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CHAPTER 42

AL SHURA

(53 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن سيف بن عميرة، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (حم عسق) بعثه الله يوم القيامة ووجهه كالثلج، أو كالشمس، حتى يقف بين يدي الله عز وجل، فيقول: عبيد أدمت قراءة (حم عسق) ولم تدر ما ثوابها؟ أما لو دريت ما هي و ما ثوابها؟ لما مللت قراءتها، ولكن سأجزيك جزاءك، أدخلوه الجنة و له فيها قصر من ياقوتة حمراء، أبوابها و شرفها و درجها منها، و يرى ظاهرها من باطنها، و باطنها من ظاهرها، و له حوراء من الحور العين، و ألف جارية و ألف غلام من الولدان المخلدين، الذين وصفهم الله عز و جل».

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra,

from Abu Abdullah^{asws} having said: ‘The one who recites **[42:1] Ha Meem [42:2] Ayn Seen Qaf** (Chapter 42) Allah^{azwj} would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allah^{azwj} Mighty and Majestic, so He^{azwj} would Say: “My^{azwj} servant was habitual in reciting **[42:1] Ha Meem [42:2] Ayn Seen Qaf** (Chapter 42), and do you know what its Rewards are? But if only he had known what its Rewards are, he would not have become weary of reciting it. But I^{azwj} will Recompense you with your Recompense!” He would be entered into the Paradise, and for him therein would be a castle of red Sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allah^{azwj} Mighty and Majestic has Described’.¹

ومن (خواص القرآن) : روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة صلت عليه الملائكة، و ترحموا عليه بعد موته و من كتبها بماء المطر، و سحق بذلك الماء كحلا، و اكتحل به من بعينه بياض قلعه، و زال عنه كل ما كان عارضا في عينه من الآلام بإذن الله تعالى».

And from Khawas Al Quran –

It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (42), the Angels would greet him, and would be merciful towards him after his death. And the one who writes it with the rain water, and crush the kohl with the water, and applies it in his eyes, its whiteness would reduce, and every pain would go away from his eyes, by the Permission of Allah^{azwj}’.²

وقال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من الناس، و من شربها في سفر أمن».

¹ ثواب الأعمال: 113.

² (خواص القرآن)

And Al Sadiq^{asws} said: 'The one who writes it, and attaches it upon himself would be safe from the people, and the one who drinks (its water) during a journey, would be safe'.³

VERSES 1 - 3

حم {1} عسق {2} كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {3}

[42:1] Ha Meem [42:2] Ayn Seen Qaf [42:3] That is how it has been Revealed to you, and unto those before you, Allah is the Mighty, the Wise

علي بن إبراهيم: حدثنا أحمد بن علي، و أحمد بن إدريس، قالوا: حدثنا محمد بن أحمد العلوي، عن العمركي، عن محمد بن جمهور، قال: حدثنا سليمان بن سماعة، عن عبد الله بن القاسم، عن يحيى بن ميسرة الخثعمي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «حم عسق عدد سني القائم، و ق: جبل محيط بالدنيا من زمرد أخضر، و خضرة السماء من ذلك الجبل، و علم كل شيء في عسق».

Ali Bin Ibrahim said, 'Ahmad Bin Ali and Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad Al Alawy, from Al Amarky, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Yahya Bin Maysara Al Khash'amy,

from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: '**[42:1] Ha Meem [42:2] Ayn Seen Qaf** is the number of the year of Al Qaim^{asws}. And Qaf is a mountain (force) of green emeralds encompassing the world, and the greenery of the sky is from that mountain (force), and the knowledge of everything is in **[42:2] Ayn Seen Qaf**.⁴

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد الثقفي، عن يوسف بن كليب المسعودي، عن عمرو بن عبد الغفار الفقيمي، عن محمد بن الحكم بن المختار، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: حم اسم من أسماء الله عز و جل، و عسق علم علي (عليه السلام) بفسق كل جماعة و نفاق كل فرقة.

Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Yusuf Bin Kaleyb Al Mas'udi, from Amro Bin Abdul Ghaffar Al Faqeymi, from Muhammad Bin Al Hakam Bin Al Mukhtar, from Al Kalby, from Abu Salih, from Abu Salih,

from Ibn Abbas who said, '**[42:1] Ha Meem** is a Name from the Magnificent Names of Allah^{azwj} Mighty and Magestic. And **[42:2] Ayn Seen Qaf** is Knowledge of Ali^{asws} of the debauchery of every group, and the hypocrisy of every sect'.⁵

تأويل آخر: بحذف الإسناد، يرفعه إلى محمد بن جمهور، عن السكوني، عن أبي جعفر (عليه السلام)، قال: «حم حتم، و (عين) عذاب، و (سين) سنون كسني يوسف (عليه السلام)، و (قاف) قذف [و خسف] و مسخ يكون في آخر الزمان بالسفياي و أصحابه، و ناس من كلب ثلاثون ألف «1» يخرجون معه، و ذلك حين يخرج القائم (عليه السلام) بمكة، و هو مهدي هذه الأمة».

Another explanation – by a deleted chain, going up to Muhammad Bin Jamhour, from Al Sakuny,

from Abu Ja'far^{asws} having said: '**[42:1] Ha Meem** is Ordained, and **[42:2] Ayn** is Punishment, and **Seen** are years like the years of Yusuf^{as}, and **Qaf** is the repelling and the swallowing (by the earth) and the metamorphosis which would happen

³ Tafseer Al Burhan – H 9463

⁴ تفسير القمي 2: 267

⁵ تأويل الآيات 2: 1/541

during the end of the Times with Al Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al Qaim^{asws} would emerge at Makkah, and he^{asws} is the Mahdi^{asws} of this community'.⁶

VERSES 4 & 5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ {4} تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۗ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ {5}

[42:4] His is what is in the skies and what is in the earth, and He is the High, the Magnificent [42:5] The skies may almost rend asunder from above them and the Angels Glorify the Praise of their Lord and seek Forgiveness for those in the earth; Indeed, Allah, He is the Forgiving, the Merciful.

علي بن إبراهيم، في قوله تعالى: تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۗ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ، قال: للمؤمنين من الشيعة التوابين خاصة، و لفظ الآية عام و معناه خاص.

Ali Bin Ibrahim –

Regarding the Words of the High **[42:5] The skies may almost rend asunder from above them and the Angels Glorify the Praise of their Lord and seek Forgiveness for those in the earth**, he said, 'The Believers from the Shiah, the repentants especially. And the Wording of the Verse is general, and its Meaning is particular'.⁷

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ: «أي يتصدعن».

And in a report of Abu Al Jaroud,

from Abu Ja'far^{asws} regarding the Words of the High **[42:5] The skies may almost rend asunder from above them**, he^{asws} said: 'i.e. Crack up'.⁸

VERSES 6 & 7

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {6} وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۗ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ {7}

[42:6] And (as for) those who take guardians besides Him, Allah is a Protector over them, and you are not an agent for them. [42:7] And thus have We Revealed to you an Arabic Quran, that you may warn the Mother City and those around it, and that you may give warning of the Day of gathering together wherein is no doubt; a party shall be in the Paradise and a party in the Blazing Fire

⁶ تأويل الآيات 2: 542 / 3.

⁷ تفسير القمي 2: 268.

⁸ تفسير القمي 2: 268.

حدثنا احمد بن محمد بن محمد عن ابي عبد الله البرقي عن جعفر بن محمد الصوفي قال سألت ابا جعفر عليه السلام محمد بن علي الرضا عليه السلام وقلت له يابن رسول الله لم سمي النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمي النبي الامي لانه لم يكتب فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذي بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة فكيف كان يعلمهم مالا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنين وسبعين أو بثلاثة وسبعين لسانا وانما سمي الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتتذرن ام القرى ومن حولها.

It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far^{asws}, 'O son of Rasool-Allah^{saww}, why was the Prophet^{saww} called 'Al-Ummi'?' He^{asws} said: 'What do the people say'. I said to him^{asws}, 'May I be sacrificed for you^{asws}, they are alleging that the Prophet^{saww} was called 'Al-Ummi' because he^{saww} could not write'. He^{asws} said: 'They are (attributing lies) lying about him^{saww}, may Allah^{azwj} Curse them. I^{asws} say that, by Allah^{azwj} Blessed and High has Said in His^{azwj} Decisive Book [62:2] **He it is Who Sent among the inhabitants of Mecca a Rasool from among themselves, reciting to them His Communications and purifying them, and teaching them the Book and the Wisdom**, How was he^{saww} able to teach them if he^{saww} was not good in it. By Allah^{azwj}, the Rasool-Allah^{saww} was able to read and write in seventy two to seventy three languages, and he^{saww} has been called 'Al-Ummi' because he^{saww} was an inhabitant of Mecca, and Mecca is the mother (Umm) of all towns, and that is the Statement of Allah^{azwj} the High in His^{azwj} Book [42:7] **And thus have We Revealed to you an Arabic Quran, that you may warn the Mother City and those around it**.⁹

علي بن إبراهيم، قال: أم القرى مكة، سميت أم القرى لأنها أول بقعة خلقها الله من الأرض، لقوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا.

Ali Bin Ibrahim, said,

'The Mother City is Makkah. It has been Named as the Mother City because it was the first spot which Allah^{azwj} Created from the earth, as the Words of the High [3:96] **Most surely the first House appointed for men is the one at Bekka, Blessed**.¹⁰

VERSE 8

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {8}

[42:8] **And if Allah had so Desired, He would have Made them a single community, but He Makes whom He Desires to enter into His mercy, and the unjust it is that shall have no guardian or helper.**

علي بن إبراهيم، في قوله تعالى: وَ لَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً، قال: لو شاء الله يجعلهم كلهم معصومين مثل الملائكة بلا طباع، لقدر عليه، وَ لَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَ الظَّالِمُونَ لَأَلَّ مُحَمَّد (صلى الله عليه و آله) حَقَّهُمْ مَا لَهُمْ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ.

Ali Bin Ibrahim –

⁹ Basaair Al Darajaat – P 5 CH 4 H 1

¹⁰ تفسير القمي 2: 268.

Regarding the Words of the High [42:8] **And if Allah had so Desired, He would have Made them a single community**, said, 'Had Allah^{azwj} so Desired, He^{azwj} would have Made them all Infallible like the Angels without temperament, as such **but He Makes whom He Desires to enter into His Mercy, and the unjust to the progeny^{asws} of Muhammad^{saww} of their^{asws} rights it is that shall have no guardian or helper**'.¹¹

محمد بن العباس، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن عباد بن يعقوب، عن عمرو بن جبير، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: وَ لَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ، قال: «الرحمة: ولاية علي بن أبي طالب (عليه السلام) وَ الظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَ لَا نَصِيرٍ».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abaad Bin Yaqaub, from Amro Bin Jubeyr,

from Ja'far Bin Muhammad^{asws} regarding the Words of the High [42:8] **but He Makes whom He Desires to enter into His mercy**, he^{asws} said: 'The Mercy – Wilayah of Ali Bin Abu Talib^{asws} **and the unjust it is that shall have no guardian or helper**'.¹²

VERSES 9 - 12

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ قَالَ اللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَى وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {9} وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۗ ذَلِكُمْ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ {10} فَاطْرُ السَّمَاوَاتِ وَالأَرْضِ ۗ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الأَنْعَامِ أَزْوَاجًا ۗ يَذُرُوكُمْ فِيهِ ۗ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ البَصِيرُ {11} لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالأَرْضِ ۗ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {12}

[42:9] Or have they taken guardians besides Him? But Allah is the Guardian, and He Gives life to the dead, and He has Power over all things. [42:10] And in whatever thing you disagree, the Judgment thereof is Allah's; that is Allah, my Lord, on Him do I rely and to Him do I turn time after time. [42:11] Originator of the skies and the earth; He Made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing is a likeness of Him; and He is the Hearing, the Seeing. [42:12] His are the Reins of the skies and the earth; He makes Ample and Straitens the means of subsistence for whom He Desires to; surely He is Aware of all things

ابن شهر آشوب: من كتاب العلوي البصري: أن جماعة من اليمن أتوا إلى النبي (صلى الله عليه و آله) فقالوا: نحن بقايا الملك المقدم من آل نوح، و كان لنبينا وصي اسمه سام، و أخبر في كتابه، أن لكل نبي معجزة، و له وصي يقوم مقامه، فمن وصيك؟ فأشار بيده نحو علي (عليه السلام)، فقالوا: يا محمد، إن سألناه أن يرينا سام بن نوح، فيفعل؟ فقال (صلى الله عليه و آله): «نعم، بإذن الله»

Ibn Shehr Ashub, from the book of Al Alawy Al Basry that,

'A group from Al Yemen came to the Prophet^{saww}. They said, 'We are the remainder of the previous king from the Progeny of Noah^{as}, and our Prophet^{as} had a successor^{as} whose name was Saam^{as}. In his^{as} Book there is news that for every Prophet^{as} there is a Miracle, as well as for his^{as} successor^{as} who stands in his^{as}

¹¹ تفسير القمي 2: 272.

¹² تأويل الآيات 2: 4/542

place. So who is your^{saww} successor^{asws}? So he^{saww} gestured by his^{saww} in the direction of Ali^{asws}. They said, 'O Muhammad^{saww}! We are asking him^{asws} to show us Saam Bin Noah^{as}, so will he^{asws} (be able to) do it?' He^{saww} said: 'Yes, by the Permission of Allah^{azwj}'.

و قال: «يا علي، قم معهم إلى داخل المسجد فصل ركعتين، و اضرب برجلك الأرض عند المحراب». فذهب علي، و بأيديهم صحف، إلى أن بلغ محراب رسول الله (صلى الله عليه و آله) داخل المسجد، فصلى ركعتين، ثم قام فضرب برجله على الأرض فانشقت الأرض و ظهر لحد و تابوت، فقام من التابوت شيخ يتلألاً وجهه مثل القمر ليلة البدر، و ينفذ التراب من رأسه، و له لحية إلى سرتة، و صلى على علي (عليه السلام)، و قال: أشهد أن لا إله إلا الله، و أن محمدا رسول الله، سيد المرسلين، و أنك علي وصي محمد، سيد الوصيين، أنا سام بن نوح.

And he^{saww} said: 'O Ali^{asws}! Go with them to the inside of the Masjid, Pray two Cycles, and strike the ground with your^{asws} leg by the Prayer Niche'. So Ali^{asws} went, and in their hands were their Parchments, until he^{asws} reached the Prayer Niche of Rasool-Allah^{saww} inside the Masjid. So he^{asws} Prayed two Cycles, then stood up and struck the ground with his^{asws} leg. So the ground split up and a grave and a coffin became apparent. An old man arose from the coffin, his^{as} face shining like the moon of the night of the full moon, and shook off the dust from his^{as} head, and he^{as} had his^{as} beard up to his^{as} belly. And he^{as} greeted Ali^{asws} and said: 'I^{as} testify that there is no God except for Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, Chief of the Rasools^{as}, and you^{asws} Ali^{asws} are the successor^{asws} of Muhammad^{saww}, Chief of the successors^{asws}, and I^{as} am Saam Bin Noah^{as}!'

فنشروا أولئك صحفهم، فوجدوه كما وصفوه في الصحف، ثم قالوا: نريد أن يقرأ من صحفه سورة. فأخذ في قراءته حتى تم السورة، ثم سلم على علي، و نام كما كان، فانضمت الأرض، و قالوا بأسرهم: إن الدين عند الله الإسلام. و آمنوا، فأنزل الله تعالى: أم اتخذوا من ذويه أولياء فالله هو الولي و هو يحيي الموتى إلى قوله: أنيب.

So they brought out their Parchments, and found him^{as} to be as he^{as} had been Described therein. Then they said, 'We want him^{as} to recite a Chapter from the Parchment. He^{as} recited the Complete Chapter, then greeted Ali^{asws}, and went back to sleep as he^{as} had been. The ground converged back. And they said, 'Surely the Religion in the Presence of Allah^{azwj}, is Al Islam'. And they expressed belief. So, Allah^{azwj} the High Revealed **[42:9] Or have they taken guardians besides Him? But Allah is the Guardian, and He Gives life to the dead, up to His^{azwj} Words [42:10] I turn time after time**.¹³

VERSES 13 - 18

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {13} وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ ۗ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَفُضِي بَيْنَهُمْ ۗ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مِرْيَبٌ {14} فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أَمَرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ وَأَمَرْتُ لِأَعْدِلَ بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَّا حِجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ {15} وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةً عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ عَذَابٌ شَدِيدٌ {16} اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ {17} يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۗ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ {18}

13. المناقب 2: 339.

[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein; hard to the Polytheists is that which you call them to; Allah Chooses for Himself whom He Desires to, and Guides to Himself him who turns (to Him), frequently. [42:14] And they did not become divided until after Knowledge had come to them out of envy among themselves; and had not a Word gone forth from your Lord till an appointed term, certainly Judgment would have been given between them; and those who were made to inherit the Book from after them are in disquieting doubt concerning it. [42:15] So, to that go on inviting, and be steadfast as you are Commanded, and do not follow their low desires, and say: I believe in what Allah has Revealed from the Book, and I am Commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will Gather us together, and to Him is the journey [42:16] And (as for) those who dispute about Allah after that obedience has been Obligated upon Him, their plea is null with their Lord, and upon them is Wrath, and for them is severe Punishment. [42:17] Allah it is Who Revealed the Book with Truth, and the Balance, and what shall make you know that the Hour is close? [42:18] Those who do not believe in it would seek to hasten it on, and those who believe are in fear from it, and they know that it is the Truth. Indeed, those who dispute obstinately concerning the Hour are in a far straying

حدثنا عبد الله بن عامر عن عبد الرحمن بن ابي نجران قال كتب أبو الحسن الرضا عليه السلام رسالة وقرأتها قال قال علي بن الحسين عليه السلام ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبض محمد صلى الله عليه وآله كنا اهل البيت ورثته ونحن امناء الله في ارضه

It has been narrated to us Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najran who said:

'Abu Al-Hassan Al-Reza^{asws} wrote a letter which was read out to me in which he^{asws} said: 'Ali Bin Al-Husayn^{asws} said that Muhammad^{saww} was a Trustee of Allah^{azwj} in His^{azwj} Earth. When Allah^{azwj} Caused Muhammad^{saww} to pass away, the People^{asws} of the Household inherited from him^{saww}, and we^{asws} are Trustees of Allah^{azwj} in His^{azwj} Earth.

عندنا علم البلايا والمنايا وانساب العرب ومولد الاسلام وانا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق وان شيعتنا لمكتوبين باسمائهم واسماء آبائهم اخذ الله علينا و عليهم الميثاق يردون موردنا ويدخلون مدخلنا

With us^{asws} is the knowledge of the calamities and the deaths, and the lineage of the Arabs and the birth of Islam, and I^{asws} recognise the man if I^{asws} were to see him by his true faith and true hypocrisy, and our^{asws} Shiah have been in the Books by their names and the names of their fathers. Allah^{azwj} Took the covenant from them to (love) us^{asws}. They respond to our^{asws} resource and enter our^{asws} gateway.

نحن النجباء وافرطانا افرات الأنبياء ونحن ابناء الاوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس بالله ونحن اولى الناس بكتاب الله ونحن اولى الناس بدين الله ونحن الذين شرع لنا دينه فقال في كتابه شرع لكم يا آل محمد من الدين ما وصى به نوحا وقد وصانا بما وصى به نوحا والذى اوحينا اليك يا محمد وما وصينا به ابراهيم واسماعيل وموسى وعيسى واسحق ويعقوب

We^{asws} are the Rescuers, and our^{asws} perfection is the perfection of the Prophets^{as}, and we^{asws} are the sons of the successors^{as}, and we^{asws} are the Special Ones in the Book of Allah^{azwj}, and we^{asws} are the first of the people by Allah^{azwj}, and we^{asws} are the first of the people by the Book of Allah^{azwj}, and we^{asws} are the first of the people by the Religion of Allah^{azwj}, and we^{asws} are the ones to whom His^{azwj} Religion was Prescribed to. He^{azwj} Said in His^{azwj} Book **[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you** O Muhammad^{saww} and what We^{azwj} had Enjoined upon Ibrahim^{as}, and Ismail^{as}, and Musa^{as}, and Isa^{as}, and Is'haq^{as}, and Yaqoub^{as}.

فقد علمنا وبلغنا ما علمنا واستودعنا علمهم نحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيموا الدين يا آل محمد ولا تفرقوا فيه وكونوا على جماعة كبر على المشركين من اشرك بولاية على ما تدعوهم إليه من ولاية على ان الله يا محمد يهدى إليه من ينيب من يجيبك إلى ولاية على عليه السلام.

He^{azwj} Taught us^{asws} and it has reached us^{asws} what we^{asws} learnt and have been Entrusted with their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (UI UI Azm) from the Messengers^{as} **be steadfast upon the Religion, O Progeny^{asws} of Muhammad^{saww} and be not divided therein** and be on the group for it is **hard to the Polytheists is that which you call them to** the ones who have associated (others) with the Wilayah of Ali^{asws} which is what you^{saww} are calling them to, the Wilayah of Ali^{asws}, surely (is the Wilayat of) Allah^{azwj}, O Muhammad^{saww} **and Guides to Himself him who turns (to Him), frequently** in answering you^{saww} to Wilayah of Ali^{asws},¹⁴

حدثنا محمد بن الحسين عن النضر عن عبد الغفار عن ابي عبد الله عليه السلام قال ان الله تعالى قال لنبيه ولقد وصيناك بما وصى به آدم ونوحا وابراهيم من قبلك ان اقيموا الدين ولا تتفرقوا فيه انا معنى الولاية كبر على المشركين ما تدعوهم إليه معنى كبر على قومك يا محمد ما تدعوهم من تولية على عليه السلام

It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar, from Abdul Ghaffar, who has narrated:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} the High Said to His^{azwj} Prophet^{saww}: **[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa that be steadfast upon the Religion and be not divided therein;** It means 'Al-Wilayah', and "**hard to the Polytheists is that which you call them to**", meaning, it is hard on your^{saww} community, O Muhammad^{saww}, of what you^{saww} are calling them to befriend Ali^{asws}.

قال ان الله قد اخذ ميثاق كل نبي وكل مؤمن ليؤمنن بمحمد صلى الله عليه وآله وعلى وبكل نبي وبالولاية ثم قال لمحمد صلى الله عليه وآله اولئك الذين هدى الله فبهداهم اقتده يعنى آدم ونوحا وكل نبي بعده.

Allah^{azwj} had Taken the Covenant from every Prophet^{as}, and every believer to believe in Muhammad^{saww} and Ali^{asws}, and with every Prophet^{as} by 'Al-Wilayah'. Then He^{azwj} Said to Muhammad^{saww}: **"[6:90] These are they whom Allah guided, therefore follow their guidance"**, meaning Adam^{as} and Nuh^{as} and every Prophet^{as} after him^{as}.¹⁵

¹⁴ Basaair Al Darajaat – P 3 CH 3 H 1

¹⁵ Basaair Al Darajaat – P 10 CH 18 H 35

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد ابن الحسن بن حازم، قال: حدثنا عبيس بن هشام الناشرى، قال: حدثنا عبد الله بن جبلة، عن عمران بن قطن، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام): هل كان رسول الله (صلى الله عليه وآله) يعرف الأئمة (عليهم السلام)؟ قال: «قد كان نوح (عليه السلام) يعرفهم، الشاهد على ذلك قول الله عز وجل في كتابه: **شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى**».

Muhammad Bin Ibrahim Al Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al Qasim Bin Muhammad Ibn Al Hassan Bin Hazim, from Isa Bin Hisham Al Nashary, from Abdullah Bin Jabalat, from Umran Bin Qatan, from Zayd Al Shahaam who said,

'I asked Abu Abdullah^{asws}, 'Did Rasool-Allah^{saww} introduce the Imams^{asws}?' He^{asws} said: 'In fact Noah^{as} had introduced them^{asws}. The testimony over that are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book **[42:13] He has Legislated to you from the Religion what He Enjoined upon Nuh and that which We have Revealed to you and that which We Enjoined upon Ibrahim and Musa and Isa**'.

قال: «شَرَعَ لَكُمْ مِنَ الدِّينِ يَا مَعْشَرَ الشَّيْعَةِ مَا وَصَّى بِهِ نُوحًا».

He^{asws} said: '**[42:13] He has Legislated to you, O group of Shiah, what He Enjoined upon Nuh**'.¹⁶

وعنه، قال: حدثنا محمد بن همام، عن عبد الله بن جعفر، عن عبد الله القصباني، عن عبد الرحمن ابن أبي نجران، قال: كتب أبو الحسن الرضا (عليه السلام) إلى عبد الله بن جندب رسالة، وأقرأنيها: «قال علي بن الحسين (عليهما السلام): [نحن أولى الناس بالله عز وجل]، ونحن أولى الناس بكتاب الله، ونحن أولى الناس بدين الله، ونحن الذين شرع الله لنا دينه، فقال في كتابه: **شَرَعَ لَكُمْ مِنَ الدِّينِ يَا آلَ مُحَمَّدٍ مَا وَصَّى بِهِ نُوحًا فَقَدْ وَصَّانَا بِمَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدٌ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَمُوسَى وَعِيسَى**

And from him, from Muhammad Bin Hamaam, from Abdullah Bin Ja'far, from Abdullah Al Qasbany, from Abdul Rahman Ibn Abu Najran who said,

'Abu Al Hassan Al Reza^{asws} wrote a letter to Abdullah Bin Jundab: 'Ali Bin Al Husayn^{asws} said: 'We^{asws} are higher than the people, by Allah^{azwj} Mighty and Majestic, and we^{asws} are higher than the people by the Book of Allah^{azwj}, and we^{asws} are higher than the people by the Religion of Allah^{azwj}, and we^{asws} and the ones for whom Allah^{azwj} Legislated His^{azwj} Religion for, so He^{azwj} in His^{azwj} Book **[42:13] He has Legislated to you from the Religion O Progeny^{asws} of Muhammad^{saww} what He Enjoined upon Nuh and he^{azwj} Enjoined upon us^{asws} what He^{azwj} had Enjoined upon Noah^{as} and that which We have Revealed to you O Muhammad^{saww} and that which We Enjoined upon Ibrahim and Ismail^{as} and Is'haq^{as} and Yaqoub^{as} and Musa and Isa**.

فقد علمنا وبلغنا ما علمنا واستودعنا، فنحن ورثة الأنبياء، ونحن ورثة أولي العزم من الرسل أن أقيموا الدين يا آل محمد ولا تتفرقوا فيه وكونوا على جماعة كبر على المشركين ما تدعوهم إليه من ولاية علي (عليه السلام)، إن الله يا محمد يجنبي إليه من يشاء ويهدي إليه من يئيب من يجيبك إلى ولاية علي (عليه السلام)».

So He^{azwj} Taught us^{asws}, and we^{asws} preached what He^{azwj} Taught us^{asws} and was Entrusted to us^{asws}. So we^{asws} are the inheritors of the Prophets^{as}, and we^{asws} are the inheritors of the Determined Ones (أولي العزم) from the Rasools^{as} **that be steadfast upon the Religion O Progeny^{asws} of Muhammad^{saww} and be not divided therein**

¹⁶ الغيبة: 6 / 113.

and become a group **hard to the Polytheists is that which you call them to** from the Wilayah of Ali^{asws} **Allah O Muhammad^{saww} Chooses for Himself whom He Desires to, and Guides to Himself him who turns (to Him), frequently** the one who answers you^{saww} to the Wilayah of Ali^{asws}.¹⁷

علي بن إبراهيم: حدثني أبي، عن علي بن مهزيار، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: «أَنِ اقْبِمُوا الدِّينَ»، قال: «الإمام وَ لَا تَنْفَرُوا فِيهِ كِنَايَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، ثم قال: كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ مِنْ وَلايَةِ عَلِي (عليه السلام) اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ كِنَايَةٌ عَنْ عَلِي (عليه السلام) وَ يَهْدِي إِلَيْهِ مَنْ يُبِيبُ،

Ali Bin Ibrahim said, 'My father narrated to me from Ali Bin Mahziyar, from one of our companions,

from Abu Abdullah^{asws} regarding the Words of the High **[42:13] be steadfast upon the Religion, he^{asws} said: '(Be steadfast upon) the Imam^{asws} and be not divided therein** an indirect expression for Amir Ul Momineen^{asws}. Then He^{azwj} Said **hard to the Polytheists is that which you call them to** from the Wilayah of Ali^{asws} **Allah Chooses for Himself whom He Desires to** an indirect expression for Amir Ul Momineen^{asws} **and Guides to Himself him who turns (to Him), frequently.**

ثم قال: فَلِذَلِكَ فَادْعُ بَعْنِي إِلَى وَلايَةِ عَلِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ فِيهِ وَ قُلْ أَمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَ أَمَرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَ رَبُّكُمْ إِلَى قَوْلِهِ: وَ إِلَيْهِ الْمَصِيرُ».

[42:15] So, to that go on inviting, Meaning to the Wilayah of Ali Amir Ul Momineen^{asws} **and do not follow their low desires and say: I believe in what Allah has Revealed from the Book, and I am Commanded to do justice between you: Allah is our Lord and your Lord up to His^{azwj} and to Him is the journey**.¹⁸

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن عبد الله بن إدريس، عن محمد بن سنان، عن الرضا (عليه السلام)، في قول الله عز و جل: «كَبُرَ عَلَى الْمُشْرِكِينَ بِوَلايَةِ عَلِي مَا نَدْعُوهُمْ إِلَيْهِ بِأَمْرٍ مِنْ وَلايَةِ عَلِي»، هكذا في الكتاب محفوظ».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

from Al Reza^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **hard to the Polytheists is the Wilayah of Ali^{asws} that which you call them to O Muhammad^{saww}, from the Wilayah of Ali^{asws}**. This is how it is in the Protected Book (الكتاب محفوظ).¹⁹

نرجع إلى رواية علي بن إبراهيم: ثم قال عز و جل: اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَ الْمِيزَانَ، قال: الميزان: أمير المؤمنين (عليه السلام)، و الدليل على ذلك قوله في سورة الرحمن: وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ يَعْنِي الْإِمَامَ.

We return to the report of Ali Bin Ibrahim,

'Then the Mighty and Majestic Said **[42:17] Allah it is Who Revealed the Book with Truth, and the Balance**, said, 'The Balance (الميزان) – Amir Ul Momineen^{asws}, and the evidence over that are His^{azwj} Words in Surah Al Rahman (Chapter 55)

¹⁷ تأويل الآيات 2: 6/543

¹⁸ تفسير القمي 2: 273

¹⁹ الكافي 1: 32/346.

[55:7] And the sky, He elevated it, and He Placed the Scale, Meaning the Imam^{asws}, 20

VERSES 19 & 20

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ {19} مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ طَوَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ {20}

[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to, and He is the Strong, the Mighty. [42:20] Whoever desires the gain of the Hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion.

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسين بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت: اللّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ، قال: «ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al Khataab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

from Abu Abdullah^{asws}, said, 'I said, '(What about) **[42:19] Allah is Gentle to His servants; He Gives sustenance to whom He Desires to?**' He^{asws} said; '(The sustenance) is Amir UI Momineen^{asws}'.

قلت: مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ، فقال: «معرفة أمير المؤمنين و الأئمة (عليهم السلام)». نَزِدْ لَهُ فِي حَرْثِهِ قال: «نزيده منها»، قال: «يستوفي نصيبه من دولتهم» وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ. قال: «ليس له في دولة الحق مع القائم نصيب».

I said, '(What about) **[42:20] Whoever desires the gain of the Hereafter?**' He^{asws} said: 'Recognition (معرفة) of Amir UI Momineen^{asws} and the Imams^{asws}. **We will give him more of that gain**, he^{asws} said: 'We^{asws} Give him more from it'. He^{asws} said: 'Fulfilling his share from their^{asws} governance'. **and whoever desires the gain of this world, We give him of it, and in the Hereafter he has no portion**, he^{asws} said: 'There would be no portion for them in the government with Al Qaim^{asws}, 21

علي بن إبراهيم، قال: حدثني أبي، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: «المال و البنون حرت الدنيا، و العمل الصالح حرت الآخرة، و قد يجمعهما [الله] لأقوام».

Ali Bin Ibrahim said, 'My father narrated to me, from Bakr Bin Muhammad Al Azdy,

from Abu Abdullah^{asws} having said: 'The wealth and the sons are the gain of the world, and the righteous deeds are the gain of the Hereafter, and Allah^{azwj} has Gathered the two of them for the people'.²²

²⁰ تفسير القمّي 12: 274.

²¹ الكافي 1: 92/361.

²² تفسير القمي 2: 274.

VERSES 21 - 23

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْتِنِ بِهِ اللَّهُ ۗ وَلَوْ لَنَا كَلِمَةٌ الْفُضْلُ لَفُضِيَ بَيْنَهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {21} تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَلِكَ هُوَ الْفُضْلُ الْكَبِيرُ {22} ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۗ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۖ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ {23}

[42:21] Or have they associates who have legislated for them from the Religion that Allah did not Sanction? And were it not for the Decisive Word, Judgement would have certainly been given between them; and surely the unjust shall have a painful Punishment. [42:22] You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do righteous deeds shall be in the Gardens of the Paradise; they shall have whatever they desire in the Presence of their Lord: that is the Great Grace. [42:23] That is of which Allah Gives the good news to His servants, (to) those who believe and do righteous deeds. Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives; and whoever earns good, We Give him more of good therein; surely Allah is Forgiving, Grateful.

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: أما قوله عز و جل: وَ لَوْ لَا كَلِمَةُ الْفُضْلِ لَفُضِيَ بَيْنَهُمْ وَ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ قَالَ: «لو لا ما تقدم فيهم من أمر الله عز و جل ما أبقي القائم (عليه السلام) منهم واحدا».

And as for the Words of the Mighty and Majestic: **[42:21] And were it not for the Decisive Word, Judgement would have certainly been Given between them; and surely the unjust shall have a painful Punishment.** Had it not been for what had preceded among them from the Commands of Allah^{azwj} Mighty and Majestic, Al-Qaim^{asws} would not let remain any one among them'.²³

علي بن إبراهيم، قال: الكلمة: الإمام، و الدليل على ذلك قوله تعالى: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يَرْجِعُونَ [يعني الإمامة]، ثم قال: وَ إِنَّ الظَّالِمِينَ يَعْنِي الَّذِينَ ظَلَمُوا هَذِهِ الْكَلِمَةُ لَهُمْ عَذَابٌ أَلِيمٌ ثُمَّ قَالَ: تَرَى الظَّالِمِينَ لَأَلِ مُحَمَّدٍ حَقَّهُمْ، مُشْفِقِينَ مِمَّا كَسَبُوا، قَالَ: خَائِفُونَ مِمَّا ارْتَكَبُوا [و عملوا] وَ هُوَ وَاقِعٌ بِهِمْ [أي ما يخافونه].

Ali Bin Ibrahim said,

'The (Decisive) Word is the Imam^{asws}, and the evidence upon that are the Words of the High **[43:28] And He Made it a Word to continue in his posterity that they may return** Meaning the Imamate. Then He^{azwj} Said **and surely the unjust** Meaning the ones who have been unjust to this (Decisive) Word **shall have a painful Punishment [42:22] You will see the unjust** who were unjust to the Progeny^{asws} of their^{asws} rights **fearing on account of what they have earned**, said, 'They are scared of what they had done **and it must befall them**, i.e what they are afraid of'.²⁴

حدثنا محمد بن عيسى عن فضالة عن ابان عن محمد بن مسلم عن ابي جعفر عليه السلام في قول الله تعالى ومن يقترب حسنة نزيد له فيها حسنا قال الاقتراف التسليم لنا والصدق علينا ولا يكذب علينا.

²³ الكافي 8: 432 / 287.

²⁴ تفسير القمي 2: 274.

It has been narrated to us by Muhammad Bin Isa, from Fazaalat, from Abaan, from Muhammad Bin Muslim, who has narrated:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the High **“[42:23] and whoever earns good, We give him more of good therein”**. He^{asws} said: ‘The earning is submitting to us^{asws}, and the sincerity to us^{asws}, and do not forge lies to us^{asws}’.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لِأَبِي جَعْفَرِ الْأَحْوَلِ وَأَنَا أَسْمَعُ أَتَيْتَ الْبَصْرَةَ فَقَالَ نَعَمْ قَالَ كَيْفَ رَأَيْتَ مُسَارَعَةَ النَّاسِ إِلَى هَذَا الْأَمْرِ وَدُخُولَهُمْ فِيهِ قَالَ وَاللَّهِ إِنَّهُمْ لَقَلِيلٌ وَقَدْ فَعَلُوا وَإِنَّ ذَلِكَ لَقَلِيلٌ فَقَالَ عَلَيْكَ بِالْأَحْذَاتِ فَإِنَّهُمْ أَسْرَعُ إِلَى كُلِّ خَيْرٍ ثُمَّ قَالَ مَا يَقُولُ أَهْلُ الْبَصْرَةِ فِي هَذِهِ الْآيَةِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قُلْتُ جُعِلَتْ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّهَا لِأَقْرَابِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ كَذَبُوا إِنَّمَا نَزَلَتْ فِيْنَا خَاصَّةً فِي أَهْلِ الْبَيْتِ فِي عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ أَصْحَابِ الْكِسَاءِ (عليهم السلام).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Ismail Bin Abd Al-Khaliq who said:

‘I heard Abu Abdullah^{asws} saying to Abu Ja'far Al-Ahwal, and I was listening: ‘Did you go to Al-Basra?’ He said, ‘Yes’. He^{asws} said: ‘How did you see the hastening of the people to this matter and their entering in it to be?’ He said, ‘By Allah^{azwj}, they are few, and they have done it but that is little’. He^{asws} said: ‘It is on you to (approach) the juveniles for they are quick to every good’. Then he^{asws} said: ‘What are the people of Al-Basra saying regarding this Verse: **“[42:23] Say: I do not ask of you any reward for it but love for my near relatives”**’. I said, ‘May I be sacrificed for you^{asws}, they are saying that it is for the near relatives of the Rasool^{saww} of Allah^{azwj}’. He^{asws} said: ‘They lie. But rather it Descended with regards to us^{asws} especially, regarding the People^{asws} of the Household, regarding Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, the ones of the Cloak (As’haab Al-Kisaa)’.²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَلِكَ يَرْبِذُهُ وَلَيَاةَ مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَكَلِيَّتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْنُؤُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

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

‘Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **“[42:23] and whoever earns good, We give him more of good therein”**, said: ‘The one who befriends (Tawalla) the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{as}, and the former Believers until their Wilayah arrives to Adam^{as}, and it is the Statement of Allah^{azwj} **“[27:89] Whoever brings good, he shall have better than it”**, He^{azwj} will Enter him into the Paradise, and it is the Statement of Allah^{azwj}: **“[34:47] Say: Whatever reward I have asked of you, that is only for yourselves”**. He^{saww} is saying that the reward is the cordiality which I^{saww} never

²⁵ Basaair Al Darajaat – P 10 CH 20 H 6

²⁶ Al Kafi – H 14514

asked for anything other than it, so it is for you to be guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.

وَقَالَ لِأَعْدَاءِ اللَّهِ أَوْلِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَالْإِنْكَارِ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفًا أَنْ أَسْأَلُكُمْ مَا لَسْتُ بِأَهْلِهِ

And he^{saww} said to the enemies of Allah^{azwj}, the friends of Satan^{la}, the people of the belying and the denial: “[38:86] Say: **“No reward do I ask of you for this, nor am I a pretender”**. He^{saww} is saying; ‘I^{saww} would be a pretender if I^{saww} were to ask you what you are not deserving of’.

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أ مَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرَنَا عَشْرِينَ سَنَةً حَتَّى يُرِيدُ أَنْ يُحْمَلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أُنزِلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا شَيْءٌ يَقُولُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَنْ نُقِيلَ مُحَمَّدًا أَوْ مَاتَ لَنْزَعَتَهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

So the hypocrites said to each other, with regards to that, ‘But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the extent that he^{saww} now wants to burden us with the People^{asws} of his^{saww} Household upon our necks’. So they said, ‘Allah^{azwj} has not Revealed this, nor is it anything except for his^{saww} words, intending to raise the People^{asws} of his^{saww} Household upon our necks, and if Muhammad^{saww} were to be killed or dies, we would take it (rule) away from the People^{asws} of his^{saww} Household, then we would not let it return to be among them ever’.

وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْلِمَ نَبِيَّهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الَّذِي أَخْفَا فِي صُدُورِهِمْ وَ أَسْرُوا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ يَقُولُ لَوْ شِئْتَ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلِّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمَوَدَّتِهِمْ

And Allah^{azwj} Wanted to let know His^{azwj} Prophet^{saww} of that which was hidden in their chests and what they were keeping as a secret. So He^{azwj} Said in His^{azwj} Book: “[42:24] Or do they say: **He has forged a lie against Allah? But if Allah pleased, He would seal your heart**”. He^{azwj} is Saying: “Had I^{azwj} so Liked to, I^{azwj} would have Stopped the Revelation, so you^{saww} would not have been able to speak of the virtues of the People^{asws} of your^{saww} Household, or of their cordiality”.²⁷

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلي بن محمد، عن الوشاء، عن المثني، عن زرارة، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قوله تعالى: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى، قال: «هم الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad Al Ashary, from Moaly Bin Muhammad, from Al Washa, from Sumaly, from Zurara, from Abdullah Bin Ajaan,

from Abu Ja'far^{asws} regarding the Words of the High [42:23] Say: **I do not ask of you any Recompense for it except for the cordiality for my near relatives**, he^{asws} said: They^{asws} are the Imams^{asws}.²⁸

²⁷ Al Kafi – H 15021

²⁸ الكافي 1: 7 / 342.

محمد بن العباس، قال: حدثنا الحسن بن محمد بن يحيى العلوي، عن أبي محمد إسماعيل بن محمد بن إسحاق بن جعفر بن محمد، قال: حدثني عمي علي بن جعفر، عن الحسين بن زيد، عن أبيه، عن جده (عليهم السلام) قال: خطب الحسن بن علي بن أبي طالب (عليهما السلام) حين قتل علي (عليه السلام)، ثم قال: «وإننا من أهل بيت افترض الله مودتهم على كل مسلم حيث يقول: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا فَاقْتَرِفْ الْحَسَنَةَ مودتنا أهل البيت».

Muhammad Bin Al Abbas, from Al Hassan Bin Muhammad Bin Yahya Al Alawy, from Abu Muhammad Ismail Bin Muhammad Bin Is'haq Bin Ja'far Bin Muhammad, from the uncle of Ali Bin Ja'far, from Al Husayn Bin Zayd, from his father, from his grandfather who said,

'Al Hassan Bin Ali Bin Abu Talib^{asws} gave a sermon when Ali^{asws} was murdered, saying: 'And I^{asws} am from the People^{asws} of the Household whose cordiality Allah^{azwj} has Obligated upon every Muslim where He^{azwj} is Saying [42:23] Say: **I do not ask of you any Recompense for it except for the cordiality for my near relatives; and whoever earns good, We Give him more of good therein.** So the earning of the good is (to have) our^{asws} cordiality, of the People^{asws} of the Household'.²⁹

أحمد بن محمد بن خالد البرقي: عن الحسن بن علي الخزاز، عن مثنى الحناط، عن عبد الله بن عجلان، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ، قال: «هم الأئمة الذين لا يأكلون الصدقة و لا تحل لهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Al Hassan Bin Ali Al Khazaz, from Masny Al Hanaat, from Abdullah Bin Ajlan who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [42:23] Say: **I do not ask of you any Recompense for it except for the cordiality for my near relatives,** he^{asws} said: 'They^{asws} are the Imams^{asws} who do not consume the charity (الصدقة) and it is not Permissible for them^{asws}'.³⁰

عبد الله بن جعفر الحميري: بإسناده، عن هارون بن مسلم، قال: حدثني مسعدة بن صدقة، قال: حدثني جعفر بن محمد، عن أبيه (عليهم السلام): «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ، قام رسول الله (صلى الله عليه و آله)، فقال: أيها الناس، إن الله تبارك و تعالى قد فرض لي عليكم فرضاً، فهل أنتم مؤدوه؟ قال: فلم يجبه أحد منهم، فانصرف».

Abdullah Bin Ja'far Al Humeiry, from Haroun Bin Muslim, from Mas'adat Bin Sadqa,

from Ja'far Bin Muhammad^{asws}, from his forefathers^{asws} having said: 'When this Verse [42:23] Say: **I do not ask of you any Recompense for it except for the cordiality for my near relatives** was Revealed unto Rasool-Allah^{saww}, so Rasool-Allah^{saww} stood up and said: 'O you people! Verily Allah^{azwj} has Obligated upon you all certain Obligations regarding me^{saww}, so are you going to be its performers?' He^{asws} said: 'So no one from among them answered him^{saww}, and they left.

فلما كان من الغد قام فيهم فقال مثل ذلك، ثم قام فيهم، و قال [مثل] ذلك في اليوم الثالث، فلم يتكلم أحد، فقال: أيها الناس، إنه ليس من ذهب و لا فضة و لا مطعم و لا مشرب. قالوا: فألقه إذن. قال: إن الله تبارك و تعالى أنزل علي قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ قالوا: أما هذه فنعم».

²⁹ تأويل الآيات 2: 2: 8/545

³⁰ تأويل الآيات 2: 9/545

So when it was the next day, he^{saww} stood up among them and said similar to that. Then he^{saww} stood up among them and said similar to that for the third day, but no one spoke'. So he^{saww} said: 'O you people! It is not gold, nor silver, nor food, nor drink'. So they said, 'They say it'. He^{saww} said: 'Allah^{azwj} Blessed and High Revealed unto me^{saww} **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives**'. So they said, 'But if it is this, so yes'.

فقال أبو عبد الله (عليه السلام): «فو الله ما وفى بها إلا سبعة نفر: سلمان، و أبو ذر، و عمار، و المقداد بن الأسود الكندي، و جابر بن عبد الله الأنصاري، و مولى لرسول الله (صلى الله عليه و آله) يقال له الثيب، و زيد بن أرقم».

So Abu Abdullah^{asws} said: 'By Allah^{azwj}! No one was loyal to it except for seven of them – Salman^{ar}, and Abu Dharr^{ar}, and Ammar^{ar}, and Al Miqdad Bin Al Aswad Al Kindy^{ar}, and Jabir Bin Abdullah Al Ansary^{ar}, and a slave of Rasool-Allah^{saww} called Al Sabit^{ar}, and Zayd Bin Arqam^{ar}'.³¹

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله: «فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى»: «يعني في أهل بيته».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Muslim, who said,

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives: 'It Means the people^{asws} of his^{saww} Household**'.

قال: «جاءت الأنصار إلى رسول الله (صلى الله عليه و آله)، فقالوا: إنا قد نصرنا و فعلنا فخذ من أموالنا ما شئت، فأنزل الله: «فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى يعني في أهل بيته، ثم قال رسول الله (صلى الله عليه و آله) بعد ذلك: من حبس أجيرا أجره فعليه لعنة الله و الملائكة و الناس أجمعين، لا يقبل الله منه يوم القيامة صرفا و لا عدلا، و هو محبة آل محمد».

He^{asws} said: 'The Helpers came to Rasool-Allah^{saww}, so they said, 'We have been victorious in our actions, so take from our wealth whatsoever you^{saww} like to'. Thus Allah^{azwj} Revealed **[42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives**, Meaning with regards to the people^{asws} of his^{saww} Household. Then Rasool-Allah^{saww} sad after that: 'The one who withholds this recompense, so upon him are the Curses of Allah^{azwj} and His^{azwj} Angels, and of all the people put together. Allah^{azwj} will not Accept from him on the Day of Judgement, only and just the love of the Progeny^{asws} of Muhammad^{saww}'.

ثم قال: «وَمَنْ يَتَّزِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا و هي [إقرار] الإمامة لهم، و الإحسان إليهم، و برهم وصلاتهم نَزِدْ لَهُ فِيهَا حُسْنًا أي نكافئ على ذلك بالإحسان».

Then he^{asws} said: '**and whoever earns good, We Give him more of good therein** and it is the acceptance of their^{asws} Imamate, and the goodness towards them^{asws}, and being righteous with them^{asws}, and maintaining good relations with them^{asws} **We Give him more of good therein**, i.e We^{azwj} will Reward him upon that with the goodness'.³²

³¹ قرب الإسناد: 38

³² (extract) تفسير القمي 2: 275

ثم قال: و أخبرنا السيد أبو جعفر مهدي بن نزار الحسيني، قال: أخبرنا الحاكم أبو القاسم الحسكاني، قال: حدثنا القاضي أبو بكر الحيري، قال: أخبرنا أبو العباس الضبي، قال: أخبرنا الحسن بن علي بن زياد السري، قال: أخبرنا يحيى بن عبد الحميد الحماني، قال: أخبرنا حسين الأشقر، قال: أخبرنا قيس عن الأعمش، عن سعيد بن جبير، عن ابن عباس، قال: لما نزلت قل لا أسئلكم عليه أجراً الآية، قالوا: يا رسول الله من هؤلاء الذين أمر الله بمودتهم؟ قال: «علي و فاطمة و ولدها».

Then said, 'And Al Syed Abu Ja'far Al mahdy Bin Nazaar Al Husayni informed us, from Al Hakim Abu Al Qasim Al Haskany, from Al Qazy Abu Bakr Al Hayry, from Abu Al Abbas Al Zab'ie, from Al Hassan Bin Ali Bin Ziyad Al Saray, from Yahya Bin Abdul Hameed Al Hamany, from Husayn Al Ashqar, from Qays, from Al Amsh, from Saeed Bin Jubeyr,

from Ibn Abbas who said, 'When [42:23] Say: I do not ask of you any **Recompense for it except for the cordiality for my near relatives** was Revealed, they said, 'O Rasool-Allah^{saww}! Who are these whom Allah^{azwj} has Commanded us for their^{asws} cordiality?' He^{saww} said: 'Ali^{asws}, and Fatima^{asws} and their^{asws} children^{asws}'³³

ثم قال: و أخبرنا السيد أبو جعفر، قال: أخبرنا الحاكم أبو القاسم بالإسناد المذكور في كتاب (شواهد التنزيل لقواعد التفضيل) مرفوعاً إلى أبي أمامة الباهلي، قال: قال رسول الله (صلى الله عليه و آله): «إن الله تعالى خلق الأنبياء من أشجار شتى، و خلقت أنا و علي من شجرة واحدة، فأنا أصلها، و علي فرعها، [و فاطمة لقاحها]، و الحسن و الحسين ثمارها، و أشياعنا أوراقها، فمن تعلق بغصن من أغصانها نجا، و من زاغ عنها هوى، و لو أن عبداً عبد الله بين الصفا و المروة ألف عام ثم ألف عام ثم ألف عام حتى يصير كالشن البالي، ثم لم يدرك محبتنا، أكبه الله على منخريه في النار. ثم تلا قل لا أسئلكم عليه أجراً إلّا المودة في القربى».

Then said, 'And Al Syed Abu Ja'far informed us saying, 'Al Hakim Abu Al Qasim informed us by the chain mentioned in the book Shawaheed Al Tanzeel Li Qawaaid Al Tafzeel, raising it up to Abu Amama Al Bahily who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Created the Prophets^{as} from various Trees, and Created me^{saww} and Ali^{asws} from one Tree. So I^{saww} am its origin, and Ali^{asws} is its branch, and Fatima^{asws} is its sap, and Al Hassan^{asws} and Al Husayn^{asws} are its fruits, and our^{asws} Shiah are its leaves. So the one who attaches himself to one of its branches is saved, and the one who alienates from it has fallen. Even if a servant was to worship between Al Safa and Al Marwa for a thousand years, then a thousand years, then a thousand years until he becomes obsolete, then he does not become aware of our^{asws} love, Allah^{azwj} would Pull him by his nostril into the Fire'. Then he^{saww} recited [42:23] Say: I do not ask of you any **Recompense for it except for the cordiality for my near relatives**'³⁴

الثعالبي قال: أنبأني عقيل بن محمد، قال: أخبرنا المعافي بن المبتلى، حدثنا محمد بن جرير، حدثني محمد بن عمار، حدثني إسماعيل بن أبان، حدثنا الصباح بن يحيى المزني، عن السدي، عن أبي الديلم، قال: لما جيء بعلي بن الحسين (صلوات الله عليهما) أسيراً قائماً على درج دمشق، قام رجل من أهل الشام، فقال: الحمد لله الذي قتلكم، و استأصل شأفتكم، و قطع قرن الفتنة.

Al Sa'alby, from the sons of Aqeel Bin Muhammad, from Al Ma'afy Bin al Muftala, from Muhammad Bin Jureyr, from Muhammad Bin Amarat, from Ismail Bin Aban, from Al Sabah Bin Yahya Al Mazny, from Al Sady, from Abu Al Daylam who said,

³³ مجمع البيان 9: 43، الصواعق المحرقة: 170

³⁴ مجمع البيان 9: 43، شواهد التنزيل 2: 137 / 140

'When they came with Ali Bin Al Husayn^{asws} as a captive at the stairway of Damascus, a Syrian man stood up and said, 'The Praise is due to Allah^{azwj} Who Killed you^{asws}, and Eradicated your^{asws} roots, and Cut off a century of discord (الفتنة)'.
 فقال له علي بن الحسين (صلوات الله عليهما): «أقرأت القرآن؟» قال: نعم. قال: «قرأت آل حم». قال: قرأت القرآن، و لم أقرأ آل حم. قال: «قرأت فلن لا أسئلكم عليه أجراً إلا المودة في القربى؟». قال: لأنتم هم؟ قال: «نعم».

Ali Bin Al Husayn^{asws} said to him: 'Have you read the Quran?' He said, 'Yes'. He^{asws} said: 'Have you read The Progeny^{asws} of Ha Meem (آل حم)?' He said, 'I have read the Quran, but I have not read The Progeny^{asws} of Ha Meem (آل حم)'. He^{asws} said: 'Have you read [42:23] Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives?' He said, 'Are you^{asws} them^{asws}?'. He^{asws} said: 'Yes'.³⁵

قال: فكيف يجوز أن يحدث على قضاء حق من صغر - الله - حقه، ولا يحدث على قضاء حق من كبير - الله - حقه؟ قلت: لا يجوز ذلك. قال: فإذا حق رسول الله (صلى الله عليه وآله) أعظم من حق الوالدين، وحق رحمه أيضاً أعظم من حق رحمهما، فرحم رسول الله (صلى الله عليه وآله) أولى بالصلة، وأعظم في القطيعة فالويل كل الويل لمن قطعها، والويل كل الويل لمن لم يعظم حرمتها. أو ما علمت أن رحمة رحم رسول الله (صلى الله عليه وآله) حرمة رسول الله، وأن حرمة رسول الله حرمة الله تعالى، وأن الله أعظم حقاً من كل منعم سواه، وأن كل منعم سواه إنما أنعم حيث قيضه لذلك ربه، ووقفه له.

Imam^{asws} said: 'How could it be possible that a small right should be so highly recommended by Allah^{azwj} whilst the greater right would not be so highly recommended by Him^{azwj}? This is impossible. The rights of the Rasool-Allah^{saww} has to be greater than the rights of the parents, and the rights of Prophet^{saww}'s relatives also have to be greater than the rights of their relatives; therefore the (right) of near-relatives of the Rasool-Allah^{saww} is, surely, even higher and more highly prohibited to be cut off. So woe upon woe be on the one who cuts it off, and woe upon woe be on the one who does not hold high respect for Prophet^{saww}'s relatives. Do you not know that the sanctity of the relatives of the Rasool-Allah^{saww} is more sanctimonious with Allah^{azwj}. Surely, Allah^{azwj} 's Rights are higher than all other (rights), so only that person would be given all Bounties, whom He^{azwj} Choses.'³⁶

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن حكيم، عن أبي مسروق، عن أبي عبد الله (عليه السلام)، قال: قلت: إنا نكلم الناس فنحتج عليهم بقول الله عز و جل: أطيعوا اللهَ و أطيعوا الرسولَ و أولي الأمر منكم، فيقولون: نزلت في أمراء السرايا. فنحتج عليهم بقوله عز و جل: إِنَّمَا وَلِيُّكُمُ اللَّهُ و رَسُولُهُ إِلَى آخِرِ الْآيَةِ، فيقولون: نزلت في المؤمنين. و نحتج عليهم بقول الله عز و جل: فُلْ لا أسئلكم عليه أجراً إلا المودة في القربى، فيقولون: نزلت في قربي المسلمين. قال:

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeem, from Abu Masrouq,

from Abu Abdullah^{asws}, said, 'We speak to the people, so we argue against them by the Words of Allah^{azwj} Mighty and Majestic [4:59] **O you who believe! Obey Allah and obey the Rasool and those in authority from among you**, so they are saying it was Revealed regarding the commanders of the armies. So we argue against them by the Words of the Mighty and Majestic [5:55] **Your Guardian can be only Allah; and His Rasool** up to the end of the Verse, so they are saying, 'It was Revealed

³⁵ تفسير الطبري 25: 16، العمدة: 46 / 51

³⁶ Tafseer Imam Hassan Al Askari^{asws} – S 12 (Extract)

regarding the Believers. And we argue against them by the Words of Allah^{azwj} Mighty and Majestic [42:23] **Say: I do not ask of you any Recompense for it except for the cordiality for my near relatives**, so they are saying, 'It has been Revealed regarding the near relatives of the Muslims'.

فلم أَدع شيئاً مما حضرني ذكره من هذا و شبيهه إلا ذكرته، فقال لي: «إذا كان ذلك فادعهم إلى المباهلة». قلت: و كيف أصنع؟ قال: «أصلح نفسك- ثلاثاً، و أظنه قال:- و صم و اغتسل و ابرز أنت و هو إلى الجبان، فشبك أصابعك من يدك اليمنى في أصابعه، ثم أنصفه، و أبدأ بنفسك، و قل: اللهم رب السماوات السبع و رب الأرضين السبع، عالم الغيب و الشهادة الرحمن الرحيم، إن كان أبو مسروق جدد حقا و ادعى باطلا، فأنزل عليه حسابنا من السماء و عذابا أليما. ثم رد الدعوة عليه، فقل: و إن كان فلان جدد حقا و ادعى باطلا، فأنزل عليه حسابنا من السماء و عذابا أليما».

So I did not leave anything from what I remembered from these, and the likes of these except that I mentioned it. He^{asws} said to me: 'If it was like that, then call them for the imprecation (المباهلة)'. I said, 'And how do I do that?' He^{asws} said: 'Correct yourself for three days', and I think he^{asws} said, 'and Fast and shower, and you and he go to the mountain. So cross the fingers of your right hand with his fingers, and yield to justice and begin yourself by saying, 'Our Allah^{azwj}, Lord^{azwj} of the seven skies and the seven firmaments, the Knower of the hidden and the apparent, the Beneficent, the Merciful! If Abu Masrouq has fought against the right, and called to the falsehood, so let our Reckoning Descend upon him from the sky and a Painful Punishment'. The return the call against him, so say, 'And if so and so has fought against the right, and called to the falsehood, so let out Reckoning Descend upon him from the sky and a painful Punishment'.

[ثم] قال لي: «فإنك لا تلبث أن ترى ذلك [فيه]». فو الله ما وجدت خلقا يجيبني إليه.

Then he^{asws} said to me: 'So it won't be long before you that in him'. (The narrator) said, 'By Allah^{azwj}! I did not find any creature who answered me for this'.³⁷

VERSES 24 - 27

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۖ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {24} وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ {25} وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ {26} وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ {27}

[42:24] Or are they saying: He has forged a lie against Allah? But if Allah Desired, He would Seal your heart; and Allah will Wipe out the falsehood and confirm the Truth with His words; surely He is Aware of what is in the chests. [42:25] And He it is Who Accepts repentance from His servants and Pardons the evil deeds and He knows what you do; [42:26] And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace; and (as for) the unbelievers, they shall have a severe Punishment. [42:27] And if Allah should Amplify the provision for His servants they would certainly revolt in the earth; but He Sends it down according to a measure as He Desires to; surely He is Knowing of His servants, Seeing

³⁷ الكافي 2: 1/372.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن سيف ابن عميرة، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله تبارك و تعالى: وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ، قال: «هو المؤمن يدعو لأخيه بظهر الغيب، فيقول له الملك: أمين و يقول الله العزيز الجبار: و لك مثل ما سألت، و قد أعطيت ما سألت لحبك إياه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Ibn Umeyra, from Amro Bin Shimr, from Jabir,

from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and High [42:26] **And He Answers those who believe and do righteous deeds, and Gives them more out of His Grace**, he^{asws} said: 'He is the Believer who supplicates for his brother behind his back, so the Angels says to him: 'Ameen!' And Allah^{azwj} the Mighty, the Compeller Says: "And for you is the like of what you have asked, and I^{azwj} shall Give you what you have asked for your love for him".³⁸

علي بن إبراهيم: قوله تعالى: وَ لَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ قال: قال الصادق (عليه السلام): «لو فعل لفعلوا، و لكن جعلهم محتاجين بعضهم إلى بعض و استعبدهم بذلك، و لو جعلهم كلهم أغنياء لبغوا في الأرض و لكن يُنزل بِقَدْرٍ ما يَشَاءُ مما يعلم أنه يصلحهم في دينهم و دنياهم إنَّه بعبادِهِ خبيرٌ بصيرٌ».

Ali Bin Ibrahim –

The Words of the High [42:27] **And if Allah should Amplify the provision for His servants they would certainly revolt in the earth**, said, 'Al Sadiq^{asws} said: 'Had He^{azwj} Done it, they would have done it, but, He^{azwj} Made some of them to be need to the others, and Enslaved them by that. Had He^{azwj} Made all of them to be needless, they would have rebelled in the earth **but He Sends it down according to a measure as He Desires to; surely He is Knowing of His servants, Seeing**'.³⁹

VERSE 28

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ {28}

[42:28] And He it is Who Sends down the rain after they have despaired, and He unfolds His Mercy; and He is the Guardian, the Praised One.

علي بن إبراهيم عن صالح بن السندي عن جعفر بن بشير عن رزيق أبي العباس عن أبي عبد الله (عليه السلام) قال أتى قوم رسول الله (صلى الله عليه وآله) فقالوا يا رسول الله إن بلادنا قد فحطت و توالى السنون علينا فاذع الله تبارك و تعالى يرسل السماء علينا فامر رسول الله (صلى الله عليه وآله) بالمبئر فأخرج و اجتمع الناس فصعد رسول الله (صلى الله عليه وآله) و دعا و أمر الناس أن يؤمنوا

Ali Bin Ibrahim, from Saleh Bin Al-Sandy, from Ja'far Bin basher, from Ruzeyq Abu Al-Abbas, who has narrated the following:

Abu Abdullah^{asws} having said: 'The people came to the Rasool Allah^{saww}, so they said, 'O Rasool Allah^{saww}! Our towns have drought and it has prevailed for years upon us. So supplicate to Allah^{azwj} Blessed and High to Send the sky (to rain) upon us'. So the Rasool Allah^{saww} ordered for the Pulpit. They brought it out, and the

³⁸ الكافي 2: 3/368

³⁹ تفسير القمي 2: 276.

people gathered. The Rasool Allah^{saww} ascended and supplicated, and ordered the people to say 'Ameen'.

فَلَمَّ يَلَيْتُ أَنْ هَبَّطَ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ أَخْبِرِ النَّاسَ أَنَّ رَبَّكَ قَدْ وَعَدَهُمْ أَنْ يُمَطِّرُوا يَوْمَ كَذَا وَ كَذَا وَ سَاعَةَ كَذَا وَ كَذَا فَلَمَّ يَزَلِ النَّاسُ يَنْتَظِرُونَ ذَلِكَ الْيَوْمَ وَ تِلْكَ السَّاعَةَ حَتَّى إِذَا كَانَتْ تِلْكَ السَّاعَةُ أَهَاجَ اللَّهُ عَزَّ وَ جَلَّ رِيحًا فَأَتَارَتْ سَحَابًا وَ جَلَّتِ السَّمَاءُ وَ أَرَحَّتْ عَزَّالِيهَا

It was not long before Jibraeel descended and said; 'O Muhammad^{saww}! Inform the people that your^{saww} Lord^{azwj} has Promised to them that He^{azwj} would Make it rain on such and such a day, and at such and such a time'. So the people did not cease to look out for that day and that particular time, until that time came up. Allah^{azwj} Mighty and Majestic Excited a wind, so it raised clouds which covered the sky, and released the rain.

فَجَاءَ أَوْلِيكَ النَّفْرُ بِأَعْيَانِهِمْ إِلَى النَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَقَالُوا يَا رَسُولَ اللهِ ادْعُ اللهُ لَنَا أَنْ يَكْفَى السَّمَاءَ عَنَّا فَإِنَّا كِدْنَا أَنْ نَغْرُقَ فَاجْتَمَعَ النَّاسُ وَ دَعَا النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) وَ أَمَرَ النَّاسَ أَنْ يُؤْمِنُوا عَلَى دُعَائِهِ فَقَالَ لَهُ رَجُلٌ مِنَ النَّاسِ يَا رَسُولَ اللهِ أَسْمِعْنَا فَإِنَّ كُلَّ مَا نَقُولُ لَيْسَ نَسْمَعُ فَقَالَ فَوَلُوا اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا اللَّهُمَّ صَبِّحْنَا فِي بُطُونِ الْأَوْدِيَةِ وَ فِي نَبَاتِ الشَّجَرِ وَ حَيْثُ يَرَعَى أَهْلُ الْوَبْرِ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تَجْعَلْهَا عَذَابًا.

So those individuals came with their rich ones to the Prophet^{saww}. They said, 'O Rasool Allah^{saww}, Supplicate to Allah^{azwj} for us to withhold the sky (stop the rain) from us, for we are about to drown. So the people gathered, and the Prophet^{saww} supplicated, and ordered the people that they should say 'Ameen' upon his^{saww} supplication. A man from the people said, 'O Rasool Allah^{saww}, make us hear it, for all what you^{saww} are saying, we cannot hear'. So he^{saww} said; 'Say, 'Our Allah^{azwj}! Around us and not upon us. Our Allah^{azwj}! Let it pour in the middle of the valleys, and in the growth of the trees, and where the shepherds pasture. Our Allah^{azwj}! Make it to be a Mercy, and do not Make it to be a Punishment'.⁴⁰

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيحٌ تَحْسِبُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيحٌ تَعْصِرُ السَّحَابَ فَيَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيحٌ مِمَّا عَدَدَ اللَّهُ فِي الْكِتَابِ

He^{asws} said: 'And Allah^{azwj} Mighty is His^{azwj} Mention has winds of Mercy which occur, and others besides that which He^{azwj} Displays His^{azwj} Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah^{azwj}, and from these are winds which Allah^{azwj} has Numbered in His^{azwj} Book.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ الْعَزْرَمِيِّ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ سُئِلَ عَنِ السَّحَابِ أَيْنَ يَكُونُ قَالَ يَكُونُ عَلَى شَجَرٍ عَلَى كَثِيبٍ عَلَى شَاطِئِ الْبَحْرِ يَأْوِي إِلَيْهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَهُ أَرْسَلَ رِيحًا فَأَتَارَتْهُ وَ وَكَّلَ بِهِ مَلَائِكَةً يَضْرِبُوهُ بِالْمَخَارِيقِ وَ هُوَ الْبَرَقُ فَيَرْتَفِعُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ اللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَيُنْفِثُ سَحَابًا فَيَسْقِيهِنَّ إِلَى بَلَدٍ مَيِّتٍ الْآيَةَ وَ الْمَلِكُ اسْمُهُ الرَّعْدُ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Al-Azramy with an unbroken chain has said the following:

⁴⁰ Al Kafi – H 14714

⁴¹ Al Kafi – H 14511 (Extract)

Amir-ul-Momineen^{asws} replied when he^{asws} was asked, 'Where do the clouds come from?' He^{asws} as said: 'They are on the dense trees, on the dunes, and on the shores which are a resort for them. So if Allah^{azwj} Mighty and Majestic Intends to Send a wind which stirs them, and Allocates Angels to these who strike it by 'Al-makhareeq', and it is the lightning. So they rise up'. Then he^{asws} recited this Verse: **"[35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death"**, the Verse. And the Angel, its name is 'Al-Ra'ad' (The Thunder).⁴²

VERSE 29 & 30

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۗ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ {29} وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {30}

[42:29] And one of His Signs is the creation of the skies and the earth and what He has spread forth in both of them of living beings; and when He Desires to He is able to Gather them together [42:30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He Pardons most (of your faults).

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد البرقي، عن أبيه، عن النضر بن سويد، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، [قال:]: «أما إنه ليس من عرق يضرب، ولا نكية ولا صداع ولا مرض إلا بذنب، وذلك قول الله عز وجل في كتابه: وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ، قال: وما يعفو الله أكثر مما يؤخذ به».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al nazar Bin Suweyd, from Hisham Bin Salim,

from Abu Abdullah^{asws} having said: 'There is no vein which is struck, and no catastrophe, and no headache, and no illness except due to a sin. And these are the Words of the Mighty and Majestic in His^{azwj} Book **[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought.** And Allah^{azwj} Excuses more than what He^{azwj} Takes Account for'.⁴³

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه جميعا، عن ابن محبوب، عن علي بن رئاب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ، أ رأيت ما أصاب عليا (عليه السلام) و أهل بيته (عليهم السلام) من بعده، أ هو بما كسبت أيديهم، و هم أهل بيت طهارة معصومون؟ فقال: «إن رسول الله (صلى الله عليه وآله) كان يتوب إلى الله و يستغفره في كل يوم و ليلة مائة مرة من غير ذنب، إن الله يخص أوليائه بالمصائب ليأجرهم عليها».

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Ali Bin Ra'ib who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[42:30] And whatever affliction befalls you, it is on account of what your hands have wrought and (yet) He Pardons most (of your faults).** Do you^{asws} see what afflicted Ali^{asws} and the people^{asws} of his^{asws} Household from after him^{asws}. Is it what their^{asws} own hands had wrought, and they^{asws} are the People^{asws} of the Household, Purified,

⁴² Al Kafi – H 14716

⁴³ الكافي 2: 207 / 3.

Infallible?' So he^{asws} said: 'Rasool-Allah^{saww} used to repent to Allah^{azwj}, and seek Forgiveness seventy times every day and night, without having any sin to him^{saww}. Allah^{azwj} had Specialised His^{azwj} friends with the afflictions in order to Recompense them with Him^{azwj}'.⁴⁴

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن، عن مسمع بن عبد الملك، عن أبي عبد الله (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام)، في قول الله عز وجل: «وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا تُسَبِّحُ بِحَمْدِ اللَّهِ عَلَيْهَا ضَعِيفَةٌ لِيُذَكَّرَ اللَّهُ لَكُمْ أَلَّا تُجْرَبُوا» قال: «ليس من التواء عرق، ولا نكبة حجر، ولا عثرة قدم، ولا خدش عود إلا بذنوب، ولما يعفو الله عز وجل أكثر، ومن عجل الله عقوبة ذنبه في الدنيا، فإن الله عز وجل أجل وأعظم من أن يعود في عقوبته في الآخرة».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Masma'a Bin Abdul Malik,

from Abu Abdullah^{asws} having said: 'Amir Ul Momineen^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic [42:30] **And whatever affliction befalls you, it is on account of what your hands have wrought and (yet) He Pardons most (of your faults):** 'There is none from the injuring of the veins, or stumbling upon a rock, or slipping of the feet, or a scratch except that it is due to a sin, and what Allah^{azwj} Mighty and Majestic Excuses is far more, and for the one whom Allah^{azwj} Hastens the Punishment in the world, for Allah^{azwj} Mighty and Majestic is more Majestic, and more Magnificent than to repeat the Punishment in the Hereafter'.⁴⁵

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

Ali Bin Ibrahim (Tafseer Qummi) –

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

قال: فغضب يزيد وأمر بضرب عنقه (عليه السلام) فقال علي بن الحسين (عليهما السلام): فإذا قتلتني فبنات رسول الله (صلى الله عليه وآله) من يردهن إلى منازلهن، وليس لهن محرم غيري؟ فقال: أنت تردهن إلى منازلهن،

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

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

⁴⁴ الكافي 2: 326 / 2.

⁴⁵ الكافي 2: 323 / 6.

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

ثم قال: يا علي بن الحسين ما أصابكم من مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ فقال علي بن الحسين (عليهما السلام): كلا ما هذه فِينَا نَزَلَتْ، إِنَّمَا نَزَلَتْ فِينَا: مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ الْآيَةَ فَحَنَ الَّذِينَ لَا نَأْسَىٰ عَلَىٰ مَا فَاتَنَا، مِنَ الدُّنْيَا وَلَا نَفْرَحُ بِمَا آتَانَا مِنْهَا».

Then he^{la} said: 'O Ali Bin Al Husayn^{asws} ! **[42:30] And whatever difficulty befalls you, it is on account of what your own hands have wrought**. So Ali Bin Al Husayn^{asws} said: 'Not at all! This has not been Revealed regarding us^{asws}! But rather, (what has been) Revealed regarding us^{asws} is **[57:22] No difficulty befalls upon the earth nor upon your own souls** – the Verse. So we^{asws} are the ones who do not despair upon what has escaped us^{asws} from the world, nor are we^{asws} happy with what has been Given to us^{asws} from it'.⁴⁶

VERSES 31 - 37

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {31} وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ {32} إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَىٰ ظَهْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {33} أَوْ يُوقِفَهُنَّ بِمَا كَسَبْنَ وَيَعْفَ عَنْ كَثِيرٍ {34} وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَحِيصٍ {35} فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {36} وَالَّذِينَ يَجْتَنِبُونَ كِبَارَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفُرُونَ {37}

[42:31] And you cannot escape in the earth, and you shall not have a Guardian or a Helper besides Allah. [42:32] And among His Signs are the ships in the sea, like mountains. [42:33] If He pleases, He Causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one, [42:34] Or He may Make them founder for what they have earned, and (even then) pardon most; [42:35] And (that) those who dispute about Our Signs may know; there is no place of refuge for them. [42:36] So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely upon their Lord. [42:37] And those who shun the major sins and indecencies, and whenever they are angry they forgive.

أحمد بن محمد بن خالد البرقي، في (المحاسن): عن الحسن بن يزيد النوفلي، عن إسماعيل بن أبي زياد السكوني، عن أبي عبد الله، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من أحب أن يعلم ما له عند الله، فليعلم ما لله عنده».

Ahmad Bin Muhammad Bin Khalid Al Barqy, in Al Mahasin, from Al Hassan Bin Yazeed Al Nowfaly, from Ismail Bin Abu Zyad Al Sakuny,

⁴⁶ تفسير القمّي 2: 352

from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who loves that he should know what is for him with Allah^{azwj}, so he should know what is there with himself for the sake of Allah^{azwj},⁴⁷

قال: قال أبو جعفر (عليه السلام): «من كظم غيظاً، و هو يقدر على إمضائه، حشا الله قلبه أمناً و إيماناً يوم القيامة». قال: «و من ملك نفسه إذا رغب و إذا رهب و إذا غضب، حرم الله جسده على النار».

Abu Ja'far^{asws} said: 'The one who controls his anger, and he has the ability over its decline, Allah^{azwj} would Make his heart to be safe and full of belief on the Day of Judgement. And the one who controls himself when he has hope, and fear, and anger, Allah^{azwj} would Prohibit his body upon the Fire'.⁴⁸

VERSES 38 - 40

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {38} وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ {39} وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلَهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ {40}

[42:38] And those who respond to their Lord and keep up the Prayer, and their affair is to consult among themselves, and who spend out of what We have Given them. [42:39] And those who, when great wrong afflicts them, defend themselves. [42:40] And the Recompense of evil is Punishment like it, but whoever forgives and amends, so his Recompense is upon Allah; surely He does not Love the unjust

علي بن إبراهيم، في قوله تعالى: وَ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ، قال: في إقامة الإمام و أقاموا الصلاة و أمرهم شورى بينهم أي يقبلون ما أمروا به و يشاورون الإمام فيما يحتاجون إليه من أمر دينهم كما قال الله تعالى: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ.

Ali Bin Ibrahim –

Regarding the Words of the High **[42:38] And those who respond to their Lord, said, 'Regarding the establishing of the Imam^{asws} and keep up the Prayer, and their affair is to consult among themselves, i.e. they accept whatever is ordered to them and they consult the Imam^{asws} regarding whatever that they need from him^{asws} from the matters of their Religion, just as Allah^{azwj} the High Said [4:83] and if they had referred it to the Rasool and to those in authority among them'.⁴⁹**

VERSES 41 - 46

وَلَمَنِ اتَّبَعَ بَعْدَ ظَلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ {41} إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبِغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {42} وَلَمَن صَبَرَ وَغَفَرَ ۖ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ {43} وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأُوا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّنْ سَبِيلٍ {44} وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدَّلِّ يَنْظُرُونَ مِنْ طَرْفِ خَفِيِّ ۗ وَقَالَ الَّذِينَ آمَنُوا إِنَّا خَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ {45} وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ {46}

⁴⁷ المحاسن: 273 /252

⁴⁸ تفسير القمي 2: 277.

⁴⁹ تفسير القمي 2: 277

[42:41] And whoever overcomes after his being oppressed, these it is against whom there is no way (to blame). [42:42] The way (to blame) is only against those who oppress men and rebel without the right, these shall have a painful punishment. [42:43] And whoever is patient and forgiving, these most surely are actions due to courage. [42:44] And whomsoever Allah Causes to stray, he has no Guardian after it; and you shall see the unjust, when they see the Punishment, saying: Is there any way to return? [42:45] And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the Day of Judgement. Now surely the unjust shall remain in lasting chastisement. [42:46] And they shall have no friends to help them besides Allah; and whomsoever Allah Causes to err, he shall have no way.

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال الأحمسي، عن الحسن بن وهب، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في قوله عز و جل: **وَلَمَنَ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ**، قال: «ذلك القائم (عليه السلام)، إذا قام انتصر من بني أمية و من المكذبين و النصاب».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab, from Jabir Al Ju'fy,

from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic **[42:41] And whoever overcomes after his being oppressed, these it is against whom there is no way (to blame)**, he^{asws} said: 'That is Al Qaim^{asws}, when he^{asws} rises, he^{asws} would overcome the Clan of Umayya, and the beliers, and the Hostile Ones (النصاب)'.⁵⁰

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد، عن محمد بن علي الصيرفي، عن محمد بن فضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، أنه قرأ: **«وَتَرَى الظَّالِمِينَ آلَ مُحَمَّدٍ حَقِيمًا لَمَّا رَأَوْا العَذَابَ وَ عَلِيٌّ هُوَ العَذَابَ يُقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ يَعْنِي أَنَّهُ سَبَبُ العَذَابِ، لَأَنَّهُ قَسِيمُ الجَنَّةِ وَ النارِ»**.

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Fazeyl, from Abu Hamza,

from Ja'far^{asws} having recited **[42:44] and you shall see the unjust**, to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights **when they see the Punishment**, and Ali^{asws} is the Punishment **saying: Is there any way to return?** Meaning, he^{asws} is the reason for their Punishment, because he^{asws} is the Distributor of the Paradise and the Fire (قسيم الجنة و النار).⁵¹

وعنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن البرقي، عن محمد بن أسلم، عن أيوب البزاز، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: **«قوله عز و جل: خاشعين من الدلّ ينظرون من طرف خفيّ يعني [إلى] القائم (عليه السلام)»**.

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al sayyari, from Al barqy, from Muhammad Bin Aslam, from Ayoub Al Bazaz, from Amro Bin Shimr, from Jabir Bin Yazeed,

⁵⁰ تأويل الآيات 2: 549 / 18.

⁵¹ تأويل الآيات 2: 550 / 19.

from Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic **[42:45] And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance**, Meaning at Al Qaim^{asws},⁵²

ثم قال علي بن إبراهيم: أخبرنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «وَلَمَنْ انْتَصَرَ بَعْدَ ظَلْمِهِ يَعْنِي الْقَائِمَ (عليه السلام) و أصحابه فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ و القائم إذا قام انتصر من بني امية و من المكذبين و النصاب هو و أصحابه، و هو قول الله تبارك و تعالى: إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ».

Then Ali Bin Ibrahim said, 'Ja'far Bin Ahmad informed us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: '**[42:41] And whoever overcomes after his being oppressed**, Meaning Al Qaim^{asws} and his^{asws} companions **these it is against whom there is no way (to blame)**. And Al Qaim^{asws}, when he^{asws} rises, would overcome the Clan of Umayya, and the beliers, and the Hostiles Ones (النصاب), him^{asws} and his^{asws} companions, and these are the Words of Allah^{azwj} Blessed and High **[42:42] The way (to blame) is only against those who oppress men and rebel without the right, these shall have a painful punishment**.'

ثم قال أيضا: «قوله تعالى: وَ تَرَى الظَّالِمِينَ لَأَلْ مُحَمَّد حَقَّهُمْ لَمَّا رَأُوا الْعَذَابَ و علي (عليه السلام) هو العذاب في هذا الوجه يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلِ فنوالي عليا (عليه السلام) وَ تَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدَّالِّ لَعَلِّي يَنْظُرُونَ إلى علي من طَرْفٍ خَفِيٍّ وَ قَالَ الَّذِينَ آمَنُوا بِعَنِي آلِ مُحَمَّد و شيعتهم إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ لَأَلْ مُحَمَّد حَقَّهُمْ فِي عَذَابٍ مُقِيمٍ،

Then he^{asws} said as well: 'The Words of the High **[42:44] and you shall see the unjust**, to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights **when they see the Punishment**, and Ali^{asws} is the Punishment in this aspect **saying: Is there any way to return?** So Ali^{asws} would govern over them **[42:45] And you shall see them brought before it humbling themselves because of the abasements**, before Ali^{asws} **looking** at Ali^{asws} **with a faint glance**. **And those who believe** Meaning the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shiah **shall say: Surely the losers are they who have lost themselves and their followers on the Day of Judgement. Now surely the unjust** to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights **shall remain in lasting chastisement**.

قال: و الله يعني النصاب الذين نصبوا العداوة لأمر المؤمنين و ذريته (عليهم السلام) و المكذبين و ما كان لهم من أولياء يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَ مَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ».

He^{asws} said: 'And Allah^{azwj} Means the Hostile Ones (النصاب) who established enmity towards Amir Ul Momineen^{asws} and his^{asws} offspring^{asws}, and the beliers **[42:46] And they shall have no friends to help them besides Allah; and whomsoever Allah Causes to err, he shall have no way**.⁵³

⁵² تأويل الآيات 2: 550 / 20.
⁵³ تفسير القمي 2: 278

VERSES 47 - 50

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ {47} فَإِنْ أَعْرَضُوا
فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَنْفَقْنَا الْإِنْسَانَ مِنْهُ رَحْمَةً فَرَحَّ بِهَا وَ إِنَّا نَصِيبُهُمْ سِنَّةً بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ {48} لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ
الذَّكَورَ {49} أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا ۖ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ {50}

[42:47] Hearken to your Lord before there comes the Day from Allah for which there shall be no averting; you shall have no refuge on that Day, nor shall it be yours to make a denial. [42:48] But if they turn aside, We have not sent you as a watcher over them; on you is only the preaching; and surely when We make the human being taste Mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then surely the human being is ungrateful. [42:49] Allah's is the Kingdom of the skies and the earth; He Creates what He Desires to; He Grants to whom He Desires daughters and Grants to whom He Desires, sons. [42:50] Or He Pairs them of both sorts, male and female; and He Makes whom He Desires to, barren; surely He is Knowing, Powerful

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَهَبُ لِمَنْ يَشَاءُ إِنثًا: «يعني ليس معهن ذكر و يَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ يعني ليس معهم أنثى أو يُزَوِّجُهُمْ ذُكْرَانًا و إِنثًا أي يهب لمن يشاء ذكرانا و إنثا جميعا، يجمع له البنين و البنات، أي يهبهم جميعا لواحد».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

from Abu Ja'far^{asws} regarding the Words of the High **[42:49] He Grants to whom He Desires daughters**, he^{asws} said: 'Meaning there are no sons with them **and Grants to whom He Desires, sons** Meaning there are no daughters with them **[42:50] Or He Pairs them of both sorts, male and female**, i.e He^{azwj} Endows to whosoever He^{azwj} Desires to, males and females together, Gathering for him the sons and the daughters, i.e Endowing them all for one person'.⁵⁴

ثم قال علي بن إبراهيم: حدثني أبي، عن المحمودي، و محمد بن عيسى بن عبيد، عن محمد بن إسماعيل الرازي، عن محمد بن سعيد، أن يحيى بن أكتفم سأل موسى بن محمد، عن مسائل و فيها: أخبرنا عن قول الله عز و جل: أَوْ يُزَوِّجُهُمْ ذُكْرَانًا و إِنثًا، فهل يزوج الله عباده الذكران، و قد عاقب قوما فعلوا ذلك؟

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Mahmoudy, and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Ismail Al Razy, from Muhammad Bin Saeed who said that,

'Yahya Bin Aksam asked Musa Bin Muhammad certain questions, and among these was, 'Inform us about the Words of Allah^{azwj} Mighty and Majestic **[42:50] Or He Pairs them of both sorts, male and female**. So, does Allah^{azwj} Pair two males, and He^{azwj} has Punished people who did that?'

فسأل موسى أخاه أبا الحسن العسكري (عليه السلام)، و كان من جواب أبي الحسن (عليه السلام): «أما قوله تعالى: أَوْ يُزَوِّجُهُمْ ذُكْرَانًا و إِنثًا، فإن الله تبارك و تعالى يزوج ذكران المطيعين إنثا من الحور العين، و إنثا المطيعات من النساء من ذكران المطيعين، و معاذ الله أن يكون الجليل عنى ما لبست على نفسك تطلبا للرخصة لارتكاب المأثم و مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ و يَخْلُدْ فِيهِ مُهَانًا أي إن لم يتب».

⁵⁴ تفسير القمي 2: 278.

So Musa asked his brother Abu Al Hassan Al Askary^{asws}, and from the answer of Abu Al Hassan^{asws} was: 'As for the Words of the High [42:50] **Or He Pairs them of both sorts, male and female**, so Allah^{azwj} Blessed and High would get the obedient males to be married to women from the Maiden Houries, and the obedient females to the obedient males. And Allah^{azwj} Forbid that the Majestic should Mean what you have clothed upon yourself in seeking a licence for the commission of sins [25:68] **and he who does this shall find a requital of sin [25:69] The punishment shall be doubled to him on the day of resurrection, and he shall abide eternally therein in humiliation**', i.e. if he does not repent'.⁵⁵

VERSE 51

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِيَدَيْهِ مَا يَشَاءُ ۗ إِنَّهُ عَلِيمٌ حَكِيمٌ {51}

[42:51] And it is not for any mortal that Allah should Speak to him except by Revelation or from behind a Veil, or by Sending a Rasool and Revealing by His Permission what He Desires to; surely He is High, Wise.

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان ومحمد عن معاوية بن عمار عن ابي الزبير عن جابر بن عبد الله الانصاري ان رسول الله صلى الله عليه وآله في غزوة الطائف دعا عليا عليه السلام فناجاه فقال الناس وقال أبو بكر وعمر نجاه دوننا فقام النبي صلى الله عليه وآله فحمد الله واثنى عليه ثم قال ايها الناس انكم تقولون اني ناجيت عليا عليه السلام اني والله ما ناجيته ولكن الله نجاه قال فعرضت هذا الحديث على ابي عبد الله عليه السلام فقال ان ذلك ليقال.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan and Muhammad, from Muawiya Bin Amaar, from Abu Al-Zayd, from Jabir Bin Abdullah Al-Ansary the following:

'The Rasool Allah^{saww}, during the expedition of Al-Ta'if, called Ali^{asws}. He^{saww} whispered to him^{asws}. The people said, and Abu Bakr and Umar said, 'He^{saww} is whispering to him^{asws} apart from us'. The Prophet^{saww} stood up. He^{saww} Praised Allah^{azwj} and Commended Him^{azwj}, then said: 'O you people, you all are saying that I^{saww} whispered to Ali^{asws}. By Allah^{azwj}, I^{saww} did not whisper to him^{asws}, but Allah^{azwj} whispered to him^{asws}'. I presented this Hadeeth to Abu Abdullah^{asws}. He^{asws} said: 'That is what he^{saww} said'.⁵⁶

وعنه بهذا الاسناد عن منيع عن يونس عن علي بن اعين عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاهل الطائف لابعثن اليكم رجلا كنفسي يفتح الله به الخبير سيفه سوطه فيشرف الناس له فلما اصبح ودعا عليا عليه السلام فقال اذهب بالطائف ثم امر الله النبي صلى الله عليه وآله ان يرحل إليها بعد ان رحله على عليه السلام فلما صار إليها كان على راس الجبل فقال له رسول الله صلى الله عليه وآله ائبث فسمعناه مثل صرير الرجل فقال يا رسول الله صلى الله عليه وآله ما هذا قال ان الله يناجي عليا عليه السلام.

And from him by this chain, from Muni'e, from Yunus, from Ali Bin Ayn, who has said:

'Abu Abdullah^{asws} having said: 'The Rasool Allah^{saww} said for the inhabitants of Al-Ta'if: 'I^{saww} am sending to you a man who^{asws} is like myself^{saww}. Allah^{azwj} will Conquer Al-Khyber by him^{asws}, his^{asws} sword, his^{asws} whip. The people are honoured by it'. When it was the morning, he^{saww} called Ali^{asws}. He^{saww} said; 'Go to Al-Ta'if'. Then Allah^{azwj} Ordered the Prophet^{saww} that he^{saww} should also join him^{asws} after Ali^{asws} had

⁵⁵ تفسير القمي 2: 278.

⁵⁶ Basaair Al Darajaat – P 8 CH 16 H 3

left. When he^{saww} reached to him^{asws}, Ali^{asws} was on the top of the mountain. The Rasool Allah^{saww} said to him^{asws}: 'Stay there!' We heard a squeak like the squeak of the man. We said, 'O Rasool Allah^{saww}, what is this?' He^{saww} said that: 'Allah^{azwj} is Whispering to Ali^{asws}'⁵⁷

حدثنا ابراهيم بن هاشم عن البرقي عن ابن سنان وغيره عن عبد الله بن سنان قال قال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وآله لقد أسرى بي ربي فأوحى إلي من وراء الحجاب ما أوحى وكلمني فكان مما كلمني ان قال يا محمد على الاول و على الآخر وهو بكل شى عليم فقال يا رب اليس ذلك انت اليس ذلك انت فقال فقال يا محمد صلى الله عليه وآله انا الله لا اله الا انا الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبحان الله عما يشركون انى انا الله لا اله الا انا الخالق البارئ المصور له الاسماء الحسنى يسبح له من في السموات والارضين وانا العزيز الحكيم

It has been narrated to us by Ibrahim Bin Haasham, from Al-Barqy, from Ibn Sinan, and someone else, from Abdullah Bin Sinan who said:

'Abu Abdullah^{asws} says that the Rasool Allah^{saww} said: 'My^{saww} Lord^{azwj}, He^{azwj} Revealed unto me^{saww} from behind the Veil what He^{azwj} Revealed, and Spoke to me^{saww} from what He^{azwj} Spoke to me^{saww}. He^{azwj} Said: "O Muhammad^{saww}, Ali^{asws} is the First and the Last and he^{asws} is a knower of everything". He^{saww} said: 'O Lord^{azwj}, is that not You^{azwj}, is that not You^{azwj}?' He^{azwj} Said: "O Muhammad^{saww}, I^{azwj} am Allah^{azwj}. There is no god but I^{azwj}, the King, the Holy, the Saviour, the Guarantor, the Guardian, the Mighty, the Compeller, the Supreme. Glory be to Allah^{azwj} for there are no associates with Me^{azwj}. I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}, the Creator, the Evolver, the Designer, for Whom^{azwj} are the Good Names. Whatsoever is in the Heavens and the earth Glorify Him^{azwj}, and I^{azwj} am the Mighty, the Wise.

يا محمد صلى الله عليه وآله انا الله لا اله الا انا الاول ولا شى قبلى وانا الاخر فلا شى بعدى وانا الظاهر فلا شى فوقى وانا الباطن فلا شى تحتي وانا الله لا اله الا انا بكل شى عليم يا محمد صلى الله عليه وآله على الاول اول من اخذ ميثاقي من الائمة يا محمد صلى الله عليه وآله على الاخر آخر من اقبض روحه من الائمة وهى الدابة التى تكلمهم

O Muhammad^{saww}, I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}. The First, and there is nothing before Me^{azwj}, and I^{azwj} am the Last. There is nothing after Me^{azwj}, and I^{azwj} am the Manifest. There is nothing Higher than Me^{azwj}, and I^{azwj} am the Hidden. There is nothing below Me^{azwj}. And I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}, the Knower of everything. O Muhammad^{saww}, Ali^{azwj} is the first of the first one from the Imams^{asws} who took My^{azwj} Covenant. O Muhammad^{saww}, Ali^{asws} is the last one from the Imams^{asws} whose soul will be Captured, and he^{asws} is the walker (*Al-Dabbat*) who speaks.

يا محمد على الظاهر اظهر عليه جميع ما اوصيته اليك ليس لك ان تكتم منه شيئا يا محمد على الباطن ابطنة سر الذى اسررته اليك وليس فيما بينى و بينك سر ازويه عن على ما خلقت من حلال أو حرام على عليم به.

O Muhammad^{saww}, Ali^{asws} is the manifest, for all that I^{azwj} have Advised to you has been showed to him^{asws}. It is not for you^{saww} to conceal from it anything. O Muhammad^{saww}, Ali^{asws} is the hidden. I^{azwj} Confided in him^{asws} the secret which I^{azwj} Confided in you^{saww}, and there is nothing between Me^{azwj} and you^{saww} of a secret but it has been narrated to Ali^{asws}. Whatever I^{azwj} have Created from the Permissible and the Prohibited, Ali^{asws} is the knower of it'⁵⁸

⁵⁷ Basaair Al Darajaat – P 8 CH 16 H 10

⁵⁸ Basaair Al Darajaat – P 10 CH 18 H 36

VERSES 52 & 53

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ {52} صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ {53}

[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to of Our servants; and most surely you show the way to the Straight Path [42:53] The Path of Allah, Whose is whatsoever is in the skies and whatsoever is in the earth; Indeed, to Allah do all affairs eventually come

قالوا: يا أمير المؤمنين وما الذي أعد الله في هذا اليوم للمطيعين له؟ فقال أمير المؤمنين (عليه السلام): لا أحدتكم إلا بما سمعت من رسول الله (صلى الله عليه وآله): لقد بعث رسول الله (صلى الله عليه وآله) جيشاً ذات يوم إلى قوم من أشداء الكفار، فأبطلوا عليه خبرهم، وتعلق قلبه بهم، وقال: ليت - لنا - من يتعرف أخبارهم، ويأتينا بأنبيائهم.

They said: 'O Amir Ul Momineen^{asws}! What is it which Allah^{azwj} has Prepared on this day for the servants obedient to Him^{azwj}?' Amir Ul Momineen^{asws} said: 'I^{asws} will not relate to you except for that which I^{asws} have heard from Rasool-Allah^{saww}. One day, Rasool-Allah^{saww} sent a battalion against a group of hardened Infidels. There was a delay in receiving news from them, and his^{saww} heart was concerned about them, and he^{saww} said: 'If only someone can bring their news to me^{saww}.'

بينما هو قائل هذا، إذ جاءه البشير بأنهم قد ظفروا بأعدائهم واستولوا - عليهم - وصيروهم بين قتيل وجريح وأسير، وانتهبوا أموالهم، وسبوا ذراريهم وعيالهم.

He^{saww} was in the middle of saying this, when someone brought the good news that the battalion had been victorious against the enemies, all of them had either been killed, or wounded, or made captives, and their wealth had been confiscated, and their families and children had also been taken as captive.

فلما قرب القوم من المدينة، خرج إليهم رسول الله (صلى الله عليه وآله) بأصحابه يتلقاهم، فلما لقيهم ورئيسهم زيد بن حارثة، وكان قد أمره عليهم - فلما رأى زيد رسول الله (صلى الله عليه وآله) - نزل عن ناقته، وجاء إلى رسول الله (صلى الله عليه وآله)، وقبل رجله، ثم قبل يده، فأخذه رسول الله (صلى الله عليه وآله) وقبل رأسه. - ثم نزل إلى رسول الله (صلى الله عليه وآله) عبدالله بن رواحة فقبل يده ورجله وضمه رسول الله (صلى الله عليه وآله) إلى نفسه.

When the battalion came near Medina, Rasool-Allah^{saww} went out along with his^{saww} companions to greet them. When he^{saww} met them, and their leader was Zayd Bin Harisa, and he was appointed to be in-charge over them. When Zayd saw Rasool-Allah^{saww}, he dismounted from his camel, and came over to Rasool-Allah^{saww}, kissed his^{saww} leg, then kissed his^{saww} hand. Rasool-Allah^{saww} embraced him and kissed his forehead. Then Abdullah Bin Rawahat dismounted and kissed his^{saww} leg and hand, and Rasool-Allah^{saww} embraced him too.

ثم نزل إليه قيس بن عاصم المنقري فقبل يده ورجله وضمه رسول الله (صلى الله عليه وآله) إليه. - ثم نزل إليه سائر الجيش ووقفوا يصلون عليه، ورد عليهم رسول الله (صلى الله عليه وآله) خيراً ثم قال لهم: حدثوني خبركم وحالكم مع أعدائكم.

Then Qays Bin Aasim dismounted and kissed his^{saww} leg and hand, and Rasool-Allah^{saww} embraced him. Then the rest of the battalion dismounted and sent salutations upon him^{saww}, and he^{saww} returned the greetings and wished them well. Then he^{saww} said to them: 'Relate to me your news and your conditions with your enemies'!

وكان معهم من أسراء القوم وذراريهم وعيالاتهم وأموالهم من الذهب والفضة وصنوف الامتعة شئ عظيم. فقالوا: يا رسول الله لو علمت كيف حالنا لعظم تعجبك. فقال رسول الله (صلى الله عليه وآله): لم أكن أعلم ذلك حتى عرفنيه الآن جبرئيل (عليه السلام)، وما كنت أعلم شيئاً من كتابه ودينه أيضاً حتى علمنيه ربي، قال الله عز وجل: (وكذلك أوحينا إليك روحاً من أمرنا ما كنت تدري ما الكتاب ولا الايمان - إلى قوله - صراط مستقيم). ولكن حدثوا بذلك إخوانكم هؤلاء المؤمنين، لا صدقكم - فقد أخبرني جبرئيل بصدقكم -

And with them were from the captives of the Infidels and their possessions and their families and their wealth from gold, and the silver and many types of luggage. They said: 'O Rasool-Allah^{saww}! If you^{saww} knew what happened you will be astonished'. Rasool-Allah^{saww} said: 'I^{saww} was not aware of this until now when Jibraeel^{asws} made me aware of this, and I^{saww} did not have the knowledge of anything from His^{azwj} Book and His^{azwj} Religion as well until my^{saww} Lord^{azwj} Gave me^{saww} the Knowledge of it. Allah^{azwj} the Almighty Says: **[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light, Guiding thereby whom We Desire to of Our servants; and most surely you show the way to the Straight Path** but, relate that for the benefit of these believing brothers of yours so that they may ratify you, for Jibraeel^{as} has already informed me^{saww} that you will speak the truth'.⁵⁹

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر (عليه السلام) في قول الله عز و جل: **وَ لَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا، قَالَ: «ذَلِكَ عَلِي بن أَبِي طَالِب (عليه السلام)».**

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab Al Abasy, from Jabir Al Ju'fy,

from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[42:52] but We Made it a Light, Guiding thereby whom We Desire to of Our servants**, he^{asws} said: 'That (Light) is Ali Bin Abu Talib^{asws}'.⁶⁰

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «قوله تعالى: إِنَّكَ لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ، إِنَّكَ لَتَأْمُرُ بِوَلَايَةِ عَلِي (عليه السلام) و تدعو إليها، و هو الصراط المستقيم».

Muhammad Bin Al Hassan Al Saffar, from Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fazeyl, from Abu Hamza,

from Abu Ja'far^{asws} having said: 'The Words of the High **[42:52] and most surely you show the way to the Straight Path, you^{saww} are commanding for the Wilayah of Ali^{asws} and are calling them to him^{asws}, and he^{asws} is the Straight Path'**.⁶¹

⁵⁹ Tafseer Imam Hassan Al Askari^{asws} – S 371

⁶⁰ تأويل الآيات 2: 551 / 22.

⁶¹ بصائر الدرجات: 5 / 98

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قول الله لنبيه (صلى الله عليه وآله): مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا: «يعني عليا (عليه السلام)، و علي هو النور، فقال: نُهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا يعني عليا (عليه السلام)، هدى به من هدى من خلقه».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} to His^{azwj} Prophet^{saww} **[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light**, he^{asws} said: 'Meaning Ali^{asws}, and Ali^{asws} is the Light, so He^{azwj} Said **Guiding thereby whom We Desire to of Our servants**, Meaning Ali^{asws}, Guide by him^{asws} the one whom He^{azwj} Guides from His^{azwj} creatures'.

و قال لنبيه (صلى الله عليه وآله): وَمَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا: «يعني عليا (عليه السلام)، و علي هو النور، فقال: نُهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا يعني عليا (عليه السلام)، هدى به من هدى من خلقه».

And he^{azwj} Said to His^{azwj} Prophet^{saww} **and most surely you show the way to the Straight Path**, Meaning you^{saww} are commanding for the Wilayah of Amir Ul Momineen^{asws}, and calling them to it, and Ali^{asws} is the Straight Path, **[42:53] The Path of Allah**, Meaning Ali^{asws} **Whose is whatsoever is in the skies and whatsoever is in the earth** Meaning Ali^{asws} having Made him^{asws} as the Treasurer of whatsoever is in the skies and in the earth, and Entrusted it to him^{asws} **Indeed, to Allah do all affairs eventually come**.⁶²

حدثنا احمد بن محمد بن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابي الصباح الكناني عن ابي بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة من بعده.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Blessed and High **“[42:52] And thus have We inspired to you a Spirit of Our command. You did not know what the Scripture was, nor what the Faith was,”**. He^{asws} said: 'A Divine Creation (Al-Noor) from the creatures of Allah^{azwj}, greater than Jibraeel and Mikaeel. It was with the Messenger of Allah^{saww}, informed him^{saww} and protected him^{saww}, and it is with the Imams^{asws} after him^{saww}.⁶³

حدثنا محمد بن الحسين بن صفوان عن ابي الصباح الكناني عن ابي بصير قال قلت قول الله وكذلك اوحينا اليك روحا من امرنا قال هو خلق اعظم من جبرئيل وميكائيل وكل بمحمد صلى الله عليه وآله يخبره ويسدده وهو مع الائمة يخبرهم ويسددهم.

⁶² تفسير القمي 2: 279.

⁶³ Basaair Al Darajaat – P 9 CH 16 H 2

It has been narrated to us by Muhammad Bin Al-Husayn, from Safwaan, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I recited "[42:52] **And thus have We inspired to you a Spirit of Our command.**" He^{asws} said: 'It is a creature greater than Jibraeel and Mikaeel, allocated to Muhammad^{saww}, informed him^{saww}, and protected him^{saww}, and it is with the Imams^{asws}, informing them^{asws} and protecting them^{asws}'.⁶⁴

حدثنا احمد بن محمد عن البرقي عن ابي الجهم عن علي بن اسباط قال سئل ابا عبد الله عليه السلام رجل وانا حاضر عن قول الله تعالى وكذلك اوحينا اليك روحا من امرنا فقال منذ انزل الله ذلك الروح على محمد صلى الله عليه وآله لم يصعد إلى السماء وانه لفينا.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Barqy, from Abu Al-Jaham, from Ali Bin Asbaat who said:

'A man asked Abu Abdullah^{asws}, and I was present, about the Statement of Allah^{azwj} "[42:52] **And thus have We inspired to you a Spirit of Our command**". He^{asws} said: 'Since Allah^{azwj} Sent down that Spirit upon Muhammad^{saww}, it did not ascend to the sky, and it is within us^{asws}'.⁶⁵

حدثنا عبد الله بن عامر عن ابي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي جعفر عليه السلام في قول الله تبارك وتعالى صراط الله الذي له مافى السموات وما فى الارض يعنى عليا انه جعل عليا خازنه على مافى السموات وما فى الارض من شئ وانتمنه عليه الا إلى الله تصير الامور.

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far^{asws}, regarding the Statement of Allah^{azwj} Blessed and High [42:53] **The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the Earth; now surely to Allah do all affairs eventually come**, has said: 'It means Ali^{asws}. He^{azwj} Made Ali^{asws} His^{azwj} Treasurer on whatsoever is in the Heavens and whatsoever is in the Earth from things and entrusted it all to him^{asws}, but it is to Allah^{azwj} that the matters return'.⁶⁶

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين، عن النضر، عن القاسم بن سليمان، عن أبي مريم الأنصاري، عن جابر، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «وقع مصحف في البحر فوجدوه قد ذهب ما فيه إلا هذه الآية ألا إلى الله تصير الأمور».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn, from Al Nazar, from Al Qasim Bin Suleyman, from Abu Maryam Al Ansary, from Jabir,

from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'A copy of the Parchment (Quran) was found in the sea, and whatever was in it had been wiped out except for this Verse [42:53] **Indeed, to Allah do all affairs eventually come**'.⁶⁷

⁶⁴ Basaair Al Darajaat – P 9 CH 16 H 8

⁶⁵ Basaair Al Darajaat – P 9 CH 16 H 11

⁶⁶ Basaair Al Darajaat – P 2 CH 19 H 16

⁶⁷ الكافي 2: 18 /462