

**TABLE OF CONTENTS**

CHAPTER 7 .....	4
AL-A'ARAAF .....	4
(206 VERSES) .....	4
MERITS.....	4
VERSE 1 .....	4
VERSES 2 - 10 .....	5
VERSES 11 - 15 .....	6
VERSES 16 - 18 .....	7
VERSES 19 - 24 .....	9
VERSES 25 - 27 .....	14
VERSE 28.....	15
VERSES 29 & 30 .....	16
VERSE 31 .....	17
VERSE 32.....	19
VERSE 33.....	21
VERSES 34 - 39 .....	22
VERSE 40 & 41.....	24
VERSES 42 & 43 .....	25
VERSES 44 & 45 .....	27
VERSES 46 - 49 .....	28
VERSE 50.....	32
VERSES 51 – 53.....	32
VERSE 54.....	33
VERSES 55 & 56 .....	35

VERSES 57 & 58 .....	35
VERSES 59 - 64 .....	36
VERSES 65 - 72 .....	37
VERSES 73 - 79 .....	39
VERSES 80 - 84 .....	42
VERSES 103 - 108.....	49
VERSES 109 - 112.....	50
VERSES 113 - 126.....	51
VERSES 127 - 129.....	53
VERSES 130 - 136.....	54
VERSES 137 – 142.....	62
VERSES 143 & 144 .....	64
VERSES 145 - 147.....	67
VERSES 148- 151.....	70
WHY AMIR-UL-MOMINEEN <sup>asws</sup> DID NOT MAKE A STAND WITH THE SWORD DURING THE ISSUES OF AL-SAQIFA .....	72
VERSES 152 - 154.....	74
VERSES 155 & 156 .....	75
VERSE 157 .....	75
VERSE 158 .....	79
VERSE 159 .....	80
VERSES 160 - 162.....	81
VERSES 163 - 166.....	82
STORY OF COMPANIONS OF THE SABBATH.....	82
VERSES 167 - 170.....	85
VERSE 171 .....	86

VERSE 172 .....	88
AMIR-UL-MOMINEEN <sup>asws</sup> ESTABLISHED HIS <sup>asws</sup> PROOF ON THE GENERATIONS TO COME .....	90
VERSES 173 - 178.....	94
VERSE 179.....	96
VERSE 180 .....	98
VERSE 181 .....	99
VERSES 182 - 184.....	100
VERSES 185 - 188.....	100
VERSES 189 & 190 .....	101
VERSES 191 - 199.....	102
VERSES 200 - 203.....	104
VERSE 204.....	105
VERSES 205 & 206 .....	106

## CHAPTER 7

### AL-A'ARAAF

(206 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الأعراف في كل شهر كان يوم القيامة من الذين لا خوف عليهم ولا هم يحزنون، فإن قرأها في كل جمعة كان ممن لا يحاسب يوم القيامة، أما إن فيها محكما، فلا تدعوا قراءتها فإنها تشهد يوم القيامة لكل من قرأها».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who recites Surah *Al-A'araaf* during every month would be, on the Day of Judgement, from the ones upon whom will neither be fear nor would they be grieving. If it is recited during every Friday, he would be from the one who would not be Reckoned with on the Day of Judgement. But, this is from the Decisive, so do not leave its recitation, for it would testify on the Day of Judgement for every one who recites it'.<sup>1</sup>

و روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة جعل الله يوم القيامة بينه و بين إبليس سترا، و كان لأدم رفيقا، و من كتبها بماء ورد و زعفران و علقها عليه لم يقربه سبع و لا عدو ما دامت عليه، بإذن الله تعالى».

And it has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (Chapter 7), there would be a veil in between him and Iblees<sup>la</sup>, and he would be a friend of Adam<sup>as</sup>. And the one who writes it with the water of flowers and Saffron, and attaches it to himself (Amulet), neither a lion nor an enemy would come near him for as long as it is upon him, by the Permission of Allah<sup>azwj</sup>'.<sup>2</sup>

#### VERSE 1

المص {1}

#### [7:1] Alif Lam Meem Suad

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن جعفر بن محمد (عليه السلام)، قال: «المص، معناه أنا الله المقتدر الصادق».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us regarding what he wrote to the hands to Ali Bin Ahmad Al baghdady Al Waraq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyria, from Sufyan Bin Saeed Al Sowry,

<sup>1</sup> ثواب الأعمال: 105.  
<sup>2</sup> مصباح الكفعمي: 439

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup> having said: '[7:1] **Alif Lam Meem Suad** – its Meaning is 'I<sup>azwj</sup> am Allah<sup>azwj</sup> the Dominant, the Truthful'.<sup>3</sup>

## VERSES 2 - 10

كِتَابٍ أَنْزَلِ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِيُنْذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ {2} اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ {3} وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ {4}

**[7:2] A Book Revealed to you - so let there be no straitness in your chest on account of it - that you may warn thereby, and a Reminder for the believers [7:3] Follow what has been Revealed to you from your Lord and do not follow guardians besides Him, how little do you mind [7:4] And how many a town that We Destroyed, so Our Punishment came to it by night or while they slept at midday**

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ {5} فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ {6} فَلَنَقْصُصَ عَلَيْهِمْ بَعْثَ مَا كُنَّا غَائِبِينَ {7}

**[7:5] Yet their cry, when Our Punishment came to them, was nothing but that they said: Surely we were unjust [7:6] Most certainly then We will Question those to whom (the Rasools) were Sent, and most certainly We will also question the Rasools [7:7] Then most certainly We will Relate to them with Knowledge, and We were not absent**

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {8} وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ {9} وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ قَلِيلًا مَّا تَشْكُرُونَ {10}

**[7:8] And the measuring out on that Day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful [7:9] And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our Signs [7:10] And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.**

العباشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبة: قال الله: اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ففي اتباع ما جاءكم من الله الفوز العظيم، و في تركه الخطأ المبين».

Al-Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> said in a sermon: 'Allah<sup>azwj</sup> Says **[7:3] Follow what has been Revealed to you from your Lord and do not follow guardians besides Him** – thus, in following what came from Allah<sup>azwj</sup> is the great success, and in leaving it is the manifest error'.<sup>4</sup>

<sup>3</sup> معاني الأخبار: 22 / 1.

<sup>4</sup> تفسير العياشي 2: 9 / 4.

## VERSES 11 - 15

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ {11} قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {12} قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ {13} قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {14} قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ {15}

**[7:11] And certainly, We Created you, then We Shaped you, then We Said to the Angels: Prostrate to Adam. So they prostrated except for Iblees; he was not of those who prostrated [7:12] He Said: What prevented you so that you did not prostrate when I Commanded you? He said: I am better than he is: You have Created me of fire, while him You created of clay [7:13] He Said: Then get down from this (state), for it does not befit you to behave proudly therein. So get out, for you are of the belittled ones [7:14] He said: Respite me until the day when they are Resurrected [7:15] He said: You are of the Respited ones**

علي بن إبراهيم، قال: حدثنا أحمد بن محمد، عن جعفر بن عبد الله المحمدي، قال: حدثنا كثير بن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ. قال: «أما خَلَقْنَاكُمْ فنطفة ثم علقة ثم مضغة ثم عظاما ثم لحما، و أما صَوَّرْنَاكُمْ فالعين والأنف والأذنين والفم واليدين والرجلين، صور هذا ونحوه، ثم جعل الدميم والوسيم والجسيم والطويل والقصير وأشباه هذا».

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Ja'far Bin Abdullah Al Hamdany, from Kaseer Bin Ayaash,

(It has been narrated) from Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:11] And certainly We Created you, then We Shaped you**, he<sup>asws</sup> said: 'As for **We Created you** – so it is the seed, then a clot, then flesh, then bones. And as for **then We Shaped you**, so it is the eyes, and the nose, and the two ears, and the mouth, and the two hands, and the two feet – shaped these and similarly, the handsome and the ugly, and the tall and the short, and similar to these'.<sup>5</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن علي بن يقطين، عن الحسين بن مياح، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «إن إبليس قاس نفسه بآدم، فقال خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ و لو قاس الجوهر الذي خلق الله تعالى منه آدم (عليه السلام) بالنار كان ذلك أكثر نورا و ضياء من النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayaah, from his father,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Iblees<sup>la</sup> compared himself<sup>la</sup> with Adam<sup>as</sup>, so he<sup>la</sup> said, '**[7:12] You have Created me of fire, while him You created of clay**, and if only he<sup>la</sup> had compared the essence of which Allah<sup>azwj</sup> the High Created Adam<sup>as</sup> with the fire, that was of greater Light and illumination than the fire'.<sup>6</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن أحمد بن عبد الله العقيلي، عن عيسى بن عبد الله القرشي، قال: دخل أبو حنيفة على أبي عبد الله (عليه السلام) فقال له: «يا أبا حنيفة، بلغني أنك تقيس؟» قال: نعم. قال: «لا تقس، فإن أول من قاس إبليس حين قال خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ فقاس ما بين النار والطين، و لو قاس نورية آدم بنورية النار عرف فضل ما بين النورين، و صفاء أحدهما على الآخر».

<sup>5</sup> تفسير القمي 1: 224

<sup>6</sup> الكافي 1: 18/47

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al Aqeyli, from Isa Bin Abdullah Al Qarshi who said,

‘Abu Haneefa<sup>la</sup> came up to Abu Abdullah<sup>asws</sup>, so he<sup>asws</sup> said to him: ‘O Abu Haneefa<sup>la</sup>, you are using analogy?’ He said: ‘Yes’. He<sup>asws</sup> said: ‘Do not use analogy, for the first one to use analogy was Iblees<sup>la</sup> where he<sup>la</sup> said **[7:12] You have Created me of fire, while him You created of clay**’. So he<sup>la</sup> compared what was between the fire and the lay, and had he compared the light of Adam<sup>as</sup> and the light of the fire he would have recognised the preference of what was between the two lights, and the purity of the one over the other’.<sup>7</sup>

## VERSES 16 - 18

قَالَ قَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ {16} ثُمَّ لَا يَتَّبِعُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ {17} قَالَ اخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ {18}

**[7:16] He said: As You Caused me to remain disappointed I will sit in wait for them in Your Straight Path [7:17] Then I will come to them from, in front of them and from behind them, and from their right-hand side and from their left-hand side; and You shall not find most of them to be thankful [7:18] He said: Get out from it, Condemned, driven away; whoever of them will follow you, I will Fill up Hell with you all**

ابْنُ مَحْبُوبٍ عَنْ حَنَانٍ وَ عَلِيِّ بْنِ رَبَائٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ قَوْلُهُ عَزَّ وَ جَلَّ لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا يَتَّبِعُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا زُرَّارَةُ إِنَّهُ إِنَّمَا صَمَدٌ لَكَ وَ لِأَصْحَابِكَ فَأَمَّا الْآخَرُونَ فَقَدْ فَرَّغَ مِنْهُمْ.

Ibn Mahboub, from Hanaan and Ali Bin Ra'ib, from Zurara who said:

I said to him<sup>asws</sup>, ‘The Words of the Mighty and Majestic: **[7:16] He said: As You Caused me to remain disappointed I will sit in wait for them in Your Straight Path [7:17] Then I will come to them from in front of them and from behind them, and from their right-hand side and from their left-hand side; and You shall not find most of them to be thankful**, so Abu Ja'far<sup>asws</sup> said: ‘O Zurara! But rather, he (Satan<sup>la</sup>) is lying in wait for you (Shiah) and for your companions. So as for the other ones, he has finished (free) from them’.<sup>8</sup>

العباشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الصرط الذي قال إبليس: لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا يَتَّبِعُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ الْآيَةُ، وَ هُوَ عَلِي (عليه السلام)».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The **[7:16] Straight Path** which Iblees<sup>la</sup> spoke about **[7:16] I will sit in wait for them in Your Straight Path**

<sup>7</sup> الكافي 1: 20 / 47

<sup>8</sup> Al Kafi – H 14566

**[7:17] Then I will come to them from in front of them** – the Verse, (that Straight Path is Amir-ul-Momineen<sup>asws</sup>).<sup>9</sup>

الطبرسي: عن الباقر (عليه السلام)، في معنى الآية: «مَنْ بَيْنَ أَيْدِيهِمْ أَهْوَنُ عَلَيْهِمْ أَمْرُ الْآخِرَةِ وَ مَنْ خَلْفَهُمْ أَمْرُهُمْ بِجَمْعِ الْأَمْوَالِ وَ مَنْعُهَا عَنْ الْحَقِّ لَتَبْقَى لَوَرَثَتَهُمْ وَ عَنْ أَيْمَانِهِمْ أَفْسَدَ عَلَيْهِمْ أَمْرُ دِينِهِمْ، بِتَرْيِيبِ الضَّلَالَةِ، وَ تَحْسِينِ الشَّبْهَةِ وَ عَنْ شَمَائِلِهِمْ بِتَحْبِيبِ اللَّذَاتِ إِلَيْهِمْ، وَ تَغْلِبِ الشَّهَوَاتِ عَلَى قُلُوبِهِمْ».

Al-Tabarsy,

(It has been narrated) from Al Baqir<sup>asws</sup> regarding the Meaning of the Verse **[7:17] in front of them** (it means Iblees<sup>la</sup> would be) reducing (the importance) of the matter of the Hereafter to them, **and from behind them** (it means to) orders them to accumulate the wealth and prevent it from the rights of the remaining inheritors **and from their right-hand side** (meaning) spoils the affairs of their Religion by adorning for them the misguidance, and creating doubts and developing likeness (for uncertainty) to them **and from their left-hand side** by making the pleasures to be beloved to them, and get their hearts to be overcome by lustful desires'.<sup>10</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام): «أنه إذا كان يوم القيامة يؤتي إبليس في سبعين غلا و سبعين كيلا ، فينظر الأول الي زفر في عشرين و مائة كبل و عشرين و مائة غل، فينظر إبليس، فيقول: من هذا الذي أضعف الله له العذاب، و أنا أغويت هذا الخلق جميعا؟ فيقال: هذا زفر. فيقول: بما حدد له هذا العذاب؟ فيقال: ببغية علي علي (عليه السلام).

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When it will be the Day of Judgement, Iblees<sup>la</sup> would be brought in seventy locks and seventy chains. So he<sup>la</sup> would first look at 'Zafar'<sup>11</sup> being in one hundred and twenty locks and one hundred and twenty chains. So Iblees<sup>la</sup> would be looking and saying, 'Who is this one upon whom Allah<sup>azwj</sup> has Increased the Punishment, and I<sup>la</sup> am the one who tempted the whole of the creatures altogether?' So they would say: 'This is Zafar'. So he<sup>la</sup> would be saying, 'Due to what has this Punishment been Selected for him?' So they would say: 'For having rebelled against Ali<sup>asws</sup>'.

فيقول له إبليس: ويل لك و ثبور لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، و سألته أن يجعل لي سلطانا علي محمد و أهل بيته و شيعته، فلم يجبني الي ذلك و قال: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ وَ مَا عَرَفْتَهُمْ حِينَ اسْتَنْتَاهُمْ، إِذْ قُلْتَ وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ؟ فمنتك به نفسك غرورا فتوقف بين يدي الخلائق. ثم قال له: ما الذي كان منك الي علي و الي الخلق الذي اتبعوك علي الخلاف؟ فيقول الشيطان- و هو زفر - لإبليس: أنت أمرتني بذلك.

So Iblees<sup>la</sup> would say to him, 'Woe be unto you and ruination to you! Did you not know that Allah<sup>azwj</sup> has Commanded me<sup>la</sup> to Prostrate to Adam<sup>as</sup>, but I<sup>la</sup> disobeyed Him<sup>azwj</sup>, and I<sup>la</sup> asked Him<sup>azwj</sup> if He<sup>azwj</sup> could Give me<sup>la</sup> the authority over Muhammad<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household, and his<sup>saww</sup> Shiah. But, He<sup>azwj</sup> did not Answer me<sup>la</sup> for that and Said **[15:42] Surely, with regards to My servants, you have no authority over them except for the ones who follow you**

<sup>9</sup> تفسير العياشي 2: 6/9

<sup>10</sup> مجمع البيان 4: 623

<sup>11</sup> The no. 2



**from the deviators**, and did you not recognise them<sup>asws</sup> that they<sup>asws</sup> were excluded when I<sup>la</sup> said **[7:17] and You shall not find most of them being thankful?**

فيقول له إبليس: فلم عصيت ربك و أطعنتني؟ فيرد زفر عليه ما قال الله: إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقَّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَى آخِرِ الْآيَةِ».

So Iblees<sup>la</sup> would say to him, 'Why did you disobey your Lord<sup>azwj</sup> and obey me<sup>la</sup>?' So Zafar<sup>12</sup> would reply back, what Allah<sup>azwj</sup> Said **[14:22] Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you – up to the end of the Verse**.<sup>13</sup>

## VERSES 19 - 24

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {19} فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ {20} وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ {21}

**[7:19] And (We said): O Adam! Dwell you and your wife in the Garden; so eat from wherever you desire, but do not go near this tree, for then you will be of the unjust [7:20] But the Satan made an evil suggestion to them both that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you**

فَدَلَاهُمَا يُغْرَوْنَ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ {22} قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23} قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ {24}

**[7:22] Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations appeared to them, and they both began to cover themselves with the leaves of the Garden; and their Lord called out to them: Did I not Forbid you both from that tree and say to you that the Satan is your open enemy? [7:23] They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us and have Mercy on us, we shall certainly be of the losers [7:24] He said: Get down, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time**

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

<sup>12</sup> The no. 2

<sup>13</sup> تفسير العياشي 2: 223 / 9.

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali<sup>asws</sup> Bin Musa<sup>asws</sup>. So Al-Mamoun said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is it not from your<sup>asws</sup> speech that the Prophets<sup>as</sup> are infallible?' He<sup>asws</sup> said: 'Yes'. He said, 'So what are you<sup>asws</sup> with regards to the Words of Allah<sup>azwj</sup> Mighty and Majestic **[20:121] and Adam disobeyed his Lord, so he strayed?**'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ وَأشار لهما إلى شجرة الحنطة فَتَكُونَا مِنَ الظَّالِمِينَ، و لم يقل لهما لا تأكلا من هذه الشجرة و لا مما كان من جنسها، فلم يقربا تلك الشجرة، و لم يأكلا منها، و إنما أكلا من غيرها

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High Said to Adam<sup>as</sup> **[2:35] And We said: O Adam! Dwell you and your wife in the Paradise and eat from it a plenteous (food) wherever you wish and do not approach this tree,** and Indicated to them<sup>as</sup> the wheat tree **for then you will be from the unjust ones.** And He<sup>azwj</sup> did not Say to them: "Do not eat from this tree, nor from what was from its type". So they<sup>as</sup> did not go near that tree, and did not eat from it. But rather, they<sup>as</sup> ate from other (trees)'.

لما أن وسوس الشيطان إليهما، و قال: ما نهاكما رَبُّكما عَنْ هَذِهِ الشَّجَرَةِ، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إِلَّا أَنْ تَكُونَا مَلَكَئِن أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمَهُمَا إِنِّي لَكُمَا لَمِِنَ النَّاصِحِينَ، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فَذَلَّاهُمَا بِغُرُورٍ، فأكلا منها ثقة بيمينه بالله،

When the Satan<sup>la</sup> whispered to them both<sup>as</sup> and said **[7:20] Your Lord has not Forbidden you this tree** but rather He<sup>azwj</sup> has Forbidden you<sup>as</sup> from going near to some other tree, and did not Forbid you<sup>as</sup> from eating from it **except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you.** And Adam<sup>as</sup> and Hawwa<sup>as</sup> had not witnessed before that anyone who would swear falsely by Allah<sup>azwj</sup> **[7:22] Then he caused them both to fall by deceit.** So the eating from it (was as a result of) his<sup>as</sup> reliance upon the swear by Allah<sup>azwj</sup>.

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتنباه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam<sup>as</sup> before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones, Permissible ones which are Permissible upon the Prophets<sup>as</sup> before the descent of the Revelation upon them<sup>as</sup>. So when Allah<sup>azwj</sup> the High Chose him<sup>as</sup> and Made him<sup>as</sup> a Prophet<sup>as</sup>, he<sup>as</sup> was infallible with neither a minor nor a major sin to him<sup>as</sup>.

قال الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَ هَدَى وَ قَالَ عز و جل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ».

Allah<sup>azwj</sup> Mighty and Majestic Said **[20:121] and Adam disobeyed his Lord, so he strayed [20:122] Then his Lord Chose him, so He Turned to him and Guided (him).** And He<sup>azwj</sup> Said **[3:33] Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations'**.<sup>14</sup>

<sup>14</sup> عيون أخبار الرضا (عليه السلام) 1: 195/1

قال الله تعالى: (فأزلهما الشيطان عنها) عن الجنة بوسوسته وخديعته وإيهامه - وعداوته - وغروره، بأن بدأ بآدم فقال: (ما نهيكما ربكما عن هذه الشجرة إلا أن تكونا ملكين) إن تناولتما منها تعلمان الغيب، وتقدران على ما يقدر عليه من خصه الله تعالى بالقدرة (أو تكونا من الخالدين) لا تموتان أبدا.

Allah<sup>azwj</sup> Said **[7:22] Then he caused them both to fall** from the Garden by his<sup>la</sup> whisperings and deceptions and illusions by his<sup>la</sup> enmity and arrogance and came to Adam<sup>as</sup> and said **[7:20] Your Lord has not forbidden you this tree except that you may not both become two Angels** And if you were to eat from it then you will come to have the knowledge of the unseen and have the power of those special ones<sup>asws</sup> who have been Endowed with such powers by Allah<sup>azwj</sup> **or that you may (not) become of the immortals** and you will never die.'

(وقاسمهما) حلف لهما (إني لكما لمن الناصحين) - الصالحين - وكان إبليس بين لحيي الحية أدخلته الجنة، وكان آدم يظن أن الحية هي التي تخاطبه، ولم يعلم أن إبليس قد اختبأ بين لحييها. فرد آدم على الحية: أيتها الحية هذا من غرور إبليس لعنه الله كيف يخوننا ربنا؟ أم كيف تعظمين الله بالقسم به وأنت تنسبينه إلى الخيانة وسوء النظر، وهو أكرم الأكرمين؟ أم كيف أروم التوصل إلى ما منعني منه ربي عزوجل، وأعطاه بغير حكمة؟

**[7:21] And he swore to them both** He<sup>la</sup> started taking oaths to them **Most surely I am a sincere adviser to you** That he<sup>la</sup> is correcting their<sup>asws</sup> actions. Iblees<sup>la</sup> was in the mouth of a serpent by way of which he<sup>la</sup> had entered the Garden, and Adam<sup>as</sup> thought that it was the serpent that was talking to him<sup>asws</sup>, and he<sup>asws</sup> did not know that it was Iblees<sup>la</sup> who was talking from inside the serpent. Adam<sup>as</sup> retorted back to the serpent: 'O you serpent! This is from the arrogance of Iblees<sup>la</sup>. Why would our Lord<sup>azwj</sup> defraud us? How are you swearing by Allah<sup>azwj</sup> and you are advocating me<sup>asws</sup> to commit treason and cast an evil eye and He<sup>azwj</sup> is the Kindest of all? Why should I<sup>asws</sup> incline towards that deed which has been forbidden unto me<sup>asws</sup> by my<sup>asws</sup> Lord<sup>azwj</sup> the Almighty and do this without His<sup>azwj</sup> Permission?'

فلما أيس إبليس من قبول آدم منه، عاد ثانية بين لحيي الحية فخاطب حواء من حيث يوهما أن الحية هي التي تخاطبها، وقال: يا حواء أرايت هذه الشجرة التي كان الله عزوجل حرمها عليكما، قد أحلها لكما بعد تحريمها لما عرف من حسن طاعتكما له، وتوقيركما إياه؟ وذلك أن الملائكة الموكلين بالشجرة - الذين معهم حراب يدفعون عنها سائر حيوان الجنة - لا تدفعك عنها إن رمتها فاعلمي بذلك أنه قد أحل لك، وابشري بأنك إن تناولتها قبل آدم كنت أنت المسطرة عليه، الأمرة الناهية فوقه. فقالت حواء: سوف أجرب هذا. فرامت الشجرة فأرادت الملائكة أن تدفعها عنها بحرابها.

When Iblees<sup>la</sup> despaired from Adam<sup>as</sup>, he tried for a second time using the same tactic of hiding inside the mouth of a serpent and approached Eve<sup>as</sup> who also thought that it was the serpent that was talking to her<sup>asws</sup>. Iblees<sup>la</sup> said: 'Do you<sup>asws</sup> see this tree which Allah the Almighty had Forbidden you<sup>asws</sup> from? Well, He<sup>azwj</sup> has made it Permissible for you<sup>asws</sup> now after its prohibition, and having come to know of your<sup>asws</sup> obedience to Him<sup>azwj</sup> and having considered His<sup>azwj</sup> Order as being Great. And also that the Angels fight against those who wish to eat from this tree and dispel all the other animals of the Garden away from it. If you<sup>asws</sup> were to approach this tree, and they do not stop you<sup>asws</sup>, then you can understand from this that it has been made permissible for you<sup>asws</sup>. If you<sup>asws</sup> were to eat from it before Adam<sup>as</sup> does, then you<sup>asws</sup> will be a degree above him<sup>asws</sup> and your<sup>asws</sup> orders will be above his<sup>asws</sup>.' Eve<sup>as</sup> said: 'Let me try this.' She<sup>asws</sup> went near the tree and the Angels wanted to fight against her<sup>asws</sup> and stop her<sup>asws</sup>.

فأوحى الله تعالى إليها: إنما تدفعون بحرابكم من لا عقل له يزجره، فأما من جعلته ممكنا مميزا مختارا، فكلوه إلى عقله الذي جعلته حجة عليه، فإن أطاع استحق ثوابي، وإن عصى وخالف - أمري - استحق عقابي جزائي. فتركوها ولم يتعرضوا لها، بعد ما هموا بمنعها بحرابهم. فظننت أن الله نهاهم عن منعها لأنه قد أحلها بعد ما حرمها.

Allah<sup>azwj</sup> Revealed unto the Angels: 'You are to fight against those who do not possess any intellect and dispel them, but as for one who goes towards it having choice of action and having control, leave that one to his intellect for it is a proof over her<sup>as</sup>. If she<sup>as</sup> is obedient then she<sup>as</sup> will be deserving of reward, and if she<sup>as</sup> were to sin and go against My<sup>azwj</sup> Order, then she<sup>as</sup> will be deserving of My<sup>azwj</sup> Punishment and penalty.' So the Angels refrained from frustrating her<sup>asws</sup> and put away their weapons that they used to fight with. She<sup>asws</sup> thought that since Allah<sup>azwj</sup> had stopped them from fighting against her<sup>asws</sup> this was because it had become permissible after it having been prohibited.

فقال: صدقت الحية، وظننت أن المخاطب لها هي الحية، فتناولت منها ولم تتكلم من نفسها شيئا. فقالت لادم: ألم تعلم أن الشجرة المحرمة علينا قد أبيحت لنا؟ تناولت منها فلم تمنعني أملاكها، ولم أنكر شيئا من حالي. (فذلك حين) أغتر آدم وغلط فتناول، فأصابهما - ما - قال الله تعالى في كتابه: (فأزلهما الشيطان عنها فأخرجهما) بوسوسته وغروره (مما كانا فيه) من النعيم (وقلنا) يا آدم وياحواء ويا أيتها الحية ويا إبليس (اهبطوا بعضكم لبعض عدو) آدم وحواء ولدهما عدو للحية، وإبليس والحية وأولادهما أعداؤكم (ولكم في الأرض مستقر) منزل ومقر للمعاش (ومتاع) منفعة (إلى حين) الموت

She<sup>asws</sup> said to herself: 'The serpent was right.' She thought that it was the serpent that had spoken to her<sup>asws</sup>, and so she<sup>asws</sup> ate from the tree and it did not affect her at all. She<sup>asws</sup> said to Adam<sup>as</sup>: 'Do you know that the tree which was forbidden to us has been made permissible to us? I<sup>asws</sup> have eaten from it and the Angels did not stop me<sup>asws</sup> nor did anything happen to me<sup>asws</sup> from it.' **"That is when"** Adam<sup>as</sup> got deceived and made the error of eating from it, their was as Allah<sup>azwj</sup> has Said in His Book **"But the Satan made them both fall from it and caused them to depart"** by his<sup>la</sup> whisperings and his<sup>la</sup> deception **"from it"** from bliss **"and We said"** O Adam<sup>as</sup> and O Eve<sup>as</sup> and O you serpent and Iblees<sup>la</sup> **[7:24] He said: Get down, some of you being the enemies of others** Adam<sup>as</sup> and Eve<sup>as</sup> and their<sup>asws</sup> children being enemies of the serpent and Iblees<sup>la</sup> and the serpent being the enemies of their<sup>asws</sup> children **and there is for you in the earth an abode** a station and a means of living **and a provision** profit **for a time** - death.<sup>15</sup>

ثم قال علي بن إبراهيم: حدثني أبي، رفعه، قال: سئل الصادق (عليه السلام) عن جنة آدم أمن جنان الدنيا كانت، أم من جنان الآخرة؟ فقال: «كانت من جنان الدنيا، تطلع فيها الشمس والقمر، ولو كانت من جنان الآخرة ما أخرج منها أبدا آدم ولم يدخلها إبليس».

Then Ali Bin Ibrahim said, 'My father narrated to me, with an unbroken chain, said,

'Al-Sadiq<sup>asws</sup> was asked about the Garden of Adam<sup>as</sup> whether this was from the Gardens of the world or from Gardens of the Hereafter?' So he<sup>asws</sup> said: 'It was from the gardens of the world, there used to emerge in it the sun and the moon. And had it been from the Gardens of the Hereafter, Adam<sup>as</sup> would not have had to exit from it ever nor would Iblees<sup>la</sup> have entered it'.

<sup>15</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup>

قال: «أسكنه الله الجنة وأتى بجهالة إلى الشجرة فأخرجه لأنه خلق خلقة لا تبقى إلا بالأمر والنهي والغذاء واللباس والاكتنان والنكاح، ولا يدرك ما ينفعه مما يضره إلا بالتوقيف، فجاءه إبليس، فقال له: إنكما إذا أكلتما من هذه الشجرة التي نهاكما الله عنها صرتما ملكين، وبقيتما في الجنة أبداً، وإن لم تأكلأ منها أخرجكما الله من الجنة.

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Settled him<sup>as</sup> in the Garden, and he<sup>as</sup> came to the tree out of ignorance. So he<sup>as</sup> was thrown out because His<sup>azwj</sup> creation cannot remain except by the Orders and the Prohibitions, and the sustenance (food and drink), and the clothing, and the marriage. One does not understand what benefits him and what harms him except by the text of a few things. So Iblees<sup>la</sup> came and said to him<sup>as</sup>, 'If the two of you<sup>as</sup> were to eat from this tree which Allah<sup>azwj</sup> had Forbidden, you<sup>as</sup> would become two Angels, and would remain in the Garden forever. And if you were not to eat from it, Allah<sup>azwj</sup> would Make you leave the Garden'.

و حلف لهما أنه لهما ناصح، كما قال الله عز وجل حكاية عنه: ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين وقاسمهما إني لكما لمن الناصحين فقبل آدم قوله، فأكلا من الشجرة، فكان كما حكي الله فبدت لهما سوءاتهما، وسقط عنهما ما ألبسهما الله من لباس الجنة وأقبلا يستتران بورق الجنة، فناداهما ربهما: ألم أنهما عن تلك الشجرة وأقل لكما إن الشيطان لكما عدو مبين

And he swore (by Allah<sup>azwj</sup>) to them both<sup>as</sup> that he<sup>la</sup> is a sincere adviser to the two of them<sup>as</sup>, just as Allah<sup>azwj</sup> Mighty and Majestic has Related about it **[7:20] Your Lord has not forbidden you this tree except that you may not both become two Angels or that you may (not) become of the immortals [7:21] And he swore to them both: Most surely I am a sincere adviser to you.** So Adam<sup>as</sup> accepted his<sup>la</sup> words, and ate from the tree. Thus, it was as Allah<sup>azwj</sup> has Related **[7:22] their evil inclinations appeared to them** and the clothing which Allah<sup>azwj</sup> had Clothed them with in the Garden fell down from them<sup>as</sup>, **and they both began to cover themselves with the leaves of the Garden; and their Lord called out to them: "Did I not Forbid you both from that tree and say to you that the Satan is your open enemy?"**

فقالا كما حكي الله عز وجل عنهما: ربنا ظلمنا أنفسنا وإن لم نغفر لنا وترحمنا لنكونن من الخاسرين فقال الله لهما: اهبطوا بعضكم لبعض عدو ولكم في الأرض مستقر ومتاع إلى حين- قال- إلى يوم القيامة».

So they<sup>as</sup> said as Allah<sup>azwj</sup> Mighty and Majestic has Related **[7:23] They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us and have Mercy on us, we shall certainly be of the losers.** So Allah<sup>azwj</sup> Said to them both<sup>as</sup> **[7:24] Get down, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time –** he<sup>asws</sup> said: 'Up to the Day of Judgement'.

قال: «فهبط آدم على الصفا، وإنما سميت الصفا لأن صفوة الله انزل عليها، ونزلت حواء على المروة، وإنما سميت المروة لأن المرأة أنزلت عليها، فبقي آدم أربعين صباحاً ساجداً يركي على الجنة، فنزل عليه جبرئيل (عليه السلام) فقال: يا آدم، ألم يخلقك الله بيده، ونفخ فيك من روحه، وأسجد لك ملائكته؟ قال: بلى. قال: وأمرك أن لا تأكل من الشجرة، فلم عصيته؟ قال: يا جبرئيل، إن إبليس حلف لي بالله إنه لي ناصح، وما ظننت أن خلقاً يخلق الله يحلف بالله كاذباً».

He<sup>asws</sup> said: 'So Adam<sup>as</sup> descended upon Al-Safa, and it has been named as Al-Safa because the Elite of Allah<sup>azwj</sup> (صفوة الله) descended upon it. And Hawwa<sup>as</sup> descended upon Al-Marwa, and it has been named as Al-Marwa because the woman (المرأة) descended upon it. Adam<sup>as</sup> remained in prostration for forty mornings weeping for the Garden, so Jibraeel<sup>as</sup> descended unto him<sup>as</sup> and said: 'O Adam<sup>as</sup>! Did not

Allah<sup>azwj</sup> Create you<sup>as</sup> by His<sup>azwj</sup> Hands, and Blew into you<sup>as</sup> from His<sup>azwj</sup> Spirit, and the Angels prostrated to you<sup>as</sup>?’ He<sup>as</sup> said: ‘Yes’. He<sup>as</sup> said: ‘And you<sup>as</sup> were Commanded that you<sup>as</sup> shall not eat from the tree, so why did you<sup>as</sup> disobey?’ He<sup>as</sup> said: ‘O Jibraeel<sup>as</sup>! Iblees<sup>la</sup> swore to me by Allah<sup>azwj</sup> that he<sup>la</sup> is a sincere adviser to me<sup>as</sup>, and I<sup>as</sup> did not think that a creature Created by Allah<sup>azwj</sup> would swear falsely by Allah<sup>azwj</sup>’.<sup>16</sup>

العباشي: عن موسى بن محمد بن علي، عن أخيه أبي الحسن الثالث (عليه السلام)، قال: «الشجرة التي نهى الله آدم و زوجته أن يأكلا منها شجرة الحسد، عهد إليهما ألا ينظر إلى من فضل الله عليه، و على خلائقه بعين الحسد، و لم يجد الله له عزما».

Al Ayyashi, from Musa Bin Muhammad Bin Ali,

(It has been narrated) from his brother Abu Al-Hassan<sup>asws</sup> the Third, having said: ‘The tree which Allah<sup>azwj</sup> Forbid Adam<sup>as</sup> and his<sup>as</sup> wife to eat from was the tree of jealousy (envy). They<sup>as</sup> had been Covenanted that they<sup>as</sup> would not look (with envy) towards the ones whom Allah<sup>azwj</sup> had Given more merits, and towards His<sup>azwj</sup> creation with the eye of jealousy. And Allah<sup>azwj</sup> did not find any determination in Him<sup>as</sup>’.<sup>17</sup>

## VERSES 25 - 27

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ {25} يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ {26} يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَاتِهِمَا ۖ إِنَّهُ يَرََاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ {27}

**[7:25] He (also) said: Therein shall you live, and therein shall you die, and from it shall you be coming out [7:26] O children of Adam! We have indeed Sent down to you clothing to cover your shame, and (clothing) for good appearance and clothing of piety, that is the best. That is from the Signs of Allah that they may be mindful [7:27] O children of Adam! let not the Satan cause you to fall into affliction as he got your parents expelled from the Garden, snatching off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have Made the Satans to be the guardians of those who do not believe**

العباشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: يَا بَنِي آدَمَ، قالوا: «هي عامة».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:26] O children of Adam!** Both<sup>asws</sup> having said: ‘It is general (in context)’.<sup>18</sup>

<sup>16</sup> تفسير القمّي 1: 43

<sup>17</sup> تفسير العبّاشي 2: 8/9

<sup>18</sup> تفسير العبّاشي 2: 13/11

قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام) في قوله: يا بني آدمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَ رِيشًا، قال: «فأما اللباس فالثياب التي يلبسون، و أما الريش فالمتاع و المال، و أما لباس التقوى فالعفاف، إن العفيف لا تَبْدُو له عورة، و إن كان عاريا من الثياب، و الفاجر يادي العورة و إن كان كاسبا من الثياب، يقول الله تعالى: وَ لِبَاسُ التَّقْوَى ذَلِكَ خَيْرٌ يَقُول: العفاف خير ذلك مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَكَّرُونَ».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:26] O children of Adam! We have indeed Sent down to you clothing to cover your shame, and (clothing) for good appearance**, having said: 'As for the clothing, so these are the clothes which are being worn, and as for the good appearance, so it is for the enjoyment and the wealth, and as for the clothing of piety, so it is the honour. The honourable do not display their nakedness, even if it was the wearing of clothing which, display the nakedness. And the immoral displays nakedness even though it may be by the abundance of the clothing. Allah<sup>azwj</sup> is Saying **and clothing of piety, that is the best**. He<sup>azwj</sup> is Saying: "Chastity is better" **That is from the Signs of Allah that they may be mindful**.<sup>19</sup>

## VERSE 28

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۚ قُلْ إِنْ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ اتَّقُوا اللَّهَ عَلَىٰ مَا لَا تَعْلَمُونَ {28}

**[7:28] And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?**

حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن منصور قال سألته عن قول الله تعالى وإذا فعلوا فاحشة قالوا وجدنا عليه آباءنا والله أمرنا بها قل إن الله لا يأمر بالفحشاء اتقولون على الله ما لا تعلمون فقال ارايت احدا يزعم ان الله امر بالزنا وشرب الخمر أو بشئ من هذه المحارم فقلت لا فقال ما هذه الفاحشة التي يدعون ان الله امر بها فقلت الله اعلم ووليه قال فان هذه في ائمة الجور ادعوا ان الله امرهم بالايتام بقوم لم يأمر الله بالايتام بهم فرد الله ذلك عليهم واخبرنا انهم قد قالوا عليه الكذب فسمى الله منهم فاحشة.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Mansour who said,

'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[7:28] And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely Allah does not Command for immoralities; are you saying against Allah what you do not know?** He<sup>asws</sup> said: 'Do you see anyone who thinks that Allah<sup>azwj</sup> has Ordered to commit adultery, or drink intoxicants, or for anything from these Prohibitions?' I said, 'No.' He<sup>asws</sup> said: 'What is this evil claim that Allah<sup>azwj</sup> has Ordered such.' I said, 'Allah<sup>azwj</sup> Knows and His<sup>azwj</sup> guardian<sup>asws</sup>.' He<sup>asws</sup> said: 'This is regarding the unjust imams who claim that Allah<sup>azwj</sup> has Ordered these for the people, but Allah<sup>azwj</sup> never Ordered these for the

<sup>19</sup> تفسير القمّي 1: 225

people. Allah<sup>azwj</sup> has Rebutted that to them and Informed us that they are speaking lies against Him<sup>azwj</sup>. Allah<sup>azwj</sup> has Referred to them as the Immoral.<sup>20</sup>

## VERSES 29 & 30

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ {29} فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۚ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {30}

**[7:29] Say: My Lord has Enjoined Justice, and set upright your faces at every Masjid and call on Him, being sincere to Him in the Religion; as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due, surely they took the Satans for guardians besides Allah, and they think that they are rightly Guided.**

أبو بصير، عن أحدهما (عليهما السلام) قال: «هو إلى القبلة، ليس فيها عبادة الأوثان، خالصا مخلصا».

Abu Baseer,

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: '**[7:29] and set upright your faces at every Masjid** It is towards the Qiblah. There is no idol worshipping therein, being truly sincere'.<sup>21</sup>

عن الحسين بن مهران، عن أبي عبد الله (عليه السلام)، في قوله: وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «يعني الأئمة».

From Al Husayn Bin Mahran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:29] and set upright your faces at every Masjid** – said: 'It Means the (Divine) Imams<sup>asws</sup>'.<sup>22</sup>

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: كَمَا بَدَأَكُمْ تَعُودُونَ فَرِيقًا هَدَىٰ وَ فَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ. قال: «خلقهم حين خلقهم مؤمنا و كافرا، و شقيا و سعيدا، و كذلك يعودون يوم القيامة مهتديا و ضالا، يقول: إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ و هم القدرية الذين يقولون لا قدر، و يزعمون أنهم قادرون على الهدى و الضلالة، و ذلك إليهم إن شاءوا اهتدوا، و إن شاءوا ضلوا، و هم مجوس هذه الأمة،

And from him (Ali Bin Ibrahim) who said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:29] as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due.** He<sup>asws</sup> said: 'He<sup>azwj</sup> Created them as Believers, and Infidels, and wretched, and happy; and similar to that they shall be returning on the Day of Judgement as being rightly Guided, and having strayed. He<sup>azwj</sup> is Saying **surely they took the Satans for guardians besides Allah, and they think that they are rightly Guided**, and they are the Qadiriyya who are saying that there is no Pre-destination, and are alleging that they have power over the Guidance and the straying, and that it is up to them if they so desire to be Guided, and if they so desire they can go astray. They are the Magians of this community.

<sup>20</sup> Basaair Al Darajaat – P 1 Ch 16 H 4

<sup>21</sup> تفسير العيّاشي 2: 20 / 12.

<sup>22</sup> تفسير العيّاشي 2: 18 / 12.



و كذب أعداء الله، المشيئة و القدرة لله كما بَدَأَكُمْ تَعُودُونَ من خلقه شقياً يوم خلقه، كذلك يعود إليه شقياً، و من خلقه سعيداً يوم خلقه، كذلك يعود إليه سعيداً. قال رسول الله (صلى الله عليه و آله): الشقي من شقي في بطن امه، و السعيد من سعد في بطن امه».

And the enemies of Allah<sup>azwj</sup> are liars. The Desire and the Power is for Allah<sup>azwj</sup> **[7:29] as He Originated you, so shall you also return.** The one who was Created as a wretch would be a wretch up to the Day of Judgement, and thus return to Him<sup>azwj</sup> as a wretch. And the one who was Created successful on the day he was born, would similarly return to Him<sup>azwj</sup> as a successful one. Rasool-Allah<sup>saww</sup> said: 'The wretch is a wretch from the womb of his mother, and the successful one is successful from the womb of his mother'.<sup>23</sup>

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن محمد بن أحمد، عن أحمد ابن محمد السيارى، قال: حدثنا محمد بن عبد الله بن مهران الكرخي، قال: حدثنا حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي، عن أبي جعفر محمد بن علي (عليهما السلام)، في قوله تعالى: كَمَا بَدَأَكُمْ تَعُودُونَ فَرِيقًا هَدَى وَ فَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ: «يعني أئمة الجور دون أئمة الحق وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad Al Sayyari, from Muhammad Bin Abdullah Bin Mahran Al Karkhy, from Hanaan Bin Sudeyr, from his father, from Abu Is'haq Al Laysi,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[7:29] as He Originated you, so shall you also return [7:30] A party has He Guided aright and (as for another) party, straying is justly their due, surely they took the Satans for guardians besides Allah – Meaning the imams of Misguidance besides the Imams<sup>asws</sup> of the Truth and they think that they are rightly Guided.**<sup>24</sup>

## VERSE 31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {31}

**[7:31] O Children of Adam! Take to your adornments at every Masjid, and eat and drink and be not extravagant; surely He does not Love the extravagant**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة ابن أيوب، عن ابن سنان، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «في العيدين «1» و الجمعة».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Ibn Ayoub, from Ibn Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:31] Take to your adornments at every Masjid,** said: 'During the two Eids and the Friday'.<sup>25</sup>

و قال: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «العيدين و الجمعة».

<sup>23</sup> تفسير القمّي 1: 226

<sup>24</sup> علل الشرائع: 81 / 610

<sup>25</sup> الكافي 3: 424 / 8

And he<sup>asws</sup> said: '**[7:31] Take to your adornments at every Masjid** – the two Eids and the Friday'.<sup>26</sup>

و عنه: بإسناده عن محمد بن أحمد بن داود، عن محمد بن الحسن، عن محمد بن يحيى، عن محمد بن أحمد بن يحيى، عن رجل، عن الزبير بن عتبة، عن فضال بن موسى بن النهدي، عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «الغسل عند لقاء كل إمام».

And from him (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Al Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from a man, from Al Zubeyr Bin Uqba, from Fazaal Bin Musa Bin Al Nahdy, from Al A'ala Bin Sayaaba,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:31] Take to your adornments at every Masjid**, said: 'The bathing during meeting every Imam<sup>asws</sup>'.<sup>27</sup>

عن الحسين بن مهران، عن أبي عبد الله (عليه السلام)، في قول الله: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «يعني الأئمة».

From Al Husayn Bin Mahran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[7:31] Take to your adornments at every Masjid**, said: 'It Means the Imams<sup>asws</sup>'.<sup>28</sup>

عن خيثمة بن أبي خيثمة، قال: كان الحسن بن علي (عليه السلام) إذا قام إلى الصلاة لبس أجود ثيابه، فقل له: يا بن رسول الله، لم تلبس أجود ثيابك؟ فقال: «إن الله تعالى جميل يحب الجمال، فأتجمل لربي، و هو يقول: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ فأحب أن ألبس أجود ثيابي».

From Khaysama Biin Abu Khaysama who said, 'Whenever Al-Husayn Bin Ali<sup>asws</sup> used to stand for the Prayer, would do so in the finest of his<sup>asws</sup> clothes. So it was said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>sawwj</sup>! Why do you wear the finest of your<sup>asws</sup> clothes (for the Prayer)?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High is Beautiful and loves the beauty, thus I<sup>asws</sup> beautify myself<sup>asws</sup> for my<sup>asws</sup> Lord<sup>azwj</sup>, and these are His<sup>azwj</sup> Words **[7:31] Take to your adornments at every Masjid** – therefore I<sup>asws</sup> love to dress up in the best of my<sup>asws</sup> clothes (for the Prayer)'.<sup>29</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن الجاموراني، عن الحسن بن علي بن أبي حمزة، عن سيف بن عميرة، عن إسحاق بن عمار، قال: قلت لأبي عبد الله (عليه السلام): يكون للمؤمن عشرة أقمص؟ قال: «نعم». قلت: عشرون؟ قال: «نعم». قلت: ثلاثون؟ قال: «نعم، ليس هذا من السرف، إنما السرف أن تجعل ثوب صونك ثوب بذلك».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Umeyra, from Is'haq Bin Amaar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'Can there be for a Believer, ten shirts?' He<sup>asws</sup> said: 'Yes'. I said, 'Twenty?' He<sup>asws</sup> said: 'Yes'. I said, 'Thirty?' He<sup>asws</sup> said: 'Yes, this is not from the extravagance. But rather, the extravagance is that you make a dress a repair for a dress by that (to waste a dress/resources)?'<sup>30</sup>

<sup>26</sup> الكافي 6: 489 / 7.

<sup>27</sup> التهذيب 6: 110 / 197.

<sup>28</sup> تفسير العياشي 2: 13 / 22.

<sup>29</sup> تفسير العياشي 2: 14 / 29.

<sup>30</sup> الكافي 6: 441 / 4.

## VERSE 32

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ  
كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {32}

**[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions? Say: These are for the Believers in the life of this world, especially on the Day of Judgement; thus do We Clarify the Signs for a people who know**

عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن عيسى، عن صفوان، عن يونس بن إبراهيم، قال: دخلت على أبي عبد الله (عليه السلام)، و علي جبة خز و طيلسان خز، فنظرت فقلت: جعلت فداك، علي جبة خز و طيلسان خز، فما تقول فيه؟ فقال: «لا بأس بالخز» قلت: و سداه إبريسم؟ فقال: «و ما بأس بإبريسم، فقد أصيب الحسين (عليه السلام) و عليه جبة خز».

And from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan, from Yunus Bin Ibrahim who said,

'I came up to Abu Abdullah<sup>asws</sup>, and upon me was a silk robe and a silk mantle. He<sup>asws</sup> looked towards me, so I said, 'May I be sacrificed for you<sup>asws</sup>! Upon me is a silk robe and a silk mantle, so what are you<sup>asws</sup> saying about that?' So he<sup>asws</sup> said: 'There is no problem with silk'. I said, 'And if it has an emblem on it?' So he<sup>asws</sup> said: 'There is no problem with an emblem. Al-Husayn<sup>asws</sup> was injured and upon him<sup>asws</sup> was a silk robe'.

ثم قال: «إن عبد الله بن عباس لما بعثه أمير المؤمنين (عليه السلام) إلى الخوارج يوافقهم، لبس أفضل ثيابه، و تطيب بأفضل طيبه، و ركب أفضل مراكبه، فخرج، فوافقهم، فقالوا: يا بن عباس، بينا أنت أفضل الناس إذ أتيتنا في لباس الجبابرة و مراكبهم! فتلا عليهم هذه الآية: قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ فَأَلْبَسَ و أَتَجَمَّل، فإِنَّ الله جميل يحب الجمال، و ليكن من حلال».

Then he<sup>asws</sup> said: 'Abdullah Ibn Abbas, when Amir-ul-Momineen<sup>asws</sup> sent him to the Khwarijites to halt them, wore the best of his clothes, perfumed with the best of the perfumes, and rode the best of his rides. Thus, he went out to halt them. They said, 'O Ibn Abbas! Between us, you are the best of the people, but you have come to us in the clothing of the tyrants and their riders?' So he recited this Verse to them **[7:32] Say: Who has prohibited the adornments of Allah, which He has Brought forth for His servants and the good provisions?** Therefore, you should wear and beautify, for Allah<sup>azwj</sup> is Beautiful and Loves beauty, provided it is from Permissible (means)<sup>31</sup>.

و عنه: عن علي بن محمد بن بندار، عن أحمد بن أبي عبد الله، عن محمد بن علي، رفعه «2»، قال: مر سفيان الثوري في المسجد الحرام فرأى أبا عبد الله (عليه السلام) و عليه ثياب كثيرة القيمة حسان، فقال: و الله لأتنيه و لأوبخنه. فدنا منه، فقال: يا بن رسول الله، و الله ما لبس رسول الله (صلى الله عليه و آله) مثل هذا اللباس، و لا علي، و لا أحد من آبائك.

And from him, from Ali Bin Muhammad Bin Bindaar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

<sup>31</sup> الكافي 6: 442 / 7.

'Sufyan Al-Sowry passed by the Sacred Masjid and saw Abu Abdullah<sup>asws</sup>, and upon him<sup>asws</sup> were expensive clothes, so he said, 'And Allah<sup>azwj</sup> Gives it and Takes it'. So we approached him<sup>asws</sup> and said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! By Allah<sup>azwj</sup>! Neither Rasool-Allah<sup>saww</sup> wore (these kind of) clothes, nor Ali<sup>asws</sup>, nor anyone from your<sup>asws</sup> forefathers'.

فقال له أبو عبد الله (عليه السلام): «كان رسول الله (صلى الله عليه و آله) في زمان قتر مقتر، و كان يأخذ لقتره و اقتداره، و إن الدنيا بعد ذلك أرخت عزاليها، فأحق أهلها بها أبرارها- ثم تلا- قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ فنحن أحق من أخذ منها ما أعطاه الله عز و جل غير أني- يا ثوري- ما ترى علي من ثوب إنما ألبسه للناس» ثم اجتذب يد سفيان فجرها إليه، ثم رفع الثوب الأعلى و أخرج ثوبا تحت ذلك على جلده غليظا، فقال (عليه السلام): «هذا ألبسه لنفسي، و ما رأيته للناس» ثم جذب ثوبا على سفيان أعلاه غليظ خشن، و داخل ذلك الثوب لين، فقال: «لبست هذا الأعلى للناس، و لبست هذا لنفسك تسرها».

So Abu Abdullah<sup>asws</sup> said to him: 'Rasool-Allah<sup>saww</sup> was in the era of scarcity, and took to whatever was available to him<sup>saww</sup>. The world, after that, has loosened (economically), so its righteous people are deserving of it'. – Then he<sup>asws</sup> said: **[7:32] Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?** Thus, we<sup>asws</sup> are deserving of taking from it what Allah<sup>azwj</sup> Mighty and Majestic has Given . Apart from that – O sowry – do not tool at the clothes, as I<sup>asws</sup> have worn them for the people'. Then he<sup>asws</sup> grabbed the hand of Sowry and raised the clothes higher, and showed the cloth which was under that, upon his<sup>asws</sup> skin which was coarse. He<sup>asws</sup> said: 'I<sup>asws</sup> wear these for myself<sup>asws</sup>, and what you see is for the people'. Then he<sup>asws</sup> pulled out a cloth which was coarse and inside that was a smooth cloth, so he<sup>asws</sup> said: 'Wear this outside one for the people, and wear this for yourself, and be pleased with it'.<sup>32</sup>

و عنه: عن محمد بن يحيى، عن محمد بن أحمد، عن محمد بن عبد الله بن أحمد، عن علي بن النعمان، عن صالح بن حمزة، عن أبان بن مصعب، عن يونس بن ظبيان- أو المعلى بن خنيس- قال: قلت لأبي عبد الله (عليه السلام): ما لكم من هذه الأرض؟ فتبسم، ثم قال: «إن الله تبارك و تعالى بعث جبرئيل (عليه السلام) و أمره أن يخرق بإبهامه ثمانية أنهار في الأرض، منها سيحان، و جيحان، و هو نهر بلخ، و الخشوع: و هو نهر الشاش، و مهران: و هو نهر الهند، و نيل مصر، و دجلة و الفرات، فما سقت و استقت فهو لنا، و ما كان لنا فهو لشيعتنا، و ليس لعدونا منه شيء إلا ما غضب عليه، و إن ولينا لفي أوسع فيما بين ذه إلى ذه- يعني ما بين السماء و الأرض، ثم تلا هذه الآية: قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا المغصوبين عليها خَالِصَةٌ لَهُمْ يَوْمَ الْقِيَامَةِ يعني بلا غصب».

And from him (Al Kulayni), from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ahmad, from Ali Bin Al No'man, from Salih Bin Hamza, from Abaan Bin Mas'ab, from Yunu Bin Zabyan – or Moala Bin Khunays – who said,

'I said to Abu Abdullah<sup>asws</sup>, 'What is there for you<sup>asws</sup> from this earth?' So he<sup>asws</sup> smiled, then said: 'Allah<sup>azwj</sup> Blessed and High Sent Jibraeel<sup>as</sup>, and Commanded him<sup>as</sup> that he<sup>as</sup> should scratch with his<sup>as</sup> thumb eight rivers in the earth. From these is Sayhan, and Jayhan – and these are the Balkan rivers; and Al-Khushou – and it is the river Al-Shaash; and Mahraan – and it a river in India, and Nile in Egypt, and Dajla, and Ephurates (in Iraq).

فما سقت و استقت فهو لنا، و ما كان لنا فهو لشيعتنا، و ليس لعدونا منه شيء إلا ما غضب عليه، و إن ولينا لفي أوسع فيما بين ذه إلى ذه- يعني ما بين السماء و الأرض، ثم تلا هذه الآية: قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا المغصوبين عليها خَالِصَةٌ لَهُمْ يَوْمَ الْقِيَامَةِ يعني بلا غصب».

<sup>32</sup> الكافي 6: 442 / 8.

So whatever, is nourished by these, so it is for us<sup>asws</sup>, and whatever was for us<sup>asws</sup>, so it is for our<sup>asws</sup> Shiah, and there is nothing for our<sup>asws</sup> enemies except what is the Wrath against them. And what is for us<sup>asws</sup> is more extensive than from here to there' – meaning what is between the sky and the earth. Then he<sup>asws</sup> recited this Verse **[7:32] Say: These are for the Believers in the life of this world** (what has been) usurped against them **especially on the Day of Judgement** – Meaning without usurpation'.<sup>33</sup>

## VERSE 33

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزَلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {33}

**[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed, and sin and rebellion without right, and that you associate with Allah that for which He has not Sent down any authorisation for, and that you say against Allah what you do not know**

حدثنا احمد بن محمد بن محمد بن الحسن بن الحسين بن سعيد عن ابي وهب عن محمد بن منصور قال سألت عبدا صالحا عليه السلام عن قول الله تبارك وتعالى انما حرم ربي الفواحش ما ظهر منها وما بطن فقال ان القرآن له ظهر وبطن فجميع ما حرم في الكتاب هو الظاهر والباطن من ذلك ائمة الجور وجميع ما احل من الكتاب وهو الظاهر والباطن من ذلك ائمة الحق.

Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Al-Hassan, from Al-Husayn Bin Saeed, from Abu Wahab, from Muhammad Mansour who said:

'I asked Abd Al Salih<sup>asws</sup> (Seventh Imam Musa-Al-Kazim<sup>asws</sup>) regarding the Words of Allah<sup>azwj</sup> Blessed and High **[7:33] Say: But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed**, Imam<sup>asws</sup> said: 'For the Quran there is an apparent and a hidden. All that is Prohibited in the Book is the apparent, and the hidden from that are the unjust Imams, and all that is Permissible from the Book is the apparent, and the hidden from that are the True Imams'.<sup>34</sup>

الشيخ: بإسناده عن البرقي، عن النضر بن سويد، عن الحلبي، عن عمرو بن أبي المقدام، عن أبيه، عن علي بن الحسين (عليه السلام)، قال: «الفواحش ما ظَهَرَ مِنْهَا وَمَا بَطَنَ ما ظهر نكاح امرأة الأب، و ما بطن: الزنا».

Al Shyekh (Al Sadouq), by his chain, from Al Barqy, from Al Nazar Bin Suweyd, from Al Halby, from Amro Bin Abu Al Maqdaam, from his father,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: '**[7:33] the immoralities, those of which are apparent as well as those that are concealed** – what was apparent was the marriage with the step-mother, and what was concealed was the adultery'.<sup>35</sup>

<sup>33</sup> الكافي 1: 5 / 337

<sup>34</sup> Basaair Al Darajaat – P 1 Ch 16 H 2

<sup>35</sup> التهذيب 7: 1894 / 472

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن أبي وهب، عن محمد بن منصور، قال: سألت عبدا صالحا عن قول الله عز و جل: قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ. قال: فقال: «إن القرآن له ظهر و بطن، فجميع ما حرم الله في القرآن هو الظاهر، و الباطن من ذلك أئمة الجور، و جميع ما أحل الله تعالى في الكتاب هو الظاهر، و الباطن من ذلك أئمة الحق».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked Abd I Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> Mighty and Majestic [7:33] Say: **But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed.** So he<sup>asws</sup> said: 'Surely, the Quran has an apparent for it and a hidden. So the totality of what Allah<sup>azwj</sup> has Prohibited in the Quran, it is apparent, and the hidden from that are the unjust imams. And the totality of what Allah<sup>azwj</sup> the High has Permitted in the Book, so it is the apparent, and the hidden from that are the rightful Imams<sup>asws</sup>.<sup>36</sup>

و عنه: عن أبي علي الأشعري، عن بعض أصحابنا، و علي بن إبراهيم، عن أبيه، جميعا، عن الحسن بن علي بن أبي حمزة، عن أبيه عن علي بن يقطين، عن أبي الحسن (عليه السلام)، قال: قال: «قول الله عز و جل: قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بغيرِ الْحَقِّ فأما قوله: ما ظَهَرَ مِنْهَا يعني الزنا المعلن، و نصب الرايات التي كانت ترفعها الفواجر الفواحش في الجاهلية.

And from him (Al Kulayni), from Abu Al A'ala Al Ashary, from one of our companions, and Ali Bin Ibrahim, from his father, together, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [7:33] Say: **But rather, My Lord has only Prohibited the immoralities, those of which are apparent as well as those that are concealed, and sin and rebellion without right** – so as for His<sup>azwj</sup> Words **those of which are apparent** it Means the open (announced) adultery, and the establishment of the flags which the tyrants had raised, the immoral ones during the pre-Islamic period'.

و أما قوله عز و جل: وَ مَا بَطَّنَ يعني ما نكح من أزواج الآباء، لأن الناس كانوا قبل أن يبعث النبي (صلى الله عليه و آله) إذا كان للرجل زوجة و مات عنها، تزوجها ابنه من بعده، إذا لم تكن امه، فحرم الله عز و جل ذلك، و أما الْإِثْمَ فإنها الخمر بعينها».

And as for the Words of the Mighty and Majestic **those that are concealed** – it Means the marriage of the step-mother, because the people used to do that before the Prophet<sup>saww</sup> was Sent. Whenever the man died leaving a widow, she would marry his son after him, if she was not his biological mother. So Allah<sup>azwj</sup> Mighty and Majestic Prohibited that. And as for the '**and sin**' so these are the intoxicants which are Meant by it'.<sup>37</sup>

## VERSES 34 - 39

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {34} يَا بَنِي آدَمَ إِذَا يَأْتِيَكُمْ رَسُولٌ مِنْكُمْ يَفْضُونَ عَلَيْكُمْ آيَاتِي فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَصْحَابَ النَّارِ هُمْ فِيهَا خَالِدُونَ {36}

<sup>36</sup> الكافي 1: 305 / 10.

<sup>37</sup> الكافي 6: 406 / 1.

**[7:34] And for every community there is a term, so when their term arrives they shall not (be able to) delay it, nor shall they (be able to) bring it forward [7:35] O children of Adam! if there comes to you Rasools from among you relating to you My Verses, then whoever fears and acts aright - they shall have no fear nor shall they grieve [7:36] And (as for) those who reject Our Signs and turn away from them arrogantly - these are the inmates of the Fire they shall abide in it eternally.**

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَقَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَافِرِينَ {37}

**[7:37] Who is then more unjust than he who forges a lie against Allah or rejects His Signss? (As for) those, their portion of the Book shall reach them, until when Our Rasools come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall testify against themselves that they were unbelievers**

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ۚ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَا تَعْلَمُونَ {38} وَقَالَتْ أُولَاهُمْ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذوقوا العذاب بِمَا كُنْتُمْ تَكْسِبُونَ {39}

**[7:38] He will say: Enter into Fire among the nations that have passed away before you from among Jinn and the humans; whenever a community shall enter, it shall curse its sister (community), until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire. He will say: Every one shall have double but you do not know [7:39] And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the Punishment for what you earned**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: إِنَّ الْمَوْتَ الَّذِي تَتَوَقَّوْنَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ - إِلَى قَوْلِهِ - تَعْمَلُونَ - قَالَ - تعد السنين، ثم تعد الشهور، ثم تعد الأيام، ثم تعد الساعات، ثم تعد النفس فإذا جاء أجلهم لا يستأخرون ساعة ولا يستقدمون.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al-Azdy,

Abu Abdullah<sup>asws</sup> having said: '**[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you, then you shall be sent back to the Knower of the hidden and the apparent, and He will Inform you of that which you had done, Count the years, then count the months, then count the days, then count the hours, then count the (النفس) seconds [7:34] And for every community there is a term, so when their term arrives they shall not (be able to) delay it, nor shall they (be able to) bring it forward**'.<sup>38</sup>

العياشي: عن أبي عبد الله (عليه السلام) في قوله: فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ، قال: «هو الذي يسمى لملك الموت».

Al-Ayyashi,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:34] so when their term arrives they shall not (be able to) delay it, nor shall they (be able to) bring it forward**, said: 'It is what is named as the Angel of Death'.<sup>39</sup>

الطبرسي في قوله تعالى: رَبَّنَا هَؤُلَاءِ أَضَلُّونَا، قال الصادق (عليه السلام): «يعني أئمة الجور».

Al-Tabarsy –

Regarding **[7:38] Our Lord! These led us astray**, Al-Sadiq<sup>asws</sup> said: 'It Means the unjust imams'.<sup>40</sup>

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهرا، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال في قوله تعالى: وَ مَا أَضَلُّنَا إِلَّا الْمُجْرِمُونَ: «إذ دعونا إلى سبيلهم، ذلك قول الله عز و جل فيهم حين جمعهم إلى النار: قَالَتْ أَخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَاباً ضِعْفاً مِّنَ النَّارِ و قوله: كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا آدَرَكُوا فِيهَا جَمِيعاً بَرِءَ بَعْضُهُمْ مِنْ بَعْضٍ، و لعن بعضهم بعضاً».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said regarding the Words of the High **[26:99] And none but the guilty led us astray**, said: 'When they call us to their ways, that is in the Words of Allah<sup>azwj</sup> Mighty and Majestic with regards to them when He<sup>azwj</sup> shall Gather them to the Fire **[7:38] the last of them shall say with regard to the foremost of them: Our Lord! These led us astray, therefore give them a double Punishment of the Fire** and His<sup>azwj</sup> Words **[7:38] whenever a community shall enter, it shall curse its sister (community), until when they have all come up with one another into it**, some of them would be disavowing the others, and some of them would be cursing the others'.<sup>41</sup>

## VERSE 40 & 41

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ<sup>٤٠</sup> وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ {40} لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ {41}

**[7:40] Surely (as for) those who belie Our Signs and turn away in arrogance from them, the doors of the sky shall not be opened for them, nor would they be entering the Paradise until the camel passes through the eye of the needle; and thus do We Recompense the guilty [7:41] They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.**

العباشي: عن منصور بن يونس، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله: إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، قال: «نزلت في طلحة و الزبير، و الجمل جملهم».

<sup>39</sup> تفسير العياشي 2: 39 / 17.

<sup>40</sup> مجمع البيان 4: 644.

<sup>41</sup> (Extract) الكافي 2: 1 / 26.



Al Ayyashi, from Mansour Bin Yunus, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[7:40] Surely (as for) those who belie Our Signs and turn away in arrogance from them, the doors of the sky shall not be opened for them, nor would they be entering the Paradise until the camel passes through the eye of the needle; and thus do We Recompense the guilty**, said: 'It was Revealed regarding Talha, and Al-Zubeyr, and the camel (which was) their camel'.<sup>42</sup>

الطبرسي: روي عن أبي جعفر الباقر (عليهما السلام) أنه قال: «أما المؤمنون فترفع أعمالهم و أرواحهم إلى السماء، فتفتح لهم أبوابها، و أما الكافر فيصعد بعمله و روحه حتى إذا بلغ إلى السماء نادى مناد: اهبطوا به إلى سجين، و هو واد بحضر موت يقال له: برهوت».

Al-Tabarsy – It has been reported,

(It has been narrated) from Abu Ja'far Al-Baqir<sup>asws</sup> having said: 'As for the Believers, so their deeds would be raised along with their spirits, to the sky, and its doors would be opened up for them. And as for the Infidels, so there shall ascend their spirits along with their deeds. When they reach to the sky, a Caller would Call out: 'Descend with these to Sijjeen!' – And it is a valley at Hazramaut called Barhoot'.<sup>43</sup>

## VERSES 42 & 43

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ {42} وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولٌ رَبِّنَا بِالْحَقِّ وَتُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {43}

**[7:42] And (as for) those who believe and do righteous deeds, We do not impose on any soul a duty except to the extent of its ability - they are the dwellers of the Garden; in it they shall abide eternally [7:43] And We will Remove whatever of ill-feeling is in their chests; the rivers shall flow beneath them and they shall say: All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us; certainly the Rasools of our Lord brought the Truth; and it shall be cried out to them that this is the Garden of which you are Made to be inheritors of for what you did**

محمد بن يعقوب: عن الحسين بن محمد، عن المعلى بن محمد، عن أحمد بن محمد، عن ابن هلال، عن أبيه، عن أبي السفاتج، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ. قال: «إذا كان يوم القيامة دعي بالنبي (صلى الله عليه و آله) و بأمير المؤمنين و الأئمة من ولده، فينصبون للناس، فإذا رأتهم شيعتهم قالوا: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ يعني: هَدَانَا اللَّهُ في ولاية أمير المؤمنين و الأئمة من ولده (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Al Moala Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Hilal, from his father, from Abu Al Safataj, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:42] All Praise is due to Allah Who Guided us to this, and we**

<sup>42</sup> تفسير العيّاشي 2: 40 / 17.

<sup>43</sup> مجمع البيان 4: 646.

**would not have found the Way had it not been that Allah had Guided us.** He<sup>asws</sup> said: 'When it will be the Day of Judgement, the Prophet<sup>saww</sup> would be Called, and Amir-ul-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>. So they<sup>asws</sup> would be established (for intercession) for the people. So when their<sup>asws</sup> Shiah would see them, they would say **[7:42] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us** – meaning, Allah<sup>azwj</sup> having Guided them regarding the Wilayah of Amir-ul-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>.<sup>44</sup>

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: «ما من مؤمن يدخل الجنة إلا كان له من الأزواج خمسمائة حوراء، مع كل حوراء سبعون غلاماً و سبعون جارية، كأنهن اللؤلؤ المنتور، و كأنهن اللؤلؤ المكنون، و تفسير المكنون بمنزلة اللؤلؤ في الصدف، لم تمسه الأيدي و لم تره الأعين، و أما المنتور فيعني في الكثرة، و له سبعة قصور، في كل قصر سبعون بيتاً و في كل بيت سبعون سريراً، على كل سرير سبعون فراشاً، عليها زوجة من الحور العين

In the book *Sifat Al-Jannat WAl-Al-Naar* – from Abu Ja'far Ahmad Bin Muhammad Bin Isa, who said that it has been narrated from Saeed Bin Junaah, from Awf Bin Abdullah Al-Azdy,

'Abu Abdullah<sup>asws</sup> said: 'There will be no one from the Believers who will enter the Paradise, but he will have as wives, fifty thousand Houries, with each of the Houries will be seventy young boys and seventy attendants going around, as if they were scattered pearls, and they (Houries) will be like hidden pearls, and the explanation of "**the hidden**" is like the pearl in the oyster, never been touched by the hand and never been seen by the eye, and as for the "**scattered**", it is in the meaning of numerous; and for (the Believer) will be seven palaces, with each palace having seventy houses, and in every house will have seventy beds, on all the beds will be seventy mattresses, on which will be the wife from the Maiden Hourie.

تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ صَافٍ لَيْسَ بِالْكَدْرِ وَ أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ لَمْ يَخْرُجْ مِنْ ضُرُوعِ الْمَوَاشِي وَ أَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى لَمْ يَخْرُجْ مِنْ بَطُونِ النَّحْلِ وَ أَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ لَمْ يَعْصِرْهُ الرِّجَالُ بِأَقْدَامِهِمْ، فَإِذَا اشْتَهَوْا الطَّعَامَ جَاءَتْهُمْ طَيُورٌ بَيْضٌ يَرْفَعْنَ أَجْنِحَتَهُنَّ، فَيَأْكُلُونَ مِنْ أَيِّ اللَّوْنِ اشْتَهَوْا، جُلُوساً إِنْ شَاءُوا أَوْ مُتَكِنِينَ، وَ إِنْ اشْتَهَوْا الْفَاكِهَةَ سَعَتْ إِلَيْهِمُ الْأَغْصَانُ، فَأَكَلُوا مِنْ أَيِّهَا اشْتَهَوْا، قَالَ: وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ».

**[7:43] the rivers shall flow beneath them** rivers of water which does not change, clear and not muddy.' **[47:15] and rivers of milk the taste whereof does not change,** which never come out from the udders of livestock **and rivers of honey clarified** which never came out of the stomach of the bee **and rivers of drink delicious to those who drink,** not the juice from men squashing the grapes with their feet. Whenever they desire food, the birds will come to them, holding their eggs. They will eat them in whichever state that they so desire, sitting or reclining, and if they desire the fruits, the branches will seek them out. They will eat from them whatsoever that they desire.' He<sup>asws</sup> said: '**[13:23] and the angels will enter in upon them from every gate: [13:24] Peace be on you because you were constant, how excellent, is then, the issue of the abode.**'<sup>45</sup>

<sup>44</sup> الكافي 1: 33 / 346.

<sup>45</sup> الاختصاص: 352.

## VERSES 44 & 45

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۖ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {44} الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ {45}

**[7:44] And the dwellers of the paradise will call out to the inmates of the Fire: Surely, we have found what our Lord Promised us to be true; have you too found what your Lord Promised to be true? They will say: Yes. Then a proclaimer would proclaim among them that the Curse of Allah is on the unjust [7:45] Those who hinder (people) from Allah's Way and seek to make it crooked, and they are disbelievers in the Hereafter**

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «المؤذن: أمير المؤمنين (صلوات الله عليه)، يؤذن أذاناً يسمع الخلائق كلها، والدليل على ذلك قول الله عز وجل في سورة براءة: وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ فَقَالَ أمير المؤمنين (عليه السلام): كنت أنا الأذان في الناس».

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

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'The proclaimer (المؤذن) is Amir-ul-Momineen<sup>asws</sup>, who would proclaim (أذاناً) which all the creatures would hear. And the evidence upon that are the Words of Allah<sup>azwj</sup> Mighty and Majestic in Surah Bra'at (Chapter 9) **[9:3] And a proclamation from Allah and His Rasool**, so Amir-ul-Momineen<sup>asws</sup> said: 'I<sup>asws</sup> would be the proclaimer among the people'.<sup>46</sup>

و عنه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصوره من النهروان، وبلغه أن معاوية يسبه ويعيبه ويقتل أصحابه، فقام خطيباً، فحمد الله وأثنى عليه، و صلى على رسول الله (صلى الله عليه وآله)،

And from him (Al Sadouq) who said, 'Abu Al Abbas Muhammad Bin Ibrahim Is'haw Al Talaqany narrated to us, from Abdul Aziz Bin Yahya At Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shimir, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali<sup>asws</sup> having said: 'Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> gave a sermon at Al-Kufa, after leaving from (the battle of) Al-Naharwan, and it reached him<sup>asws</sup> that Muawiya is insulting him<sup>asws</sup> and faulting him<sup>asws</sup> and is killing his<sup>asws</sup> companions. So he<sup>asws</sup> stood up to address. He<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, and sent greetings upon Rasool-Allah<sup>saww</sup>.

و ذكر الخطبة إلى أن قال فيها: و أنا المؤذن في الدنيا والآخرة، قال الله عز وجل: فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أنا ذلك المؤذن، و قال: وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ فَأَنَا ذَلِكَ الْأَذَانُ».

And (Abu Ja'far<sup>asws</sup> mentioned the sermon until he<sup>asws</sup> said in it: 'And I<sup>asws</sup> am the 'Muezzin' (Caller) in the world and the Hereafter. Allah<sup>azwj</sup> Mighty and Majestic Says **[7:44] Then a Muezzin will call out among them that the Curse of Allah is upon**

<sup>46</sup> تفسير القمي 1: 231

**the unjust.** I<sup>asws</sup> am that Muezzin. And He<sup>azwj</sup> Said '[9:3] *And a proclamation from Allah and His Rasool.* So I<sup>asws</sup> am that 'Azaan'.<sup>47</sup>

## VERSES 46 - 49

وَيَبْنِيهِمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ<sup>ع</sup> وَنَادُوا أَصْحَابَ الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ<sup>ع</sup> لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ {46} وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ {47}

**[7:46] And between the two there shall be a veil, and upon the heights there shall be men recognising all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they shall be hoping to [7:47] And when their eyes shall be turned towards the inmates of the Fire, they shall say: Our Lord! Do not Place us with the unjust**

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ {48} أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ {49}

**[7:48] And the dwellers of the heights shall call out to men whom they will recognise by their marks saying: Of no avail were to you your amassings and your behaving arrogantly [7:49] Are these they about whom you swore that Allah will not bestow Mercy on them? Enter the garden; you shall have no fear, nor shall you be grieving**

حدثنا محمد بن الحسين عن عبد الرحمن بن ابي هاشم عن سالم بن ابي سلمه عن الهلقام عن ابي جعفر عليه السلام في قول الله عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم قال نحن اولئك الرجال الائمة منا يعرفون من يدخل النار ومن يدخل الجنة كما تعرفون في قبائلكم الرجل منكم يعرف من فيها من صالح أو طالح.

It has been narrated to us by Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashaam, from Saalim Bin Abu Salmah, from Al-Halqam, who has narrated:

'Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:46] and upon the heights there shall be men recognising all by their marks.** He<sup>asws</sup> said: 'We<sup>asws</sup> are those men<sup>asws</sup>. The Imams<sup>asws</sup> from us<sup>asws</sup> recognise the ones who will enter the Fire, and the ones who will enter the Paradise, just as you recognise in your tribes, the men from among you, recognising the ones from it from the good or evil'.<sup>48</sup>

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثني أبو الفضل المدايني عن ابي مريم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرة اتاه ملكان اسمهما منكر ونكير فاوّل من يسئلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذابه

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

'I heard Ali<sup>asws</sup> say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord<sup>azwj</sup>, then

<sup>47</sup> معاني الأخبار: 9 / 59

<sup>48</sup> Basaair Al Darajaat – P 10 Ch 16 H 1

about his Prophet<sup>saww</sup>, then about his Wali<sup>asws</sup> (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished’.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذبذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لاسبيل له وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتج الله به لنلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا نتبع آياتك من قبل ان نذل ونخزى تمام ضلالتهم جهالتهم بالآيات وهم الاوصياء

A man said to him<sup>asws</sup>, ‘For the one who recognises his Lord<sup>azwj</sup>, and his Prophet<sup>saww</sup>, and does not recognise his Wali<sup>asws</sup>?’ He<sup>asws</sup> said: ‘Not to those, and not to those, and one whom Allah<sup>azwj</sup> Let’s astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet<sup>saww</sup>, ‘Who is the Wali<sup>asws</sup> O Prophet<sup>saww</sup>?’ He<sup>saww</sup> said: ‘Your Wali in this era is Ali<sup>asws</sup>, and the one<sup>asws</sup> after him<sup>asws</sup>, his<sup>asws</sup> successor<sup>asws</sup>, and for every era there is a knowledgeable one<sup>asws</sup> that Allah<sup>azwj</sup> Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets<sup>as</sup>, ‘Our Lord<sup>azwj</sup>, Send to us a Messenger so that we may follow Your<sup>azwj</sup> Signs before we become disgraced and discredited’. They were completely misguided and ignorant from the Signs, as were (established) for the successors<sup>as</sup> (of their Prophets<sup>as</sup>)

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوى ومن اهتدى فانما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

Allah<sup>azwj</sup> Answered them. He<sup>azwj</sup> Said **[20:135] Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who is Guided.** So, their waiting was that they said, ‘We are at the moment waiting to recognise the successor<sup>as</sup> until we end up recognising the Imam<sup>asws</sup>. So, due to that Allah<sup>azwj</sup> enabled them to recognise that. The successors<sup>asws</sup> are the Masters of the Bridge (Al-Siraat). They will be made to pause to them<sup>asws</sup>. None will enter the Paradise except the one who recognises them<sup>asws</sup> and they<sup>asws</sup> recognise him, and none will enter the Fire except the one who denies them<sup>asws</sup> and they<sup>asws</sup> deny him, because they<sup>asws</sup> are the recognisers (Urafaa) of Allah<sup>azwj</sup> whom Allah<sup>azwj</sup> Made them<sup>asws</sup> to be recognised when the Covenant was taken with them, and has Described them in His<sup>azwj</sup> Book. The Mighty and Majestic Said **[7:46] and upon the heights there shall be men recognising all by their marks**’.<sup>49</sup>

علي بن إبراهيم، قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ قَالَ: قال الصادق (عليه السلام): «كل امة يحاسبها إمام زمانها، و يعرف الأئمة أولياءهم و أعداءهم بسيماهم، و هو قوله تعالى: وَ عَلَى الْأَعْرَافِ رِجَالٌ [و هم الأئمة] يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَيَعطون أولياءهم كتبهم بأيمانهم، فيمرون إلى الجنة بغير حساب، و يعطون أعداءهم كتبهم بشمالهم، فيمرون إلى النار بلا حساب،

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[69:19] So as for him who is given his book in his right hand**, said, ‘Al-Sadiq<sup>asws</sup> said: ‘Each community would be Accounted with

<sup>49</sup> Basaair Al Darajaat – P 10 Ch 16 H 9

the Imam<sup>asws</sup> of their time, and the Imams<sup>asws</sup> recognise their friends and their<sup>asws</sup> enemies by their marks, and these are the Words of the High **[7:46] and upon the heights there shall be men recognising all by their marks**, so they<sup>asws</sup> would be giving to their<sup>asws</sup> friends, their book in their right hand, so they will be passing by to the Paradise without Accounting. And they<sup>asws</sup> would be giving to their<sup>asws</sup> enemies, their books in their left hand, so they will be passing by to the Fire without Accounting.

فإذا نظر أولياؤهم في كتبهم يقولون لإخوانهم: هاؤم أقرؤا كتابي إنني ظننت أني ملاق حسابي فهو في عيشة راضية أي مرضية، فوضع الفاعل مكان المفعول».

So when their<sup>asws</sup> friends see their brothers, they would be saying to them **[69:19] Come and read my book: [69:20] I thought that I would meet my account [69:21] So he shall be in a life of pleasure**, i.e., being pleased. So the doer is in the place of the done' (الفاعل مكان المفعول).<sup>50</sup>

حدثنا المنبه عن الحسين بن علوان عن سعد بن طريف عن أبي جعفر عليه السلام قال سألت عن هذه الآية وعلى الاعراف رجال يعرفون كلا بسيماهم قال يا سعد آل محمد لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكرهم و انكروه واعراف لا يعرف الله الا بسبيل معرفتهم.

It has been narrated to us by Al-Manbah, from Al-Husayn Bin Alwaan, from Sa'ad Bin Tareyf, who has narrated:

'I asked Abu Ja'far<sup>asws</sup> about this Verse **[7:46] and upon the heights there shall be men recognising all by their marks**. He<sup>asws</sup> said: 'O Sa'ad, the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> will not let anyone enter the Paradise except the one who recognises them<sup>asws</sup> and they<sup>asws</sup> recognise him, nor will they let anyone enter the Fire except the one who has denied them<sup>asws</sup>, and they<sup>asws</sup> denied him, and the 'Heights...' means Allah<sup>azwj</sup> cannot be Recognised, except by the way of recognising them<sup>asws</sup>.<sup>51</sup>

حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن مقرر قال سمعت ابا عبد الله عليه السلام يقول جاء ابن الكوا إلى امير المؤمنين عليه السلام فقال يا امير المؤمنين وعلى الاعراف رجال يعرفون كلا بسيماهم فقال نحن الاعراف نعرف انصارنا بسيماهم و نحن الاعراف الذين لا يعرف الله عزوجل الا على الصراط فلا يدخل الجنة الا من عرفنا ونحن عرفناه ولا يدخل النار الا من انكرنا وانكرناه ان الله لو شاء لعرف العباد نفسه ولكن جعلنا ابوابه وصراطه وسبيله والوجه الذي يؤتى منه فمن عدل عن ولايتنا أو فضل علينا غيرنا فانهم عن الصراط لناكيون ولا سواء من اعتصم الناس به ولا سواء من ذهب حيث ذهب الناس ذهب الناس إلى عيون كدرة يفرغ بعضها في بعض وذهب من ذهب الينا إلى عين صافية تجرى بامور لانفاد لها ولا انقطاع.

It has been narrated to us by Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahmaan, from Al-Hasam Bin Waaqid, from Muqaran who said:

'I heard Abu Abdullah<sup>asws</sup> say: 'Ibn Kawaa came up to Amir-ul-Momineen<sup>asws</sup> and said, 'O Amir-ul-Momineen<sup>asws</sup>, **[7:46] and upon the heights there shall be men recognising all by their marks**. He<sup>asws</sup> said: 'We<sup>asws</sup> are the "A'raaf" (Recognisers). We<sup>asws</sup> recognise our<sup>asws</sup> helpers, and we<sup>asws</sup> are the "A'raaf" (Recognisers) who, Allah<sup>azwj</sup> Mighty and Majestic cannot be recognised except on their<sup>asws</sup> Path. We<sup>asws</sup>

<sup>50</sup> (تفسير القمي 2: 384)

<sup>51</sup> Basaair Al Darajaat – P 10 Ch 16 H 4

will not let anyone enter the Paradise except for the one, who recognises us<sup>asws</sup>, and we will recognise him, and we<sup>asws</sup> will not let anyone enter the Fire except for the one who denies us<sup>asws</sup> and we<sup>asws</sup> will deny him. If Allah<sup>azwj</sup> so Desires to, He<sup>azwj</sup> can Recognise the servants Himself<sup>azwj</sup>, but He<sup>azwj</sup> has Made us to be His<sup>azwj</sup> Doors, and His<sup>azwj</sup> Path, and His<sup>azwj</sup> Way, and His<sup>azwj</sup> Perspective to get to Him<sup>azwj</sup>. The one who turned away from our<sup>asws</sup> Wilayah, or preferred others over us<sup>asws</sup>, so he is the one who will fall headlong from the Bridge (Al-Siraat), and the one who stayed with it (Al-Wilayah) is not equal to the one who went where the people went. The people went to the turbid springs and some of it emptied into the others, whilst the one who came to us<sup>asws</sup> came to the clear spring flowing constantly without depletion or being cut off.<sup>52</sup>

و عنه: عن علي بن محمد بن علي بن سعد الأشعري، عن حمدان بن يحيى، عن بشير بن حبيب، عن أبي عبد الله (عليه السلام)، أنه سئل عن قول الله عز وجل: «وَيَنْتَهُمَا جَبَابٌ وَعَلَى الْأَعْرَافِ رَجَالٌ» قال: «سور بين الجنة والنار، عليه محمد (صلى الله عليه وآله) وعلي والحسن والحسين وفاطمة وخديجة الكبرى (عليهم السلام)، فينادون: أين محبوبنا؟ أين شيعتنا؟ فيقبلون إليهم، فيعرفونهم بأسمائهم وأسماء آبائهم، وذلك قوله عز وجل: يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَيَأْخُذُونَ بأيديهم فيجوزون بهم الصراط ويدخلونهم الجنة».

And from him (saffar Al Qummi), from Ali Bin Muhammad Bin Ali Bin Sa'ad Al Ashary, from Hamdan Bin Yahya, from Basheer Bin Habeeb,

(It has been narrated) from Abu Abdullah<sup>asws</sup> being asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic [7:46] **And between the two there shall be a veil, and upon the heights there shall be men**, said: Snatching (which would take place) between the Paradise and the Fire, upon which would be Muhammad<sup>saww</sup>, and Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, and Fatima<sup>asws</sup>, and Khadeeja<sup>as</sup>. So they<sup>asws</sup> would be calling out: 'Where are those that love us<sup>asws</sup>? Where are our<sup>asws</sup> Shiah?' So they would be brought in front of them<sup>asws</sup>, and they would recognise them by their marks, and the names of their fathers. And these are the Words of the Mighty and Majestic **recognising all by their marks**. So they<sup>asws</sup> would be grabbing them by their hands, and crossing the Bridge by them, and entering them into the Paradise'.<sup>53</sup>

العباشي: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «أنا يعسوب المؤمنين، وأنا أول السابقين، وخليفة رسول رب العالمين، وأنا قسيم الجنة والنار، وأنا صاحب الأعراف».

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'I<sup>asws</sup> am the 'Yasoub' of the Believers, and I<sup>asws</sup> am the first of the precedeing ones, and Caliph of Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the Worlds, and I<sup>asws</sup> am the Divider of the Paradise and the Fire, and I<sup>asws</sup> am the Master of the Heights (الأعراف)'.<sup>54</sup>

<sup>52</sup> Basaair Al Darajaat – P 10 Ch 16 H 8

<sup>53</sup> مختصر بصائر الدرجات: 53

<sup>54</sup> تفسير العبّاشي 2: 42 / 17.

## VERSE 50

وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۚ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَى الْكَافِرِينَ {50}

**[7:50] And the inmates of the Fire shall call out to the dwellers of the Paradise, saying: Pour upon us some water or of that which Allah has Given you. They shall say: Surely Allah has Prohibited these both to the unbelievers**

العياشي: عن إبراهيم بن عبد الحميد، عن أحدهما، قال: «أن أهل النار يموتون عطاشي، و يدخلون قبورهم عطاشي، و يحشرون عطاشي، و يدخلون جهنم عطاشي، فترفع لهم قراباتهم من الجنة، فيقولون: أفيضوا علينا من الماء أو مما رزقكم الله.»

Al Ayyashi, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The inmates of the Fire would be dying thirsty, and would be entering their graves thirsty, and would be gathering (on the Day of Judgement) thirsty, and would be entering Hell thirsty, so their nearness from the Paradise would be raised, so they would be saying **[7:50] Pour upon us some water or of that which Allah has Given you**'.<sup>55</sup>

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ، و يوم التغابن: يوم يغيب أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح.»

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood, from Hafs Bin Ghayas:

'Abu Abdullah<sup>asws</sup> has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise **[7:50] And the inmates of the Fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has Given you.** And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it (the death) would be slaughtered'.<sup>56</sup>

## VERSES 51 – 53

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَٰذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {51} وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {52}

**[7:51] Those who take their Religion for an idle sport and a play and life of the world deceives them; so on the Day We shall Forsake them, as they neglected the meeting of this Day of theirs and as they denied Our Signs [7:52] And**

<sup>55</sup> تفسير العياشي 2: 49 / 19.

<sup>56</sup> معاني الأخبار: 1 / 156.



**certainly We have Brought them a Book which We have Clarified with Knowledge, a Guidance and a Mercy for a people who believe**

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلًا بِحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدِّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {53}

**[7:53] Are they waiting for anything except for its explanation? On the Day when its explanation comes about, those who neglected it before will say: Indeed the Rasools of our Lord brought the Truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be Sent back so that we should do (deeds) other than those which we did? Indeed, they have lost their souls and that which they forged has gone away from them**

ابن بابويه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب الكليني، قال: حدثنا علي بن محمد المعروف بعلان، قال: حدثنا أبو حامد عمران بن موسى بن إبراهيم، عن الحسن بن القاسم الرقام، عن القاسم بن مسلم، عن أخيه عبد العزيز بن مسلم، قال: سألت الرضا علي بن موسى (عليه السلام)، عن قول الله عز و جل: نَسُوا اللَّهَ فَنَسِيَهُمْ. فقال: «إن الله تبارك و تعالى لا ينسى و لا يسهو، و إنما ينسى و يسهو المخلوق المحدث، ألا تسمعه عز و جل يقول: وَ مَا كَانَ رَبُّكَ نَسِيًّا؟ و إنما يجازي من نسيه و نسي لقاء يومه بأن ينسيهم أنفسهم، كما قال عز و جل: وَ لَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ، و قوله عز و جل: فَأَلْيَوْمَ نُنَسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا أَيُّ بَتْرَكِهِمُ الاستعداد للقاء يومهم هذا».

Ibn Babuwayh, from Muhammad Bin Muhammad Bin Asaam Al-Kulayni, from Muhammad Bin Yaqoub Al-Kulayni, from Ali Bin Muhammad Al-Ma'rouf Ba'lan, from Abu Hamad Umran Bin Musa Bin Ibrahim, from Al-Hassan Bin Al-Qasim Al-Raqam, from Al-Qasim Bin Muslim, from his brother Abdul Aziz Bin Muslim who said,

'I asked Al-Reza<sup>asws</sup> Ali<sup>asws</sup> Bin Musa<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[9:67] They have forgotten Allah; so He has forgotten them.** So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High, neither forgets nor does He<sup>azwj</sup> slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic **[19:64] and your Lord is not forgetful?** But rather, He<sup>azwj</sup> Recompenses the one who forgets Him<sup>azwj</sup> and forgets his meeting Him<sup>azwj</sup> on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said **[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors,** and the Words of the Mighty and Majestic **[7:51] so on the Day We shall Forsake them, as they neglected the meeting of this Day of theirs'**.<sup>57</sup>

## VERSE 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {54}

**[7:54] Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command; surely His is the Creation and the Command; Blessed is Allah, the Lord of the Worlds**

<sup>57</sup> عيون أخبار الرضا (عليه السلام) 1: 125 / 18

صاحب (ثاقب المناقب): أسنده إلى أبي هاشم الجعفري، عن محمد بن صالح الأرمي، قال: قلت لأبي محمد الحسن العسكري (عليه السلام): عرفني عن قول الله تعالى: **لَهُ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ**. فقال (عليه السلام): «الله الأمر من قبل أن يأمر، و من بعد أن يأمر بما يشاء».

The author of Saaqib Al-Manaqib, with his chain going up to Hashim Al-Ja'fary, from Muhammad Bin Salih Al-Armany said,

'I said to Abu Muhammad Al-Hassan Al-Askary<sup>asws</sup>, 'Make me to understand the Words of Allah<sup>azwj</sup> the High **[30:4] Allah's are the Commands before and after**, so he<sup>asws</sup> said: 'Allah<sup>azwj</sup>'s is the Command before He<sup>azwj</sup> Commands it, and from after He<sup>azwj</sup> Commands with whatsoever He<sup>azwj</sup> so Desires to'.

فقلت في نفسي: هذا تأويل قول الله: **أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ**. فأقبل (عليه السلام) علي، و قال: «هو كما أسررت في نفسك **أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ**».

So I said to myself, 'This is the explanation of the Words of Allah<sup>azwj</sup> **[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the Worlds**'. So he<sup>asws</sup> turned towards me and said: 'It is just as you are concealing it within yourself **[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the Worlds**'.

فقلت: أشهد أنك حجة الله، و ابن حجة على عباده.

I said, 'I hereby testify that you<sup>asws</sup> are the Proof<sup>asws</sup> of Allah<sup>azwj</sup>, and a son<sup>asws</sup> of the Proof<sup>asws</sup> over His<sup>azwj</sup> servants'.<sup>58</sup>

[ أبو عمرو الخوري ] قرأت في فضائل فاطمة بنت رسول الله صلى الله عليه ورضي عنها تأليف أبي القاسم المنيعي عبد الله بن محمد بن عبد العزيز، حدثنا يحيى بن جعفر الواسطي، قال: حدثنا كثير بن هشام، قال: حدثنا عيسى، يعني ابن إبراهيم الهاشمي، قال: حدثنا الثمالي، قال: سمعت علي بن الحسين يقول: لما دنا ولادة فاطمة أمر رسول الله صلى الله عليه ابنه عميس وام أيمن أن انتبا فاطمة، فاقربا عندها آية الكرسي، و \* (إن ربكم الله الذي خلق السموت والأرض في ستة أيام ثم استوى على العرش يغشى الليل النهار يطلبه حثيثا والشمس والقمر والنجوم مسخرت م بأمره ألا له الخلق والأمر تبارك الله رب العلمين) \* وعوداها بالمعوذتين.

Abu Amro Al-Khuri read in The virtues of Fatima<sup>asws</sup>, the daughter of Rasool-Allah<sup>saww</sup> and was pleased with the author Abu Al-Qasim Al-Maniyi Abdullah Bin Muhammad Bin Abdul Aziz, narrated to us Yahya Bin Ja'far Al-Wasity who said that it was narrated from Kathir Bin Hisham who said that it was narrated from Isa, meaning Ibn Ibrahim Al-Hashimi who said that it was narrated from Al-Thumali who said:

'I heard Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> saying: 'When Rasool-Allah<sup>saww</sup> was blessed with (Syeda) Fatima<sup>asws</sup>, he<sup>saww</sup> ordered the daughter of Umayy and Umm Ayman to bring Fatima<sup>asws</sup>. He<sup>saww</sup> read over her<sup>asws</sup> the Ayat Al-Kursy, and **[7:54] Surely your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command; surely His is the Creation and the Command; Blessed is Allah, the**

<sup>58</sup> الثاقب في المناقب: 502 / 564.

**Lord of the Worlds** and sought Refuge for her<sup>asws</sup> by the "Mawuzatain" (Surah Al-Naas and Surah Al-Falaq).<sup>59</sup>

## VERSES 55 & 56

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ {55} وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ {56}

**[7:55] Call on your Lord humbly and secretly; surely He does not love those who exceed the limits [7:56] And do not make mischief in the earth after it has been set in order, and call on Him fearing and hoping; surely the Mercy of Allah is close to those who do good (to others)**

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا قَالَ فَقَالَ يَا مُيَسَّرُ إِنَّ الْأَرْضَ كَانَتْ فَاسِدَةً فَأَصْلَحَهَا اللَّهُ عَزَّ وَ جَلَّ بِنَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا .

And from him, from Muhammad Bin Ali, from Ibn Muskan, from Muyassar has narrated:

It was said to Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **[7:56] And do not make mischief in the earth after it has been set in order**, so he<sup>asws</sup> said: 'O Muyassar, verily the earth used to be in a state of disorder, so Allah<sup>azwj</sup> Mighty and Majestic Corrected it by His<sup>azwj</sup> Prophet<sup>saww</sup>, therefore He<sup>azwj</sup> Said: **[7:56] And do not make mischief in the earth after it has been set in order**'.<sup>60</sup>

## VERSES 57 & 58

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّى إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِّتَاهُ لِبَلَدٍ مَيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ تَذَكَّرُونَ {57} وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبَتْ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ {58}

**[7:57] And He it is Who Sends forth the winds bearing good news before His Mercy, until, when they bring up a laden cloud, We Drive it to a dead land, then We Send down water upon it, then bring forth with it of fruits of all kinds; thus shall We Bring forth the dead that you may be mindful [7:58] And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We Repeat the Signs for a people who give thanks**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

<sup>59</sup> Tafseer Abu Hamza Al Thumaly - H 379

<sup>60</sup> Al Kafi – H 14468

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).<sup>61</sup>

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْسُرُهَا بَيْنَ يَدَيِ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

He<sup>asws</sup> said: 'And Allah<sup>azwj</sup>, Mighty is His<sup>azwj</sup> mention, has winds of Mercy which occur, and others besides that which He<sup>azwj</sup> Displays His<sup>azwj</sup> 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<sup>azwj</sup>, and from these are winds which Allah<sup>azwj</sup> has Enumerated in His<sup>azwj</sup> Book.<sup>62</sup>

## VERSES 59 - 64

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {59} قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ {60} قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {61} أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأُنصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {62}

**[7:59] We had Sent Noah to his people, so he said: O people! Worship Allah, you have no god other than Him; I fear for you the Punishment of a grievous Day [7:60] The chiefs of his people said: Most surely we see you in clear error [7:61] He said: O my people! there is no error in me, but I am the Rasool from the Lord of the Worlds [7:62] I deliver to you the Message of my Lord, and I offer you good advice and I know from Allah what you do not know**

أَوْعَيْبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ {63} فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ {64}

**[7:63] What! Do you wonder that a Reminder has come to you from your Lord through a man from among you, that he might warn you and that you might fear and so that Mercy may be shown to you? [7:64] But they called him a liar, so We Delivered him and those with him in the ark, and We Drowned those who belied Our Signs; surely they were a blind people.**

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، عن الرضا (عليه السلام) قال: قلت له: لأي علة أغرق الله عز و جل الدنيا كلها في زمن نوح (عليه السلام)، و فيهم الأطفال و من لا ذنب له؟

And from him (Ibn Babuwayh), 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy, who has reported:

'I said to Al-Reza<sup>asws</sup>, 'What was the reason for Allah<sup>azwj</sup> Mighty and Majestic to Drown all of the world during the era of Noah<sup>as</sup>, and among them were children and ones who had no sin upon them?'

<sup>61</sup> الكافي 3: 28 / 258

<sup>62</sup> Al Kafi – H 14511 (Extract)

فقال: «ما كان فيهم الأطفال، لأن الله عز و جل أعقم أصلاب قوم نوح و أرحام نسائهم أربعين عاما، فانقطع نسلهم، فاغرقوا و لا طفل فيهم، ما كان الله عز و جل ليهلك بعدابه من لا ذنب له. و أما الباقون من قوم نوح (عليه السلام) فاغرقوا لتكذيبهم نبي الله نوحا (عليه السلام)، و سائرهم اغرقوا برضاهم تكذيب المكذبين، و من غاب عن أمر فرضي به كان كمن شاهده و أتاه».

So he<sup>asws</sup> said: 'There were no children among them, because Allah<sup>azwj</sup> Mighty and Majestic Sterilised the backbones of the people of Noah<sup>as</sup> and the wombs of their women for forty years. So their offspring were cut off. They drowned and there were no children among them. Allah<sup>azwj</sup> Mighty and Majestic did not Destroy by His<sup>azwj</sup> Punishment, the one who did not have a sin upon him. And as for the remainder of them, from the people of Noah<sup>as</sup>, He<sup>azwj</sup> Drowned them due to their belying the Prophet<sup>as</sup> of Allah<sup>azwj</sup> - Noah<sup>as</sup>, and the rest of them drowned due to their being pleased with the belying of the beliers. And the one who was absent from a matter and was happy with it, is like the one who was present and came to it (participated in it).<sup>63</sup>

## VERSES 65 - 72

وَالْيَٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ {65} قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ {66} قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ {67}

**[7:65] And to Ad (We Sent) their brother Hud. He said: O people! Worship Allah, you have no God other than Him; will you not then fear? [7:66] The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars [7:67] He said: O people! There is no folly in me, but I am a Rasool of the Lord of the Worlds**

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ {68} أَوْعِظْتُكُمْ أَن تَجَاءُكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِن بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تَفْلَحُونَ {69}

**[7:68] I deliver to you the Message of my Lord and I am a faithful adviser to you [7:69] What! Do you wonder that a Reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Noah's people and increased you in excellence in respect of make; therefore remember the Favours of Allah, that you may be successful**

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ {70} قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَّبِّكُمْ رَجْسٌ وَعَصَبٌ ۖ أَتَجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {71} فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ {72}

**[7:70] They said: Have you come to us that we may worship Allah alone and give up what our fathers used to worship? Then bring to us what you threaten us with, if you are of the truthful ones [7:71] He said: Indeed Punishment and Wrath from your Lord have occurred upon you; what! Do you dispute with me about names which you and your fathers have given? Allah has not Sent any authorisation for them; wait then, I too with you will be of those who are**

<sup>63</sup> علل الشرائع: 1/30

**waiting [7:72] So We Delivered him and those with him by Mercy from Us, and We Cut off the last of those who rejected Our Signs and were not believers.**

العباشي: عن الفضل بن عمر، عن أبي عبد الله (عليه السلام) قال: «إن علي بن الحسين (صلوات الله عليه) كان في المسجد الحرام جالساً، فقال له رجل من أهل الكوفة: قال علي (عليه السلام): «إن إخواننا بغوا علينا؟»

Al Ayyashi, from Al Mufazzal Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was seated in the Sacred Masjid, so a man from the people of Al-Kufa said to him<sup>asws</sup>, 'Ali<sup>asws</sup> has said: 'Our<sup>asws</sup> brothers would rebel against us<sup>asws</sup>?'

فقال له علي بن الحسين (صلوات الله عليه): يا عبد الله، أما تقرأ كتاب الله: وَ إِلَى عَادٍ أَخَاهُمْ هُودًا ؟ فَأَهْلَكَ اللَّهُ عَادًا، وَ أَنْجَى هُودًا: وَ إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا فَأَهْلَكَ اللَّهُ ثَمُودًا وَ أَنْجَى صَالِحًا».

So Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said to him: 'O Abdullah! Have you not read the book of Allah<sup>azwj</sup> **[7:65] And to Aad (We Sent) their brother Hud?** So, Allah<sup>azwj</sup> Destroyed (the people of) Aad and Rescued Hud<sup>as</sup> **[11:61] And to Samood (We Sent) their brother Salih**, so Allah<sup>azwj</sup> Destroyed (the people of) Samood and rescued Salih<sup>as</sup>.<sup>64</sup>

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج، أما سمعت قول الله عز و جل: وَ ارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ وَ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ فعليكم بالصبر فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم اصبر منكم».

Ibn Babuwayh said, 'Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy narrated to us, from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamaad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu nasr who said,

'Al-Reza<sup>asws</sup> said: 'How good is the patience and the awaiting for the Relief (Al-Qaim<sup>asws</sup>). Have you not hear the Words of Allah<sup>azwj</sup> Mighty and Majestic **[11:93] and watch, surely I too am watching with you [7:71] wait then, I too am with you with those who are waiting.** Thus, it is upon you to be with the patience, for the Relief would come upon the despair. So the ones who were before you were more patient that you are'.<sup>65</sup>

محمد بن الحسن الصفار: عن الحسين بن محمد، عن معلى بن محمد و محمد بن جمهور، عن عبد الله بن عبد الرحمن، عن الهيثم بن واقد، عن أبي يوسف البزاز، عن أبي عبد الله (عليه السلام)، قال: تلا هذه الآية: فَادْكُرُوا آلَاءَ اللَّهِ فَقَالَ: «أ تدري ما آلاء الله؟» قلت: لا. قال: «هي أعظم نعم الله على خلقه و هي ولايتنا».

Muhammad Bin Al Saffar, from Al Husayn Bin Muhammad, from Moala Bin Muhammad and Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqad, from Abu usuf Al Bazaz,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said. 'I recited this Verse **[7:69] therefore remember the Favours of Allah**, so he<sup>asws</sup> said: 'Do you know what

<sup>64</sup> تفسير العياشي 2: 43 / 151.

<sup>65</sup> كمال الدين و تمام النعمة: 5 / 645.

Favours of Allah<sup>azwj</sup>? I said, 'No'. He<sup>asws</sup> said: 'It is the greatest Favour of Allah<sup>azwj</sup> upon His<sup>azwj</sup> creature, and it is our<sup>asws</sup> Wilayah'.<sup>66</sup>

## VERSES 73 - 79

وَالْيَوْمَ نَمُودُ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ آلِيمٍ {73} وَادْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سَهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا آلاءَ اللَّهِ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ {74}

**[7:73] And to Samood (We sent) their brother Salih. He said: O people! Worship Allah, you have no God other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you - a Sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful Punishment will Seize you [7:74] And remember when He Made you successors after Ad and settled you in the land - you make mansions on its plains and hew out houses in the mountains - remember therefore Allah's Favours and do not act corruptly in the land, making mischief**

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ {75} قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ {76}

**[7:75] The chief of those who were arrogant among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely, we are believers in what he has been Sent with [7:76] Those who were arrogant said: Surely we are deniers of what you believe in.**

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ {77} فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {78} فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّاصِحِينَ {79}

**[7:77] So they slew the she-camel and revolted against their Lord's Commandment, and they said: O Salih! Bring us what you threatened us with, if you are one of the Rasools [7:78] Then the earthquake seized them, so they became motionless bodies in their abode [7:79] Then he turned away from them and said: O my people I did certainly deliver to you the Message of my Lord, and I gave you good advice, but you do not love those who give good advice.**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سَأَلَ جَبْرِئِيلَ (عليه السلام) كَيْفَ كَانَ مَهْلِكُ قَوْمِ صَالِحٍ (عليه السلام) فَقَالَ يَا مُحَمَّدُ إِنَّ صَالِحًا بُعِثَ إِلَى قَوْمِهِ وَهُوَ ابْنُ سِتِّ عَشْرَةَ سَنَةً فَلَبِثَ فِيهِمْ حَتَّى بَلَغَ عَشْرِينَ وَ مِائَةَ سَنَةٍ لَا يُجِيبُونَهُ إِلَى خَيْرٍ قَالَ وَ كَانَ لَهُمْ سَبْعُونَ صَنَمًا يَعْبُدُونَهَا مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَى ذَلِكَ مِنْهُمْ قَالَ يَا قَوْمِ بُعِثْتُ إِلَيْكُمْ وَ أَنَا ابْنُ سِتِّ عَشْرَ سَنَةٍ وَ قَدْ بَلَغْتُ عَشْرِينَ وَ مِائَةَ سَنَةٍ وَ أَنَا أَعْرِضُ عَلَيْكُمْ أُمُورِينَ إِنْ شِئْتُمْ فَاسْأَلُونِي حَتَّى أَسْأَلَ إِلَهِي فَيُجِيبَكُمْ فِيمَا سَأَلْتُمُونِي السَّاعَةَ وَ إِنْ شِئْتُمْ سَأَلْتُ إِلَهَكُمْ فَإِنْ أَجَابْتَنِي بِالَّذِي أَسْأَلُهَا خَرَجْتُ عَنْكُمْ فَقَدْ سَمِعْتُمْكَ وَ سَمِعْتُمُونِي قَالُوا قَدْ أَنْصَفْتَ يَا صَالِحُ

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

Abu Ja'far<sup>asws</sup> having said: 'The Rasool-Allah<sup>saww</sup> asked Jibraeel<sup>as</sup>: 'How were the people of Salih<sup>as</sup> destroyed?' So he said: 'O Muhammad<sup>saww</sup>! Salih<sup>as</sup> was Sent to his<sup>as</sup> people when he was sixteen years old. So he<sup>saww</sup> was with them until he<sup>as</sup> reached the age of one hundred and twenty years, they did not answer him<sup>as</sup> to the good. And they had for themselves seventy idols which they worshipped apart from Allah<sup>azwj</sup> Mighty and Majestic. So when he<sup>as</sup> saw that among them, he<sup>as</sup> said: 'O people! I<sup>as</sup> was Sent to you all when I<sup>as</sup> was sixteen years old, and I<sup>as</sup> have now reached one hundred and twenty years, and I<sup>as</sup> present to you all two matters. If you like you can ask me until I<sup>as</sup> ask my<sup>as</sup> God<sup>azwj</sup> so He<sup>azwj</sup> would Answer you with regards to what you have asked me of within a short while. And if you like, I<sup>as</sup> would ask your gods, so if they answer me<sup>as</sup> by that which I<sup>as</sup> have asked them of, I<sup>as</sup> would go away from you all. So I<sup>as</sup> would have silenced you all and you would have silenced me<sup>as</sup>'. They said, 'You<sup>as</sup> are being fair, O Salih<sup>as</sup>'.

فَاتَّعَدُوا لِيَوْمٍ يَخْرُجُونَ فِيهِ قَالَ فَخَرَجُوا بِأَصْنَامِهِمْ إِلَى ظُهُرِهِمْ ثُمَّ قَرَّبُوا طَعَامَهُمْ وَ شَرَابَهُمْ فَأَكَلُوا وَ شَرَبُوا فَلَمَّا أَنْ فَرَعُوا دَعَوْهُ فَقَالُوا يَا صَالِحُ سَلْ لِكَبِيرِهِمْ مَا اسْمُ هَذَا قَالُوا فَلَانْ فَقَالَ لَهُ صَالِحُ يَا فَلَانُ أَجِبْ فَلَمْ يُجِبْهُ فَقَالَ صَالِحُ مَا لَهُ لَا يُجِيبُ قَالُوا ادْعُ غَيْرَهُ قَالَ فَدَعَاَهَا كُلَّهَا بِأَسْمَائِهَا فَلَمْ يُجِبْهُ مِنْهَا شَيْءٌ فَأَقْبَلُوا عَلَى أَصْنَامِهِمْ فَقَالُوا لَهَا مَا لَكَ لَا تُجِيبِينَ صَالِحًا فَلَمْ تُجِبْ فَقَالُوا تَنَحَّ عَنَّا وَ دَعْنَا وَ آلِهَتُنَا سَاعَةً

So they prepared for the day that they will be going out for it. So they went out with their idols upon their backs, and prepared their food and drinks. So they ate and drank. When they finished, they called him<sup>as</sup> over. They said, 'O Salih<sup>as</sup>! Ask!'. So he<sup>as</sup> said to their elder: 'What is the name of this one?' He said, 'Such and such'. So he<sup>as</sup> said to it: 'O such and such! Answer me<sup>as</sup>!' So it did not answer him<sup>as</sup>. So Salih<sup>as</sup> said: 'What is the matter with it that it does not answer?' They said, 'Ask another one'. So he<sup>as</sup> asked all of them by their names, but they did not answer him<sup>as</sup> anything. So they turned towards their idols and said to them: 'What is the matter with you all that you do not answer Salih<sup>as</sup>?'. They did not answer. So they said, 'Step away from us and leave us and our idols for a while'.

ثُمَّ نَحَوًا بِسُطُحِهِمْ وَ فُرُشِهِمْ وَ نَحَوًا ثِيَابَهُمْ وَ تَمَرَّغُوا عَلَى التُّرَابِ وَ طَرَحُوا التُّرَابَ عَلَى رُءُوسِهِمْ وَ قَالُوا لِأَصْنَامِهِمْ لَنْ لَمْ تُجِبنَ صَالِحًا الْيَوْمَ لِنُفَضِّحَنَّ قَالَ ثُمَّ دَعَوْهُ فَقَالُوا يَا صَالِحُ ادْعُهَا فَدَعَاَهَا فَلَمْ تُجِبْهُ فَقَالَ لَهُمْ يَا قَوْمُ قَدْ ذَهَبَ صَدْرُ النَّهَارِ وَ لَا أَرَى آلِهَتَكُمْ تُجِيبُونِي فَاسْأَلُونِي حَتَّى ادْعُو إِلَهِي فَيُجِيبَكُمْ السَّاعَةَ

Then they unrolled their rugs, and their furnishings, and their clothes, and wallowed upon the dust, and placed dust upon their heads, and said to their idols, 'If you do not answer Salih<sup>as</sup> today, you will be exposed'. Then they called him<sup>as</sup> over, so they said, 'O Salih<sup>as</sup>! Call to these (idols)'. So he<sup>as</sup> called upon them. They did not answer him<sup>as</sup>. So he<sup>as</sup> said to them: 'O People! Half the morning has passed and I<sup>as</sup> have not seen your gods to have answered me<sup>as</sup>. So ask me<sup>as</sup>, and I<sup>as</sup> shall ask my<sup>as</sup> God<sup>azwj</sup>, and He<sup>azwj</sup> will Answer you shortly'.

فَانْتَدَبَ لَهُ مِنْهُمْ سَبْعُونَ رَجُلًا مِنْ كُبَرَائِهِمْ وَ الْمَنْظُورِ إِلَيْهِمْ مِنْهُمْ فَقَالُوا يَا صَالِحُ نَحْنُ نَسْأَلُكَ فَإِنْ أَجَبَكَ رَبُّكَ اتَّبَعْنَاكَ وَ أَجَبْنَاكَ وَ يُبَايِعُكَ جَمِيعُ أَهْلِ قَرْيَتِنَا فَقَالَ لَهُمْ صَالِحُ (عليه السلام) سَلُونِي مَا شِئْتُمْ فَقَالُوا نَقَدَّمُ بِنَا إِلَى هَذَا الْجَبَلِ وَ كَانَ الْجَبَلُ قَرِيبًا مِنْهُمْ فَأَنْطَلَقَ مَعَهُمْ صَالِحٌ فَلَمَّا انْتَهَوْا إِلَى الْجَبَلِ قَالُوا يَا صَالِحُ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِنْ هَذَا الْجَبَلِ السَّاعَةَ نَاقَةَ حَمْرَاءَ شَفْرَاءَ وَ بَرَاءَ عَشْرَاءَ بَيْنَ جَنْبَيْهَا مِيلٌ

Seventy men from their elders were delegated to him<sup>as</sup> from the approved ones from among them, so they said, 'O Salih<sup>as</sup>! We ask you, so if your<sup>as</sup> Lord<sup>azwj</sup> were to answer us, we would follow you<sup>as</sup> and answer to you<sup>as</sup>, and pledge our allegiances to



you<sup>as</sup>, all the people of our town altogether'. So Salih<sup>as</sup> said to them: 'Ask me<sup>as</sup> whatsoever you like'. So they said, 'Walk with us towards this mountain', and the mountain was quite near to them. So Salih<sup>as</sup> went with them. When he<sup>as</sup> came up to the mountain, they said, 'O Salih<sup>as</sup>! Call upon your<sup>as</sup> Lord<sup>azwj</sup> for us, to bring out for us from this mountain this very moment, a blonde, tame, red she-camel with a distance of a mile between the two sides of the mountain'.

فَقَالَ لَهُمْ صَالِحٌ لَقَدْ سَأَلْتُمُونِي شَيْئًا بَعْظُهُ عَلَيَّ وَ يَهُونُ عَلَى رَبِّي جَلَّ وَ عَزَّ قَالَ فَسَأَلَ اللَّهُ تَعَالَى صَالِحٌ ذَلِكَ فَأَنْصَدَعَ الْجَبَلُ صَدْعًا كَادَتْ تَطِيرُ مِنْهُ عُقُولُهُمْ لَمَّا سَمِعُوا ذَلِكَ ثُمَّ اضْطَرَبَ ذَلِكَ الْجَبَلُ اضْطِرَابًا شَدِيدًا كَالْمَرْأَةِ إِذَا أَخَذَهَا الْمَخَاضُ ثُمَّ لَمْ يَفْجَأْهُمْ إِلَّا رَأْسُهَا قَدْ طَلَعَ عَلَيْهِمْ مِنْ ذَلِكَ الصَّدْعِ فَمَا اسْتَيْمَّتْ رَقَبَتُهَا حَتَّى اجْتَرَّتْ ثُمَّ خَرَجَ سَائِرُ جَسَدِهَا ثُمَّ اسْتَوَتْ قَائِمَةً عَلَى الْأَرْضِ فَلَمَّا رَأَوْا ذَلِكَ قَالُوا يَا صَالِحُ مَا أَسْرَعَ مَا أَجَابَكَ رَبُّكَ ادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا فَصِيلَهَا فَسَأَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ فَرَمَتْ بِهِ قَدَبٌ حَوْلَهَا

So Salih<sup>as</sup> said to them: 'You have asked me<sup>as</sup> for something which is great for me<sup>as</sup>, and is easy for my<sup>as</sup> Lord<sup>azwj</sup> Majestic and Mighty'. Salih<sup>as</sup> asked Allah<sup>azwj</sup> the High for that. The mountain split asunder with such a split that their intellects took flight when they heard that rumble of it. Then the mountain trembled with a great tremble like a woman trembling during labour. Then only its head came out of the crack in the mountain. When its neck showed, it began to chew its cud. Then the rest of its body came out, and it stood erect upon the ground. So when they all saw that, they said, 'O Salih<sup>as</sup>, with what ease has your<sup>as</sup> Lord<sup>azwj</sup> Answered you<sup>as</sup>. Call upon your<sup>as</sup> Lord<sup>azwj</sup> for us to bring out for us its young'. So he<sup>as</sup> asked Allah<sup>azwj</sup> Mighty and Majestic for that. She brought it (babies) out and walked around them.

فَقَالَ لَهُمْ يَا قَوْمِ أَبَقِيَ شَيْءٌ قَالُوا لَا أَنْطَلِقُ بِنَا إِلَى قَوْمِنَا نَخْبِرُهُمْ بِمَا رَأَيْنَا وَ يُؤْمِنُونَ بِكَ قَالَ فَرَجَعُوا فَلَمْ يَبْلُغِ السَّبْعُونَ إِلَيْهِمْ حَتَّى ارْتَدَّ مِنْهُمْ أَرْبَعَةٌ وَ سِتُّونَ رَجُلًا وَ قَالُوا سِحْرٌ وَ كَذِبٌ قَالُوا فَانْتَهَوْا إِلَى الْجَمِيعِ فَقَالَ السَّنَةُ حَقٌّ وَ قَالَ الْجَمِيعُ كَذِبٌ وَ سِحْرٌ قَالَ فَانْصَرَفُوا عَلَى ذَلِكَ ثُمَّ ارْتَابَ مِنَ السَّنَةِ وَاحِدٌ فَكَانَ فِيمَنْ عَقَرَهَا

So he<sup>as</sup> said to them: 'O people! Does there remain anything else?' They said, 'No. Come with us to our people. We shall inform them of what we have seen and they will believe in you<sup>as</sup>'. So they returned, but before the seventy of them could reach them, sixty four of them had reneged, and they were saying, This is sorcery and a lie'. This was reflected by all of them. So the remaining six were saying that it is the truth, whilst all the others were saying that it is a lie and sorcery. Then they all dispersed upon that, and one of the six then was overcome by doubt. So he was the one who slayed it.

قَالَ ابْنُ مَحْبُوبٍ فَحَدَّثْتُ بِهِذَا الْحَدِيثَ رَجُلًا مِنْ أَصْحَابِنَا يُقَالُ لَهُ سَعِيدُ بْنُ يَزِيدَ فَأَخْبَرَنِي أَنَّهُ رَأَى الْجَبَلَ الَّذِي خَرَجَتْ مِنْهُ بِالْشَّامِ قَالَ فَرَأَيْتُ جَنْبَهَا قَدْ حَكَ الْجَبَلُ فَأَثَرَ جَنْبَهَا فِيهِ وَ جَبَلٍ آخَرَ بَيْنَهُ وَ بَيْنَ هَذَا مِيلٌ.

Ibn Mahboub (the narrator) said, 'I narrated this Hadeeth to a man from our companions called Saeed Bin Yazeed. He informed me that he had seen the mountain from which (the she-camel) came out, in Syria. He said, 'I saw its sides where the mountain split up, and the impact of it on its sides and the other side of it, and in between it and this one was a distance of a mile'.<sup>67</sup>

و رَوَى الثَّعْلَبِيُّ وَ الْوَاحِدِيُّ، بِإِسْنَادِهِمَا، عَنْ عَمَارٍ وَ عَنْ عَثْمَانَ بْنِ صَهْبٍ، وَ عَنْ الضَّحَّاكِ، وَ رَوَى ابْنُ مَرْدَوَيْهِ بِإِسْنَادِهِ، عَنْ جَابِرِ بْنِ سَمُرَةَ، وَ عَنْ صَهْبٍ، وَ عَنْ عَمَارٍ، وَ عَنْ ابْنِ عَدِيٍّ، وَ عَنْ الضَّحَّاكِ، وَ رَوَى الْخَطِيبُ فِي

<sup>67</sup> Al Kafi – H 14661

(التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! 'أشقى' The most cruel of the former ones is the slayer of the she-camel, and most cruel one of the later ones would be your<sup>asws</sup> murderer'.<sup>68</sup>

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتها واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Salih<sup>as</sup>, and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'. (For whom they both did what they did).<sup>69</sup>

## VERSES 80 - 84

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {80} إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {81}

**[7:80] And (We sent) Lut when he said to his people: What! Do you commit an indecency, which any one in the world has not done before you? [7:81] You come to males in lust besides females; but you are an extravagant people**

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ {82} فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ {83} وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {84}

**[7:82] And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves) [7:83] So We Delivered him and his followers, except for his wife; she was of those who remained behind [7:84] And We Rained upon them a rain; consider then what was the end of the guilty**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي بَرِزْدٍ وَهُوَ فَرَقْدٌ عَنْ أَبِي بَرِزْدٍ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمٍ لَوْطٌ جَبْرَيْلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ كَرُوبِيلُ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَ هُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَ رَأَى هَيْئَةً حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَ كَانَ صَاحِبَ أَضْبَافٍ فَشَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

<sup>68</sup> المناقب 3: 309.

<sup>69</sup> المناقب 3: 309.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said:

Abu Abdullah<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Sent four Angels (to Prophet Ibrahim<sup>as</sup>) for the destruction of the people of Lut<sup>as</sup> – Jibraeel<sup>as</sup>, and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup>, and Karoubeel<sup>as</sup> and they had obscured their faces. They greeted him<sup>as</sup>. He<sup>as</sup> did not recognise them and saw them as good persons. So he<sup>as</sup> said (to himself<sup>as</sup>), 'No one shall attend to them except for myself personally', and he<sup>as</sup> was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he<sup>as</sup> placed it in front of them, **"[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them"**.

فَلَمَّا رَأَى ذَلِكَ جِبْرِئِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ أُمْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يُعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا دَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel<sup>as</sup> saw that, he<sup>as</sup> removed the turban from his<sup>as</sup> face and from his<sup>as</sup> head. Ibrahim<sup>as</sup> recognised him<sup>as</sup>. He<sup>as</sup> said: 'You<sup>as</sup> are he<sup>as</sup>!' He<sup>as</sup> said: 'Yes', and his<sup>as</sup> wife passed by and he<sup>as</sup> gave her<sup>as</sup> the good news of Is'haq<sup>as</sup>, and after Is'haq<sup>as</sup> of Yaqoub<sup>as</sup>. So she<sup>as</sup> said what Allah<sup>azwj</sup> has Stated, and they<sup>as</sup> answered her<sup>as</sup> with what is in the Mighty Book. So Ibrahim<sup>as</sup> said to them: 'What have you<sup>as</sup> come for?' They<sup>as</sup> said to him<sup>as</sup>: 'For the destruction of the people of Lut<sup>as</sup>'.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ تُهْلِكُونَهُمْ فَقَالَ جِبْرِئِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرَةً قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّهُ وَ أَهْلَهُ إِلَّا أُمْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

So he<sup>as</sup> said to them<sup>as</sup>: 'Suppose there were a hundred Believers among them, would you<sup>as</sup> destroy them?' Jibraeel<sup>as</sup> said: 'No'. He<sup>as</sup> said: 'If there were fifty?' He<sup>as</sup> said: 'No'. He<sup>as</sup> said, 'If there were thirty?' He<sup>as</sup> said; No'. He<sup>as</sup> said: 'If there were twenty?' He<sup>as</sup> said: 'No'. He<sup>as</sup> said: 'if there were ten?' He<sup>as</sup> said; 'No'. He<sup>as</sup> said: 'If there were five?' He<sup>as</sup> said: 'No'. He<sup>as</sup> said: 'If there was one?' He<sup>as</sup> said: 'No'. **"[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind"**. Then they<sup>as</sup> left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَنْقِيبُهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ قَاتُوا لُوطًا وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبَ الْمَدِينَةِ فَسَلِمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَى هَيْئَتَهُ حَسَنَةً عَلَيْهِمْ عَمَامٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَشَوْا خَلْفَهُ فَدِمَ عَلَى عَرْضِهِ عَلَيْهِمُ الْمَنْزِلُ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتُمْ أَتَيْتُمْ بِهِمْ قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرِئِيلُ (عليه السلام) لَا نَعَجَلْ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِئِيلُ (عليه السلام) هَذِهِ ثَالِثَةٌ

And Al-Hassan Al-Askari Abu Muhammad<sup>asws</sup> said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **"[11:74] he began to plead with Us for Lut's people"**. So they<sup>as</sup> came to Lut<sup>as</sup> whilst he<sup>as</sup> was in his<sup>as</sup> farm near the city. So they<sup>as</sup> greeted him<sup>as</sup> whilst they<sup>as</sup> had obscured their<sup>as</sup> faces. So when he<sup>as</sup> saw them to be as good persons clad in white turbans and white robes, he<sup>as</sup> said to them<sup>as</sup>: 'Lodging?' They<sup>as</sup>

said: 'Yes'. So he<sup>as</sup> led them<sup>as</sup> and they<sup>as</sup> walked behind him<sup>as</sup>. He<sup>as</sup> regretted having offered lodging to them<sup>as</sup> and said (to himself<sup>as</sup>): 'What shall I<sup>as</sup> do when I<sup>as</sup> come to my<sup>as</sup> people and I recognise them?' So he<sup>as</sup> turned towards them<sup>as</sup> and said: 'You<sup>as</sup> have come to evil creatures of Allah<sup>azwj</sup>'. And Jibraeel<sup>as</sup> had said: 'We<sup>as</sup> will not make haste against them until he<sup>as</sup> testifies by three testimonies'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'This is one testimony'. Then they<sup>as</sup> walked for a while, then he<sup>as</sup> turned towards them and said: 'You<sup>as</sup> have come to evil creatures of Allah<sup>azwj</sup>'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'These are two'. Then they<sup>as</sup> went, so when they reached the gate of the city, he<sup>as</sup> turned towards them<sup>as</sup> and said; 'You<sup>as</sup> have come to evil creatures of Allah<sup>azwj</sup>'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَعِدَتْ فَوْقَ السَّطْحِ وَ صَعِقَتْ فَلَمْ يَسْمَعُوا فَدَخَنْتُ فَلَمَّا رَأُوا الدَّخَانَ أَقْبَلُوا يَهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عَنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوها فَلَمَّا رَأَاهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَأْتُوا اللَّهَ وَ لَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جَبْرِئِيلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا النَّيْتِ

Then he<sup>as</sup> entered (the city) and they<sup>as</sup> entered with him<sup>as</sup>. So when his<sup>as</sup> wife saw them<sup>as</sup> of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He<sup>as</sup> has such people with him<sup>as</sup> that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut<sup>as</sup> saw them, he<sup>as</sup> said: 'O people! Fear Allah<sup>azwj</sup> and do not harass regarding my<sup>as</sup> guests. Is there no man with guidance among you? These are my<sup>as</sup> (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You<sup>as</sup> are aware that there is no right for us regarding your daughters, and you<sup>as</sup> well know what we want'. So he<sup>as</sup> said; 'If I<sup>as</sup> had strength or support I<sup>as</sup> would have resorted to a strong corner'. So Jibraeel<sup>as</sup> said (to himself<sup>as</sup>): 'If only he<sup>as</sup> knew how much strength he<sup>as</sup> had'. So they spoke a lot until they<sup>as</sup> entered the house'.

قَالَ فَصَاحَ بِهِ جَبْرِئِيلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْوَى جَبْرِئِيلُ بِإِصْبَعِهِ نَحْوَهُمْ فَذَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جَبْرِئِيلُ فَقَالَ إِنَّا رَسُولُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جَبْرِئِيلُ إِنَّا بَعَثْنَا فِي هَؤُلَاءِ مِنْكَ قَوْمًا يَهْتَدُونَ

He<sup>asws</sup> said: 'Jibraeel<sup>as</sup> shouted: 'O Lut<sup>as</sup>! Call them to enter the house'. So when they entered, Jibraeel<sup>as</sup> pointed by his<sup>as</sup> finger around them, so their eyesight was lost and it is His<sup>azwj</sup> Words: **"[54:37] but We blinded their eyes"**. Then Jibraeel<sup>as</sup> called out: 'We<sup>as</sup> have been Sent to destroy you all'. So he<sup>as</sup> said: 'O Jibraeel<sup>as</sup>, hurry up'. So he<sup>as</sup> said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمْرُهُ فَتَحَمَّلَ وَ مَنْ مَعَهُ إِلَّا امْرَأَتُهُ قَالَ ثُمَّ أَقْتَلَعَهَا جَبْرِئِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَ صِيَاحَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَ أَمْطَرَ عَلَيْهَا وَ عَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سَجِيلٍ.

He<sup>asws</sup> said; 'So he (Jibraeel<sup>as</sup>) commanded him to carry with him those who were with him<sup>as</sup> except for his<sup>as</sup> wife. Then Jibraeel<sup>as</sup>, by his<sup>as</sup> wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of

the dogs and the crowing of the roosters. Then he<sup>as</sup> overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.<sup>70</sup>

عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «إن من أخوف ما أخاف على امتي عمل قوم لوط».

From Jabir Bin Abdullah who said,

'Rasool-Allah<sup>saww</sup> said: 'From what I<sup>saww</sup> fear the most from all that I<sup>saww</sup> fear for my<sup>saww</sup> community is the committing of the deeds of the people of Lot<sup>as</sup> (homosexuality)'.<sup>71</sup>

عن ابن عباس، أن النبي (صلى الله عليه و آله) قال: «من وجدتموه يعمل عمل قوم لوط، فاقتلوا الفاعل و المفعول به».

From Ibn Abbas,

(It has been narrated) from the Prophet<sup>saww</sup> having said: 'When you find someone who has committed the deed of the people of Lot<sup>as</sup> (homosexuality), so kill the doer and the done (the active and the passive)'.<sup>72</sup>

## **VERSES 85 - 102**

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ ۖ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ {85} وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۚ وَادْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَرْتُمْ ۚ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {86}

**[7:85] And to Madyan (We Sent) their brother Shu'aib. He said: O people! Worship Allah, you have no God other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reformation; this is better for you if you are Believers [7:86] And do not lie in wait in every path, threatening and turning him away from Allah's Way who believes in Him and seeking to make it crooked; and remember when you were few then He Multiplied you, and consider what was the end of the mischief-makers**

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ {87} قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُولُنَّ فِي مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَارِهِينَ {88}

**[7:87] And if there is a party of you who believe in that which I am Sent with and another party who does not believe, then wait patiently until Allah Judges between us; and He is the best of the Judges [7:88] The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shuayb, and (also; those who believe with you), from our town, or you come back to our faith. He said: What! Although we dislike (it)?**

<sup>70</sup> الكافي 8: 505 / 327

<sup>71</sup> الدر المنثور 3: 497.

<sup>72</sup> الدر المنثور 3: 497.

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبُّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ {89} وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَاسِرُونَ {90} فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {91}

**[7:89] Indeed we shall have forged a lie against Allah If we go back to your Religion after Allah has Delivered us from it, and it does not befit us that we should go back to it, except if Allah our Lord so Desires it: Our Lord Comprehends all things in His Knowledge; in Allah do we trust: Our Lord! Decide between us and our people with Truth; and You are the best of deciders [7:90] And the chiefs of those who disbelieved from among his people said: If you follow Shuayb, you shall then most surely be losers [7:91] Then the earthquake Seized them, so they became motionless bodies in their abode**

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَغْتَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ {92} فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ كَافِرِينَ {93} وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَاسِ وَالضَّرَاءِ لَعَلَّهُمْ يَضُرَّغُونَ {94}

**[7:92] Those who called Shuayb a liar were as though they had never dwelt therein; those who called Shuayb a liar, they were the losers [7:93] So he turned away from them and said: O people! I certainly delivered to you the Message of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people? [7:94] And We did not Send a prophet in a town but We Seized its people with distress and affliction in order that they might humble themselves**

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّىٰ عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَاءُ وَالسَّرَاءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {95} وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ {96}

**[7:95] Then We Gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We Took them by surprise while they did not perceive [7:96] And if the people of the towns had believed and feared We would certainly have Opened up for them Blessings from the sky and the earth, but they rejected, so We Seized them for what they had earned**

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ {97} وَأَوَامِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ {98} أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ {99} أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَّوْ نَشَاءُ أَصْنَاهُمْ بِذُنُوبِهِمْ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ {100}

**[7:97] What! Do the people of the towns then feel secure from Our Punishment coming to them by night while they sleep? [7:98] What! Do the people of the towns feel secure from Our punishment coming to them in the morning while they play? [7:99] What! Do they then feel secure from Allah's Plan? But none feels secure from Allah's plan except the people who shall lose out [7:100] Is it not clear to those who inherit the earth after its (former) residents that if We so Desire We would Afflict them on account of their faults and Set a seal upon their hearts so they would not hear?**

تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا ۖ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ {101} وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ ۖ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ {102}

**[7:101] These towns - We Relate to you some of their stories, and certainly their Rasools came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah Set a seal over the hearts of the unbelievers [7:102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors**

ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن ابن المثلث عن السعدآبادي عن البرقي عن ابن محبوب عن هشام عن سعد الإسكافي عن علي بن الحسين ع قال: إن أول من عمل المكيال والميزان شعيب النبي ع عمله بيده فكانوا يكيلون ويوفون ثم إنهم بعد طفقوا في المكيال وبخسوا في الميزان فأخذتهم الرجفة فعدبوا بها فأصبحوا في دارهم جاثمين.

Qasas Al Anbiya, by the chain going up to Al Sadouq, from ibn Mutawakkal, from Al Asadabady, from Al Barqy, from Ibn Mahboub, from Hisham, from Saeed Al Iskaaf,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'The first one to fulfil the measure and the weight was the Prophet Shuayb<sup>as</sup>. He<sup>as</sup> used to measure out with his<sup>as</sup> own hands, and he<sup>as</sup> used to fulfil the measurement. Till then, they (The Dwellers of the Thicket) used to cheat in the measure and be deficient in the weighing. So they were Seized by the tremor, and they were Punished by it, and so in the morning they were motionless in their houses'.<sup>73</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز وجل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far<sup>asws</sup> the Second narrated to me saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying, 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying; 'Amro Bin Ubeyd came up to Abu Abdullah<sup>asws</sup>. So when he had greeted, and was seated, he recited this Verse **[53:32] Those who keep aloof from the great sins and the immoralities**, then held back. So Abu Abdullah<sup>asws</sup> said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah<sup>azwj</sup> Mighty and Majestic'.

فقال: نعم- يا عمرو- و أكبر الكبائر الشرك بالله، يقول الله: (و من يشرك بالله فقد حرم الله عليه الجنة) ، و بعده اليأس من روح الله، لأن الله عز وجل يقول: إِنَّهُ لَا يُيَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he<sup>asws</sup> said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying; "And the one who Associates with Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[12:87] and despair not of Allah's Mercy; surely none despairs of Allah's Mercy except the unbelieving people.**

<sup>73</sup> H 6 بحار الأنوار (ط - بيروت)، ج 12، ص: 382

ثم الأمن من مكر الله، لأن الله عز و جل يقول: فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ،

Then is the security from the Scheme of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[7:99] What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who lose out.**<sup>74</sup>

حدثنا محمد بن الحسين عن محمد بن اسماعيل عن صالح بن عقبة عن عبد الله بن محمد الجعفي عن ابي جعفر عن عقبة عن ابي جعفر عليه السلام قال ان الله خلق الخلق فخلق من احب مما احب وكان احب ان يخلقه من طينة الجنة وخلق من ابغض مما ابغض وكان ما ابغض ان يخلقه من طينة النار ثم بعثهم في الظلال

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Saleh Bin Uqaba, from Abdullah Bin Muhammad Al-Ju'fy, from Abu Ja'far, from Uqba who has said:

Abu Ja'far<sup>asws</sup> has said: 'Allah<sup>azwj</sup> Created the creation. He<sup>azwj</sup> Created from Love, the one who loved (us<sup>asws</sup>) and Created him from the clay of the Paradise, and Created the one who hated from the Hate and Created him from the clay of the Fire, then Sent them in the darkness.'

قال قلت أي شيء الظلال قال الم تر إذا ظلل في الشمس شيء وليس بشيء ثم بعث فيهم النبيين يدعونهم إلى الاقرار بالله وهو قوله ولئن سئلهم من خلقهم ليقولن الله ثم دعاهم إلى الاقرار بالنبيين فاقر بعضهم وانكر بعضهم

I asked, 'What thing is this darkness?' He<sup>asws</sup> said: 'Have you not seen something which is in the shade of the sun, and it is not by a thing? Then Sent among them the Prophets<sup>as</sup> who called them to the acceptance of Allah<sup>azwj</sup>, and this is His<sup>azwj</sup> Statement **[43:87] And if you ask them who Created them, they will surely say: Allah. How then are they turned away?** Then called them to accept the Prophets<sup>as</sup>. Some of them accepted and some of them denied.

ثم دعاهم إلى ولايتنا فاقر والله بها من احبب وانكرها من ابغض وهو قوله فما كانوا ليؤمنوا بما كذبوا به من قبل ثم قال أبو جعفر عليه السلام كان التكذيب ثمة.

Then called them to our<sup>asws</sup> Wilayah. By Allah<sup>azwj</sup>, this was accepted by the one (who was created out) of love and denied by the one (who was created out) of hate, and these are His<sup>azwj</sup> Words **[7:101] but they would not believe in what they rejected at first.** Then Abu Ja'far<sup>asws</sup> said: 'There was the denial-before.'<sup>75</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الحسين بن الحكم، قال: كتبت إلى العبد الصالح (عليه السلام) أخبره أنني شاك، وقد قال إبراهيم (عليه السلام): رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى و إني أحب أن تريني شيئاً من ذلك، فكتب: «إن إبراهيم كان مؤمناً و أحب أن يزداد إيماناً، و أنت شاك و الشاك لا خير فيه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Husayn Bin Al Hakam who said,

'I wrote to al Abd Al-Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) (asking him<sup>asws</sup>) to inform me about doubt, and Ibrahim<sup>as</sup> had said **[2:260] And when Ibrahim said: My Lord! Show me how You Give life to the dead**, and that I would love it if you could show me something from that'. So he<sup>asws</sup> wrote (back): 'Ibrahim<sup>as</sup> was a Believer and loved it

<sup>74</sup> Al Kafi – H 2454 (Extract)

<sup>75</sup> Basaair Al Darajaat – P 2 Ch 12 H 1



that there should be an increase in his<sup>as</sup> belief, whilst you doubt. And the doubt (is something) there is no good in it'.

و كتب (عليه السلام): «إنما الشك ما لم يأت اليقين، فإذا جاء اليقين لم يجز الشك».

And he<sup>asws</sup> wrote: 'But rather, the doubt is where conviction does not come, for when the conviction comes, there would be no allowance for doubt'.

و كتب: «إن الله عز و جل يقول: وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنَّا وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ» قال: «نزلت في الشاك».

And he<sup>asws</sup> wrote: 'Surely Allah<sup>azwj</sup> Mighty and Majestic is Saying **[7:102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors** – it was Revealed regarding the doubt'.<sup>76</sup>

العياشي: عن أبي ذر، قال: قال: و الله ما صدق أحد ممن أخذ الله ميثاقه فوفى بعهد الله غير أهل بيت نبيهم، و عصابة قليلة من شيعتهم، و ذلك قول الله: وَ مَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنَّا وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ و قوله وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ.

Al-Ayyashi,

(It has been narrated) from Abu Dharr<sup>as</sup> who said, 'By Allah<sup>azwj</sup>! No one ratified, from the one from whom Allah<sup>azwj</sup> Took the Covenant, apart from the People<sup>asws</sup> of the Household of their Prophet<sup>saww</sup>, and a few from their<sup>asws</sup> Shiah. And these are the Words of Allah<sup>azwj</sup> **[7:102] And We did not find in most of them any (faithfulness to) the Covenant, and We found most of them to be as transgressors**, and His<sup>azwj</sup> Words **[13:1] but most people are not believing**'.<sup>77</sup>

عن ابن عباس قال: و كان رسول الله (صلى الله عليه و آله) إذا ذكر شعبيا يقول: «ذاك خطيب الأنبياء»

From Ibn-Abbas who said,

'And Rasool-Allah<sup>saww</sup>, when Shuayb<sup>as</sup> was mentioned, said: 'That is the speaker of the Prophets<sup>as</sup>'.<sup>78</sup>

عن الباقر (عليه السلام) قال: «أما شعيب فإنه أرسل إلى مدين، و هي لا تكمل أربعين بيتاً».

From Al-Baqir<sup>asws</sup> having said: 'As for Shuayb<sup>as</sup>, so he<sup>as</sup> was Sent to Madayn, and it was not even forty Household complete'.<sup>79</sup>

## VERSES 103 - 108

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلِهِ فَظَلَمُوا بِهَا ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {103} وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {104} حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ {105}

<sup>76</sup> الكافي 2: 293 / 1

<sup>77</sup> تفسير العياشي 2: 59 / 23

<sup>78</sup> (Extract) الدر المنثور 3: 501

<sup>79</sup> كمال الدين و تمام النعمة: 2 / 220

**[7:103] Then we Sent after them Musa with Our Signs to Pharaoh and his chiefs, but they disbelieved in them; consider then what was the end of the mischief makers [7:104] And Musa said: O Pharaoh! I am a Rasool from the Lord of the Worlds [7:105] It is a fact that I am not saying anything about Allah except for the Truth: I have come to you indeed with clear Proof from your Lord, therefore send with me the Children of Israel**

قَالَ إِنَّ كُنْتَ جَنَّتَ بِآيَةٍ فَأْتِ بِهَا إِنَّ كُنْتَ مِنَ الصَّادِقِينَ {106} فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ {107} وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {108}

**[7:106] He said: If you have come with a Sign, then bring it, if you are of the truthful ones [7:107] So he cast his staff, then it was a clear serpent [7:108] And he drew forth his hand, and so it was white to the beholders.**

قال موسى: أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُبِينٍ. قال فرعون: أَتِ بِهِ إِنَّ كُنْتَ مِنَ الصَّادِقِينَ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ فلم يبق أحد من جلساء فرعون إلا هرب، و دخل فرعون من الرعب ما لم يملك به نفسه فقال فرعون: نشدتك بالله، و بالرضاع، إلا ما كفتها عني، فكفها، ثم نزعه يده، فإذا هي بيضاء للناظرين، فلما أخذ موسى العصا رجعت إلى فرعون نفسه، و هم بتصديقها، فقام إليه هامان، فقال له: بينما أنت إله تعبد، إذ صرت تابعا لعبد!

Musa<sup>as</sup> said: '[26:30] Suppose I come to you something clear?. Pharaoh<sup>la</sup> said **[7:106] He said: If you have come with a Sign, then bring it, if you are of the truthful ones [7:107] So he cast his staff, then it was a clear serpent.** So there did not remain anyone from those who were gathered around Pharaoh<sup>la</sup>, except that he fled. And terror entered into Pharaoh<sup>la</sup> and he<sup>la</sup> was not in control of himself<sup>la</sup>. So Pharaoh<sup>la</sup> said, 'We adjure you<sup>as</sup> by Allah<sup>azwj</sup> and by the nurturing (that we nurtured you<sup>as</sup> with), restrain it from me!' So he<sup>as</sup> restrained it. **[7:108] And he drew forth his hand, and so it was white to the beholders.** So when Musa<sup>as</sup> grabbed the staff, Pharaoh<sup>la</sup> regained control of himself<sup>la</sup>, and they ratified it. So Haman stood up to him<sup>la</sup> and said, 'Since you<sup>la</sup> are now a worshipper of a god, therefore I have become of those who worship a servant!'<sup>80</sup>

## VERSES 109 - 112

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ {109} يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ {110} قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ {111} يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ {112}

**[7:109] The chiefs of Pharaoh's people said: most surely this is a sorcerer possessed of knowledge [7:110] He intends to turn you out of your land. What counsel do you then give? [7:111] They said: Respite him and his brother, and send collectors into the cities [7:112] That they may bring to you every sorcerer possessed of knowledge**

ثم قال فرعون للملأ الذين حوله: إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ إلى قوله: لِمِيقَاتٍ يَوْمٍ مَعْلُومٍ. و كان فرعون و هامان قد تعلموا السحر، و إنما غلبا الناس بالسحر، و ادعى فرعون الربوبية بالسحر،

Then Pharaoh<sup>la</sup> said to the chiefs who were around him<sup>la</sup> **[7:109] The chiefs of Pharaoh's people said: most surely this is a sorcerer possessed of knowledge [7:110] He intends to turn you out of your land. What counsel do you then**

<sup>80</sup> (Extract 3) تفسير القمي 2: 118

**give? [7:111] They said: Respite him and his brother, and send collectors into the cities [7:112] That they may bring to you every sorcerer possessed of knowledge [26:38] So the magicians were gathered together at the appointed time on the known day.** And Pharaoh<sup>la</sup> and Haman had learnt the sorcery, but rather they had overcome the people with the sorcery. And Pharaoh<sup>la</sup> had claimed the lordship with the sorcery.<sup>81</sup>

العباشي: عن يونس بن ظبيان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلهم. فقالوا: أَرْجِهْ وَ أَخَاهُ وَ أَمْرُهُ بِالتَّائِي وَ النَّظَرِ» ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل خبيث الولادة».

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He<sup>asws</sup> said: 'When Musa<sup>as</sup> and Haroun<sup>as</sup> came up to Pharaoh<sup>la</sup>, there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them<sup>as</sup>. **[7:111] They said: Respite him and his brother** and he<sup>la</sup> commanded to hold off and the consideration'. Then he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> own chest and said: 'And similar to that are us<sup>asws</sup>. No one removes us<sup>asws</sup> except if he is of evil birth'.<sup>82</sup>

## VERSES 113 - 126

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ {113} قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ {114}

**[7:113] And the sorcerers came to Pharaoh (and) said: We must surely have a reward if we are the prevailing ones [7:114] He said: Yes, and you shall certainly be of those who are near (to me)**

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ {115} قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ {116} وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {117}

**[7:115] They said: O Musa! Will you cast, or shall we be the first to cast? [7:116] He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment [7:117] And We Revealed to Musa, saying: Cast your staff; then it devoured their fakes**

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ {118} فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَاغِرِينَ {119} وَأَلْقَى السَّحَرَةُ سَاجِدِينَ {120} قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {121} رَبِّ مُوسَى وَهَارُونَ {122}

**[7:118] So the truth was established, and invalidated what they had done [7:119] Thus they were vanquished there, and they went back abased [7:120] And the sorcerers fell down prostrating [7:121] They said: We believe in the Lord of the Worlds [7:122] The Lord of Musa and Haroun.**

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ {123} لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ {124}

<sup>81</sup> Extract 4) تفسير القمي 2: 118

<sup>82</sup> تفسير العياشي 2: 62 / 24

**[7:123] Pharaoh said: Do you believe in Him before I have given you permission? Surely, this is a plot, which you have secretly devised in this city, that you may turn its people out from it, but you shall come to know [7:124] I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together**

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ {125} وَمَا نُنْقِمُ مِنْهُ إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا ۚ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ {126}

**[7:125] They said: Surely to our Lord shall we go back [7:126] And you do not take revenge on us except because we have believed in the Signs of our Lord when they came to us! Our Lord: Pour upon us patience and cause us to die in submission**

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، وجمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ عِنْدِي، أشارككم في ملكي. قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و آمنا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيدكم، أي حيلتكم».

So when it was the morning, he<sup>la</sup> sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, chose eighty. So the magicians said to Pharaoh<sup>la</sup>, 'You<sup>la</sup> very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa<sup>as</sup>, what would be for us, from you<sup>la</sup>?' He<sup>la</sup> said **[26:42] He said: Yes, and you will then be of those of proximity**, I<sup>la</sup> shall share with you all from my<sup>la</sup> kingdom'. They said, 'But if Musa<sup>as</sup> were to overcome us, and invalidate our magic, we would know that what he<sup>as</sup> has come with, there is no magic before it, nor is there any excuse before it, and we would believe in it, and ratify him<sup>as</sup>'. So Pharaoh<sup>la</sup> said, 'If Musa<sup>as</sup> were to overcome you, I<sup>la</sup> would also ratify him<sup>as</sup> along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

قال: «و كان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعا، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران، و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلا ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمنت السحرة من في الأرض.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh<sup>la</sup> gathered the creatures, and the magicians, and he<sup>la</sup> had for himself<sup>la</sup> a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh<sup>la</sup> and Haman came up and sat upon it, overlooking everything. And Musa<sup>as</sup> came up and looked at the sky. So the magicians said to Pharaoh<sup>la</sup>, 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فَقَالُوا لِمُوسَى: إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ قَالَ لَهُمْ مُوسَى: أَلْقُوا مَا أَنْتُمْ مُلْقُونَ فَلَقُوا حِبَالَهُمْ وَعَصِيَّهِمْ فَأَقْبَلَتْ تَضَطَّرِبُ، وَصَالَتْ مِثْلَ الْحَيَاتِ، وَهَاجَتْ، فَقَالُوا: بَعِزَّةٌ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِيُونَ. فَهَالِ النَّاسِ ذَلِكَ، فَأَوْجَسَ فِي نَفْسِهِ خِيفَةَ مُوسَى، فَنُودِيَ: لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى وَ أَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٌ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى.

So they said to Musa<sup>as</sup> [7:115] **O Musa! Will you cast, or shall we be the first to cast?** Musa<sup>as</sup> said to them [26:43] **Musa said to them: Cast what you are going to be casting [26:44] So they cast down their ropes and their sticks** and these appeared to shake, and move like the excited snakes. So they said **and said: By the Might of Pharaoh, we shall be victorious.** So that shocked the people. Musa<sup>as</sup> felt fear within himself<sup>as</sup>, so We<sup>azwj</sup> Called out [20:68] **Fear not, surely you shall be the uppermost [20:69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherever he may have come from.**

فَأَلْقَى مُوسَى عَصَاهُ، فَذَابَتْ فِي الْأَرْضِ مِثْلَ الرِّصَاصِ، ثُمَّ طَلَعَ رَأْسُهَا، وَفَتَحَتْ فَاهَا، وَوَضَعَتْ شَدَقَهَا الْأَعْلَى عَلَى رَأْسِ قَبَةِ فِرْعَوْنَ، ثُمَّ دَارَتْ، وَارْخَتْ شَفَتَيْهَا السُّفْلَى، وَالتَّقَمَّتْ عَصَى السَّحَرَةِ، وَحِبَالُهَا، وَغَلَبَ كُلَّهُمْ، وَانْهَزَمَ النَّاسُ حِينَ رَأَوْهَا، وَعَظَمُهَا، وَهَوْلُهَا، مِمَّا لَمْ تَرَ الْعَيْنُ، وَ لَا وَصَفُ الْوَاصِفُونَ مِثْلَهُ قَبْلَ، فَقَتَلَ فِي الْهَزِيمَةِ، مِنْ وَطْءِ النَّاسِ بَعْضُهُمْ بَعْضًا، عَشْرَةَ آلَافٍ رَجُلًا وَامْرَأَةً وَصَبِيًّا، وَدَارَتْ عَلَى قَبَةِ فِرْعَوْنَ - قَالَ - فَأُحْدِثَ فِرْعَوْنَ وَهَامَانَ فِي ثِيَابِهِمَا، وَشَابَ رَأْسُهُمَا، وَغَشِيَ عَلَيْهِمَا مِنَ الْفَزَعِ.

So Musa<sup>as</sup> cast his<sup>as</sup> staff, so it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh<sup>la</sup>. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had every described it before. There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh<sup>la</sup> – and Pharaoh<sup>la</sup> and Haman had wetted their clothes, and had been overwhelmed from the panic.<sup>83</sup>

## VERSES 127 - 129

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَالْهَيْكَةَ قَالَ سَيَقْتُلُونَ أَبْنَاءَهُمْ وَيَسْتَحْيُونَ نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ {127} قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ {128} قَالُوا أَوَدِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ {129}

[7:127] **And the chiefs of Pharaoh's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them [7:128] Musa said to his people: Ask for Help from Allah and be patient; surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires, and the end is for those who are pious [7:129] They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will Destroy your enemy and Make you rulers in the land, then He will See how you act**

<sup>83</sup> (Extract 5) تفسير القمي 2: 118

محمد بن يعقوب: بإسناده عن أحمد بن محمد، عن ابن محبوب، عن هشام بن سالم، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: «وجدنا في كتاب علي (عليه السلام): إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ أَنَا وَ أَهْل بَيْتِي الَّذِينَ أَوْرَثْنَا الْأَرْضَ، وَ نحن المتقون، وَ الْأَرْضُ كُلُّهَا لَنَا، فَمَنْ أَحْيَا أَرْضًا مِنَ الْمُسْلِمِينَ فَعَمَرَهَا فَلْيُؤَدِّ خَرَاஜَهَا لِلْإِمَامِ مِنْ أَهْلِ بَيْتِي،

Muhammad Bin Yaqoub, by his cahin, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Saalim, from Abu Khalid Al Kalby,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'We<sup>asws</sup> found in the book of Ali<sup>asws</sup> [7:128] **surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires, and the end is for those who are pious.** We<sup>asws</sup> the People<sup>asws</sup> of the Household are the ones who have inherited the earth, and we<sup>asws</sup> are the pious, and the whole of the earth belongs to us<sup>asws</sup>. So the one from the Muslims who revives the land, so he should pay the tax to the Imam<sup>asws</sup> from my<sup>asws</sup> Household.

و له ما أكل منها [فإن تركها، أو أخربها، و أخذها رجل من المسلمين من بعده، فعمرها و أحيها، فهو أحق بها، من الذي تركها، يؤدي خراجها إلى الإمام من أهل بيتي و له ما أكل منها] حتى يظهر القائم (عليه السلام) من أهل بيتي بالسيف فيحويها و يحوزها و يمنعها، و يخرجهم منها، كما حواها رسول الله (صلى الله عليه و آله) و منعها، إلا ما كان في أيدي شيعةنا، فإنه يقاطعهم على ما في أيديهم، و يترك الأرض في أيديهم».

And from him is what he eats from it. Thus, if he were to leave it, and it becomes barrem, and no other Muslim were to seize from after him, and establishes it and revives it, so he is more deserving of it than the one who left it. He should pay its tax to the Imam<sup>asws</sup> from my<sup>asws</sup> Household, and for him is what he eats from it until the appearance of Al-Qaim<sup>asws</sup> from the People<sup>asws</sup> of my<sup>asws</sup> Household, with the sword. He<sup>asws</sup> would control it, and make them possess it, and prevent it, and drive them out from it, just as Rasool-Allah<sup>saww</sup> had controlled it and prevented it, except what was in the hands of our<sup>asws</sup> Shiah, for it is their portion cut out for them, that which is in their hand. He<sup>asws</sup> will leave the land, which is in their hands'.<sup>84</sup>

العياشي: عن عمار الساباطي، قال: سمعت أبا عبد الله (عليه السلام) يقول: إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ، قال: «فما كان لله فهو لرسوله، و ما كان لرسوله فهو للإمام بعد رسول الله (صلى الله عليه و آله)».

Al-Ayyashi, from Amaar Al Sabaaty who said,

'I heard Abu Abdullah<sup>asws</sup> saying [7:128] **surely the earth is Allah's; He Causes such of His servants to inherit it as He so Desires.** So whatever was for Allah<sup>azwj</sup>, so it is for His<sup>azwj</sup> Rasool<sup>saww</sup>. And whatever was for His<sup>azwj</sup> Rasool<sup>saww</sup>, so it is for the Imam<sup>asws</sup> after Rasool-Allah<sup>saww</sup>.<sup>85</sup>

## VERSES 130 - 136

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ {130} فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {131}

<sup>84</sup> الكافي 1: 336

<sup>85</sup> تفسير العياشي 2: 65 / 25

**[7:130] And certainly We Seized Pharaoh's people with droughts and diminution of fruits that they may be mindful [7:131] But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know**

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِنَسْحَرَنَّ بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {132} فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {133} وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ {134}

**[7:132] And they said: Whatever Sign you may bring to us to enchant us with - we will not believe in you [7:133] Therefore We Sent upon them widespread death, and the locusts and the lice and the frogs and the blood, clear Signs; but they behaved arrogantly and they were a guilty people [7:134] And when the plague fell upon them, they said: O Musa! Pray for us to your Lord as He has Promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the Children of Israel**

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْعُودِ إِذَا هُمْ يَنْكُتُونَ {135} فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {136}

**[7:135] But when We Removed the plague from them till a term which they should attain, but they broke (the promise) [7:136] Therefore We Inflicted Retribution on them and Drowned them in the sea because they rejected Our Signs and were heedless of them**

العباشي: عن سليمان، عن الرضا (عليه السلام) قوله: لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ قال: «الرجز هو الثلج- ثم قال:- خراسان بلاد رجز».

Al Ayyashi, from Suleyman,

(It has been narrated) from Al-Reza<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:134] if you remove the plague from us, we will certainly believe in you**, having said: 'The plague – it was the snow'. Then he<sup>asws</sup> said: 'Khurasan is a city of plague (snow)'.<sup>86</sup>

قال أبويعقوب: قلت للإمام (عليه السلام): فهل كان لرسول الله (صلى الله عليه وآله) ولا مير المؤمنين (عليه السلام) آيات تضاهي آيات موسى (عليه السلام)؟ فقال الإمام (عليه السلام): علي (عليه السلام) نفس رسول الله (صلى الله عليه وآله)، وآيات رسول الله آيات علي (عليه السلام)، وآيات علي (عليه السلام) آيات رسول الله (صلى الله عليه وآله)، وما من آية أعطاه الله تعالى موسى (عليه السلام) ولا غيره من الانبياء إلا وقد أعطى الله محمدا مثلهما أو أعظم منها.

Abu Yaqoub (the narrator of this commentary) said: 'I said to the Imam Hassan Al-Askari<sup>asws</sup>: 'Was there for the Rasool-Allah<sup>saww</sup> and for the Amir-ul-Momineen<sup>asws</sup> any Signs which matched those of Musa<sup>as</sup>? The Imam<sup>asws</sup> said: 'Ali<sup>asws</sup> is the self of the Rasool-Allah<sup>saww</sup>, and the Signs of the Rasool-Allah<sup>saww</sup> are the Signs of Ali<sup>asws</sup> and the Signs of Ali<sup>asws</sup> are the Signs of the Rasool-Allah<sup>saww</sup>. And there was no Sign Given to Musa<sup>as</sup> by Allah<sup>azwj</sup> or any other Prophets<sup>as</sup>, but Allah<sup>azwj</sup> Gave to Muhammad<sup>saww</sup> its like or greater than it'.

<sup>86</sup> تفسير العياشي 2: 68 / 25.

واما العصا التي كانت لموسى (عليه السلام) فانقلبته ثعبانا، فتلقفت ما أتته السحرة من عصيهم وحبالهم، فلقد كان لمحمد (صلى الله عليه وآله) أفضل من ذلك، وهو أن قوما من اليهود أتوا محمدا (صلى الله عليه وآله) فسألوه وجادلوه، فما أتوه بشئ إلا أتاهاهم في جوابه بما بهرهم. فقالوا له: يا محمد إن كنت نبيا فأتنا بمثل عصا موسى. فقال رسول الله (صلى الله عليه وآله): إن الذي أتيتكم به أعظم من عصا موسى، لأنه باق بعدي إلى يوم القيامة معرض لجميع الأعداء والمخالفين، لا يقدر أحد منهم أبدا على معارضة سورة منه، وإن عصا موسى زالت ولم تبق بعده فتمتنح، كما يبقى القرآن فيمتحن.

And as for the staff of Musa<sup>asws</sup> which converted into a snake which devoured the sticks and ropes of the magicians, greater than that was Given to Muhammad<sup>saww</sup>. And a group of Jews came up to Muhammad<sup>saww</sup> and asked him<sup>saww</sup> questions and argued with him<sup>saww</sup> and he<sup>saww</sup> did not answer any of them except from their own Book. They said to him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! If you are a Prophet, then show us the equivalent of the staff of Musa<sup>asws</sup>'. The Rasool-Allah<sup>saww</sup> said: 'What I<sup>saww</sup> have been Given is greater than the staff of Musa<sup>asws</sup>, for it will remain until the Day of Judgment, frustrating all of the enemies and the adversaries. Not one will ever have the ability to come up with a chapter like it. And the staff of Musa<sup>asws</sup> passed away and did not remain after him<sup>asws</sup> so that it could be tested, like the remaining of the Quran which can be tested'.

ثم إنني سأتيكم بما هو أعظم من عصا موسى (عليه السلام) وأعجب. فقالوا: فأتنا. فقال: إن موسى كانت عصاه بيده يلقاها، فكانت القبط يقول كافرهم: هذا موسى يحتال في العصا بحيلة. وإن الله سوف يقلب خشبا لمحمد ثعابين بحيث لا تمسها يد محمد ولا يحضرها إذا رجعت إلى بيوتكم واجتمعتم الليلة في مجمعكم في ذلك البيت قلب الله تعالى جذوع سقوفكم كلها أفاعي، وهي أكثر من مائة جذع، فتتصدع مرات أربعة منكم فيموتون، ويغشى على الباقيين منكم إلى غداة غد، فياتيكم يهود فتخبرونهم بما رأيتم فلا يصدقونكم، فتعود بين أيديهم، وتমা أعينهم ثعابين كما كانت في بارحتكم، فيموت منهم جماعة، ويخبل جماعة، ويغشى على أكثرهم.

Then I<sup>saww</sup> will show you that which is greater than the staff of Musa<sup>asws</sup> and even stranger'. They said: Show us'. He<sup>saww</sup> said: 'Musa<sup>asws</sup> used to keep his<sup>asws</sup> staff up his<sup>asws</sup> sleeve and the Coptics said in their disbelief: 'This is a deception used by Musa<sup>asws</sup> for his<sup>asws</sup> trick'. And Allah<sup>azwj</sup> will convert the sticks into snakes for Muhammad<sup>saww</sup> and the hand of Muhammad<sup>saww</sup> would not have touched them nor will it be in his<sup>saww</sup> presence. When you go back to your homes, and get together in your assembly tonight in that house, Allah<sup>azwj</sup> will Convert all the sticks on the roof to be serpents, and there are more than a hundred sticks there. Four of you will die from this while the rest of you will lose consciousness till the morning. The other Jews will come to you and you will inform them about this affair and what you have seen, but they will not believe you. The sticks will again convert into snakes in front of you all just as they did before, and a group of you will die from this, and a group of you will become insane and most of you will lose consciousness'.

قال الامام (عليه السلام): فو الذي بعثه بالحق نبيا لقد ضحك القوم - كلهم - بين يدي رسول الله (صلى الله عليه وآله) لا يحتشمونه ولا يهابونه، يقول بعضهم لبعض: انظروا ما ادعي؟ وكيف قد عدا طوره؟ فقال رسول الله (صلى الله عليه وآله): إن كنتم الآن تضحكون، فسوف تكون وتتحبرون إذا شاهدتم ما عنه تخبرون ألا فمن هاله ذلك منكم، وخشي على نفسه أن يموت أو يخبل فليقل: " اللهم بجاه محمد الذي اصطفيته، علي الذي ارتضيته، وأوليائهم الذين من سلم لهم أمرهم اجتبيته، لما قويتني على ما أرى ". وإن كان من يموت هناك ممن (تحبيه وتريد إحياءه) فليدع - له - بهذا الدعاء، ينشره الله عز وجل ويقويه.

Imam Hassan Al-Askari<sup>asws</sup> said: 'By the One Who Sent Muhammad<sup>saww</sup> as a true Prophet<sup>saww</sup>, the whole group of Jews laughed in front of the Rasool-Allah<sup>saww</sup> with no respect or shame. Some of them said to the others: 'Do you see the claim he<sup>saww</sup> has made? How will this come about?' The Rasool-Allah<sup>saww</sup> said: 'Although at the



moment you are laughing, very soon you will be crying and be in confusion when you witness that which I<sup>saww</sup> have informed you of. And if any of you were to be in this condition and wishes to be safe from dying or going insane should say: 'Our Allah<sup>azwj</sup>! By the sake of Muhammad<sup>saww</sup> whom You<sup>azwj</sup> have Chosen, and Ali<sup>asws</sup> that You<sup>azwj</sup> have Chosen by Your<sup>azwj</sup> Pleasure, and their Guardians<sup>asws</sup> who<sup>asws</sup> are in charge of their<sup>asws</sup> affairs, Give me strength on what I see'. And if one of you has died over there and you wish to bring him back to life, should supplicate for him with this supplication. Allah<sup>azwj</sup> the Almighty will Resurrect him and Give him strength'.

قال (عليه السلام): فانصرفوا، واجتمعوا في ذلك الموضع، وجعلوا يهزأون بمحمد (صلى الله عليه وآله) وقوله: "إن تلك الجذوع تنقلب أفاعى". فسمعوا حركة من السقف، فإذا تلك الجذوع انقلبت أفاعى، وقد ولت رؤوسها عن الحائط وقصدت نحوهم تلثمهم، فلما وصلت إليهم كفت عنهم، وعدلت إلى ما في الدار من أبواب وجرار وكيزان وصلابات وكراسي وخشب وسلاليم وأبواب، فالتقمتها وأكلتها.

Imam Hassan Al-Askari<sup>asws</sup> said: 'They went away and gathered in that place. They started mocking Muhammad<sup>saww</sup> and said: 'These stick will turn into snakes!' They heard movement from the ceiling, and the stick turn into snakes and their head were seen sliding down the wall threatening to swallow them up, and started coming towards them. There was nothing from the hall from its furnishings, but they swallowed them up'.

فأصابهم ما قال رسول الله (صلى الله عليه وآله) إنه يصيبهم، فمات منهم أربعة، وخبل جماعة وجماعة خافوا على أنفسهم، فدعوا بما قال رسول الله (صلى الله عليه وآله) ففويت قلوبهم. وكانت الأربعة، أتى بعضهم فدعا لهم بهذا الدعاء، فنشروا، فلما رأوا ذلك قالوا: إن هذا الدعاء مجاب به، وإن محمدا صادق، وإن كان يثقل علينا تصديقه واتباعه أفلا ندعوا به لتلين - للإيمان به، والتصديق له، والطاعة لأوامره وزواجره - قلوبنا؟ فدعوا بذلك الدعاء، فحبب الله عزوجل إليهم الإيمان وطيبه في قلوبهم، وكره إليهم الكفر، فأمنوا بالله ورسوله. فلما أصبحوا من غد جاءت اليهود، وقد عادت الجذوع ثعابين كما كانت، فشاهدوها وتحيروا، وغلب الشقاء عليهم.

Whatever suffering that the Rasool-Allah<sup>saww</sup> said about them, they suffered it. Four of them died, a group of them went insane and a group of them feared for their lives. They supplicated according to what the Rasool-Allah<sup>saww</sup> had said and their hearts were strengthened. As for the four who had died, some of them supplicated on them with this supplication and they were revived. When they saw that, they said: 'This supplication has been answered, and Muhammad<sup>saww</sup> is truthful, but our hearts are heavy for the ratification of his<sup>saww</sup> truth and being obedient to him<sup>saww</sup>. Why don't we supplicate to make our hearts soft in order to believe in him<sup>saww</sup> and ratify him<sup>saww</sup>, and be obedient to him<sup>saww</sup>?' They supplicated accordingly, and Allah<sup>azwj</sup> made them love the faith, and goodness in their hearts, and abhorrence to infidelity, and they believed in Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>. In the morning, the other Jews came up to them, and the sticks turned into snakes once again, and they were astonished to see this, but were overcome with doubt.

قال (عليه السلام): وأما اليد فقد كان لمحمد (صلى الله عليه وآله) مثلها وأفضل منها وأكثر من مرة كان (صلى الله عليه وآله) يحب أن يأتيه الحسن والحسين (عليهما السلام)، وكانا يكونان عند أهليهما أو مواليهما - أو دابتهما - وكان يكون في ظلمة الليل، فيناديهما رسول الله (صلى الله عليه وآله): يا أبا محمد، يا أبا عبد الله هلما إلي.

Imam Hassan Al-Askari<sup>asws</sup> said: 'And as for the hand, it happened for Muhammad<sup>saww</sup> the like of it, and greater than it, more frequently'. Whenever he<sup>saww</sup> loved to see Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and they<sup>asws</sup> used to be with their<sup>asws</sup> families, or friends or at home, and there used to be the darkness of the night, the

Rasool-Allah<sup>saww</sup> would call out: 'O Abu Muhammad<sup>asws</sup>, O Abu Abdullah, come towards me<sup>saww</sup>!'

فيقبلان نحوه من ذلك البعد وقد بلغهما صوته، فيقول رسول الله (صلى الله عليه وآله) بسبابته - هكذا - يخرجها من الباب، فتضئ لهما أحسن من ضوء القمر والشمس، فيأتیان، ثم تعود الاصبع كما كانت، فإذا قضى وطره من لقائهما وحديثهما قال: ارجعا إلى موضعكما. وقال بعد بسبابته هكذا، فأضاءت أحسن من ضياء القمر والشمس، قد أحاط بهما إلى أن يرجعا إلى موضعهما، ثم تعود إصبعه (صلى الله عليه وآله) كما كانت من لونها في سائر الاوقات.

They<sup>asws</sup> would rush towards him<sup>saww</sup> in response to the voice of the Rasool-Allah<sup>saww</sup>, and they<sup>asws</sup> used to hear the call despite being far away. He<sup>saww</sup> would point his<sup>saww</sup> forefinger from outside the door and the patch would light up for them<sup>asws</sup> better than it would have by the moonlight and the sunshine. Then the finger would become as it was. When he<sup>saww</sup> had completed the purpose of seeing them<sup>asws</sup> and talking to them<sup>asws</sup> he would say: 'Return to your<sup>asws</sup> places'. He<sup>saww</sup> would then point his forefinger out for them<sup>asws</sup> as before and there would be light better than from the moon and the sun, and they<sup>asws</sup> would then return to their<sup>asws</sup> places. Then his<sup>saww</sup> forefinger would return back to what it used to be for the rest of the time'.

- قال: - وأما الطوفان الذي أرسله الله تعالى على القبط فقد أرسل الله تعالى مثله على قوم مشركين، آية لمحمد صلى الله عليه وسلم. فقال: إن رجلا من أصحاب رسول الله (صلى الله عليه وآله) يقال له: " ثابت بن الافلح " قتل رجلا من المشركين في بعض المغازي. فنذرت امرأة ذلك المشرك المقتول: " لتشربن في قحف رأس ذلك القاتل خمرًا ". فلما وقع بالمسلمين يوم احد ما وقع، قتل " ثابت " على ربة من الارض فانصرف المشركون، واشتغل رسول الله (صلى الله عليه وآله) وأصحابه بدفن أصحابه.

Imam Hassan Al-Askari<sup>asws</sup> said: 'And as for the flood that Allah<sup>azwj</sup> had Sent on the Coptics, Allah<sup>azwj</sup> Sent the like of it on the polytheists, as a Sign for Muhammad<sup>saww</sup>'. A man from the companions of the Rasool-Allah<sup>saww</sup> said to him<sup>saww</sup>: 'Thabit Bin Aflah killed a man from the polytheists in one of the battles. His widow made a vow to drink wine from the skull of the killer'. When the battle of Ohad took place, Thabit got killed in it. The polytheists went away and the Rasool-Allah<sup>saww</sup> was busy with his<sup>saww</sup> companions to bury the dead'.

فجاءت المرأة إلى أبي سفيان تسأله أن يبعث رجلا مع عبد لها إلى مكان ذلك المقتول، فيحز رأسه فيؤتي به لتقي بنذرهما، فتشرب في قحفه خمرًا، وقد كانت البشارة بقتله أنها بها عبد لها، فأعتقه وأعطته جارية لها، ثم سألت أبا سفيان، فبعث إلى ذلك المقتول مائتين من أصحابه الجلد في جوف الليل ليحزوا رأسه فيأتونها به. فذهبوا، فجاءت ريح فحرجت الرجل إلى حدور فتبعوه ليقطعوا رأسه. فجاء من المطر وابل عظيم، فغرق المائتين، ولم يوقف لذلك المقتول ولا لواحد من المائتين على عين ولا أثر، ومنع الله الكافرة مما أرادت. فهذا أعظم من الطوفان آية لمحمد (صلى الله عليه وآله).

The woman went to Abu Sufyan<sup>la</sup> to get him<sup>la</sup> to send some men with his<sup>la</sup> slave to the place of Thabit's death, cut off his head and bring it to her so that she could fulfill her vow of drinking wine from his skull. When she had received the news of the death of Thabit from her slave she set him free. Then on asking Abu Sufyan<sup>la</sup>, he<sup>la</sup> sent two hundred of his<sup>la</sup> men towards the place where Thabit had fallen, in the middle of the night to cut off his head and give it to her. When they went, a strong wind came up and displaced the corpse and they went after it to cut off the head. There was heavy rainfall and great hailstorm in which the two hundred men drowned. They could not cut off his head, and no sign or effect of even one of the two hundred remained. Allah<sup>azwj</sup> Prevented the infidels in fulfilling of their intentions. This is a greater flood as a Sign for Muhammad<sup>saww</sup>.

وأما الجراد المرسل على بني إسرائيل، فقد فعل الله أعظم وأعجب منه بأعداء محمد (صلى الله عليه وآله)، فانه أرسل عليهم جرادا أكلهم ولم يأكل جراد موسى رجال القبط، ولكنه أكل زروعهم. وذلك أن رسول الله (صلى الله عليه وآله) كان في بعض أسفاره إلى الشام، وقد تبعه مائتان من يهودها في خروجه عنها وإقباله نحو مكة، يريدون قتله، مخافة أن يزيل الله دولة اليهود على يده، فراموا قتله، وكان في القافلة فلم يجسروا عليه.

And as for sending of the locusts on the Children of Israel, a great Act of Allah<sup>azwj</sup> and even stranger than that was sent on the enemies of Muhammad<sup>saww</sup>, for the locusts that were sent on them ate them up whilst those sent on the Coptics ate their vegetation. And that happened when the Rasool-Allah<sup>saww</sup> was on one of his<sup>saww</sup> journeys to Damascus. On the way back to Mecca, two hundred Jews followed him<sup>saww</sup> intending to kill him<sup>saww</sup> in the fear that Allah<sup>azwj</sup> would Make the governance of the Jews would come into decline by his<sup>saww</sup> hands, and so they decided to kill him<sup>saww</sup>. He<sup>saww</sup> used to be with the caravan and they had not recourse to him<sup>saww</sup>.

وكان رسول الله (صلى الله عليه وآله) إذا أراد حاجة أبعد واستتر بأشجار ملتفة أو بخربة بعيدة فخرج ذات يوم لحاجته فأبعد وتبعوه، وأحاطوا به، وسلوا سيوفهم عليه، فأتار الله تعالى من تحت رجل محمد (صلى الله عليه وآله) من ذلك الرمل جرادا، فاخترشتهم وجعلت تأكلهم، فاشتغلوا بأنفسهم عنه.

Whenever the Rasool-Allah<sup>saww</sup> had the need to relieve himself<sup>saww</sup>, he<sup>saww</sup> would go far away from the people towards the trees or in some ruins. One day he<sup>saww</sup> went away from the people for his<sup>saww</sup> need, the enemies followed him<sup>saww</sup> and surrounded him<sup>saww</sup> and unsheathed their swords at him<sup>saww</sup>. Allah<sup>azwj</sup> Produced locusts from underneath the feet of the Rasool-Allah<sup>saww</sup> which swarmed around them and started eating them. They busied themselves with the locusts.

فلما فرغ رسول الله (صلى الله عليه وآله) من حاجته، وهم يأكلهم الجراد، رجع (صلى الله عليه وآله) إلى أهل القافلة، فقالوا - له: يا محمد - ما بال الجماعة خرجوا خلفك ولم يرجع منهم أحد؟ فقال رسول الله (صلى الله عليه وآله): جاءوا يقتلونني فسلط الله عليهم الجراد فجاءوا، فنظروا إليهم فبعضهم قد مات، وبعضهم قد كاد يموت، والجراد يأكلهم، فما زالوا ينظرون إليهم حتى أتى الجراد على أعينهم فلم تبق منهم شيئا.

When the Rasool-Allah<sup>saww</sup> was free from his<sup>saww</sup> need, they had been devoured by the locusts. He<sup>saww</sup> returned to the people of the caravan who said to him: 'O Muhammad<sup>saww</sup>! What happened to the people who came behind you<sup>saww</sup> and not one of them has returned?' The Rasool-Allah<sup>saww</sup> said: 'They came to kill me<sup>saww</sup>, but Allah<sup>azwj</sup> engulfed them with locusts'. They went over to them and saw that some of them had died, and some of them were close to meeting their death and were being devoured by locusts, which did not stop until nothing of them remained.

وأما القمل فان رسول الله (صلى الله عليه وآله) لما ظهر بالمدينة أمره، وعلا بها شأنه حدث يوما أصحابه عن امتحان الله عزوجل للأنبياء (عليهم السلام) وعن صبرهم على الأذى في طاعة الله، فقال في حديثه: إن بين الركن والمقام قبور سبعين نبيا ما ماتوا إلا بضر الجوع والقمل. فسمع ذلك بعض المنافقين من اليهود، وبعض مرده كفار قريش فتآمروا بينهم - وتوافقوا: - ليلحقن محمدا بهم، فليقتلنه بسيوفهم حتى لا يكذب. فتآمروا بينهم - وهم مائتان - على الاحاطة به يوم يجذونه من المدينة - خاليا - خارجا.

And as for the lice – When the Rasool-Allah<sup>saww</sup> had proclaimed his<sup>saww</sup> Prophet-hood in Medina, and his<sup>saww</sup> fame grew, and he<sup>saww</sup> was narrating to his<sup>saww</sup> companion about the trials from Allah<sup>azwj</sup> to His<sup>saww</sup> Prophets<sup>asws</sup> and their<sup>asws</sup> patience and suffering in their<sup>asws</sup> obedience to Allah<sup>azwj</sup>, and he<sup>saww</sup> said in a narration: 'In between the Rukn and Maqaam there are the graves of seventy Prophets<sup>asws</sup> who had died of hunger and lice'. Some hypocrites from the Jews

overheard this and conspired with some stubborn infidels of the Qureish: 'Let us destroy him<sup>saww</sup> and kill him<sup>saww</sup> with our swords to stop these lies'. They decided between them, and there were two hundred of them, to kill him<sup>saww</sup> when he<sup>saww</sup> is alone and goes outside of Medina.

فخرج رسول الله (صلى الله عليه وآله): يوما خاليا، فتبعه القوم، فنظر أحدهم إلى ثياب نفسه وفيها قمل، ثم جعل بدنه وظهره يحك من القمل، فأنف منه أصحابه، واستحيا فأنسل عنهم، فأبصر آخر ذلك من نفسه فأنسل فما زال كذلك حتى وجد ذلك كل واحد من نفسه فرجعوا. ثم زاد ذلك عليهم حتى استولى عليهم القمل، وانطبقت حلوقهم فلم يدخل فيها طعام ولا شراب، فماتوا كلهم في شهرين، منهم من مات في خمسة أيام، ومنهم من مات في عشرة أيام وأقل وأكثر، ولم يزد على شهرين حتى ماتوا بأجمعهم بذلك القمل والجوع والعطش. فهذا القمل الذي أرسله الله على أعداء محمد (صلى الله عليه وآله) آية له.

The Rasool-Allah<sup>saww</sup> went out alone one day, and was followed by this group. One of them noticed that he had lice on his body inside his clothing and started scratching himself. He then separated himself from the group due to embarrassment. Then another one experienced the same thing on himself and he also separated himself from the group. This kept happening until each one of them had returned back. Then the lice overcame them in their throats as well and they could neither eat nor drink. All of them died within two months of this, some within five days and some within ten days, more or less. None of them survived for more than two months due to the lice and hunger and thirst. This attack of the lice, which Allah<sup>azwj</sup> Sent on the enemies of Muhammad<sup>saww</sup>, is a Sign of his<sup>saww</sup> Prophet-hood.

وأما الضفادع، فقد أرسل الله مثلها على أعداء محمد (صلى الله عليه وآله) لما قصدوا قتله فأهلكهم الله بالجرذ، وذلك أن مائتين بعضهم كفار العرب، وبعضهم يهود، وبعضهم أخلاط من الناس اجتمعوا بمكة في أيام الموسم، وهموا أنفسهم ليقتلن محمدا (صلى الله عليه وآله) فخرجوا نحو المدينة، فبلغوا بعض تلك المنازل، وإذا هناك ماء في بركة أو حوض أطيب من مائهم الذي كان معهم، فصبوا ماكان معهم، وملأوا رواياهم ومزادهم من ذلك الماء وارتحلوا، فبلغوا أرضا ذات جرد كثيرة، فحطوا رواحلهم عندها فسلطت على مزادهم ورواياهم وسطايحهم الجرذ فخرقتها وثقبتها، وسالت مياهها في تلك الحرة فلم يشعروا إلا وقد عطشوا ولا ماء معهم.

And as for the frogs, Allah<sup>azwj</sup> Sent the like of this on the enemies of Muhammad<sup>saww</sup> when they had conspired to kill him<sup>saww</sup>, and destroyed them by rodents. And they were two hundred of them of the infidels of the Arabs, some of them were Jews and some of them were of other people who had gathered in Mecca during the season and they went out towards Medina to kill Muhammad<sup>saww</sup>. Some of them saw a pool of water which was better than the water which they had with them. They emptied their containers and replaced the water which they had. After they fell asleep, hordes of rodents descended upon them and made holes in their water containers and all their water was spilt out. They were unaware of all this and when they were thirsty they saw that all their water had gone.

فرجعوا القهقري إلى تلك الحياض التي كانوا تزودوا منها تلك المياه، وإذا الجرذ قد سبقتهم إليها، فثقبت أصولها وسالت في الحرة مياهها. فوقفوا آيسين من الماء وتماوتوا، ولم ينقلب منهم أحد إلا واحد كان لا يزال يكتب على لسانه محمدا، وعلى بطنه محمدا، ويقول: يا رب محمد وآل محمد قد ثبت من أذى محمد، ففرج عني بجاء محمد وآله محمد". فسلم، وكف الله عنه العطش، فوردت عليه قافلة، فسقوه وحملوه وأمتعة القوم وجمالهم، وكانت - الجمال - أصبر على العطش من رجالها فأمن برسول الله (صلى الله عليه وآله)، وجعل رسول الله (صلى الله عليه وآله) تلك الجمال والاموال له.

They returned back to the pool and saw that the rodents had got there first and had diverted the water and wasted it all. They despaired from this and died of thirst, and not one of them survived except but one who had recited on his tongue

Muhammad<sup>saww</sup> and on his body Muhammad<sup>saww</sup> and said: 'O Lord<sup>azwj</sup> of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! I have repented from harming Muhammad<sup>saww</sup>. Rescue me by the sake of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. He was saved, and Allah<sup>azwj</sup> Quenched his thirst and sent a caravan towards him which took him and all the camels that were with him and the corpses to Medina. The camels were more patient than the man in thirst. He expressed belief in Muhammad<sup>saww</sup>, and the Rasool-Allah<sup>saww</sup> gave all these camels to the man.

قال (عليه السلام): وأما الدم فان رسول الله (صلى الله عليه وآله) احتجم مرة، فدفغ الدم الخارج منه إلى أبي سعيد الخدري وقال له: غيبه. فذهب، فشربه. فقال له رسول الله (صلى الله عليه وآله): ماذا صنعت به؟ قال: شربته يا رسول الله. قال: أولم أقل لك غيبه؟ فقال: قد غيبته في وعاء حريز.

Imam Hassan Al-Askari<sup>asws</sup> said: 'And as for the blood – And when the Rasool-Allah<sup>saww</sup> was treated for bleeding, the blood which came out, he<sup>saww</sup> told Abu Sa'eed Al-Khuzry<sup>ar</sup> and said to him<sup>ar</sup>: 'Hide this'. He went away and drank it. The Rasool-Allah<sup>saww</sup> said to him: 'What did you do with it'. He<sup>ar</sup> said: 'I drank it, O Rasool-Allah<sup>saww</sup>'. He<sup>saww</sup> said: 'Did I<sup>saww</sup> not tell you to hide it?' He said: 'I have hidden it in a safe container'.

فقال رسول الله (صلى الله عليه وآله): إياك وأن تعود لمثل هذا، ثم أعلم أن الله قد حرم على النار لحملك ودمك لما اختلط بلحمي ودمي. فجعل أربعون من المنافقين يهزأون برسول الله (صلى الله عليه وآله) ويقولون " زعم أنه قد أعتق " الخدري " من النار لاختلاط دمه بدمه، وما هو إلا كذاب مقتر! أما نحن فتستقذر دمه.

The Rasool-Allah<sup>saww</sup> said: 'Beware! Do not do something like this again. Then know, that Allah<sup>azwj</sup> has Prohibited the Fire to your flesh and your blood for it is now mixed with my<sup>saww</sup> flesh and my<sup>saww</sup> blood'. Forty of the hypocrites came over and started laughing at the Rasool-Allah<sup>saww</sup> upon hearing this, and said: 'He<sup>saww</sup> thinks that he<sup>saww</sup> has freed Al-Khuzry<sup>ar</sup> from the Fire because of his blood having been mixed with his<sup>saww</sup>, and this is not but a blatant lie! We consider his blood to be dirty'.

فقال رسول الله (صلى الله عليه وآله): أما إن الله يعذبهم بالدم ويميتهم به، وإن كان لم يميت القبط. فلم يلبثوا إلا يسيرا حتى لحقهم الرعاف الدائم، وسيلان دماء من أضرأسهم فكان طعامهم وشرابهم يختلط بالدم فيأكلونه، فبقوا كذلك أربعين صباحا معذبين ثم هلكوا.

The Rasool-Allah<sup>saww</sup> said: 'But, Allah<sup>azwj</sup> will Punish them by the blood and they will die from this, although the Coptics never died by the blood'. Not much time had passed that they were destroyed by the blood which used to come out of their noses and mouth incessantly and used to get mixed with their food and drink when they used to eat. They remained in this punishment for forty days and then died.

وأما السنين ونقص من الثمرات فان رسول الله (صلى الله عليه وآله) دعا على مضر فقال: " اللهم اشد وطأتك على مضر، واجعلها عليهم سنين كسني يوسف ". فابتلاههم الله بالقحط والجوع، فكان الطعام يجلب إليهم من كل ناحية، فاذا اشتروه وقبضوه لم يصلوا به إلى بيوتهم حتى يتسوس وينتن ويفسد، فيذهب أموالهم، ولا يجعل لهم في الطعام نفع حتى أضربهم الازم والجوع الشديد العظيم حتى أكلوا الكلاب الميتة، وأحرقوا عظام الموتى فأكلوها، وحتى نبشوا عن قبور الموتى فأكلوهم، وحتى ربما أكلت المرأة طفلها، إلى أن مشى جماعة من رؤساء قريش إلى رسول الله (صلى الله عليه وآله)

And as for the years of lack of produce of fruits, The Rasool-Allah<sup>saww</sup> supplicated against the clan of Mudhir: 'Our Allah<sup>azwj</sup>! Intensify the drought on the Mudhir, and

Send to them years like the years of Yusuf<sup>asws</sup>. Allah<sup>azwj</sup> Involved them in drought and hunger. They used to buy food from every side. As soon as they had acquired it, it used to rot and smell before they could even reach their homes. They got no benefit from the food until they were struck by intense hunger to the extent they resorted to eating their dead dogs, and grilled the bones of the dead and ate them, and exhumed the bodies of their dead and eat them, and the women ate their children, until a group of the chiefs of Qureish came to the Rasool-Allah<sup>saww</sup>.

فقالوا: يا محمد هبك عاديته الرجال، فما بال النساء والصبيان والبهائم؟ فقال رسول الله (صلى الله عليه وآله): أنتم بهذا معاقبون، وأطفالكم وحيواناتكم - بهذا - غير معاقبة بل هي معوضة بجميع المنافع حين يشاء ربنا في الدنيا والآخرة، وسوف يعوضها الله تعالى عما أصابهم. ثم عفا عن مضر وقال: " اللهم افرج عنهم " فعاد إليهم الخصب والدعة والرفاهية. فذلك قوله عز وجل فيهم يعدد (عليهم نعمه: (فليعبدوا رب هذا البيت الذي أطعمهم من جوع وآمنهم من خوف).

They said: 'O Muhammad<sup>saww</sup>! We agree that the men are your enemies. What is the fault of the women and the children and the animals?' The Rasool-Allah<sup>saww</sup> said: 'You are being punished by this. As for your children and animals are not punished by this but will be offset by whatever the Benefits our Lord<sup>azwj</sup> will Grant them in the world and in the hereafter from all that they have suffered from this'. Then he<sup>saww</sup> forgave the Mudhir and said: 'Our Lord<sup>azwj</sup>! Rescue them!' Their lands became fertile again and their well being returned to them along with relaxation.<sup>87</sup>

## VERSES 137 – 142

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَعَارِبَهَا الَّتِي بَارَكْنَا فِيهَا<sup>١٣٧</sup> وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا<sup>١٣٨</sup> وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ {137} وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰ أَصْنَامٍ لَهُمْ<sup>١٣٩</sup> قَالُوا يَا مُوسَىٰ اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ<sup>١٤٠</sup> قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ {138}

**[7:137] And We Made the people who were deemed weak to inherit the eastern lands and the western ones which We had Blessed; and the Good Word of your Lord was fulfilled in the Children of Israel because they bore up (sufferings) patiently; and We utterly Destroyed what Pharaoh and his people had wrought and what they built [7:138] And We made the Children of Israel to cross the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! Make for us a god as they have (their) gods. He said: Surely you are a people acting ignorantly:**

إِنَّ هَؤُلَاءِ مُتَّبَرِّ مَا هُمْ فِيهِ وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ {139} قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ {140} وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ<sup>١٤١</sup> يَقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ<sup>١٤٢</sup> وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {141} وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ<sup>١٤٣</sup> فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً<sup>١٤٤</sup> وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلَحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ {142}

**[7:139] (As to) these, surely that which they are indulging in shall be invalidated and that which have been doing [7:140] He said: What! Shall I seek for you a god other than Allah while He has Made you excel (all) created things? [7:141] And when We Delivered you from Pharaoh's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great Trial from your Lord [7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the**

**Appointed time of his Lord was complete forty nights, and Musa said to his brother Haroun: Be my Caliph, and act well and do not follow the way of the mischief-makers**

ابن شهر آشوب، قال علي (عليه السلام) لرأس الجالوت، لما قال له: لم تلبثوا بعد نبيكم إلا ثلاثين سنة، حتى ضرب بعضكم وجه بعض بالسيف. فقال (عليه السلام): «و أنتم، لم تجف أقدامكم من ماء البحر حتى قُلتُم لموسى (عليه السلام): اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ».

Ibn Shehr Ashub –

Ali<sup>asws</sup> said to the chief of the Jews, when he said to him<sup>asws</sup>, 'It had not been thirty years after your Prophet<sup>as</sup>, and you all struck each other's faces with the sword', so he<sup>asws</sup> said to him: 'And you all, had hardly taken your feet out from the seas when you said to Musa<sup>as</sup> **[7:138] Make for us a god as they have (their) gods**'.<sup>88</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن إسماعيل، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك وتعالى خلق الدنيا في ستة أيام ثم اختزلها عن أيام السنة، و السنة ثلاث مائة و أربعة و خمسون يوماً، شعبان لا يتم أبداً، شهر رمضان لا ينقص أبداً، و لا تكون فريضة ناقصة، إن الله عز و جل يقول: وَ اكْمِلُوا الْعِدَّةَ وَ شَوَّالَ تِسْعَةٍ وَ عَشْرُونَ يَوْماً، وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْماً، يَقُولُ اللَّهُ عز و جل: وَ وَاَعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ اتَّخَذَهَا بِعَشْرِ فَنَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ ذُو الْحِجَّةِ تِسْعَةٌ وَ عَشْرُونَ يَوْماً، وَ الْمَحْرَمُ ثَلَاثُونَ يَوْماً، ثُمَّ الشَّهْرُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Blessed and High Created the world in six days, then Summarised the days into years, and the year is of three hundred and fifty four days – Shabaan will never be complete (thirty days) ever; the Month of Ramadhan will never be deficient (twenty nine days) ever, and there shall become deficiency in Obligations. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[2:185] you should complete the number**, and Shawwal is of twenty nine days, And Zul Qadah is of thirty days. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[7:142] And We Appointed with Musa a time of thirty nights and Completed them with ten (more), so the Appointed time of his Lord was complete forty nights**; and Zul Hijjah is of twenty nine days, and Al-Muharran is of thirty days. Then the (other) months after that month are complete and incomplete'.<sup>89</sup>

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما خرج وافداً إلى ربه واعداهم ثلاثين يوماً، فلما زاد الله على الثلاثين عشرة قال قومه: أخلفنا موسى. فصنعوا ما صنعوا».

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Musa<sup>as</sup>, when he<sup>as</sup> went out to his<sup>as</sup> Lord<sup>azwj</sup>, promised them thirty days. So when Allah<sup>azwj</sup> Increased thirty by ten, his<sup>as</sup> people said, 'Musa<sup>as</sup> has left us behind!' So they made what they made'.<sup>90</sup>

<sup>88</sup> المناقب 2: 46.

<sup>89</sup> الكافي 4: 78 / 2.

<sup>90</sup> تفسير العياشي 2: 71 / 26.

## VERSES 143 & 144

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرْنِي لِمَ أَتَيْتَنِي فَقَالَ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ {143} قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ {144}

**[7:143] And when Musa came at Our appointed time and his Lord Spoke to him, he said: My Lord! Show me (Yourself), so that I may look upon You. He said: You cannot see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord Manifested His Glory to the mountain He Made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to You, I turn to You, and I am the first of the believers [7:144] He said: O Musa! Surely I have chosen you above the people with My Messages and with My Words, therefore take hold of what I give to you and be of the grateful ones**

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي ابن موسى (عليه السلام) فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى» فسأله عن آيات من القرآن في الأنبياء، فكان فيما سأله أن قال له: فما معنى قول الله عز و جل: وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرْنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انْظُرْ إِلَى الْجَبَلِ؟ كيف يجوز أن يكون كلهم الله موسى ابن عمران (عليه السلام) لا يعلم أن الله عز و جل لا يجوز عليه الرؤية حتى يسأله هذا السؤال؟

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

'I was present at the gathering of Al-Mamoun, and in his presence was Al-Reza<sup>asws</sup>. Al-Mamoun said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is it not from your<sup>asws</sup> own words that the Prophets<sup>as</sup> are infallible?' He<sup>asws</sup> said: 'Yes'. So he asked him<sup>asws</sup> about Verses from the Quran with regards to the Prophets, and from what he said to him<sup>asws</sup> was. 'So what is the Meaning of the Words of Allah<sup>azwj</sup> Mighty and Majestic [7:143] And when Musa came at Our appointed time and his Lord Spoke to him, he said: My Lord! Show me (Yourself), so that I may look upon You. He said: You cannot see Me but look at the mountain? How is it that 'The Speaker with Allah<sup>azwj</sup> (Kaleemullah) Musa Ibn Imran did not know that it is not possible for him<sup>as</sup> to see Allah<sup>azwj</sup> Mighty and Majestic, to the extent that he<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup>, this question?'

فقال الرضا (عليه السلام): «إن كلهم الله موسى بن عمران (عليه السلام) علم أن الله تعالى عز أن يرى بالأبصار، و لكنه لما كلمه الله عز و جل و قربه نجيا رجع إلى قومه فأخبرهم أن الله عز و جل كلمه و قربه و ناجاه، فقالوا: لن نؤمن لك حتى نسمع كلامه كما سمعت و كان القوم سبع مائة ألف رجل، فاختار منهم سبعين ألفا، ثم اختار منهم سبعة آلاف، ثم اختار منهم سبع مائة، ثم اختار منهم سبعين رجلا لميقات ربه.

So Al-Reza<sup>asws</sup> said: 'Surely the 'Speaker with Allah<sup>azwj</sup>, Musa<sup>as</sup> Bin Imran knew that Allah<sup>azwj</sup> is Mightier than that He<sup>azwj</sup> should be seen with the eyes, but, when Allah<sup>azwj</sup> Mighty and Majestic Spoke to him<sup>as</sup>, and Made him<sup>as</sup> to come close, he<sup>as</sup> returned to his<sup>as</sup> people and informed them that Allah<sup>azwj</sup> Mighty and Majestic Spoke to him<sup>as</sup> and Made him<sup>as</sup> come close and Whispered to him<sup>as</sup>, so they said, 'We will never believe you<sup>as</sup> until we hear His<sup>azwj</sup> Speech just as you<sup>as</sup> heard. And his people were seven hundred thousand, so he chose seventy thousand from them. Then he<sup>as</sup> chose from



these, seven thousand. Then he<sup>as</sup> chose from these seven hundred. Then chose from these, seventy men for the appointment with his<sup>as</sup> Lord<sup>azwj</sup>.

فخرج بهم إلى طور سيناء، فأقامهم في سفح الجبل، و صعد موسى (عليه السلام) إلى الطور، فسأل الله تبارك و تعالى أن يكلمه و يسمعهم كلامه، فكلمه الله تعالى ذكره و سمعوا كلامه من فوق و أسفل و يمين و شمال و وراء و أمام، لأن الله تعالى أحدثه في الشجرة، ثم جعله منبعثاً منها حتى سمعوه من جميع الوجوه، فقالوا له: لن نؤمن لك بأن الذي سمعناه كلام الله حتى نرى الله جهره، فلما قالوا هذا القول العظيم و استكبروا و عتوا بعث الله عز و جل عليهم صاعقة، فأخذتهم بظلمهم فماتوا،

So he<sup>as</sup> went out with them to the (mount) Toor of Sinai. He<sup>as</sup> encamped them at the low part of the mountain, and Musa<sup>as</sup> ascended to Al Toor. So he asked Allah<sup>azwj</sup> Blessed and High that He<sup>azwj</sup> should Speak to him<sup>as</sup> so that they would hear His<sup>azwj</sup> Speech. Thus, Allah<sup>azwj</sup>, Elevated is His<sup>azwj</sup> Mention, Spoke to him<sup>as</sup> and they heard His<sup>azwj</sup> Speech from the top, and bottom, and right, and left, and back, and front, because Allah<sup>azwj</sup> the High Made it to be in the tree, then Made it to be broadcast from it until it could be heard from all the directions. But, they said to him<sup>as</sup>, 'We will never believe you<sup>as</sup> that we heard the Speech of Allah<sup>azwj</sup> until we see Allah<sup>azwj</sup> openly. So when they said this grievous speech, and were arrogant, and revolted, Allah<sup>azwj</sup> Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice. So they died.

فقال موسى (عليه السلام): يا رب، ما أقول لبني إسرائيل إذا رجعت إليهم و قالوا: إنك ذهبت بهم فقتلتهم لأنك لم تكن صادقاً فيما ادعيت من مناجاة الله تعالى إياك؟ فأحياهم الله و بعثهم معه، فقالوا: إنك لو سألت الله أن يريك أن تنتظر إليه لأجابه و كنت تخبرنا كيف هو فنعرفه حق معرفته؟

So Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What shall I<sup>as</sup> say to the Children of Israel when I<sup>as</sup> return back to them and they would say, 'You<sup>as</sup> went out with them and killed them because you<sup>as</sup> were not truthful with regards to your<sup>as</sup> clain of Allah<sup>azwj</sup> the High having Spoken to you<sup>as</sup>?'. Therefore, Allah<sup>azwj</sup> Revived them and Sent them with him<sup>as</sup>. So they said, 'If only you would ask Allah<sup>azwj</sup> that He<sup>azwj</sup> Should Show Himself<sup>azwj</sup> so that you<sup>as</sup> could look at Him<sup>azwj</sup> and you<sup>as</sup> would informed us how He<sup>azwj</sup> so that we can recognise Him<sup>azwj</sup> as He<sup>azwj</sup> deserves to be'.

فقال موسى (عليه السلام): يا قوم، إن الله لا يرى بالأبصار، و لا كيفية له، و إنما يعرف بآياته، و يعلم بأعلامه. فقالوا: لن نؤمن لك حتى تسأله. فقال موسى (عليه السلام): يا رب، إنك قد سمعت مقالة بني إسرائيل، و أنت أعلم بصلاحيهم. فأوحى الله جل جلاله إليه: يا موسى، سلني ما سألوكم، فلن أؤاخذكم بجهلهم.

So Musa<sup>as</sup> said: 'O people! Surely Allah<sup>azwj</sup> cannot be seen by the eyes, nor is His<sup>azwj</sup> Quality as such. But rather, He<sup>azwj</sup> is recognised by His<sup>azwj</sup> Signs and is Known by what He<sup>azwj</sup> Makes Known'. So they said, we will never believe you<sup>azwj</sup> until you<sup>as</sup> ask Him<sup>azwj</sup>. So Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> have Heard the the speech of the Children of Israel, and You<sup>azwj</sup> are more Knowing of their righteousness. So Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majestic Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! Ask Me<sup>azwj</sup> whatever you<sup>as</sup> want to ask, for I<sup>azwj</sup> would never Seize you<sup>as</sup> due to their ignorance".

فعند ذلك قال موسى (عليه السلام): رَبِّ أَرْنِي أَنْظُرُ إِلَيْكَ قَالَ لَنْ تَرَانِي وَ لَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ وَ هُوَ يَهْوِي فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ بَايَةً مِنْ آيَاتِهِ جَعَلَهُ دَكًّا وَ خَرَّ مُوسَى صَعِقاً فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ يَقُول: رجعت إلى معرفتي بك عن جهل قومي و أنا أول المؤمنين منهم بأنك لا ترى» فقال المؤمنون: الله درك يا أبا الحسن.

Therefore, it was upon that, that Musa<sup>as</sup> said **[7:143] My Lord! Show me (Yourself), so that I may look upon You. He said: You cannot see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord Manifested His Glory to the mountain He Made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to You, I turn to You** <sup>as</sup> hereby return to my<sup>as</sup> recognition of You<sup>azwj</sup> from the ignorance of my<sup>as</sup> people **and I am the first of the believers** from them that You<sup>azwj</sup> cannot be seen'. So Al-Mamoun said, 'Allah<sup>azwj</sup> (Provides) understanding, O Abu Al-Hassan<sup>asws</sup>' <sup>91</sup>

و عنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود المنقري، عن حفص بن غياث النخعي القاضي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا، قال: «ساخت الجبل في البحر، فهو يهوي حتى الساعة».

And from him (Al Sadqouq) who said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Al Qasim Biin Muhammad Al Isfahany, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Ghayas Al Nakhai'e Al Qazy who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:143] but when his Lord Manifested His Glory to the mountain He Made it crumble,** he<sup>asws</sup> said: 'The mountain submerged into the sea, so it is there until now'. <sup>92</sup>

و عنه، قال: حدثنا الحسين بن علي، قال: حدثنا هارون بن موسى، [قال: أخبرني محمد بن الحسن]، قال: أخبرنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن هشام، قال: كنت عند الصادق جعفر بن محمد (عليه السلام) إذ دخل عليه معاوية بن وهب و عبد الملك بن أعين، فقال له معاوية ابن وهب: يا بن رسول الله، ما تقول في الخبر الذي روي عن رسول الله (صلى الله عليه و آله) رأى ربه، على أي صورة رآه؟ و عن الحديث الذي رواه أن المؤمنين يرون ربهم في الجنة، على أي صورة يرونه؟ فتبسم (عليه السلام) ثم قال: «يا معاوية، ما أقبح بالرجل يأتي عليه سبعون سنة أو ثمانون سنة يعيش في ملك الله و يأكل من نعمه، ثم لا يعرف الله حق معرفته؟».

And from him, who said, 'Al Husayn Bin Ali narrated to use, from Haroun Bin Musa, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hisham who said,

'I was in the presence of Al-Sadiq Ja'far Bin Muhammad<sup>asws</sup> when Muawiya Bin Wahab came upon to him<sup>asws</sup>, along with Abdul Malik Bin Ayn. So Muawiya Ibn Wahab said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What are you<sup>asws</sup> saying regarding the Hadeeth, which is being reported from Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> saw his<sup>saww</sup> Lord<sup>azwj</sup>. Upon which image did he<sup>saww</sup> see Him<sup>azwj</sup>? And from the Hadeeth which is reported from him<sup>saww</sup> that the Believers would be seeing their Lord<sup>azwj</sup> in the Paradise. Upon which image would they be seeing Him<sup>azwj</sup>? So he<sup>asws</sup> smiled, then said: 'O Muawiya! What could be more uglier for the man who reached the age of seventy years, or eighty years, living in the Kingdom of Allah<sup>azwj</sup> and eats from His<sup>azwj</sup> Bounties, then he does not recognise Allah<sup>azwj</sup> as He<sup>azwj</sup> deserves to be recognised?'

ثم قال (عليه السلام): «يا معاوية، إن محمدا (صلى الله عليه و آله) لم ير الرب تبارك و تعالى بمشاهدة العيان، و إن الرؤية على وجهين: رؤية القلب و رؤية البصر، فمن عنى برؤية القلب فهو مصيب، و من عنى برؤية البصر فقد كذب و كفر بالله و بآياته، لقول رسول الله (صلى الله عليه و آله): من شبه الله بخلقه فقد كفر».

<sup>91</sup> عيون أخبار الرضا (عليه السلام) 1: 200 / 1

<sup>92</sup> التوحيد: 23 / 120

Then he<sup>asws</sup> said: 'O Muawiya! Surely Muhammad<sup>saww</sup> did not see the Lord<sup>azwj</sup> Blessed and High by the sight of the eyes. And the seeing is upon two perspectives – seeing of the heart and seeing of the eyes. So the one who means to see by the heart, he is on the right track, and the one who means to see by the eyesight, so he has lied, and has blasphemed against Allah<sup>azwj</sup> and His<sup>azwj</sup> Signs, for the words Rasool-Allah<sup>saww</sup> are: 'The one who (makes) resemblances of Allah<sup>azwj</sup> with His<sup>azwj</sup> creatures, so he has blasphemed'.

و لقد حدثني أبي، عن أبيه، عن الحسين بن علي (عليهم السلام)، قال: سئل أمير المؤمنين (عليه السلام) فقيل له: يا أبا رسول الله، هل رأيت ربك؟ فقال: كيف أعبد من لم أره؟ لم تره العيون بمشاهدة العيان، و لكن رأته القلوب بحقائق الإيمان.

And my<sup>asws</sup> father<sup>asws</sup> has narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Al-Husayn Bin Ali<sup>asws</sup> having said: 'Amir-ul-Momineen<sup>asws</sup> was asked, 'O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Have you<sup>asws</sup> seen your<sup>asws</sup> Lord<sup>azwj</sup>?' So he<sup>asws</sup> said: 'How can I<sup>asws</sup> worship One whom I<sup>asws</sup> have not seen? The eyes cannot see Him<sup>azwj</sup> by the eyesight, but He<sup>azwj</sup> is seen by the hearts by the realities of the faith'.<sup>93</sup>

وروى بعض اصحابنا عن احمد بن محمد السيارى قال وقد سمعت انا من احمد بن محمد قال حدثني أبو محمد عبيد بن ابي عبد الله الفارسي وغيره رفعوه إلى ابي عبد الله عليه السلام قال ان الكروبيين قوم من شيعتنا من الخلق الاول جعلهم الله خلف العرش لو قسم نور واحد منهم على اهل الارض لكفاهم ثم قال ان موسى لما سئل ربه ما سأل امر واحدا من الكروبيين فتجلى للجبل فجعله دكا.

And one of our companions has reported from Ahmad Bin Muhammad Al-Sayyari who said that he heard from Ahmad Bin Muhammad, from Abu Muhammad Ubeyd Bin Abu Abdullah Al-Farsy and another one with an unbroken chain going up to Abu Abdullah<sup>asws</sup>.

Abu Abdullah<sup>asws</sup> said: 'From those of the Proximity, there is a group from our<sup>asws</sup> Shiah from the first creation, Allah<sup>azwj</sup> Made them to be behind the Throne. If the light from even one of them were to be divided on the inhabitants of the Earth, it would suffice for them'. Then said: 'When Musa<sup>sa</sup> asked his<sup>sa</sup> Lord<sup>azwj</sup> that he<sup>sa</sup> asked for, He<sup>azwj</sup> Commanded one from the Proximity ones who showed his reflection on the mountain, and made him<sup>as</sup> to faint'.<sup>94</sup>

## VERSES 145 - 147

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخَذَهَا بِقُوَّةٍ وَأَمَرَ قَوْمَكِ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ {145} سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {146} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {147}

**[7:145] And We Ordained for him in the Tablets Advice of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will Show you the abode of the transgressors [7:146] I will turn away from My Signs those who are unjustly proud in the earth; and if they see every Sign they will not believe in It; and if they see the way of rectitude they do not take It for a way, and if they see the**

<sup>93</sup> (Extract) كفاية الأثر: 256.

<sup>94</sup> بصائر الدرجات: 2/89.

**way of error they take it for a way; this is because they rejected Our Signs and were heedless of them [7:147] And (as to) those who reject Our Signs and the meeting of the Hereafter, their deeds are null. Shall they be Recompensed except for what they have done?**

الطبرسي في كتاب (الاحتجاج): روي عن محمد بن أبي عمير، عن عبد الله بن الوليد السمان، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في أولي العزم، و عن صاحبكم؟» يعني أمير المؤمنين (عليه السلام). قال: قلت: ما يقدمون على أولي العزم أحدا.

Al Tabarsy, in the book Al Ihtijaj – 'It has been reported from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Waleed Al Samaan who said,

'Abu Abdullah<sup>asws</sup> having said: 'What are the people saying regarding The Determined Ones (أولي العزم) (Prophets<sup>as</sup>) and with regard to your companion<sup>asws</sup>?', Meaning Amir-ul-Momineen<sup>asws</sup>. I said (they say), 'He<sup>asws</sup> is not ahead of any of the Determined Ones'.

قال: فقال: «إن الله تبارك و تعالى قال عن موسى: وَ كَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ لَمْ يَقُلْ: كل شيء. و قال عن عيسى: وَ لِأَيُّبَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ وَ لَمْ يَقُلْ: كل الذي تختلفون،

So he<sup>asws</sup> said: 'Surely, Allah<sup>azwj</sup> Said about Musa<sup>as</sup> [7:145] **And We Wrote for him in the Tablets from everything, an Advice**, and did not Say "Everything". And Said about Isa<sup>as</sup> [43:63] **and that I may make clear to you part of what you differ in**, and did not say 'Everything which you are differing in'.

و قال عن صاحبكم- يعني أمير المؤمنين (عليه السلام):- قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ وَ قال الله عز و جل: وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ وَ علم هذا الكتاب عنده».

And Said about your companion<sup>asws</sup> – Meaning Amir-ul-Momineen<sup>asws</sup>: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book.** And Allah<sup>azwj</sup> Mighty and Majestic Said [6:59] **nor anything wet nor dry but (it is all) in a Clarifying Book.** And the Knowledge of this Book is with him<sup>asws, 95</sup>.

العياشي: عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال في الجفر: «إن الله تبارك و تعالى لما أنزل الألواح على موسى (عليه السلام) أنزلها عليه و فيها تبیان كل شيء، كان أو هو كائن إلى أن تقوم الساعة، فلما انقضت أيام موسى أوحى الله إليه أن استودع الألواح، و هي زبرجدة من الجنة، جبلا يقال له (زينة) فأتى موسى الجبل، فانشق له الجبل، فجعل فيه الألواح ملفوفة،

Al-Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding Al-Jafr: 'When Allah<sup>azwj</sup> Blessed and High Revealed the Tablets upon Musa<sup>as</sup>, in it was the explanation of every thing, of what had happened and what is to happen up to the Establishment of the Hour. So when the days of Musa<sup>as</sup> came to an end, Allah<sup>azwj</sup> Revealed unto him<sup>as</sup> to Entrust the Tablets – and these were of Aquamarine from the Paradise – to a mountain calle Zayna. So Musa<sup>as</sup> came to the mountain, and it split up for him<sup>as</sup>. Thus, Musa<sup>as</sup> kept the Tablets wrapped up in it، فلما جعلها فيه انطبق الجبل عليها،

فلم تزل في الجبل

<sup>95</sup> الاحتجاج: 375.

آله)، فلما أدهوا إلى  
في أيديهم ألى الله ف

So when he<sup>as</sup> kept these in it, the mountain closed up on it. These did not cease to be in the mountain until Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Prophet Muhammad<sup>saww</sup>. There came some riders from Al-Yemen seeking their Prophet<sup>saww</sup>. So when they ended up at the mountain, it opened up, and the Tablets came out wrapped just as Musa<sup>as</sup> had kept them there. So these people took them. So when these Tablets came to be in their hands, Allah<sup>azwj</sup> Cast terror into their hearts from looking inside the wrapping until they came up with these to Rasool-Allah<sup>saww</sup>.

و أنزل الله جبرئيل على نبيه (صلى الله عليه وآله) فأخبره بأمر القوم و بالذي أصابوه، فلما قدموا على النبي (صلى الله عليه وآله) سلموا عليه، ابتدأهم فسألهم عما وجدوا، فقالوا: و ما علمك بما وجدنا؟ قال: أخبرني به ربي، و هو الألواح. قالوا: نشهد أنك لرسول الله. فأخرجوها فدفعوها إليه فنظر إليها و قرأها، و كانت بالعبراني، ثم دعا أمير المؤمنين (عليه السلام) فقال: دونك هذه، ففيها علم الأولين و الآخرين، و هي ألواح موسى، و قد أمرني ربي أن أدفعها إليك.

And Jibraeel<sup>as</sup> descended upon his<sup>as</sup> Prophet<sup>saww</sup> and informed him<sup>saww</sup> of the affair of the people and of that which they had come across. So when they came in front of the Prophet<sup>saww</sup>, they greeted him<sup>saww</sup>, he<sup>saww</sup> initiated by asking about what they had found'. So they said, 'And what is your<sup>saww</sup> knowledge of what we have found?' He<sup>saww</sup> said: 'My<sup>saww</sup> Lord<sup>azwj</sup> Informed me<sup>saww</sup> that these are the Tablets'. They said, 'We testify that you<sup>saww</sup> are the Rasool-Allah<sup>saww</sup>'. So they brought these out and handed these over to him<sup>saww</sup>. He<sup>saww</sup> looked at them and recited it – and it was in Hebrew. Then he<sup>saww</sup> called Amir-ul-Momineen<sup>asws</sup> and said: 'Take these, for therein is the Knowledge of the former ones and the later ones, and these are the Tablets of Musa<sup>as</sup>, and my<sup>saww</sup> Lord<sup>azwj</sup> has Informed me<sup>saww</sup> to hand these over to you<sup>asws</sup>'.

فقال: يا رسول الله، لست أحسن قراءتها. قال: إن جبرئيل أمرني أن أمرك أن تضعها تحت رأسك ليلتك هذه، فإنك تصبح و قد علمت قراءتها. قال: فجعلها تحت رأسه، فأصبح و قد علمه الله كل شيء فيها، فأمره رسول الله (صلى الله عليه وآله) بنسخها، فنسخها في جلد شاة، و هو الجفر، و فيه علم الأولين و الآخرين، و هو عندنا، و الألواح عندنا، و عصا موسى عندنا، و نحن ورثنا النبيين (صلى الله عليهم أجمعين)».

So he<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Would it not be better if I<sup>asws</sup> were to recite it?' He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> has told me<sup>saww</sup> that I<sup>saww</sup> should tell you<sup>asws</sup> that you<sup>asws</sup> should place it under your<sup>asws</sup> head during this night. So when you<sup>asws</sup> wake up in the morning, you<sup>asws</sup> would have come to know its recitation'. (Abu Ja'far<sup>asws</sup>) said: 'He<sup>asws</sup> kept it under his<sup>asws</sup> head, and in the morning Allah<sup>azwj</sup> had Taught him<sup>asws</sup> everything which was in it So Rasool-Allah<sup>saww</sup> ordered him<sup>asws</sup> to make a copy of it. So he<sup>asws</sup> made a copy of it in the skin of a sheep. And this is Al-Jafr, and in it is the Knowledge of the former ones and the later ones, and it is with us<sup>asws</sup>, and the Tablets of Musa<sup>as</sup>, and the Staff of Musa<sup>as</sup> is with us<sup>asws</sup>, and we<sup>asws</sup> are the inheritors of the Prophets<sup>as</sup>'.

قال: قال أبو جعفر (عليه السلام): «تلك الصخرة التي حفظت ألواح موسى تحت شجرة في واد يعرف بكذا».

He (the narrator) said, 'Abu Ja'far<sup>asws</sup> said: 'That is the rock which protects the Tablets of Musa<sup>as</sup>, under a tree in a valley known as such and such'.<sup>96</sup>

<sup>96</sup> تفسير العياشي 2: 77 / 28

حدثنا احمد بن محمد عن البرقي عن رجل من الكوفيين عن محمد بن عمر عن عبد الله بن الوليد قال قال أبو عبد الله عليه السلام ما يقول اصحابك في امير المؤمنين عليه السلام و عيسى وموسى انهم اعلم قال قلت ما يقدمون على اولى العزم احدا قال اما انك حاججتهم بكتاب الله لحججتهم قال قلت واين هذا في كتاب الله قال ان الله قال في موسى وكتبنا له في الالواح من كل شئ موعظة ولم يقل كل شئ وقال في عيسى ولايين لكم بعض الذي تختلفون ولم يقل كل شئ وقال في صاحبكم كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب.

It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from a man from Al-Kufa, from Muhammad Bin Umar Abdullah Bin Al-Waleed who said:

'Abu Abdullah<sup>asws</sup> said: 'What do your companions say regarding Amir-ul-Momineen<sup>asws</sup>, and Isa<sup>as</sup>, and Musa<sup>as</sup>, they<sup>as</sup> are more knowledgeable?' I said, '(they think that) Ali<sup>asws</sup> did not surpass any one of the 'UI UI Azm' Ones'. He<sup>asws</sup> said: 'But you should refute with them by providing arguments from the Book of Allah<sup>azwj</sup>'. I said, 'And where is this in the Book of Allah<sup>azwj</sup>'?

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Said regarding Musa<sup>as</sup> [7:145] **And We Wrote for him in the Tablets everything from admonition**, and He<sup>azwj</sup> did not Say everything, and He<sup>azwj</sup> Said regarding Isa<sup>as</sup> [43:63] **and that I may make clear to you part of what you differ in**, and He<sup>azwj</sup> did not Say everything, and Said regarding your companion (Messenger of Allah<sup>saww</sup>) [13:43] **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book**'.<sup>97</sup>

وعنه: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن شعيب الحداد، عن ضريس الكناسي، قال: كنت عند أبي عبد الله (عليه السلام) و عنده أبو بصير، فقال أبو عبد الله (عليه السلام): «إن داود ورث علم الأنبياء، و إن سليمان ورث داود، و إن محمدا (صلى الله عليه وآله) ورث سليمان، و إنا ورثنا محمدا (صلى الله عليه وآله)، و إن عندنا صحف إبراهيم، و ألواح موسى (عليهما السلام)».

And from him, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al-Hadaad, from Zareys Al-Kanasy who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, and with him<sup>asws</sup> was Abu Baseer. So Abu Baseer said, 'Dawood<sup>as</sup> inherited Knowledge of the Prophets<sup>as</sup>, and Sulayman<sup>as</sup> inherited Dawood<sup>as</sup>, and Muhammad<sup>saww</sup> inherited Sulayman<sup>as</sup>, and we<sup>asws</sup> are the inheritors of Muhammad<sup>saww</sup>, and in our<sup>asws</sup> possession are the Parchments of Ibrahim<sup>as</sup>, and the Tablets of Musa<sup>as</sup>'.

فقال أبو بصير: إن هذا لهو العلم فقال: «يا أبا محمد، ليس هذا هو العلم، إنما العلم ما يحدث بالليل و النهار، يوما بيوم، و ساعة بساعة».

Abu Baseer said, 'Surely, this is the knowledge'. So he<sup>asws</sup> said: 'O Abu Muhammad! This is not the Knowledge. But rather, the Knowledge is what newly occurs by the night and the day, day after day, and moment after moment'.<sup>98</sup>

## VERSES 148- 151

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خُلَيْهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يَكْلَمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۚ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ {148} وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {149}

<sup>97</sup> Basaair Al Darajaat – P 5 Ch 5 H 6

<sup>98</sup> الكافي 1: 4 / 175

**[7:148] And Musa's people made from their ornaments, a calf after him, a (mere) body which gave a mooing sound. What! Could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust [7:149] And when they repented and saw that they had gone astray, they said: If our Lord does not show Mercy to us and Forgive us we shall certainly be of the losers**

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَالْقَى الْإِلَٰهَ الْأَلْوَا حَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَفْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ {150} قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۖ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {151}

**[7:150] And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the Bidding of your Lord? And he threw down the Tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! Surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people [7:151] He said: My Lord! Forgive me and my brother and Cause us to enter into Your Mercy, and You art the most Merciful of the merciful ones**

قال الامام (عليه السلام): كان موسى بن عمران (عليه السلام) يقول لبني إسرائيل: إذا فرج الله عنكم وأهلك أعداءكم أتاكم بكتاب من ربكم، يشتمل على أوامره ونواهيه ومواظبه وعبره وأمثاله. فلما فرج الله تعالى عنهم، أمره الله عزوجل أن يأتي للميعاد، ويصوم ثلاثين يوماً عند، أصل الجبل، وظن موسى أنه بعد ذلك يعطيه الكتاب. فصام موسى ثلاثين يوماً - عند أصل الجبل - فلما كان في آخر الأيام استاك قبل الفطر. فأوحى الله عزوجل - إليه - يا موسى أما علمت أن خلوف فم الصائم أطيب عندي من ريح المسك؟ صم عشرة اخر ولا تستك عند الافطار. ففعل ذلك موسى (عليه السلام).

Imam Hassan Al-Askari<sup>asws</sup> said: 'Musa Bin Imran<sup>asws</sup> used to say to the Children of Israel: 'When Allah<sup>azwj</sup> Grants you salvation and destroys your enemies, I<sup>asws</sup> will bring a Book from your Lord<sup>azwj</sup>, in which will be His<sup>azwj</sup> Orders and His<sup>azwj</sup> Prohibitions and His<sup>azwj</sup> Sermons and His<sup>azwj</sup> Lessons and His<sup>azwj</sup> Parables'. When Allah<sup>azwj</sup> Granted them salvation, Allah the Almighty Ordered Musa<sup>as</sup> to keep his promise and fast for thirty days, and come to the mountain. Musa<sup>as</sup> thought that after this (fasting) He<sup>azwj</sup> would Give him the Book. Musa<sup>as</sup> fasted for thirty days on the mountain, and when it was the last day, before the breaking of the fast he<sup>asws</sup> brushed his teeth. Allah the Almighty Revealed to him<sup>asws</sup>: 'O Musa<sup>as</sup>! Do you know that the breath of a Fasting person is better with Me<sup>azwj</sup> than the aroma of musk? Now Fast for ten more days and do not brush your teeth when breaking fast.' Musa<sup>as</sup> did that.

وكان وعد الله عزوجل أن يعطيه الكتاب بعد أربعين ليلة، فأعطاه إياه. فجاء السامري فشبّه على مستضعفي بني إسرائيل، وقال: وعدكم موسى أن يرجع إليكم بعد أربعين ليلة، وهذه عشرون ليلة وعشرون يوماً تمت أربعون أخطأ موسى ربه، وقد أتاكم ربكم، أراد أن يريكم: أنه قادر على أن يدعوكم إلى نفسه بنفسه وأنه لم يبعث موسى لحاجة منه إليه. فأظهر لهم العجل الذي كان عمله فقالوا له: فكيف يكون العجل إلهاً؟ قال لهم: إنما هذا العجل يكلمكم منه ربكم كما كلم موسى من الشجرة فالاله في العجل كما كان في الشجرة. فضلوا بذلك وأضلوا.

The Promise of Allah the Almighty was to Give him<sup>asws</sup> the Book after forty nights, and He<sup>azwj</sup> Gave it to him<sup>asws</sup>. Samiri<sup>la</sup> came to the Children of Israel of weak faith and placed them in doubt and said to them: 'Musa<sup>as</sup> had promised to you that he<sup>asws</sup> will return back to you after forty nights, and now it has been twenty nights and twenty days which is the complete period. Musa<sup>as</sup> was mistaken about his<sup>asws</sup> Lord.

The Lord has Come to you Intending for you to see. He<sup>azwj</sup> has Power to Come to you Himself and He<sup>azwj</sup> did not Send for Musa<sup>as</sup> except that He<sup>azwj</sup> needed him<sup>asws</sup> for something.' He showed to them the calf which he<sup>la</sup> had made. They said to him<sup>la</sup>: 'How is it possible for this calf to be our God?' He<sup>la</sup> said to them: 'Your Lord will Speak to you from this calf as He<sup>azwj</sup> Spoke to Musa<sup>as</sup> from the tree. Your God is as in the calf as He<sup>azwj</sup> was in the tree.' He<sup>la</sup> led them astray by that and they went astray.

- فلما رجع موسى إلى قومه قال: - يا أيها العجل أكان فيك ربنا كما يزعم هؤلاء؟ فنطق العجل وقال: عز ربنا عن أن يكون العجل حاويا له، أو شئ من الشجرة والامكنة عليه مشتملا، لا والله يا موسى ولكن السامري نصب عجلا مؤخره إلى الحائط وحفر في الجانب الآخر في الارض، وأجلس فيه بعض مردته فهو الذي وضع فاه على دبره، وتكلم بما تكلم لما قال: (هذا إلهم وإله موسى) يا موسى بن عمران ما خذل هؤلاء بعبادتي، وإتخاذي إلها إلا لتهاونهم بالصلاة على محمد وآله الطيبين، وجحودهم بموالاتهم وبنبوة النبي محمد ووصية الوصي حتى أداهم إلى أن اتخذوني إلها.

When Musa<sup>as</sup> returned back to his<sup>asws</sup> people, he<sup>asws</sup> said to them: 'O you calf! Is our Lord within you as these people conjecture to be so?' The calf spoke and said: 'Mighty is our Lord that a calf should encompass Him<sup>azwj</sup>, of anything like a tree or any place to be for Him<sup>azwj</sup>. No, by Allah<sup>azwj</sup>, O Musa<sup>as</sup>'. But it was Samiri<sup>la</sup> who had placed the calf with its back to the wall and drilled a wall through it and had placed a person behind it who used to sit there and speak to them through the hole in the back of the calf. They thought that it was the calf that spoke when he said: 'This is your God and the God of Musa<sup>as</sup>. The calf said: 'O Musa<sup>as</sup>! These servants have not taken to my worship nor have taken me as God, but it was because they had become complacent in the sending of salutations to Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and rejected their<sup>asws</sup> friendship and the Prophet-hood of the Prophet Muhammad<sup>saww</sup> and the Successorship of the successor<sup>asws</sup> until their enmity made them take me as God.'

قال الله عزوجل: فاذا كان الله تعالى إنما خذل عبدة العجل لتهاونهم بالصلاة على محمد ووصيه علي فما تخافون من الخذلان الاكبر في معاندتكم لمحمد وعلي وقد شاهدتموهما، وتبينتم آياتهما ودلائلهم؟

Allah the Almighty Said: 'Allah<sup>azwj</sup> had Disgraced the worshippers of the calf due to their complacency in the sending of salutations on Muhammad<sup>saww</sup> and his<sup>saww</sup> Trustee, are you not afraid of an even greater disgrace in your enmity to Muhammad<sup>saww</sup> and Ali<sup>asws</sup> after having witnessed them<sup>asws</sup> and their<sup>asws</sup> Signs and Proofs?<sup>99</sup>

### لما ذا لم يقم أمير المؤمنين عليه السلام بالسيف في قضايا السقيفة

#### **WHY AMIR-UL-MOMINEEN<sup>asws</sup> DID NOT MAKE A STAND WITH THE SWORD DURING THE ISSUES OF AL-SAQIFA**

فقال الأشعث بن قيس - وغضب من قوله - : فما يمنعك يا بن أبي طالب حين يبيع أخو تيم بن مرة وأخو بني عدي بن كعب وأخو بني أمية بعدهما، أن تقاتل وتضرب بسيفك؟ وأنت لم تخطبنا خطبة - منذ كنت قدمت العراق - إلا وقد قلت فيها قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس وما زلت مظلوما منذ قبض الله محمدا صلى الله عليه وآله). فما منعك أن تضرب بسيفك دون مظلمتك؟

<sup>99</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 122



Ash'as Bin Qays said that he was angered from his<sup>asws</sup> words - : 'So, what prevented you<sup>asws</sup>, O Ibn Abu Talib<sup>asws</sup>, when allegiances were given to the brother of Taym Bin Marat<sup>100</sup>, and the brother of the Clan of Udayy Bin Ka'ab<sup>101</sup>, and the brother of the Clan of Umayya after these two, to fight and strike by the sword? And you<sup>asws</sup> have never preached us with a sermon – since you<sup>asws</sup> came to Al-Iraq – except that you<sup>asws</sup> have said in it, before you<sup>asws</sup> came down from your<sup>asws</sup> Pulpit: 'By Allah<sup>azwj</sup>, I<sup>asws</sup> am the highest of the people than the people themselves, and I<sup>asws</sup> have not ceased to be an oppressed one since Allah<sup>azwj</sup> Captured Muhammad<sup>saww</sup>'. So what prevented you<sup>asws</sup> to strike by your<sup>asws</sup> sword to do away with being oppressed?'

فقال له علي عليه السلام: يا بن قيس، قلت فاسمع الجواب: لم يمنعني من ذلك الجبن ولا كراهية للقاء ربي، وأن لا أكون أعلم أن ما عند الله خير لي من الدنيا والبقاء فيها، ولكن منعني من ذلك أمر رسول الله صلى الله عليه وآله وعهده إلي. أخبرني رسول الله صلى الله عليه وآله بما الأمة صانعة بي بعده، فلم أك بما صنعوا - حين عاينته - بأعلم مني ولا أشد يقينا مني به قبل ذلك، بل أنا بقول رسول الله صلى الله عليه وآله أشد يقينا مني بما عاينت وشهدت. فقلت: يا رسول الله، فما تعهد إلي إذا كان ذلك؟ قال: إن وجدت أعوانا فانبذ إليهم وجاهدكم، وإن لم تجد أعوانا فاكفف يدك واحقن دمك حتى تجد على إقامة الدين وكتاب الله وسنتي أعوانا.

Ali<sup>asws</sup> said to him: 'O Ibn Qays, you have said, so now listen to the answer. Neither was it the cowardice that prevented me<sup>asws</sup> nor was it abhorrence of meeting my<sup>asws</sup> Lord<sup>azwj</sup>, and it was not the knowledge that what is with Allah<sup>azwj</sup> is better for me<sup>asws</sup> than the words and what remains within it, but what prevented me<sup>asws</sup> from that was the order of the Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> oath to me<sup>asws</sup>.

Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup> of what the community will be plotting against me<sup>asws</sup> after him<sup>saww</sup>. There was none more knowledgeable than myself<sup>asws</sup> of what they were going to do – when I<sup>asws</sup> saw it with my<sup>asws</sup> own eyes – and more intensely convinced than myself<sup>asws</sup> about it even before that, but I<sup>asws</sup> had more conviction on the words of the Rasool-Allah<sup>saww</sup> than what I<sup>asws</sup> saw with my<sup>asws</sup> own eyes and witnessed. I<sup>asws</sup> said: 'O Messenger of Allah<sup>saww</sup>, so what is your<sup>saww</sup> oath to me<sup>asws</sup>, if that were to happen?' He<sup>saww</sup> said: 'If you<sup>asws</sup> find helpers, then reject them and struggle against them, and if you<sup>asws</sup> do not find helpers, hold back your<sup>asws</sup> hand and save your<sup>asws</sup> blood, and until such time as you<sup>asws</sup> find helpers for the Establishment of the Religion, and the Book of Allah<sup>azwj</sup>, and my<sup>saww</sup> Sunnah'.

وأخبرني صلى الله عليه وآله أن الأمة ستخذلني وتباعدني وتباعدني. وأخبرني صلى الله عليه وآله أنه مني بمنزلة هارون من موسى، وأن الأمة سيصيرون من بعده بمنزلة هارون ومن تبعه والعجل ومن تبعه، إذ قال له موسى: (يا هارون، ما منعك إذ رأيتهم ضلوا ألا تتبعن أفعصيت أمري قال يا بن أم إن القوم استضعفوني وكادوا يقتلونني)، وقال: (يا بن أم لا تأخذ بلحيتي ولا برأسي، إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي).

And he<sup>saww</sup> informed me<sup>asws</sup> that the community will be abandoning me<sup>asws</sup> and will pay allegiance to someone else and follow him. And he<sup>saww</sup> informed me<sup>asws</sup> that I<sup>asws</sup> am to him<sup>saww</sup> at the status which Haroun<sup>as</sup> had with Musa<sup>as</sup>, and that the community will end up becoming, after him<sup>saww</sup>, in a similar position that Haroun<sup>as</sup> faced and the ones that followed him<sup>as</sup>, and the calf and the ones that followed it, when Musa<sup>as</sup> said to him<sup>as</sup>: 'O Haroun<sup>as</sup>, what prevented you<sup>as</sup>, when you<sup>as</sup> saw them going astray and disobeying my<sup>as</sup> orders?' He<sup>as</sup> said **"[7:150] Son of my mother! Lo! the folk did**

<sup>100</sup> No. 1

<sup>101</sup> No. 2

**judge me as weak and almost killed me.”**, and said: ‘Do not hold me<sup>as</sup> by my<sup>as</sup> beard and my<sup>as</sup> head, I<sup>asws</sup> was afraid to tell the dispersed ones of the Children of Israel, and they did not wait for my<sup>as</sup> words’.

وإنما يعني: إن موسى أمر هارون - حين استخلفه عليهم - إن ضلوا فوجد أعوانا أن يجاهدوهم، وإن لم يجد أعوانا أن يكف يده ويحقن دمه ولا يفرق بينهم. وإني خشيت أن يقول لي ذلك أخي رسول الله صلى الله عليه وآله: (لم فرقت بين الأمة ولم ترقب قلبي وقد عهدت إليك إن لم تجد أعوانا أن تكف يدك وتحقق دمك ودم أهل بيتك وشيعتك)؟

And it means that Musa<sup>as</sup> ordered Haroun<sup>as</sup> – when he<sup>as</sup> made him<sup>as</sup> to be the Caliph – that when they go astray, so if he<sup>as</sup> were to find helpers then he<sup>as</sup> should strive against them, and if he<sup>as</sup> does not find any helpers then he<sup>as</sup> should hold back his<sup>as</sup> hand and save his<sup>as</sup> blood and not cause friction between them. And I<sup>asws</sup> am afraid that my<sup>asws</sup> brother<sup>saww</sup> the Messenger of Allah<sup>saww</sup> would say to me<sup>asws</sup> that: ‘Why did you<sup>asws</sup> create friction between the community and did not heed my<sup>saww</sup> words and what I<sup>saww</sup> had covenanted to you<sup>asws</sup> that if you<sup>asws</sup> do not find helpers then you<sup>asws</sup> should hold back your<sup>asws</sup> hand and save your<sup>asws</sup> blood, and the blood of the People<sup>asws</sup> of your<sup>asws</sup> Household, and your<sup>asws</sup> Shiah?’<sup>102</sup>

## VERSES 152 - 154

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ {152} وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {153} وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ ۚ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ {154}

**[7:152] (As for) those who took the calf (for a god), surely Wrath from their Lord and disgrace in this world's life shall Seize them, and thus do We Recompense the devisers of lies [7:153] And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful [7:154] And when Musa's anger calmed down he took up the Tablets, and in the writing thereof was Guidance and Mercy for those who fear for the sake of their Lord**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد، عن المنقري، عن سفيان ابن عيينة، عن السدي، عن أبي جعفر (عليه السلام)، قال: «ما أخلص عبدا الايمان بالله أربعين يوما- أو قال: ما أجمل عبد ذكر الله عز و جل أربعين يوما- إلا زهده الله عز و جل في الدنيا و بصره داءها و دواءها، و أثبت الحكمة في قلبه، و أنطق بها لسانه- ثم تلا- إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ كَذَلِكَ نَجْزِي الْمُفْتَرِينَ فلا ترى صاحب بدعة إلا ذليلا، و مفتريا على الله عز و جل، و على رسوله، و على أهل بيته (صلوات الله عليهم) إلا ذليلا».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Manqary, from Sufyan In Ayyayna, from Al Sady,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘As servant does not maintain sincerity of the faith with Allah<sup>azwj</sup> – or said – ‘A servant does not Remember Allah<sup>azwj</sup> Mighty and Majestic for forty days’ – except that Allah<sup>azwj</sup> Mighty and Majestic Purifies him in the world and Shown him his illnesses and their cure, and Affirms the wisdom in his heart, and Makes his tongue to speak by it (wisdom)’. Then he<sup>asws</sup> recited **[7:152] (As for) those who took the calf (for a god), surely Wrath from their Lord and disgrace in this world's life shall Seize them, and thus do We**

<sup>102</sup> Kitab Suleym Bin Qays Al Hilali – H 12

**Recompense the devisers of lies.** So you shall not see the innovator except in disgrace, and the one who forged lies against Allah<sup>azwj</sup> Mighty and Majestic, and against His<sup>azwj</sup> Rasool<sup>saww</sup>, and against the People<sup>asws</sup> of his<sup>saww</sup> Household – except in disgrace'.<sup>103</sup>

## VERSES 155 & 156

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلِ وَإِيَّايَ أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ أَأَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ {155} وَكَتَبْنَا لَهُ فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا إِلَيْكَ قَالٌ عَذَابِي أَصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَاكُنْهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ {156}

**[7:155] And Musa chose out of his people seventy men for Our Appointment; so when the earthquake Seized them, he said: My Lord! If You had so Desired, You would have Destroyed them before and myself (too); will You Destroy us for what the fools amongst us have done? It is naught but Your Trial, You Make err with it whom You so desire to and Guide whom You so Desire to: You are our Guardian, therefore Forgive us and have Mercy on us, and You are the best of the forgivers [7:156] And Ordain for us good in this world's life and in the Hereafter, for surely we turn to You. He said: (As for) My Punishment, I will Afflict with it whom I so Desire to, and My Mercy encompasses all things; so I will Ordain it (specially) for those who are pious and pay the Zakat, and those who believe in Our Signs.**

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «لما ناجى موسى (عليه السلام) ربه أوحى إليه: أن يا موسى، قد فتننت قومك. قال: و بماذا يا رب؟ قال: بالسامري، صاغ لهم من حليهم عجلا. قال: يا رب، إن حليهم لتحتمل أن يصاغ منها غزال أو تمثال أو عجل، فكيف فتننتهم؟ قال: صاغ لهم عجلا فخار. فقال: يا رب، و من أخاره؟ قال: أنا. قال عندها موسى: إن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَ تَهْدِي مَن تَشَاءُ».

Al-Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When his<sup>as</sup> Lord<sup>azwj</sup> Spoke to Musa<sup>as</sup>, He<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! I<sup>azwj</sup> have Tried your<sup>as</sup> people'. He<sup>as</sup> said: 'And with what, O Lord<sup>azwj</sup>?' He<sup>azwj</sup> Said: "By Al-Samiri who forged out a calf from their ornaments". He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! The ornaments were forged into a gazelle, or an image or a calf, so how did it tempt them?' He<sup>azwj</sup> Said: "Made for them a calf which roared'. So he<sup>as</sup> said: 'And who made it to roar?' He<sup>azwj</sup> Said: 'I<sup>azwj</sup> did'. Musa<sup>as</sup> said during that **[7:155] You Make err with it whom You so desire to and Guide whom You so Desire to**.<sup>104</sup>

## VERSE 157

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ {157}

<sup>103</sup> الكافي 2: 6 / 14.

<sup>104</sup> تفسير العياشي 2: 85 / 31.

**[7:157] Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil, and makes lawful to them the good things and makes unlawful to them bad things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honour him and help him, and follow the Light which has been Sent down with him, these it is that are the successful**

محمد بن يعقوب: بإسناده عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ- إلى قوله:- وَ اتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ، قال: «النور في هذا الموضع أمير المؤمنين و الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, by his chain,

(It has been narrated) from Abu Abdullah regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:157] Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil, and makes lawful to them the good things and makes unlawful to them bad things,** up to His<sup>azwj</sup> Words **and follow the Light which has been Sent down with him, these it is that are the successful,** he<sup>asws</sup> said: ‘The Light in this place is Amir-ul-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>, 105

حدثنا احمد بن محمد عن ابى عبد الله البرقى عن جعفر بن محمد الصوفى قال سألت ابا جعفر عليه السلام محمد بن على الرضا عليه السلام وقلت له يابن رسول الله لم سمى النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمى النبي الامي لانه لم يكتب فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذى 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 سمى الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتتذرا 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<sup>asws</sup>, ‘O son of Rasool-Allah<sup>saww</sup>, why was the Prophet<sup>saww</sup> called ‘Al-Ummi?’ He<sup>asws</sup> said: ‘What do the people say’. I said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>, they are alleging that the Prophet<sup>saww</sup> was called ‘Al-Ummi’ because he<sup>saww</sup> could not write’. He<sup>asws</sup> said: ‘They are (attributing lies) lying about him<sup>saww</sup>, may Allah<sup>azwj</sup> Curse them. I<sup>asws</sup> say that, by Allah<sup>azwj</sup> Blessed and High has Said in His<sup>azwj</sup> 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<sup>saww</sup> able to teach them if he<sup>saww</sup> was not good in it. By Allah<sup>azwj</sup>, the Rasool-Allah<sup>saww</sup> was able to read and write in seventy two to seventy three languages, and he<sup>saww</sup> has been called ‘Al-Ummi’ because he<sup>saww</sup> was an inhabitant of Mecca, and Mecca is the mother (Umm) of all towns, and that is the Statement of Allah<sup>azwj</sup> the

High in His<sup>azwj</sup> Book [42:7] **And thus have We Revealed to you an Arabic Quran, that you may warn the Mother City and those around it**.<sup>106</sup>

في (نهج البيان): روي عن النبي (صلى الله عليه وآله)، أنه قال: «أي الخلق أعجب إيماناً؟ فقالوا: الملائكة. فقال: «الملائكة عند ربهم، فما لهم لا يؤمنون؟ فقالوا: الأنبياء. فقال: «الأنبياء يوحى إليهم، فما لهم لا يؤمنون؟ فقالوا: نحن. فقال: «أنا فيكم فما لكم لا تؤمنون؟ إنما هم قوم يكونون بعدكم، فيجدون كتاباً في ورق فيؤمنون به، وهذا معنى قوله: وَ اتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ».

In Nahj Al Bayan –

'It has been reported from the Prophet<sup>saww</sup> having said: 'Which creatures are more wonderous in their belief?' So they said, 'The Angels'. So he<sup>saww</sup> said: 'The Angels are in the Presence of their Lord<sup>azwj</sup>, so what is for them not to believe in?' So they said, 'The Prophets<sup>as</sup>'. So he<sup>saww</sup> said: 'The Prophets<sup>as</sup> had Revelation descend upon them<sup>as</sup>, so what is for them<sup>as</sup> not to believe in?' So they said, 'Us'. So he<sup>saww</sup> said: 'I<sup>saww</sup> am among you all, so what is there for you not to believe in? But rather, these are a people who will have conviction after you all, so they would find a writing (Hadeeth) on paper and they would believe in it, and this is the Meaning of His<sup>azwj</sup> Words [7:157] and follow the Light which has been Sent down with him, these it is that are the successful'.<sup>107</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةُ أَنْبِيَاءَ وَ تِسْعَةٌ وَ ثَمَانِيَةُ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِأَدَمَ وَ هُودَ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

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

Abu Ja'far<sup>asws</sup> having said: 'So there came in between every two Prophets<sup>as</sup>, ten, or nine, or eight Prophets<sup>as</sup>, and all of them were Prophets<sup>as</sup>, and there happened for every Prophet<sup>as</sup> what happened for Noah<sup>as</sup>, as is what had happened to Adam<sup>as</sup>, and Hud<sup>as</sup>, and Salih<sup>as</sup>, and Shuayb<sup>as</sup>, and Ibrahim<sup>as</sup> until it ended up to Yusuf Bin Yaqoub<sup>as</sup>.

فَلَمَّا نَزَلَتْ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيُّ مُوسَى يُوشَعَ بْنِ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ بِمُحَمَّدٍ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ فَبَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَغْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَغْنِي صِفَةً مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَغْنِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ بِأَمْرِهِمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرٌ بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى بِمُحَمَّدٍ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بَبَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So when the Torah was Revealed unto Musa<sup>as</sup>, it gave the good News of Muhammad<sup>saww</sup>, and in between Yusuf<sup>as</sup> and Musa<sup>as</sup> were Prophets<sup>as</sup>. And Musa<sup>as</sup> had bequeathed to Yoshua bin Noon<sup>as</sup> and he<sup>as</sup> was the young man whom Allah<sup>azwj</sup> Mentioned in His<sup>azwj</sup> Book. The Prophets<sup>as</sup> never ceased to give the good News of Muhammad<sup>saww</sup> until Allah<sup>azwj</sup> Blessed and High Sent the Messiah Isa Bin Maryam<sup>as</sup>. So he<sup>as</sup> gave the good News of Muhammad<sup>saww</sup> and these are the Words of the

<sup>106</sup> Basaair Al Darajaat – P 5 CH 4 H 1

<sup>107</sup> مجمع البيان 4: 750.

High: **[7:157] they find** meaning the Jews and the Christians **written down with them** meaning the description of Muhammad<sup>saww</sup> **in the Torah and the Evangel (who) enjoins them good and forbids them evil,** and these are the Words of Allah<sup>azwj</sup>: **[61:6] And when Isa son of Maryam said giving the good news of an Rasool who will come after me, his name being Ahmad,** and Musa<sup>as</sup> and Isa<sup>as</sup> gave the good news of Muhammad<sup>saww</sup> just as the Prophets<sup>as</sup> had given to one another until it reached Muhammad<sup>saww</sup>.<sup>108</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، بن أبي نصر، عن حماد بن عثمان، عن أبي عبيدة الحذاء، قال سألت أبا جعفر (عليه السلام) عن الاستطاعة و قول الناس؟ فقال و تلا هذه الآية و لا يزالون مُخْتَلِفِينَ إِلَّا مَنْ رَجَمَ رَبُّكَ و لِذَلِكَ خَلَقَهُمْ: «يا أبا عبيدة، الناس مختلفون في إصابتة القول، و كلهم هالك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Biin Muhammad, from Abu Nasr, from hamaad Bin Usmaan, from Abu Ubeyda Al-Haza who said,

'I asked Abu Ja'far<sup>asws</sup> about the capabilities and the words of the people?' He<sup>asws</sup> said and recited this Verse: **[11:118] and they shall not stop differing [11:119] Except those on whom your Lord has Mercy; and for this did He Create them.** O Abu Ubeyda! The people are differing with regards to the correct Words, and all of them are destroyed'.

قال: قلت قوله تعالى: إِلَّا مَنْ رَجَمَ رَبُّكَ؟ قال: «هم شيعتنا، و لرحمته خلقهم، و هو قوله تعالى: و لِذَلِكَ خَلَقَهُمْ يقول: لطاعة الإمام الرحمة التي يقول: و رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يقول: علم الإمام، و وسع علمه الذي هو من علمه كل شيء، هم شيعتنا».

I said, (What about) the Words of the High **[11:119] Except those on whom your Lord has Mercy?** He<sup>asws</sup> said: They are our<sup>asws</sup> Shiah, and it is for His<sup>azwj</sup> Mercy that He<sup>azwj</sup> Created them, and these are the Words of the High **and for this did He Create them.** He<sup>azwj</sup> is Saying – For the obedience of the Imam<sup>asws</sup> of Mercy for whom<sup>asws</sup> He<sup>azwj</sup> is Saying [7:156] and My mercy Extends to all things. He<sup>azwj</sup> is Saying that the knowledge of the Imam<sup>asws</sup>, it is his<sup>asws</sup> Knowledge which extends over all things, from which they learn. And they are our<sup>asws</sup> Shiah'.

ثم قال: فَسَأَلْتُهَا لِلَّذِينَ يَتَّقُونَ يعني ولاية غير الإمام [و طاعته]، ثم قال: يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ و الْإِنْجِيلِ يعني النبي (صلى الله عليه و آله)، و الوصي، و القائم يَأْمُرُهُمْ بِالْمَعْرُوفِ إِذَا قَامَ و يَنْهَاهُمْ عَنِ الْمُنْكَرِ و المنكر: من أنكر فضل الإمام، و جده و يَجِلُّ لَهُمُ الطَّيِّبَاتِ أخذ العلم من أهله و يَحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ [و الخبائث] قول من خالف و يَضَعُ عَنْهُمْ إِصْرَهُمْ و هي الذنوب التي كانوا فيها قبل معرفتهم فضل الإمام و الْأَغْلَالِ الَّتِي كَانَتْ عَلَيْهِمْ و الأغلال: ما كانوا يقولون مما لم يكونوا أمروا به من ترك فضل الإمام، فلما عرفوا فضل الإمام وضع عنهم إصْرَهُمْ. و الإصر: الذنب، و هي الأصار.

Then Said **[7:156] so I will ordain it for those fear** Meaning the wilayah of another Imam and being obedient to him. Then Said **[7:157] whom they find written down with them in the Torah and the Evangel** Meaning the Prophet<sup>saww</sup> and the successor<sup>asws</sup>, and Al-Qaim<sup>asws</sup> **(who) enjoins them good** when he<sup>asws</sup> rises **and forbids them evil,** and the evil is the one who denies the merits of the Imam<sup>asws</sup> and fights against him<sup>asws</sup> **and makes lawful to them the good things** taking the Knowledge from its rightful ones<sup>asws</sup> **and makes unlawful to them impure things,** and the impure things are the words of the ones who oppose **and removes from them their burden** and these are the sins which they had indulged in before their

<sup>108</sup> Al Kafi – 14540 (Extract)

recognition of the merits of the Imam<sup>asws</sup> **and the shackles which were upon them** and the shackles are what they used to be saying which they had not been ordered to from leaving the merits of the Imam<sup>asws</sup>. So when they recognised the merits of the Imam<sup>asws</sup>, their burdens were removed. And the burden, it is the sin, and it is the heavy burden'.

ثم نسبهم فقال: الذين ءامنوا به يعني بالإمام وَ عَزَّرُوهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ يعني الذين اجتنبوا [الجبت و] الطاغوت أن يعبدوها، و الجبت و الطاغوت: فلان و فلان و فلان، و العبادة: طاعة الناس لهم،

Then he<sup>asws</sup> said: **[7:157] so (as for) those who believe in him** meaning with the Imam<sup>asws</sup> **and honour him and help him, and follow the Light which has been sent down with him, these it is that are the successful**, Meaning the ones who keep aside from the idols and the tyrants ('Jibt' and the 'Taghoot') from worshipping them. And the idols and the tyrants ('Jibt' and the 'Taghoot') are so and so, and so and so, and so and so. And the worshipping – it is being obedient to them'.

ثم قال: وَ أَنبِئُوا إِلَى رَبِّكُمْ وَ أَسْلِمُوا لَهُ ثُمَّ جزاهم، فقال: هُمُ الْبَشَرُ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ، و الإمام يبشرهم بقيام القائم و بظهوره، و بقتل أعدائهم، و بالنجاة في الآخرة، و الورود على محمد (صلى الله عليه و آله) و آله الصادقين على الحوض».

Then Said **[39:54] And return to your Lord time after time and submit to Him**, then Rewarded them, so he<sup>azwj</sup> Said **[10:64] They shall have good news in this world's life and in the Hereafter**, and the Imam<sup>asws</sup> gives them the good news of the rising of Al-Qaim<sup>asws</sup> and his<sup>asws</sup> appearance, and of the killing of their enemies, and the salvation in the Hereafter, and the returning to Muhammad<sup>saww</sup> and his<sup>saww</sup> truthful Progeny<sup>asws</sup> to the Fountain'.<sup>109</sup>

## VERSE 158

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ {158}

**[7:158] Say: O you people! Surely I am the Rasool-Allah to you all, of Him Whose is the Kingdom of the skies and the earth; there is no god but He; He Brings to life and Causes to die, therefore believe in Allah and His Rasool, the Ummi Prophet who believes in Allah and His Words, and follow him so that you may walk in the right way**

ي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب (عليه السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله) فقالوا: يا محمد، أنت الذي تزعم أنك رسول الله، و أنك الذي يوحى إليك كما أوحى إلى موسى ابن عمران؟ فسكت النبي (صلى الله عليه و آله) ساعة، ثم قال: نعم، أنا سيد ولد آدم و لا فخر، و أنا خاتم النبيين، و إمام المتقين، و رسول رب العالمين.

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiyah Bin Amaar, from Al Hassan Bin Abdullah, from his father, from his grandfather Al Hassan,

<sup>109</sup> الكافي 1: 83 / 355

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said regarding his<sup>asws</sup> grandfather<sup>saww</sup>: 'A number of Jews came to Rasool-Allah<sup>saww</sup>, so they said, 'O Muhammad<sup>saww</sup>! Are you<sup>asws</sup> the one who is alleging that you<sup>asws</sup> are Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and that Revelation descends upon you<sup>asws</sup> just as it did unto Musa<sup>as</sup> Bin Imran<sup>as</sup>? So the Prophet<sup>saww</sup> was silent for a while, then said: 'Yes, I<sup>saww</sup> am the Chief of the sons of Adam<sup>as</sup> and no pride, and I<sup>saww</sup> am the last of the Prophets<sup>as</sup>, and Imam of the pious, and a Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the Worlds.

قالوا: إلى من، إلى العرب أم إلى العجم، أم إلينا؟ فأنزل الله عز و جل: قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً».

They said, 'To whom, to the Arabs or to the non-Arabs, or to us?' Thus, Allah<sup>azwj</sup> Mighty and Majestic Revealed **[7:158] Say: O you people! Surely I am the Rasool-Allah to you all.**<sup>110</sup>

## VERSE 159

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {159}

**[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice**

حدثنا علي بن اسماعيل عن محمد بن عمرو الزيات عن ابيه عن ابن مسكان عن سدير الصيرفي قال سمعت ابا جعفر عليه السلام يقول اني لا عرف رجلا من اهل المدينة اخذ قبل انطباق الارض إلى الفنة التي قال الله في كتابه ومن قوم موسى امة يهدون بالحق وبه يعدلون لمشاجرة كانت فيما بينهم واصلح بينهم ورجع ولم يقعد فمر بنطفكم فشرب منها يعني الفرات ثم مر عليك يا ابا الفضل يقرع عليك بابك وممر برجل عليه مسوح معقل به عشرة موكلون يستقبل في الصيف عين الشمس ويوقد حوله النيران ويدورون به حذاء الشمس حيث دارت كلما مات من العشرة واحد اضاف إليه اهل القرية واحد الناس يموتون والعشرة لا ينقصون فمر به رجل فقال ما قصتك قال له الرجل ان كنت عالما فما اعرفك بامري ويقال انه ابن آدم القاتل وقال محمد بن مسلم وكان الرجل محمد بن علي.

It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from his father, from Ibn Muskaan, from Sudeyr Al-Sayrafi who said:

'I heard Abu Ja'far<sup>asws</sup> say: 'I<sup>asws</sup> know of a man<sup>asws</sup> from the inhabitants of Al-Medina who took to the land about whom<sup>asws</sup> Allah<sup>azwj</sup> Says in His<sup>azwj</sup> Book: **"[7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice"**, a dispute that was between them and effected a reconciliation between them, and returned without having sat down. He<sup>asws</sup> passed your well and drank from it, meaning Al-Furaat, then passed you, O Abu Al-fazal, knocked on your door, and passed a man who had been tied up by ten people, who were making him face the sun in the summer, and lit the fires around him, and were turning him to face the sun wherever it turns. When any of the ten dies, one of the inhabitants of the town takes his place. They all die in turn but their number is never deficient. He<sup>asws</sup> passed by the man and said: 'What is your story?' The man said to him<sup>asws</sup>, 'If you<sup>asws</sup> are from the scholars, you<sup>asws</sup> will be aware of my affair'. And it has been said that he was the son of Adam<sup>as</sup>, the killer, and Muhammad Bin Muslim said that the man<sup>asws</sup> was Muhammad Bin Ali<sup>asws</sup>.<sup>111</sup>

<sup>110</sup> الأماي: 1 / 157

<sup>111</sup> Basaair Al Darajaat – P 8 Ch 12 H 11



## VERSES 160 - 162

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

**[7:160] And We Divided them into twelve tribes, as nations; and We Revealed to Musa when his people asked him for water: Strike the rock with your staff, so out flowed from it twelve springs; each tribe knew its drinking place; and We Made the clouds to give shade over them and We Sent to them manna and quails: Eat of the good things We have Given you. And they did not do Us any harm, but they did injustice to their own souls**

وَأُذِ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرَ لَكُمْ خَطِيئَاتِكُمْ ۖ سَنَزِيدُ الْمُحْسِنِينَ {161} فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ {162}

**[7:161] And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will Forgive you your wrongs: We will Give more to those who do good (to others) [7:162] But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We Sent upon them a pestilence from the sky because they were unjust**

قوله عز وجل: (فبدل الذين ظلموا قولاً غير الذي قيل لهم "إنهم لم يسجدوا كما أمروا، ولا قالوا ما أمروا، ولكن دخلوها مستقبلينها بأستاهم وقالوا: هطامنا - أي حنطة حمراء نتفوتها - أحب إلينا من هذا الفعل وهذا القول.

The Words of the Mighty and Majestic **[7:162] But those who were unjust among them changed it for a saying other than that which had been spoken to them** They did not prostrate as they were ordered to nor did they say that which they were ordered to, but they entered into it with their backs by turning around and said: 'Hita Samqana.' Meaning - This is a high entrance, so why should we bow down when entering. This action and these words are more beloved to us.'

قال الله تعالى: (فأنزلنا على الذين ظلموا) غيروا وبدلوا ما قيل لهم، ولم يتفادوا لولاية محمد وعلي وآلهما الطيبين الطاهرين (رجزا من السماء بما كانوا يفسقون) يخرجون عن أمر الله وطاعته.

Allah<sup>azwj</sup> Said: **"so We sent upon those who were unjust"** They became arrogant and changed what they said, and they did not accept the Wilayah of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> goodly and purified Progeny<sup>asws</sup> **"a pestilence from the sky because they transgressed"** and so they exited from the Order of Allah<sup>azwj</sup> and His<sup>azwj</sup> obedience.

قال: والرجز الذي أصابهم أنه مات منهم بالطاعون في بعض يوم مائة وعشرون ألفاً، وهم من علم الله تعالى منهم أنهم لا يؤمنون ولا يتوبون، ولم ينزل هذا الرجز على من علم أنه يتوب، أو يخرج من صلبه ذرية طيبة توحده الله، وتؤمن بمحمد وتعرف موالاته علي وصيه وأخيه.

Imam Hassan Al-Askari<sup>asws</sup> said: 'And the pestilence that afflicted them and killed them by the plague in a part of a day killed one hundred and twenty thousand of

them and they were in the Knowledge of Allah<sup>azwj</sup> which one of them did not believe and did not repent, and did not Send down this pestilence on those who in His<sup>azwj</sup> Knowledge had repented, or on those from whose progeny will come out good ones on the Unity of Allah<sup>azwj</sup> and will believe in Muhammad<sup>saww</sup> and will recognize the Wilayah of Ali<sup>asws</sup> his<sup>saww</sup> successor and his<sup>saww</sup> brother.<sup>112</sup>

## VERSES 163 - 166

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ ۚ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ {163} وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۚ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا ۚ قَالُوا مَعذْرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ {164}

**[7:163] And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We Try them because they transgressed [7:164] And when a party of them said: Why do you preach a people whom Allah will Destroy or Punish with a severe Punishment? They said: To be free from blame before your Lord, and that they may fear**

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِزِّهِمْ بَنِيَسٍ بِمَا كَانُوا يَفْسُقُونَ {165} فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {166}

**[7:165] So when they neglected what they had been reminded of, We Delivered those who forbade evil and We Seized those who were unjust with an evil Punishment because they transgressed [7:166] Therefore when they revoltingly persisted in what they had been Forbidden, We Said to them: Be (as) apes, despised and hated**

- قصة أصحاب السبت: -

## STORY OF COMPANIONS OF THE SABBATH

وقال على بن الحسين (عليهما السلام): كان هؤلاء قوما يسكنون على شاطئ بحر، نهاهم الله وأنبيأوه عن اصطلياد السمك في يوم السبت. فتوصلوا إلى حيلة ليحلوا بها لأنفسهم ما حرم الله، فخذوا أخاديد، وعملوا طرقا تؤدي إلى حياض، يتهبأ للحيتان الدخول فيها من تلك الطرق، ولا يتهبأ لها الخروج إذا همت بالرجوع - منها إلى اللجج -.

Imam Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'These were people who used to live by the sea shore. Allah<sup>azwj</sup> and His<sup>azwj</sup> Prophet<sup>asws</sup> had forbidden them to catch fish on the day of Saturday. They found for themselves a trick which would still allow (them to catch) that Allah<sup>azwj</sup> had Forbidden. They dug up some grooves which led to ditches so that the fish would swim across into it but would get trapped in the ditches and would not be able to swim back into the sea.

<sup>112</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 128

فجاءت الحيتان يوم السبت جارية على أمان الله - لها - فدخلت الاخاديد وحصلت في الحياض والغدران. فلما كانت عشية اليوم همت بالرجوع منها إلى اللجج لتأمن صائدها، فرامت الرجوع فلم تقدر، وابقيت ليلتها في مكان يتهياً أخذها - يوم الاحد - بلا اصطياد لاسترسالها فيه، وعجزها عن الامتناع لمنع المكان لها.

The fish used to swim into these grooves on the day of Saturday, being in the safety of Allah<sup>azwj</sup> to them, and end up in those ditches that had been dug up. When the evening would come and they wanted to swim back into the sea, fish were unable swim back, and they would become trapped overnight in those ditches until Sunday, and were in a position that they could easily be caught by hand without the use of nets, which had been prohibited for them.

فكانوا يأخذونها يوم الاحد، ويقولون: ما اصطدنا يوم السبت، إنما اصطدنا في الاحد، وكذب أعداء الله بل كانوا آخذين لها بأخاديدهم التي عملوها يوم السبت حتى كثر من ذلك مالهم وثرأؤهم، وتعموا بالنساء وغيرهن لاتساع أيديهم به.

They used to take them on Sunday and used to say: 'We did not catch them on Saturday, but we caught them on Sunday. And they lied- the enemies of Allah<sup>azwj</sup>, but they had caught them by the ditches which they had dug up on the day of Saturday until they had amassed a lot of wealth by doing so, and had lots of women and other luxuries and their hands became free (from poverty).

وكانوا في المدينة نيفا وثمانين ألفا، فعل هذا منهم سبعون ألفا، وأنكر عليهم الباقون، كما قص الله تعالى (وسئلهم عن القرية التي كانت حاضرة البحر) الآية. وذلك أن طائفة منهم وعظومهم وزجروهم، ومن عذاب الله خوفهم، ومن انتقامه وشديد بأسه حذروهم، فأجابوهم عن وعظهم (لم تعظون قوما الله مهلكهم) بذنوبهم هلاك الاصطلام (أو معذبهم عذابا شديدا).

They used to live in the city of Naifa with a population of eighty thousand, whereas seventy thousand of whom were involved in this activity, but the rest of them refrained from it, as Allah<sup>azwj</sup> has Explained in the Verse **[7:163] And ask them about the town which stood by the sea.** And a group of them preached to them and warned them to fear Allah<sup>azwj</sup> lest they become engulfed in harsh punishments. They replied to them **[7:164] Why do you preach a people whom Allah will Destroy** due to their sins which we want to uproot **or Punish with a severe Punishment?'**

فأجابوا القائلين لهم هذا: (معذرة إلى ربكم) - هذا القول منا لهم معذرة إلى ربكم - إذ كلفنا الامر بالمعروف والنهي عن المنكر، فنحن ننهي عن المنكر ليعلم ربنا مخالفتنا لهم، وكراهننا لفعلمهم. قالوا: (ولعلهم يتقون) ونعظهم أيضا لعلهم تتجع فيهم المواعظ، فيتقوا هذه الموبقة، ويحذروا عقوبتها.

The preachers said to the violators: **They said: To be free from blame before your Lord** These words of ours that we are forbidding you with, is because we want to be free from blame in front of our Lord<sup>azwj</sup>, for He<sup>azwj</sup> has told us to enjoin good and forbid evil, and we are forbidding you to do evil so that our Lord<sup>azwj</sup> will Know that we abhor your activities'. **And that they may fear** and we preach them so that they may listen to our preaching and observe piety and fear the repercussions of their actions.

قال الله عزوجل: (فلما عتوا) حادوا وأعرضوا وتكبروا عن قبولهم الزجر (عن ما نهوا عنه قلنا لهم كونوا قردة خاسئين) مبعدين عن الخير، مقصين.

Allah the Almighty Says: **[7:166] We Said to them** When they strayed away and became arrogant and did not accept the preaching **Be (as) apes, despised and hated** banished from all good.

قال فلما نظر العشرة الآلاف والنيف أن السبعين ألفا لا يقبلون مواعظهم، ولا يحفلون بتخويفهم إياهم وتحذيرهم لهم، اعتزلوهم إلى قرية أخرى قريبة من قريتهم وقالوا: نكره أن ينزل بهم عذاب الله ونحن في خلalهم.

Imam Ali Bin Al-Husayn<sup>asws</sup> said: 'When the preachers, who were more than ten thousand in number, saw that the violators who were seventy thousand, are not listening to their preaching, they decided not to bother with them anymore and moved out to another town nearby and said: 'We do not want to be included in the punishment of Allah<sup>azwj</sup> when it descends upon this town.'

فأمسوا ليلة، فمسخهم الله تعالى كلهم قردة - خاسئين -، وبقي باب المدينة مغلقا لا يخرج منه أحد - ولا يدخله أحد - وتسامع بذلك أهل القرى فقصدوهم، وتسمنوا حيطان البلد، فاطلعوا عليهم فاذا هم كلهم رجالهم ونسأؤهم قردة يموج بعضهم في بعض يعرف هؤلاء الناظرون معارفهم وقراباتهم وخطأهم، يقول المطلع لبعضهم: أنت فلان؟ أنت فلانة؟ فتدمع عينه، ويؤمي برأسه (بلا، أو نعم).

They left at night, and Allah<sup>azwj</sup> Converted all of those in the township into apes – despised – and the door of the town remained closed so that nobody entered into it and no one could get out of it. The people of the other towns came to hear about it, they climbed over the wall of the town and saw that all the men and women had become like monkeys, and they recognized some of them that they saw to be their near ones and they asked some of them: 'Are you that person?' Tears rolled out of their cheeks, and they nodded with their heads to indicate 'yes' or I am.

فما زالوا كذلك ثلاثة أيام، ثم بعث الله عزوجل - عليهم - مطرا وريحا فجرفهم إلى البحر، وما بقي مسخ بعد ثلاثة أيام، وإنما الذين ترون من هذه المصورات بصورها فانما هي أشباهها، لا هي بأعيانها ولا من نسلها.

After three days had passed, then Allah<sup>azwj</sup> Sent rain and wind over them which swept them away into the sea and not one of the apes remained after three days. And when you see these faces (of apes today) they are their likeness, and they are not those ones nor are they of their progenies.<sup>113</sup>

سَهْلُ بْنُ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ قَالَ كَانُوا ثَلَاثَةَ أَصْنَافٍ صِنْفٌ اتَّمَرُوا وَ أَمَرُوا فَنَجَوْا وَ صِنْفٌ اتَّمَرُوا وَ لَمْ يَأْمُرُوا فَمَسَحُوا ذُرًّا وَ صِنْفٌ لَمْ يَأْتَمُرُوا وَ لَمْ يَأْمُرُوا فَهَلَكُوا.

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

Abu Abdullah<sup>asws</sup> regarding the Words of the High<sup>azwj</sup>: **[7:165] So when they neglected what they had been reminded of, We Delivered those who forbade evil.** He<sup>asws</sup> said: 'There were of three types – A type who were with the commands and they commanded others, so they were Rescued; and a type who were with the commands but they did not command others, so they were metamorphosed as

<sup>113</sup> Tafseer Imam Hassan Al-Askari<sup>asws</sup> – S 136

particles; and a type who were not with the command and did not command others, so they perished'.<sup>114</sup>

## VERSES 167 - 170

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۚ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۚ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {167} وَقَطَعْنَاهُمْ فِي الْأَرْضِ آمَمًا ۖ مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ ۖ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ {168}

**[7:167] And when your Lord Announced that He would certainly Send against them to the Day of Judgement subjecting them to Severe Punishment; most surely your Lord is Quick to requite (evil) and most surely He is Forgiving, Merciful [7:168] And We Divided them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We Tried them with blessings and misfortunes that they might turn**

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلُ الَّذِي أَخَذُوا ۖ وَالَّذِينَ يُؤْخَذُ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۚ وَالْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۚ أَفَلَا تَعْقِلُونَ {169} وَالَّذِينَ يُمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ ۖ إِنَّا لَا نُضِيعُ أَجْرَ الْمُصْلِحِينَ {170}

**[7:169] Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven to us. And if the like good came to them, they would take it (too). Was not a Promise Taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the Hereafter is better for those who fear. Do you not then understand? [7:170] And (as for) those who hold fast by the Book and keep up the Prayer, surely We do not Waste the Recompense of the right doers.**

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

And in a report of Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[7:170] And (as for) those who hold fast by the Book and keep up the Prayer** – up to its end, he<sup>asws</sup> said: 'It was Revealed regarding the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and their<sup>asws</sup> Shiah'.<sup>115</sup>

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

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

<sup>114</sup> Al Kafi – H 14599

<sup>115</sup> تفسير القمي 1: 246.

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Singled out His<sup>azwj</sup> servants by two verses from His<sup>azwj</sup> Book, that they should not speak until they know, and not reject what they do not know. Allah<sup>azwj</sup> Mighty and Majestic Says **[7:169] Was not a Promise Taken from them in the Book that they would not speak anything about Allah but the truth?** And Said, **[10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them**'.<sup>116</sup>

## VERSE 171

وَإِذْ نَفَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ {171}

**[7:171] And when We Shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have Given you with firmness, and be mindful of what is in it, so that you may fear**

قال الامام (عليه السلام): قال الله عزوجل لهم: و - اذكروا - إذ (أخذنا ميثاقكم) وعهودكم أن تعملوا بما في التوراة، وما في الفرقان الذي أعطيته موسى مع الكتاب المخصوص بذكر محمد وعلي والطيبين من آلهم، بأنهم سادة الخلق، والقوامون بالحق وإذ أخذنا ميثاقكم أن تفروا به، وأن تؤدوه إلى أخلافكم، وتأمروهم أن يؤدوه إلى أخلافهم إلى آخر مقدراتي في الدنيا، ليؤمنن بمحمد نبي الله، ويسلمن له ما يأمرهم - به - في علي ولي الله عن الله، وما يخبرهم به - عنه - من أحوال خلفائه بعده القوامين بحق الله، فأبیتم قبول ذلك واستكبرتموه. (ورفعنا فوقكم الطور) الجبل، أمرنا جبرئيل أن يقطع من " جبل فلسطين " قطعة على قدر معسكر أسلافكم فرسخا في فرسخ، فقطعها، وجاء بها، فرفعها فوق رؤوسهم.

The Holy Imam Hassan Al-Askari<sup>asws</sup> said: 'Allah the Almighty Said to them, Reminded them **[2:63] And when We took a promise from you** and taken oaths from them that you will believe whatever is in the Torah, and what was in the Criterion that was Given to Musa<sup>as</sup> along with the Book especially the remembrance of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and the goodly from among their<sup>asws</sup> Progeny<sup>asws</sup>, for they are the Master of the creation, and are firmly on the truth, and the covenant was taken from you that you will accept them<sup>asws</sup>, and transfer this in your generations until the end of times in this world, that they will believe in Muhammad<sup>saww</sup> the Prophet of Allah<sup>azwj</sup>, and submit to him<sup>saww</sup> in whatever order he<sup>saww</sup> may issue to you in the matter of Ali<sup>asws</sup> the Guardian from Allah<sup>azwj</sup> and the news he<sup>saww</sup> gives about him<sup>asws</sup> to you about the Caliphs<sup>asws</sup> after him<sup>asws</sup> who are firmly on the truth of Allah<sup>azwj</sup>. But, they did not agree to this and became arrogant over it. **and lifted the mountain over you** The mountain of Toor, which the Angel Jibraeel<sup>asws</sup> cut off from 'The mountain of Palestine' and cut off a piece of it which was one *Farsakh* by one *Farsakh* in size, cut it and took it and lifted it over their heads.

فقال موسى (عليه السلام) لهم: إما أن تأخذوا بما امرتم به فيه، وإما أن القي عليكم هذا الجبل. فالتجئوا إلى قبوله كارهين إلا من عصمه الله من العناد، فانه قبله طائعا مختارا. ثم لما قبلوه، سجدوا وغفروا، وكثير منهم عفر خديه لا لارادة الخضوع لله، ولكن نظر إلى الجبل هل يقع أم لا، وآخرون سجدوا طائعين مختارين.

Musa<sup>as</sup> said to them: 'Either you accept what I<sup>asws</sup> have ordered you to do or else this mountain will be made to fall over you.' They accepted it reluctantly except for those who were kept away from the enmity by Allah<sup>azwj</sup>, they accepted it willingly and by choice. Then, those who had accepted it went into prostration and placed their

الكافي 1: 8/34. <sup>116</sup>

cheeks on the ground, and most of them did not do this in submission to Allah<sup>azwj</sup>, but wanted to see whether the mountain will fall over them or not, but the others prostrated in obedience and by choice'.

- ثم قال (عليه السلام) - فقال رسول الله (صلى الله عليه وآله): احمدا الله معاشر شيعتنا على توفيقه إياكم، فانكم تعفرون في سجودكم لا كما عفره كفرة بني إسرائيل، ولكن كما عفره خيارهم.

Imam Hassan Al-Askari<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Praise Allah<sup>azwj</sup>, group of our<sup>asws</sup> Shiah, for the inclination that He<sup>azwj</sup> has Given you, that you do not place your cheeks on the ground during prostration like the disbelievers from the Children of Israel, but you do it like the good ones from among them'.

قال الله عزوجل: (خذوا ما آتيناكم بقوة) من هذه الاوامر والنواهي من هذا الامر الجليل من ذكر محمد وعلي وآلهما الطيبين. (واذكروا ما فيه) فيما آتيناكم، اذكروا جزيل ثوابنا على قيامكم به، وشديد عقابنا على إبانكم له. (لعلكم تتقون) لتتقوا المخالفة الموجبة للعقاب، فتستحقوا بذلك جزيل الثواب.

Allah the Almighty Said: **[7:171] Take hold of what We have Given you with firmness** from these orders and the prohibitions, and this glorious Order of the remembrance of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> goodly Progeny<sup>asws</sup>. **and be mindful of what is in it** in what has been Given to you. Call to mind the great rewards that have been allocated for holding on to this firmly, and the harsh punishments that have been allocated for its abandonment **so that you may fear** so that you may remain safe from these punishments and become deserving of those great rewards'.<sup>117</sup>

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

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

'Al-Sadiq<sup>asws</sup> said: 'When the Torah was Revealed upon the Children of Israel, they did not accept it. So Allah<sup>azwj</sup> Raised the Mount Toor of Sinai, and Musa<sup>as</sup> said to them: 'If you do not accept it the mountain would fall upon you. Thus, they accepted it and their heads were inclined'.<sup>118</sup>

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

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

'I asked Abu Abdullah about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:171] Take hold of what We have Given you with firmness** – is it regarding the body or firmness regarding the hearts?' He<sup>asws</sup> said: 'Regarding both of them together'.<sup>119</sup>

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

<sup>117</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 134

<sup>118</sup> تفسير القمي 1: 246

<sup>119</sup> تفسير العياشي 2: 101 / 37

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[7:171] Take hold of what We have Given you with firmness**, he<sup>asws</sup> said: 'The Prostrations, and the placing of the two hands upon the two knees during the Prayers whilst you are bowing'.<sup>120</sup>

## VERSE 172

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

**[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify. Lest you should say on the Day of Judgement: Surely we were heedless of this**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن زرارة، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز وجل: حُفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ، قال: «الحنيقية من الفطرة التي فطر الله الناس عليها، لا تبديل لخلق الله، قال: فطرهم على المعرفة به».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:31] Being upright for Allah, not associating anything with Him**, he<sup>asws</sup> said: 'The uprightness is from the nature upon which Allah<sup>azwj</sup> Created the people. There is no change in the Creation of Allah<sup>azwj</sup>. He<sup>azwj</sup> Natured them upon the recognition of Him<sup>azwj</sup> by it'.

قال زرارة: و سألته عن قول الله عز وجل: وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى الْآيَةِ، قال: «أخرج من ظهر آدم ذريته إلى يوم القيامة، فخرجوا كالذر، فعرفهم وأراهم نفسه، ولو لا ذلك لم يعرف أحد ربه».

Zurara said, 'And I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! – the Verse**. He<sup>asws</sup> said: 'Brought out from the forehead of Adam<sup>as</sup>, his<sup>as</sup> descendants up to the Day of Judgement, so they came out like the particles. So He<sup>azwj</sup> Made them recognise Him<sup>azwj</sup>, and Showed them His<sup>azwj</sup> Existence, and had it not been for that, no one would recognise his Lord<sup>azwj</sup> (today)'.

و قال: «قال رسول الله (صلى الله عليه وآله): كل مولود يولد على الفطرة، يعني المعرفة بأن الله عز وجل خالقه، كذلك قوله تعالى: وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ».

And he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'Every birth is a birth upon the nature', - meaning the recognition that Allah<sup>azwj</sup> Mighty and Majestic Created him, and these

<sup>120</sup> تفسير العياشي 2: 102 / 37



are the Words of the High **[39:38] And if you were to ask them, Who Created the skies and the earth? They would say: Allah'** <sup>121</sup>

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

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

'I said to Abu Abdullah<sup>asws</sup>, 'Inform me about Allah<sup>azwj</sup> Mighty and Majestic. Will the Believers see Him<sup>azwj</sup> on the Day of Judgement?' He<sup>asws</sup> said: 'Yes, and they have (already) seen him before the Day of Judgement'. I said, 'When?' He<sup>asws</sup> said: 'Where Allah<sup>azwj</sup> Said to them: **Am I not your Lord? They said: Yes! We testify**'.

ثم سكت ساعة، ثم قال: «و إن المؤمنين ليرونه في الدنيا قبل يوم القيامة، أ لست تراه في وقتك هذا؟». قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منكر جاهل بمعنى ما تقول، ثم قدر أن ذلك تشبيه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

The he<sup>asws</sup> was silent for a while, then said: 'The Believers are (already) seeing Him<sup>azwj</sup> in the world, before the Day of Judgement. Do you not see Him<sup>azwj</sup> at this time of yours?' Abu Baseer said, 'I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, So I should narrate this from you<sup>asws</sup>?' He<sup>asws</sup> said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will estimate that, that is similar to blasphemy (Kufr), and the visioning with the heart is not the same as visioning with the eyes. Allah<sup>azwj</sup> is Higher from what the comparers and the Atheists describe Him<sup>azwj</sup> to be'. <sup>122</sup>

على بن ابراهيم عن أبيه عن ابن أبي عمير عن ابن أذينة عن زرارة ان رجلا سأل أبا جعفر عليه السلام عن قوله عزوجل: " واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم ألست بربكم قالوا بلى " الآية فقال وأبوه يسمع عليهما السلام حدثني أبي ان الله عزوجل قبض قبضة من تراب التربة التي خلق منها آدم عليه السلام، فصب عليها العذب الفرات ثم تركها أربعين صباحا، ثم صب عليها الماء المالح الاجاج فتركها أربعين صباحا فلما اختمرت الطينة أخذها فعركها عركا شديدا، فخرجوا كالذر من يمينه وشماله، وأمرهم جميعا ان يقفوا في النار، فدخل أصحاب اليمين فصارت عليهم بردا وسلاما وأبى أصحاب الشمال أن يدخلوها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zarara –

A man questioned Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! We testify** - the Verse, said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, surely Allah<sup>azwj</sup> Mighty and Majestic, Grabbed in His<sup>azwj</sup> Grip the dust from the dust from which Adam<sup>asws</sup> was Created from, Poured on it the fresh water of the Euphrates and then left it for forty mornings, then Poured on it the salty water, and left it for forty mornings. When it became like dough, Took the mud and had it Scrubbed severely. Particles emerged from it from the right and from the

<sup>121</sup> الكافي 2: 4 / 10.

<sup>122</sup> (التوحيد: 20 / 117)

left, and Ordered all of them to fall into the Fire. The **companions of the right hand** and it became for them a place of coolness and safety, and not for the **companions of the left hand** when they entered it.<sup>123</sup>

أمير المؤمنين عليه السلام يقيم الحجة على الأجيال

## AMIR-UL-MOMINEEN<sup>asws</sup> ESTABLISHED HIS<sup>asws</sup> PROOF ON THE GENERATIONS TO COME

قال سلمان: فلما أن كان الليل حمل علي عليه السلام فاطمة عليها السلام على حمار وأخذ بيدي ابنه الحسن والحسين عليهما السلام، فلم يدع أحدا من أهل بدر من المهاجرين ولا من الأنصار إلا أتاه في منزله فذكرهم حقه ودعاهم إلى نصرته، فما استجاب له منهم إلا أربعة وأربعون رجلا. فأمرهم أن يصبحوا بكرة محلقي رؤوسهم معهم سلاحهم ليبياعوا على الموت. فأصبحوا فلم يواف منهم أحد إلا أربعة. فقلت لسلمان: من الأربعة؟ فقال: أنا وأبو ذر والمقداد والزبير بن العوام. ثم أتاهم علي عليه السلام من الليلة المقبلة فناشدهم، فقالوا: (نصبحك بكرة) فما منهم أحد أتاه غيرنا. ثم أتاهم الليلة الثالثة فما أتاه غيرنا.

Salman<sup>ar</sup> said, 'When it was night time, Ali<sup>asws</sup> made Fatima<sup>asws</sup> ride on a mule, and took both of his<sup>asws</sup> sons<sup>asws</sup>, Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> by their<sup>asws</sup> hands. He<sup>asws</sup> did not call upon anyone from the people of Badr from the 'al-Mahajir' as well as the 'Al-Ansar' but he<sup>asws</sup> came up to them in their houses. He<sup>asws</sup> reminded them of his<sup>asws</sup> rights, and called upon them to his<sup>asws</sup> help. No one answered his<sup>asws</sup> call for this except for forty-four of them. He<sup>asws</sup> ordered them to shave off their heads and come over the next morning with their weapons to pay allegiance to death. No one was faithful to it except for four. I said to Salman<sup>ar</sup>, 'Who were the four?' He<sup>ar</sup> said, 'I<sup>ar</sup>, and Abu Dharr<sup>ar</sup>, and Miqdad<sup>ar</sup> and Zubayr Bin Al-Awaam'. Then Ali<sup>asws</sup> went back to them on the second night and urged them for help. They said, 'Tomorrow morning'. Not one of them came to him<sup>asws</sup> except for us. Then he<sup>asws</sup> went to them on the third night. No one came to him<sup>asws</sup> apart from us'.

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

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

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

<sup>123</sup> Tafseer Noor Al Thaqalayn – CH 56 H 35

جمعتها، وليست منه آية إلا وقد جمعتها وليست منه آية إلا وقد أقرأنها رسول الله صلى الله عليه وآله وعلمني تأويلها). ثم قال لهم علي عليه السلام: لنلا تقولوا غدا: (إنا كنا عن هذا غافلين). ثم قال لهم علي عليه السلام: لنلا تقولوا يوم القيامة إني لم أدعكم إلى نصرتي ولم أذكركم حقّي، ولم أدعكم إلى كتاب الله من فاتحته إلى خاتمته. فقال عمر: ما أغنانا ما معنا من القرآن عما تدعوننا إليه ثم دخل علي عليه السلام بيته.

So they kept quiet from him<sup>asws</sup> for a few days. He<sup>asws</sup> collected in one piece of cloth and sealed it, then came out to the people, and they had gathered around Abu Bakr in the Masjid of Rasool-Allah<sup>saww</sup>. Ali<sup>asws</sup> called out in a loud voice: 'O you people! I<sup>asws</sup> Since the passing away of Rasool-Allah<sup>saww</sup>, I have been preoccupied with his<sup>saww</sup> washing, then with the Quran, and did not cease until I<sup>asws</sup> have collected all of it in this one cloth. There is no Verse that Allah<sup>azwj</sup> the High has Sent down on the Messenger of Allah<sup>azwj</sup> but I<sup>asws</sup> have collected it, and there is no Verse from it except that I<sup>asws</sup> have collected it, and there is no Verse from it except that the Messenger of Allah<sup>saww</sup> had read it out to me<sup>asws</sup> and made known its explanation to me<sup>asws</sup>. Then Ali<sup>asws</sup> said to them: 'Lest you say tomorrow that **"[7:172] Surely we were heedless of this"**. Then Ali<sup>asws</sup> said to them: 'Lest you say on the Day of Judgement that I<sup>asws</sup> did not call you to help me<sup>asws</sup> and did not remind you of my<sup>asws</sup> right, and did not call you to the Book of Allah<sup>azwj</sup> from its opening up to its end'. Umar said, 'What we have from the Quran is sufficient for us, but rather, you<sup>asws</sup> are calling us to yourself<sup>asws</sup>'. Then Ali<sup>asws</sup> entered his<sup>asws</sup> house'.<sup>124</sup>

حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقي عن ابي سنان أو غيره يرفعه إلى ابي عبد الله عليه السلام قال ان حديثنا صعب مستصعب لا يحتمله الا صدور منيرة أو قلوب سليمة واخلق حسنة ان الله اخذ من شيعتنا الميثاق كما اخذ على بني آدم حيث يقول عزوجل واذا اخذ ربك من بني آدم من ظهورهم ذريتهم واشهدهم على انفسهم الست بربكم قالوا بلى فمنا وفا لنا وفا الله له بالجنة ومن ابغضنا ولم يؤد الينا حقنا ففي النار خالد مخلد.

Narrated to us Ibrahim Bin Hashim, from Abu Abdullah Al-Barqy, from Abu Sinan or someone else with an unbroken chain going up to

Abu Abdullah<sup>asws</sup>, said 'Our<sup>asws</sup> Hadeeth are difficult and become more difficult, none can bear them except the radiant chest, or a tranquil heart, or good morals. Surely Allah<sup>azwj</sup> Took from our<sup>asws</sup> Shiah a covenant just as He<sup>azwj</sup> had Taken from the sons of Adam<sup>as</sup> **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord? They said: Yes! we bear witness.** The one who is faithful to us<sup>asws</sup>, Allah<sup>azwj</sup> will be Faithful to him by the Paradise, and the one who hates us<sup>asws</sup> and never delivered our<sup>asws</sup> rights to us<sup>asws</sup>, will abide in the Fire for all eternity'.<sup>125</sup>

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

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

<sup>124</sup> Kitab Suleym Bin Qays Al Hilali – H 4

<sup>125</sup> Basaair Al Darajaat – P 1 Ch 7 H 20

Abu Abdullah<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify against their own souls: Am I not your Lord?** Said: ‘Allah<sup>azwj</sup> Brought out from the back of Adam<sup>sa</sup> his<sup>sa</sup> progeny up to the Day of Judgment like particles. They knew Him<sup>azwj</sup> themselves, and had it not been for that, no one would have recognised his Lord<sup>azwj</sup>. And Said: “Am I<sup>azwj</sup> not your Lord<sup>azwj</sup>?” They said, ‘Yes.’ He<sup>azwj</sup> Said: “And this here is Muhammad<sup>saww</sup> the Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and Ali<sup>asws</sup> the Amir-ul-Momineen<sup>asws</sup>”<sup>126</sup>.

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

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

Abu Ja'far<sup>asws</sup> said: ‘When Allah<sup>azwj</sup> Blessed and High Created what exists, (also in that) Created water which was sweet and water which was salty and bitter. He<sup>azwj</sup> Mixed the two streams of water and Took the clay from the Earth. He<sup>azwj</sup> then Mixed it with a severe mixing. He<sup>azwj</sup> Said to the companions of the right hand, and they were in that like particles: “Walk to the Paradise in safety”. And Said to the companions of the left hand: “Walk to the Fire and I<sup>azwj</sup> don't Care”. The Said: **“[7:172] Am I not your Lord? They said: Yes! We testify. Lest you should say on the day of Judgement: Surely we were heedless of this”**.

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

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

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

Adam<sup>sa</sup> neither reject it nor accept it or showed any determination for those five<sup>asws</sup> regarding the Mahdi<sup>asws</sup>, and there was no determination on accepting him<sup>asws</sup>, and this is the Statement of the Mighty and Majestic **[20:115] And certainly We gave a**

<sup>126</sup> Basaair Al Darajaat – P 1 Ch 7 H 9

**commandment to Adam before, but he forgot; and We did not find in him any determination.**

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

He<sup>asws</sup> said: 'It means that he<sup>as</sup> forgot.' Then He<sup>azwj</sup> Ordered the Fire to be inflamed. He<sup>azwj</sup> Said to the companions of the left hand: "Enter it". They did not do it. And Said to the companions of the right hand: "Enter it". They entered it, and it was for them cool and safe. The companions of the left hand said, 'O Lord<sup>azwj</sup>, reduce it for us.' He<sup>azwj</sup> Said: "I<sup>azwj</sup> have Reduced it for you, go, enter it!" They did not. Thus it was confirmed (then about), the obedience, and the disobedience, and the Wilayah.<sup>127</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن محبوب «4»، عن صالح بن سهل، عن أبي عبد الله (عليه السلام): «أن بعض قريش قال لرسول الله (صلى الله عليه و آله): بأي شيء سبقت الأنبياء و أنت بعثت آخرهم و خاتمهم؟»

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'One of the Qureysh said to Rasool-Allah<sup>saww</sup>, 'By which thing do you<sup>saww</sup> preceded the Prophets<sup>as</sup> and you<sup>saww</sup> have been Sent at the end of them<sup>as</sup> and as their<sup>as</sup> Last one?'

فقال: «إني كنت أول من آمن بربي، و أول من أجاب حين أخذ الله ميثاق النبيين و أشهدهم على أنفسهم: أ لست بربكم؟ قالوا: بلى. فكنت أنا أول نبي قال بلى، فسبقتهم بالإقرار بالله».

So he<sup>saww</sup> said: 'I<sup>saww</sup> was the first one who believed in my<sup>saww</sup> Lord<sup>azwj</sup>, and the first one who answered where Allah<sup>azwj</sup> Took the Covenant from the Prophets<sup>saww</sup> and made them testify against their own selves: **[7:172] Am I not your Lord? They said: Yes!** I<sup>saww</sup> was the first Prophet<sup>as</sup> who said, yes. Thus I<sup>saww</sup> preceded them<sup>as</sup> all by the acceptance of Allah<sup>azwj</sup>.<sup>128</sup>

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

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

from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'When was Amir-ul-Momineen<sup>asws</sup> named as 'Amir-ul-Momineen'? He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Named him<sup>asws</sup>, and this is how it was Revealed in His<sup>azwj</sup> Book **[7:172] And when your Lord brought forth from the Children of Adam, from their backs, their descendants, and made them testify**

<sup>127</sup> Basaair Al Darajaat – P 2 Ch 7 H 2

<sup>128</sup> الكافي 2: 366/6

***against their own souls: Am I not your Lord? And is not Muhammad<sup>saww</sup> My<sup>azwj</sup> Rasool<sup>saww</sup>? And is not Ali<sup>asws</sup> Amir-ul-Momineen?***<sup>129</sup>

العباشي: عن رفاعه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ، قال: «نعم، أخذ الله الحجة على جميع خلقه يوم الميثاق هكذا» وقبض يده.

Al Ayyashi, from Rafa'at who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [7:172] ***And when your Lord brought forth from the Children of Adam, from their backs, their descendants.*** He<sup>asws</sup> said: 'Yes! Allah<sup>azwj</sup> Took the Proof against all of His<sup>azwj</sup> creatures on the Day of the Covenant, like this' – and he<sup>asws</sup> grabbed his<sup>asws</sup> hand'.<sup>130</sup>

## VERSES 173 - 178

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ {173} وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ {174}

***[7:173] Or you should say: But rather, only our fathers associated others (with Allah) before, and we were an offspring after them: Will You then Destroy us for deeds of the wrong-doers? [7:174] And thus do We Clarify the Signs, and that perhaps they might return.***

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ {175} وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَافْصِلْ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ {176}

***[7:175] And recite to them the narrative of him to whom We Give Our Signs, but he withdraws himself from them, so the Satan follows him, so he is of those who go astray [7:176] And if We had so Desired, We would certainly have Exalted him thereby; but he clung to the earth and followed his low desires, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our Signs; therefore relate the narrative that they may reflect***

سَاءَ مَثَلًا الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ {177} مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِلْ فَلَا وَلِيكَ هُمْ الْخَاسِرُونَ {178}

***[7:177] Evil is the likeness of the people who reject Our Signs and are unjust to their own souls [7:178] Whomsoever Allah Guides, he is the one who follows the right way; and whomsoever He Lets to err, these are the losers***

ابن بابويه: قال: حدثنا علي بن عبد الله الوراق، و محمد بن احمد السناني، و علي بن احمد بن محمد بن عمران الدقاق (رحمه الله)، قالوا: حدثنا ابو العباس احمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا

<sup>129</sup> الكافي 1: 4 / 340

<sup>130</sup> تفسير العباسي 2: 103 / 37

تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليهما السلام) عن قول الله عز و جل: مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا.

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

'I asked Abu Abdullah Ja'far Bin Muhammad<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:178] Whomsoever Allah Guides, he is the one who follows the right way; and whomsoever He Lets to err, these are the losers**'.

فقال: «ان الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي اهل الإيمان و العمل الصالح الى جنته، كما قال عز و جل: وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ و قال عز و جل: إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ».

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High would Let the unjust go astray on the Day of Judgement from the Gate of His<sup>azwj</sup> Prestige, and He<sup>azwj</sup> would Guide the people of the belief and the righteous deeds to His<sup>azwj</sup> Paradise, just as the Mighty and Majestic has Said **[14:27] Allah Affirms those who believe with the firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to**. And the Mighty and Majestic Says **[10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow rivers from beneath them in Gardens of Bliss**'.<sup>131</sup>

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

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

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

فركب حمارته ليمر في طلب موسى و أصحابه، فامتعت عليه حمارته، فأقبل يضربها، فأنطقها الله عز و جل، فقالت: ويلك، على ماذا تضربني، أ تريد أن أجيء معك لتدعو على موسى نبي الله و قوم مؤمنين؟! و لم يزل يضربها حتى قتلها، فانسلك الاسم من لسانه، و هو قوله: فأنسلخ منها فأتبعه الشيطان فكان من الغاوين و لو شئنا لرفعناه بها و لكنه أخذ إلى الأرض و أتبع هواه فمتهلأ كمثل الكلب إن تحمل عليه يلهث أو تتركه يلهث و هو مثل ضربه الله».

So he mounted his donkey in order to go and seek Musa<sup>as</sup> and his<sup>as</sup> companions. But, his donkey refrained from it. So he got down and whipped it. Allah<sup>azwj</sup> Mighty and Majestic Made it to speak, so it said, 'Woe be unto you! For what are you beating me? Do you wish me to come with you in order to supplicate against Musa<sup>as</sup> the Prophet of Allah<sup>azwj</sup> and the Believing people?' But, he did not stop beating it until he killed it. Therefore the Magnificent Name was withdrawn from his tongue, and

التوحيد: 1 / 241 131

these are His<sup>azwj</sup> Words [7:175] **but he withdraws himself from them, so the Satan follows him, so he is of those who go astray [7:176] And if We had so Desired, We would certainly have Exalted him thereby; but he clung to the earth and followed his low desires, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue** – and it is the example Struck by Allah<sup>azwj</sup> about him’.

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

Al-Reza<sup>asws</sup> said: ‘None from the animals shall enter the Paradise except for three – Donkey of Bal’am, and the dog of the Companions of the Cave, and the wolf. And the reason for the wolf is that an unjust king sent a policeman in order to gather a Believing people and punish them. And the policeman had a son whom he loved dearly, so the wolf went and ate up his son. So the policeman grieved upon him. Therefore Allah<sup>azwj</sup> would Make that wolf to enter the Paradise for making the policeman grieve’.<sup>132</sup>

## VERSE 179

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْإِطْعَامِ بَلٍ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ {179}

**[7:179] And certainly We have Created for Hell many of the Jinn and the human beings; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones**

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

It has been narrated to us by Umran Bin Musa Bin Ja’far, from Ali Bin Ma’bad, from Abdullah<sup>asws</sup> bin Abdullah Al-Wasiti, from Darsat Bin Abu Mansour, from Jabir who said:

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

<sup>132</sup> تفسير القمي 1: 248



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

As for what has been Mentioned of the Foremost, they<sup>as</sup> are the Mursil Prophets<sup>as</sup> and non-Mursil Prophets<sup>as</sup>. Allah<sup>azwj</sup> Made to be in them<sup>as</sup> five Spirits – The Holy Spirit, and the Spirit of Faith, and the Spirit of Strength, and the Spirit of Desire, and the Spirit of the Body, and between that in His<sup>azwj</sup> Book is where He<sup>azwj</sup> has Said **“[2:253] We have made some of these messengers to excel the others among them are they to whom Allah Spoke, and some of them He Exalted by rank and We Gave clear miracles to Isa son of Marium, and Strengthened him with the Holy Spirit”**.

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

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

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ارذل العمر لكيلا يعلم بعد علم شيئا فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتية ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He<sup>azwj</sup> has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah<sup>azwj</sup> **“[16:70] And Allah has Created you, then He Causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything”**. If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam<sup>as</sup>, not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah<sup>azwj</sup>, and with the Spirit of the Body, he conducts

(his actions) and intermingles (with the people) until there comes to him the Angel of Death.

واما ما ذكرت اصحاب المشئمة فمنهم اهل الكتاب قال الله تبارك وتعالى الذين آتيناهم الكتاب يعرفونه كما يعرفون ابنائهم وان فريقا منهم ليكنتمون الحق وهم يعلمون الحق من ربك فلا تكونن من الممترين عرفوا رسول الله صلى الله عليه وآله والوصى من بعده وكنتموا ما عرفوا من الحق بغيا وحسدا فيسلبهم روح الايمان وجعل لهم ثلاثة ارواح روح القوة وروح الشهوة وروح البدن ثم اضافهم إلى الانعام فقال ان هم الا كالانعام بل هم اضل سبيلا لان الدابة انما تحمل بروح القوة وتعتلف بروح الشهوة ويسير بروح البدن.

And as for what has been Mentioned of the companions of the left Hand, among them are the People of the Book. Allah<sup>azwj</sup> Blessed and High has Said “[2:146] **Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).** [2:147] **The truth is from your Lord, therefore you should not be of the doubters**”. They recognised the Messenger of Allah<sup>saww</sup> and the successor<sup>asws</sup> to be after him<sup>saww</sup>, and they concealed what they recognised from the truth, in rebellion and in envy. Their Spirit of the Faith was take away from them, and they were Made to be with three Spirits – the Spirit of the Strength, and the Spirit of the Desire, and the Spirit of the Body, then they were likened to be as cattle. He<sup>azwj</sup> Said “[7:179] **they are as cattle, nay, they are in worse errors**”, because the animals bear the Spirit of the Strength, and they react by the Spirit of the Desire, and they move around by the Spirit of the Body’.<sup>133</sup>

## VERSE 180

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

**[7:180] And Allah's are the Best Names, therefore call on Him by these, and leave alone those who violate the sanctity of His Names; they shall be Recompensed for what they did.**

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:180] And Allah's are the Best Names, therefore call on Him by these:** ‘By Allah<sup>azwj</sup>! We<sup>asws</sup> are **the Best Names** without which Allah<sup>azwj</sup> does not Accept from the servants, except by having recognised us<sup>asws</sup>’.<sup>134</sup>

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

Al Mufeed, in Al Ikhtisas –

<sup>133</sup> Basaa'ir Al Darajaat – P 9 Ch 14 H 5

<sup>134</sup> الكافي 1: 4 / 111

'Al-Reza<sup>asws</sup> said: 'When difficulties descend upon you, so seek help by us<sup>asws</sup> to Allah<sup>azwj</sup> Mighty and Majestic – and these are His<sup>azwj</sup> Words [7:180] **And Allah's are the Best Names, therefore call on Him by these**'.<sup>135</sup>

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

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

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

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

I said, 'What do you<sup>saww</sup> say regarding Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>?' He<sup>saww</sup> said: 'The two of them<sup>asws</sup> are my<sup>saww</sup> soul; and Fatima<sup>asws</sup> is their<sup>asws</sup> mother. It displeases me<sup>saww</sup> whatever displeases her<sup>asws</sup>, and it pleases me<sup>saww</sup> what pleases her<sup>asws</sup>. I<sup>saww</sup> testify to Allah<sup>azwj</sup> that I<sup>saww</sup> am at war with the one who is at war with them<sup>asws</sup>, and at peace with the one who is at peace with them<sup>asws</sup>. O Jabir! Whenever you intend to supplicate to Allah<sup>azwj</sup> to be Answered for you, so you should supplicate by their<sup>asws</sup> names, for these are the most beloved of the names to Allah<sup>azwj</sup> Mighty and Majestic'.<sup>136</sup>

## VERSE 181

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {181}

**[7:181] And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ، قال: «هم الأئمة».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [7:181] **And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice**, said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>'.<sup>137</sup>

<sup>135</sup> الاختصاص: 252.

<sup>136</sup> الاختصاص: 223.

<sup>137</sup> الكافي 1: 13 / 343.

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

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

(It has been narrated) from Ali<sup>asws</sup> having said: 'This community will divide into seventy three sects – seventy two of them would be in the Fire, and one would be in the Paradise, and they are the ones for whom Allah<sup>azwj</sup> Mighty and Majestic Said in their favour **[7:181] And of those whom We have Created are a people who are Guiding with the Truth and thereby they are doing justice** – and they are myself<sup>asws</sup> and my<sup>asws</sup> Shiah'.<sup>138</sup>

## VERSES 182 - 184

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {182} وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ {183} أَوَلَمْ يَتَفَكَّرُوا مَا بَصَاحِبُهُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ {184}

**[7:182] And the ones who reject Our Signs, We Let him be enticed by degrees from whence they know not [7:183] And I Grant them respite; surely My Scheme is effective [7:184] Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner**

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

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

'Abu Abdullah<sup>asws</sup> said: 'Surely, Allah<sup>azwj</sup>, when He<sup>azwj</sup> Intends good for a servant who commits a sin, Follows him up with vengeance and Makes him remember the repentance. And when He<sup>azwj</sup> Intend Wrath for a servant who commits a sin, follows him up with Bounties and Lets him forget the repentance, and (as a result he) keeps on doing it (the sins). And these are the Words of the Mighty and Majestic **[7:182] And the ones who reject Our Signs, We Let him be enticed by degrees from whence they know not**'.<sup>139</sup>

## VERSES 185 - 188

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {185} مَنْ يُضْلِلِ اللَّهُ فَمَا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {186}

<sup>138</sup> مناقب الخوارزمي: 237.

<sup>139</sup> الكافي 2: 327 / 1

**[7:185] Do they not consider the kingdom of the skies and the earth and whatever things Allah has Created, and that perhaps their doom shall be near; what Hadeeth would they then believe in after this? [7:186] Whomsoever Allah causes to err, there is no guide for him; and He Leaves them alone in their inordinacy, blindly wandering on**

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَفْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاءِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَاتِبٌ عَلَيْهَا خَفِيَ عَنِهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ {187} قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ {188}

**[7:187] They, ask you about the Hour, when will be its taking place? Say: The Knowledge of it is only with my Lord; none but He shall Manifest it at its time; it will be momentous in the skies and the earth; it will not come on you but suddenly. They ask you as if you were solicitous about it. Say: Its Knowledge is only with Allah, but most people do not know [7:188] Say: I do not control any benefit or harm for my own soul except as Allah so Desires; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe**

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

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[7:188] and had I known the unseen I would have had much of good and no evil would have touched me**, said, 'It Means the pondering (i.e. Had I<sup>saww</sup> pondered over the unseen)'.<sup>140</sup>

## VERSES 189 & 190

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَتُنَوِّنَنَّ مِنْ الشَّاكِرِينَ {189} فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {190}

**[7:189] He it is Who Created you from a single being, and of the same (kind) did He Make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If You Give us a good one, we shall certainly be of the grateful ones [7:190] But when He Gives them a good one, they set up with Him associates in what He has Given them; but Exalted is Allah above what they are associating (with Him)**

معاني الأخبار: 1/ 172. 140

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

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

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali<sup>asws</sup> Bin Musa<sup>asws</sup>. So Al-Mamoun said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is it not from your<sup>asws</sup> words that the Prophets<sup>as</sup> are infallible?' He<sup>asws</sup> said: 'Yes'. And he mentioned the Hadeeth until Al-Mamoun said to him<sup>asws</sup>, 'So what is the Meaning of the Words of Allah<sup>azwj</sup> the High **[7:190] But when He Gives them a good one, they set up with Him associates in what He has Given them?**'

فقال الرضا (عليه السلام): «إن حواء ولدت لآدم (عليه السلام) خمس مائة بطن، في كل بطن ذكر و أنثى، و إن آدم (عليه السلام) و حواء عاهدا الله تعالى و دعواه، و قالوا: لِيُنْ آتَيْنَا صَالِحًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ فَلَمَّا آتَاهُمَا صَالِحًا مِنَ النِّسْلِ خَلَقَا سُوِيَا بَرِيئًا مِنَ الزَّمَانَةِ وَ الْعَاهَةِ، وَ كَانَ مَا آتَاهُمَا صِنْفَيْنِ: صِنْفًا ذَكَرَانَا، وَ صِنْفًا إِنَاثًا، فَجَعَلَ الصِّنْفَانِ لِلَّهِ تَعَالَى ذَكَرَهُ شُرَكَاءَ فِيمَا آتَاهُمَا، وَ لَمْ يَشْكُرَاهُ كَشَكَرَ أَبِيهِمَا لَهُ عِزُّ وَ جَلٌّ، قَالَ اللَّهُ تَعَالَى: فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ».

So Al Reza<sup>asws</sup> said: 'Hawa<sup>as</sup> gave birth for Adam<sup>as</sup> five hundred bellies (pregnancies). In every pregnancy was a male and a female. And they both<sup>as</sup> said: **[7:189] If You Give us a good one, we shall certainly be of the grateful ones [7:190] But when He Gives them a good one** from the offspring Created complete and free from sickness and disabilities. And what was Given to them both<sup>as</sup> was of two categories – a category of the males, and a category of the females. So the two categories associated with Allah<sup>azwj</sup> Elevated is His<sup>azwj</sup> Mention, regarding what was Given to them, and were not thankful to Him<sup>azwj</sup> like the gratefulness of both of their parents<sup>as</sup>. Allah<sup>azwj</sup> the High Says **but Exalted is Allah above what they are associating (with Him)**'.

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

So Al-Mamoun said, 'I testify that you<sup>asws</sup> are the true son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'.<sup>141</sup>

## VERSES 191 - 199

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ {191} وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ {192} وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ {193}

**[7:191] What! Are they associating (with Him) that which does not create any thing, while they are themselves created! [7:192] And they have no power to give them help, nor can they help themselves [7:193] And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.**

<sup>141</sup> عيون أخبار الرضا (عليه السلام) 1: 196 / 1.

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنَّكُمْ إِذْ أَنْتُمْ صَادِقِينَ {194} أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا<sup>ط</sup> أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا<sup>ط</sup> أَمْ لَهُمْ آعْيُنٌ يُبْصِرُونَ بِهَا<sup>ط</sup> أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا<sup>ط</sup> قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تَنْظُرُوا {195}

**[7:194] Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful [7:195] Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite**

إِنَّ وَلِيََّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ<sup>ط</sup> وَهُوَ يَتَوَلَّى الصَّالِحِينَ {196} وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ {197} وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ {198} خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ {199}

**[7:196] Surely, my guardian is Allah, Who Revealed the Book, and He Befriends the righteous [7:197] And those whom you call upon besides Him are not able to help you, nor can they help themselves [7:198] And if you invite them to Guidance, they do not hear; and you see them looking towards you, yet they do not see [7:199] Take to Forgiveness and enjoin good and turn aside from the ignorant**

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

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

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

فأما السنة من ربه فكتمان السر، قال الله عز و جل: عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ، و أما السنة من نبيه فمداراة الناس، فإن الله عز و جل أمر نبيه (صلى الله عليه و آله) بمداراة الناس، فقال: خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ، و أما السنة من وليه فالصبر على البأساء و الضراء، يقول الله عز و جل: وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ.

As for the Sunnah from his Lord<sup>azwj</sup>, so it is the concealment of the secret. Allah<sup>azwj</sup> Mighty and Majestic **[72:26] The Knower of the unseen! So He does not Reveal His secrets to any, [72:27] Except to him whom He chooses from the Rasool.** And as for the Sunnah from his Prophet<sup>saww</sup>, so it is the concealment from the people, for Allah<sup>azwj</sup> Mighty and Majestic Commanded His<sup>azwj</sup> Prophet<sup>saww</sup> for concealment from the people, so He<sup>azwj</sup> Said **[7:199] Take to Forgiveness and enjoin good and turn aside from the ignorant.** And as for the Sunnah from his Guardian<sup>asws</sup>, so it is the patience upon the evil and adversities. Allah<sup>azwj</sup> Mighty and

Majestic Says **[2:177] and the patient in tribulation and adversity. Such are the people of truth, the pious**.<sup>142</sup>

عن عبد الأعلى، عن أبي عبد الله (عليه السلام)، في قول الله: خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ. قال: «بالولاية» وَ أَعْرِضْ عَنِ الْجَاهِلِينَ، قال: «عنها» يعني الولاية.

From Abdul A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[7:199] Take to Forgiveness and enjoin good, he<sup>asws</sup> said: 'With the Wilayah'. and turn aside from the ignorant, he<sup>asws</sup> said: 'From it' – meaning, the Wilayah**.<sup>143</sup>

## VERSES 200 - 203

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ {200} إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ {201}

**[7:200] And if a false accusation from the Satan afflicts you, seek Refuge in Allah; surely He is Hearing, Knowing [7:201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see**

وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ {202} وَإِذَا لَمْ تَأْتِهِمْ بَآيَةٌ قَالُوا لَوْلَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَذَا بَصَائِرٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ {203}

**[7:202] And their brethren increase them in error, then they cease not [7:203] And when you bring them not a Revelation they say: Why do you not forge it? Say: I only follow what is Revealed to me from my Lord; these are clear Proofs from your Lord and a Guidance and a Mercy for a people who believe**

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

Al Ayashi, from Zayd Bin Abu Asaama,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[7:201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see**. He<sup>asws</sup> said: 'It is the sin which concerns the servant, then he remembers (Allah<sup>azwj</sup>), so he leaves it'.<sup>144</sup>

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

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

<sup>142</sup> معاني الأخبار: 1/184، عيون أخبار الرضا (عليه السلام) 1: 9/256

<sup>143</sup> تفسير العياشي 2: 43/127.

<sup>144</sup> تفسير العياشي 2: 43/128.



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

فَاخْذَرُوا أَيُّهَا النَّاسُ مِنَ الذُّنُوبِ وَالْمَعَاصِي مَا قَدْ نَهَاكُمْ اللَّهُ عَنْهَا وَحَذَّرَكُمْ فِي كِتَابِهِ الصَّادِقِ وَالْبَيِّنِ النَّاطِقِ وَلَا تَأْمَنُوا مَكْرَ اللَّهِ وَتَحْذِيرَهُ وَتَهْدِيدَهُ عِنْدَ مَا يَدْعُوَكُمْ الشَّيْطَانُ اللَّعِينُ إِلَيْهِ مِنْ عَاجِلِ الشَّهَوَاتِ وَاللَّذَاتِ فِي هَذِهِ الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

'So be cautious, O you people from the sins and the disobedience to what Allah<sup>azwj</sup> has Forbidden you from and Cautioned you in His<sup>azwj</sup> Truthful Book, and the Speaking Proofs<sup>asws</sup>. And do not feel secure from the Abhorrence of Allah<sup>azwj</sup> and His<sup>azwj</sup> Cautions and His<sup>azwj</sup> Threats from what the accursed Satan<sup>la</sup> calls you to himself<sup>la</sup> from the desires of short duration and the pleasures in this world, for Allah<sup>azwj</sup> Mighty and Majestic Said: **[7:201] Surely those who fear, when a visitation from the Satan afflicts them they become mindful, then they see**'.<sup>145</sup>

## VERSE 204

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ {204}

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

العباشي: عن زرارة، قال: قال أبو جعفر (عليه السلام): «وإذا قُرِئَ الْقُرْآنُ في الفريضة، خلف الإمام فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ».

Al Ayyashi, from Zarara who said,

'Abu Ja'far<sup>asws</sup> said: **'[7:204] And when the Quran is recited during the Obligatory (prayers) behind the Prayer leader then listen to it and remain silent, perhaps Mercy may be Shown to you'**.<sup>146</sup>

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن حماد بن عيسى، عن معاوية بن وهب، عن أبي عبد الله (عليه السلام)، قال: إن عليا (عليه السلام) كان في صلاة الصبح فقرأ ابن الكواء وهو خلفه: وَقَدْ أَوْجَى إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ فَأَنْصَتَ علي (عليه السلام) تعظيما للقرآن حتى فرغ من الآية، ثم عاد في قراءته، ثم أعاد ابن الكواء الآية، فَأَنْصَتَ علي (عليه السلام) أيضا، ثم قرأ فأعاد ابن الكواء فَأَنْصَتَ علي (عليه السلام)، ثم قال: فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ ثُمَّ أتم السورة، ثم ركع».

Al Sheykh (Al Sadouq) in All Tehzeeb, by his chain from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> was in (the midst of) the morning Prayer, so Ibn Al-kawa recited, although he was behind him<sup>asws</sup>, **[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated and you would end up being from the losers.** So, Ali<sup>asws</sup> became silent in reverence to the Quran until he was finished from the

<sup>145</sup> Al Kafi – H 14477 (Extract)

<sup>146</sup> تفسير العياشي 2: 131 / 44.

verse, then he<sup>asws</sup> returned to his<sup>asws</sup> recitation. Then Ibn Al-Kawa repeated the Verse, so Ali<sup>asws</sup> became silent again, then returned to his<sup>asws</sup> recitation. So Ibn Al-Kawa repeated (for the third time), so Ali<sup>asws</sup> became silent, then said **[30:60] So be patient; for the Promise of Allah is True and let not those who have no certainty hold you in light estimation.** Then he<sup>asws</sup> completed the Surah, then went into bowing'.<sup>147</sup>

## VERSES 205 & 206

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ {205} إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ {206}

**[7:205] And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones**  
**[7:206] Surely those who are with your Lord are not too proud to worship Him, and they declare His Glory and to Him they are prostrating**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد، عن حريز، عن زرارة، عن أحدهما (عليهما السلام)، قال: «لا يكتب الملك إلا ما سمع، وقال الله عز وجل: وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً و لا يعلم ثواب ذلك الذكر في نفس الرجل غير الله عز وجل لعظمته».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from hamaad, from Hareez, from Zarara,

(It has been narrated) from one of them<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) having said: 'The Angel does not write except what he hears, and Allah<sup>azwj</sup> Mighty and Majestic Says **[7:205] And remember your Lord within yourself humbly and fearing.** And no one knows the Reward of that Remembrance in the self of the man apart from Allah<sup>azwj</sup> Mighty and Majestic due to its Greatness'.<sup>148</sup>

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

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

'I heard Abu Abdullah<sup>asws</sup> saying: '**[7:205] And remember your Lord within yourself humbly and fearing and in a voice not loud** during the evening – there is no god except for Allah<sup>azwj</sup>, One with no associates to Him<sup>azwj</sup>. For Him<sup>azwj</sup> is the Kingdom and for Him<sup>azwj</sup> is the Praise. He<sup>azwj</sup> Gives life and Causes death, and Causes death and Gives life, and He<sup>azwj</sup> has Power over every thing'.

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

<sup>147</sup> (Extract) التهذيب 3: 127 / 35

<sup>148</sup> الكافي 2: 4 / 364

I said, 'And in His<sup>azwj</sup> Hand is the Good?' He<sup>asws</sup> said: 'Surely in His<sup>azwj</sup> Hand is the Good, but you say it like I<sup>asws</sup> have said, ten times, and seek Refuge with Allah<sup>azwj</sup> the Hearing, the Knowing, when the sun emerges, and when it sets, ten times'.<sup>149</sup>

---

الكافي 2: 383 / 17.<sup>149</sup>