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## CHAPTER 6

### AL-AN'AAM

### (165 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام) قال: «نزلت سورة الأنعام جملة واحدة، وشيعها سبعون ألف ملك، لهم زجل بالتسبيح و التهليل و التكبير، فمن قرأها سبحوا له إلى يوم القيامة».

Ali Bin Ibrahim said, '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: 'All of the *Surah Al-An'aam* was Revealed in one instant, and was accompanied by seventy thousand Angels Praising it with the Glorification, and the Extollation of the Holiness, and the Exclamation of the Greatness (of Allah<sup>azwj</sup>). So the one who recites it, it would Glorify for him up to the Day of Judgement'.<sup>1</sup>

العياشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن سورة الأنعام نزلت جملة واحدة، و شيعها سبعون ألف ملك حين أنزلت على رسول الله (صلى الله عليه و آله)، فعظموها و بجلوها، فإن اسم الله تبارك و تعالى فيها، في سبعين موضعها، و لو يعلم الناس ما في قراءتها من الفضل ما تركوها».

Al Ayyashi, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: '*Surah Al An'aam* was Revealed as a whole in one instant, and seventy thousand Angels accompanied it when it was Revealed unto Rasool-Allah<sup>saww</sup>. So he<sup>saww</sup> magnified it, and respected it, for the Name of Allah<sup>azwj</sup> Blessed and High is in it in seventy places, and had the people know what merits are there in its recitation, they would not leave it'.

ثم قال أبو عبد الله (عليه السلام): «من كان له إلى الله حاجة يريد قضاءها، فليصل أربع ركعات بفاتحة الكتاب و الأنعام، و ليقل في صلاته إذا فرغ من القراءة: يا كريم يا كريم يا كريم، يا عظيم يا عظيم يا عظيم، يا أعظم من كل عظيم، يا سميع الدعاء يا من لا تغيره الأيام و الليالي، صل على محمد و آل محمد، و ارحم ضعفي، و فقري، و فاقتي، و مسكنتي، فإنك أعلم بها مني، و أنت أعلم بحاجتي،

Then Abu Abdullah<sup>asws</sup> said: 'The one has a need for himself to Allah<sup>azwj</sup> and wants it to be Fulfilled, so he should Pray four Cycles with the Opening of the Book (*Surah Al-Fatiha*) and *Al-An'aam*, and he should say in his Prayer, when he is free from its recitation, 'O Generous, O Generous, O Generous! O Magnificent, O Magnificent, O Magnificent, O the most Magnificent than all the magnificent ones! O Hearer of the supplication! O the One Who is not Changed by the days and the nights, Send Greetings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and have Mercy upon my weakness, and my poverty, and my lack of food, and my being

<sup>1</sup> تفسير القمّي 1: 193.

needy, for You<sup>azwj</sup> are more Knowing of these than I am, and are more Knowing of my needs.

يا من رحم الشيخ يعقوب حين رد عليه يوسف قرة عينه، يا من رحم أيوب بعد حلول بلائه، يا من رحم محمدا (عليه و آله السلام)، و من اليتيم آواه، و نصره على جبابرة قريش، و طواغيتها، و أمكنه منهم، يا مغيث يا مغيث يا مغيث.

O the One Who<sup>azwj</sup> had Mercy on the old Yaqoub<sup>as</sup> where You<sup>azwj</sup> Returned to him<sup>as</sup> Yusuf<sup>as</sup> the delight of his<sup>as</sup> eyes! O the One Who<sup>azwj</sup> had Mercy on Ayoub<sup>as</sup> after his<sup>as</sup> afflictions! O the One Who<sup>azwj</sup> had Mercy on Muhammad<sup>as</sup>, and Looked after him<sup>saww</sup> when he<sup>saww</sup> was an orphan, and Helped him<sup>saww</sup> against the Titans of Qureysh, and its tyrants, and Protected him<sup>saww</sup> from them! O the Rescuer, O the Rescuer, O the Rescuer!

يقوله مرارا، فو الذي نفسي بيده لو دعوت الله بها بعد ما تصلي هذه الصلاة في دبر هذه السورة، ثم سألت الله جميع حوائجك ما بخل عليك، و لأعطاك ذلك إن شاء الله.

Say this repeatedly, for by the One in Whose<sup>azwj</sup> Hand is my<sup>asws</sup> soul, were you to supplicate to Allah<sup>azwj</sup> after having Prayed this Prayer at the end of this Chapter (Surah Al-An'aam), then asked Allah<sup>azwj</sup> for all of your needs, not being niggardly (regarding asking needs), that would be Given to you, if Allah<sup>azwj</sup> so Desires it'.<sup>2</sup>

و في (مصباح الكفعمي) أيضا: عن النبي (صلى الله عليه و آله): «من قرأها من أولها إلى قوله: تَكْسِبُونَ وكل الله به أربعين ألف ملك، يكتبون له مثل عبادتهم إلى يوم القيامة».

And in Misbaah Al Kafamy as well,

(It has been narrated) from the Prophet<sup>saww</sup> having said: 'The one who recites it (Surah Al-An'aam) from its beginning up to its Words **[6:3] and He Knows what you earn** (the first three Verses), Allah<sup>azwj</sup> Allocates forty Angels for it, writing down for him the like of their worship, up to the Day of Judgement'.<sup>3</sup>

و روي عن الصادق (عليه السلام) أنه قال: «من كتبها بمسك و زعفران، و شربها ستة أيام متوالية، يرزق خيرا كثيرا، و لم تصبه سوداء، و عوفي من الأوجاع و الألم بإذن الله تعالى».

And it has been reported,

Al-Sadiq<sup>asws</sup> has said: 'The one who writes it with Musk and Saffron, and drinks its (water) for six days consecutively, would be Sustained with a lot of good, and would not be touched by sadness, and would be healed from the aches and pains, by the Permission of Allah<sup>azwj</sup> the High'.<sup>4</sup>

## VERSE 1

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ {1}

<sup>2</sup> تفسير العياشي 1: 353 / 1

<sup>3</sup> مصباح الكفعمي: 439.

<sup>4</sup> خواص القرآن: 1 «مخطوط»

**[6:1] The Praise is due to Allah, Who Created the skies and the earth and Made the darknesses and the Light; then those who disbelieve set up equals with their Lord**

وقال الصادق (عليه السلام): قال أمير المؤمنين (عليه السلام): فأنزل الله: (الحمد لله الذي خلق السموات والأرض وجعل الظلمات والنور ثم الذين كفروا بربهم يعدلون) فكان في هذه الآية ردا على ثلاثة أصناف منهم: لما قال: (الحمد لله الذي خلق السموات والأرض). فكان ردا على الدهرية الذين قالوا: الأشياء لابدء لها وهي دائمة.

And Imam Al-Sadiq<sup>asws</sup> said that Amir-ul-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> Sent down **[6:1] The Praise is due to Allah, Who Created the skies and the earth and Made the darknesses and the Light; then those who disbelieve set up equals with their Lord.** In this Verse was the refutation of three types (of ideologies) from them, when He<sup>azwj</sup> Said: **The Praise is due to Allah, Who Created the skies and the earth**, this is the refutation of the Eternalists who said that all things do not have a beginning and are eternal'.

ثم قال (وجعل الظلمات والنور) فكان ردا على الثنوية الذين قالوا: ان النور والظلمة هما المدبران. ثم قال (ثم الذين كفروا بربهم يعدلون) فكان ردا على مشركي العرب الذين قالوا: ان أوثاننا آلهة.

Then He<sup>azwj</sup> Said: **and Made the darknesses and the Light** This was the refutation of the Dualists who said that light and darkness are the two governing forces. Then He<sup>azwj</sup> Said: **then those who disbelieve set up equals with their Lord** This was a refutation against the Arab Polytheists who said that their idols are the gods.<sup>5</sup>

ابن محبوب عن أبي جعفر الأخول عن سلام بن المستنير عن أبي جعفر (عليه السلام) قال إن الله عز وجل خلق الجنة قبل أن يخلق النار وخلق الطاعة قبل أن يخلق المعصية وخلق الرحمة قبل الغضب وخلق الخير قبل الشر وخلق الأرض قبل السماء وخلق الحياة قبل الموت وخلق الشمس قبل القمر وخلق النور قبل الظلمة.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> Created the Paradise before He<sup>azwj</sup> Created the Fire, and Created the obedience before He<sup>azwj</sup> Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the 'النور' (the Divine Light) before the darkness'.<sup>6</sup>

العياشي: عن جعفر بن أحمد، عن العمري بن علي، عن العبيدي، عن يونس بن عبد الرحمن، عن علي بن جعفر، عن أبي إبراهيم (عليه السلام)، قال: «لكل صلاة وقتان، و وقت يوم الجمعة زوال الشمس» ثم تلا هذه الآية: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ قال: «يعدلون بين الظلمات والنور، و بين الجور والعدل».

Al Ayyashi, from Ja'far Bin Ahmad, from Al Amraky Bin Ali, from Al Abady, from Yunus Bin Abdul Rahman, from Ali Bin Ja'far,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) having said: 'For every Prayer there are two timing, and the timing for the day of Friday is the declining of the sun'. Then he<sup>asws</sup> recited this Verse **[6:1] The Praise is due to Allah, Who**

<sup>5</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 324 (Extract)

<sup>6</sup> Al Kafi – H 14564

**Created the skies and the earth and Made the darknesses and the Light; then those who disbelieve set up equals with their Lord.** He<sup>asws</sup> said: 'Setting up equals between the darknesses and the Light, and between the tyranny and the justice'.<sup>7</sup>

## VERSE 2

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ {2}

**[6:2] He it is Who Created you from clay, then He Decreed a term; and there is a term Named with Him; then you are still doubting**

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن الحلبي، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام)، قال: «الأجل المقضي: هو المحتوم الذي قضاه الله و حتمه، و المسمى: هو الذي فيه البدء، يقدم ما يشاء، و يؤخر ما يشاء، و المحتوم ليس فيه تقديم و لا تأخير».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Al Halby, from Abdullah Bin Muskan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Pre-detested term – It is the inevitable which Allah<sup>azwj</sup> has Destined it to be and Made it to be inevitable; and the Named (term) – It is the one in which is (subject to) change – He<sup>azwj</sup> Brings forwards what He<sup>azwj</sup> so Desires to, and Delays what He<sup>azwj</sup> so Desires to, which the Pre-destined is one in which is neither the Bringing forward nor the delaying'.<sup>8</sup>

عن حمران، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ. قال: «المسمى ما سمي لملك الموت في تلك الليلة، و هو الذي قال الله: فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَ لَا يَسْتَقْدِمُونَ وَ هو الذي سمي لملك الموت في ليلة القدر، و الآخر له فيه المشيئة، إن شاء قدمه، و إن شاء أخره».

From Hamran,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[6:2] then He Decreed a term; and there is a term Named with Him.** He<sup>asws</sup> said: 'The Named is what is Named for the Angel of Death during that night, and it is which Allah<sup>azwj</sup> Says **[16:61] so when their term comes they shall not be able to delay (it) for a while nor bring it forward**, and it is which is Named for the Angel of Death during the Night of Pre-destination (ليلة القدر), and the delaying for it is (Allah<sup>azwj</sup>)'s Desire – if He<sup>azwj</sup> so Desires it, Brings it forward, and if He<sup>azwj</sup> so Desires it, Delays it'.<sup>9</sup>

## VERSE 3

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ {3}

**[6:3] And He is Allah in the skies and in the earth; He Knows your secret (thoughts) and your open (words), and He knows what you are earning**

<sup>7</sup> تفسير العياشي 1: 4 / 354

<sup>8</sup> تفسير القمي 1: 194.

<sup>9</sup> تفسير العياشي 1: 6 / 354.

ابن بابويه، قال: حدثنا أحمد بن محمد بن يحيى العطار (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن الحسن بن علي الخزاز، عن مثني الحنط، عن أبي جعفر - أظنه محمد بن النعمان - قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: **وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ** قال: «كذلك هو في كل مكان».

Ibn babuwayh said, 'It has been narrated to us by Ahmad Biin Muhammad Bin Yahya Al Ataar, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed. From Al Hassan Bin Ali Al Khazaz, from Masny Al Hanaat, from Abu Ja'far - I think it was Muhammad Bin No'man who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **Mighty and Majestic [6:3] And He is Allah in the skies and in the earth**, he<sup>asws</sup> said: 'It is like that. He<sup>azwj</sup> is in every place'.

قلت: بذاته؟ قال: «ويحك، إن الأماكن أقدار، فإذا قلت: في مكان بذاته، لزمك أن تقول: في أقدار، و غير ذلك، و لكن هو بائن من خلقه، محيط بما خلق علما و قدرة و إحاطة و سلطانا و ملكا، و ليس علمه بما في الأرض بأقل مما في السماء، و لا يبعد منه شيء، و الأشياء له سواء، علما و قدرة و سلطانا و ملكا و إحاطة».

I said, 'By His<sup>azwj</sup> Self?' He<sup>asws</sup> said: 'Woe be unto you! If He<sup>azwj</sup> Occupied a place, He<sup>azwj</sup> would have been measured. So if you were to say that He<sup>azwj</sup> is in a particular place by His<sup>azwj</sup> Self, it would necessitate that you should be saying, 'In a measured (place), and other things like that. But, He<sup>azwj</sup> is Separate from His<sup>azwj</sup> creation, Encompassing what He<sup>azwj</sup> Created by Knowledge, and Power, and Comprehension, and Authority, and Kingship. And it is not the case that His<sup>azwj</sup> Knowledge of what is in the earth is less than what is in the sky, nor is anything distant from Him<sup>azwj</sup>. And the things are equal to Him<sup>azwj</sup>, in Knowledge, and Power, and Authority, and Kingship, and Comprehension'.<sup>10</sup>

## VERSES 4 - 18

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {4} فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {5}

**[6:4] And there does not come to them any Signs from the Signs of their Lord but they turn aside from it [6:5] So they have indeed rejected the Truth when it came to them; so, very soon there shall come to them News of what they were mocking at**

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِزْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {6} وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ {7}

**[6:6] Do they not consider how many a generation We have Destroyed before them, whom We had Established in the earth as We have not Established you, and We Sent the clouds pouring rain upon them in abundance, and We Made the rivers to flow beneath them, then We Destroyed them on account of their sins and Raised up after them another generation [6:7] And if We had Sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear sorcery**

<sup>10</sup> التوحيد: 15 / 132.

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ تَوَلَّوْا أَنْزَلْنَا مَلَكَاً لَقَضَى الْأَمْرَ ثُمَّ لَا يَنْظُرُونَ {8} وَلَوْ جَعَلْنَاهُ مَلَكَاً لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبَسُونَ {9} وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {10}

**[6:8] And they say: Why has not an Angel been sent down to him? And had We Sent down an Angel, the matter would have certainly been decided and then they would not have been Respited [6:9] And if We had made him an Angel, We would certainly have Made him a man, and We would certainly have Made confused to them what they make confused [6:10] And certainly Rasools before you were mocked at, but that which they mocked at encompassed the scoffers among them**

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {11} قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ لِيَجْزِيََكُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {12}

**[6:11] Say: Travel in the land, then see what was the end of the beliers [6:12] Say: To Whom belongs what is in the skies and the earth? Say: To Allah; He has Ordained Mercy on Himself; most certainly He will Gather you on the Day of Judgement - there is no doubt about it. (As for) those who have incurred losses upon their souls, they will not believe**

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ وَهُوَ السَّمِيعُ الْعَلِيمُ {13} قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَأُطْرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ قُلْ إِنِّي أَمَرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {14} قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15}

**[6:13] And to Him Belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing [6:14] Say: Shall I take a Guardian besides Allah, the Originator of the skies and the earth, and He Feeds (others) and is not (Himself) fed. Say: I am Commanded to be the first who submits himself, and you should not be of the polytheists [6:15] Say: Surely I fear, if I disobey my Lord, the Punishment of a grievous Day.**

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ وَذَلِكَ الْفَوْزُ الْمُبِينُ {16} وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {17} وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَهُوَ الْحَكِيمُ الْخَبِيرُ {18}

**[6:16] He from whom it is Averted on that Day, Allah indeed has Shown Mercy to him; and this is a manifest achievement [6:17] And if Allah Makes the affliction to touch you, there is none to take it off but He; and if He Makes the good to touch you, then He has Power over all things [6:18] And He is the Supreme, above His servants; and He is the Wise, the Aware**

ثم قال رسول الله (صلى الله عليه وآله): وأما قولك لي: "ولو كنت نبيا لكان معك ملك يصدقك وتشاهده، بل لو أراد الله أن يبعث إلينا نبيا لكان إنما يبعث ملكا لا بشرا مثنا" فالملك لا تشاهده حواسكم، لانه من جنس هذا الهواء، لا عيان منه، ولو شاهدتموه - بأن يزداد في قوى أبصاركم - لقلتم: ليس هذا ملكا، بل هذا بشر، لانه إنما كان يظهر لكم بصورة البشر الذي قد ألفتتموه لتفهموا عنه مقالته، وتعرفوا به خطابه ومراده، فكيف كنتم تعلمون صدق الملك وأن مايقوله حق؟ بل إنما بعث الله بشرا، وأظهر على يده المعجزات التي ليست في طبائع البشر الذين قد علمتم ضمائر قلوبهم، فتعلمون بعجزكم عما جاء به أنه معجزة وأن ذلك شهادة من الله تعالى بالصدق له، ولو ظهر لكم ملك وظهر على يده ما يعجز عنه البشر، لم يكن في ذلك ما يدلكم أن ذلك ليس في طبائع سائر أجناسه من الملائكة حتى يصير ذلك معجزا.

Then Rasool-Allah<sup>saww</sup> said: 'As for your saying to me<sup>saww</sup>: "And if you were a Prophet<sup>saww</sup> you<sup>saww</sup> would have had with you an Angel who would ratify and bear

witness for you<sup>saww</sup>. But, had Allah<sup>azwj</sup> Intended to Send to us a Prophet<sup>saww</sup>, He<sup>azwj</sup> would have sent to us an Angel, and not a person like you<sup>saww</sup>, for the Angel cannot be perceived by your senses, because he is from the like of this air, and cannot be seen by you. And if you were to see him, by an increase in the capacity of your vision, you would say: 'This is not an Angel, but he is a human', because he would appear to you in the form of a human, and you may not understand his speech and what he meant by it. How would you believe in the truthfulness of the Angel that whatever he is saying is the truth? But, Allah<sup>azwj</sup> Sent a human, and Manifested by his<sup>saww</sup> hands miracles which are not in the nature of the humans and you know the condition of their hearts, and know that they would be frustrated when a miracle is shown to them from Allah<sup>azwj</sup> by His<sup>azwj</sup> Truth. And had an Angel appeared to you and a miracle was shown by his hand that would frustrate the human, that would not be evidence for you would not know whether this is not in the nature of the rest of the Angels, that you would be able to refer to it as a miracle'.<sup>11</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْخَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخُثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيْ أَنْظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, 'And I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: "[30:42] Say: Travel in the land, then see how was the end of those before". So he<sup>asws</sup> said: 'It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it'.<sup>12</sup>

## VERSE 19

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنْتُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَى قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {19}

**[6:19] Say: Which thing is the greatest in testimony? Say: Allah is a Witness between you and me; and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only One Allah, and surely I am clear of that which you are associating (with Him)**

علي بن إبراهيم: قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ: «وذلك أن مشركي أهل مكة قالوا: يا محمد، ما وجد الله رسولا يرسله غيرك؟! ما نرى أحدا يصدقك بالذي تقول. و ذلك في أول ما دعاهم، و هو يومئذ بمكة قالوا: و لقد سألنا عنك اليهود و النصارى، فزعموا أنه ليس لك ذكر عندهم، فأتنا بمن يشهد أنك رسول الله. قال رسول الله (صلى الله عليه و آله): «الله شهيد بيني و بينكم».

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

<sup>11</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 314 (Extract)

<sup>12</sup> Al-IKafi – H 14797 (Extract)

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:19] Say: Which thing is the greatest in testimony? Say: Allah is a Witness between you and me**, said: 'And that was when the Polytheists of people of Makkah said, 'O Muhammad<sup>saww</sup>! Did Allah<sup>azwj</sup> not Find anyone as a Rasool other than you<sup>saww</sup>? We have not seen anyone who ratifies that which you<sup>saww</sup> are saying'. And that was when he<sup>saww</sup> first called them (to Islam), and he<sup>saww</sup> was in Makkah in those days. They said, 'We have asked the Jews and the Christians about you<sup>saww</sup>, so they claimed that there is no mention of you<sup>saww</sup> with them. So who have you<sup>saww</sup> come with to testify that you<sup>saww</sup> are Rasool-Allah<sup>saww</sup>? Rasool-Allah<sup>saww</sup> said: **'Allah is a Witness between you and me'**.<sup>13</sup>

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا محمد بن جعفر بن بطة، قال: حدثنا عدة من أصحابنا، عن محمد بن عيسى بن عبيد، قال: قال لي أبو الحسن (عليه السلام): «ما تقول إذا قيل لك: أخبرني عن الله عز و جل، أ شيء هو أم لا شيء؟». «صدقت، و أحسنت».

Ibn Babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Ja'far Bin Bata, from a number of our companions, from Muhammad Bin Isa Bin Ubeyd who said,

'Abu Al-Hassan<sup>asws</sup> said to me: 'What would you say if it was said to you, 'Inform me about Allah<sup>azwj</sup>, whethere He<sup>azwj</sup> is something, or nothing?'

قال: قلت: قد أثبت الله عز و جل نفسه شيئاً، حيث يقول قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ و أقول: إنه شيء لا كالأشياء، إذ في نفي الشئئية عنه نفيه و إبطاله. قال لي: «صدقت، و أحسنت».

I said, 'Allah<sup>azwj</sup> Mighty and Majestic has Established 'something' from Himself<sup>azwj</sup> where He<sup>azwj</sup> is Saying **[6:19] Say: Which thing is the greatest in testimony? Say: Allah is a Witness between you and me**, and I am saying, 'He<sup>azwj</sup> is not something like the things, wherein is denial of things, denial and invalidation'. He<sup>asws</sup> said to me: 'You have spoken the truth, and good'.

ثم قال الرضا (عليه السلام): «للناس في التوحيد ثلاثة مذاهب: نفي، و تشبيه، و إثبات بغير تشبيه، فمذهب النفي لا يجوز، و مذهب التشبيه لا يجوز، لأن الله تبارك و تعالى لا يشبهه شيء، و السبيل في الطريقة الثالثة إثبات بلا تشبيه».

Then Al-Reza<sup>asws</sup> said: 'For the people, in Oneness, there are three doctrines – Denial, and the resemblance, and Proving without resemblance. So the doctrine of the denial, there is no permission for it, and the doctrine of the resemblance, there is no permission for it, because there is nothing which can resemble Allah<sup>azwj</sup>. And the (correct) way and the method is the third one – proving without resemblance'.<sup>14</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أحمد بن عائذ، عن ابن أذينة، عن مالك الجهني، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: وَ أَوْحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَ مَنْ بَلَغَ، قال: «من بلغ أن يكون إماماً من آل محمد (صلى الله عليه و آله) فهو ينذر بالقرآن كما أنذر به رسول الله (صلى الله عليه و آله)».

Muhammad Biin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Washa, from Ahmad Bin A'aiz, from Ibn Azina, from Maalik Al Jahny who said,

<sup>13</sup> تفسير القمي 1: 195

<sup>14</sup> التوحيد: 8 / 107

'I said to Abu Abdullah<sup>asws</sup>, ' (What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches**. He<sup>asws</sup> said: '**and whomsoever it reaches** that he<sup>asws</sup> becomes an Imam<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad, so he<sup>asws</sup> warns with the Quran just as Rasool-Allah<sup>saww</sup> used to warn with it'.<sup>15</sup>

العباشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: وَ أَوْحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَ مَنْ بَلَغَ: «يعني الأئمة من بعده، و هم ينذرون به الناس».

Al Ayyashi, from Zarara and Hamraan,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:19] and this Quran has been Revealed to me that with it I may warn you, and whomsoever it reaches**, having said: 'It Means the Imams<sup>asws</sup> from after him<sup>saww</sup>, and they<sup>asws</sup> are warning the people by it (the Quran)'.<sup>16</sup>

عن عبد الله بن بكير، عن محمد، عن أبي جعفر (عليه السلام) في قول الله: لِأُنْذِرَكُمْ بِهِ وَ مَنْ بَلَغَ. قال: «علي (عليه السلام) ممن بلغ».

From Abdullah Bin Bakeyr, from Muhammad,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[6:19] that with it I may warn you, and whomsoever it reaches**, said: 'Ali<sup>asws</sup> is from the ones **whomsoever it reaches**'.<sup>17</sup>

## VERSE 20

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {20}

**[6:20] Those to whom We have Given the Book recognize him as they recognize their sons; (as for) those who have incurred losses to their souls, they will not believe**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في اليهود و النصارى، يقول الله تبارك و تعالى: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ [يعني التوراة و الإنجيل] يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ يعني رسول الله (صلى الله عليه و آله) لأن الله جل و عز قد أنزل عليهم في التوراة و الإنجيل و الزبور صفة محمد (صلى الله عليه و آله) و صفة أصحابه و مبعثه و مهاجرة، و هو قوله: مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكْعًا سَجِدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيَّمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَ مَثَلُهُمْ فِي الْإِنْجِيلِ «1» فهذه صفة رسول الله (صلى الله عليه و آله) و صفة أصحابه في التوراة و الإنجيل، فلما بعثه الله عز و جل عرفه أهل الكتاب كما قال الله جل جلاله».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamaad, from Hareez,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'This Verse was Revealed regarding the Jews and the Christians. Allah<sup>azwj</sup> Blessed and High is Saying **[6:20] Those to whom We have Given the Book** Meaning the Torah and the Evangel **recognize him as they recognize their sons** Meaning Rasool-Allah<sup>saww</sup>, because

<sup>15</sup> الكافي 1: 344 / 21

<sup>16</sup> تفسير العباسي 1: 356 / 12.

<sup>17</sup> تفسير العباسي 1: 356 / 14.

Allah<sup>azwj</sup> Majestic and Mighty had Revealed unto them in the Torah, and the Evangel, and the Psalms, a description of Muhammad<sup>saww</sup> and a description of his<sup>saww</sup> companions, and his<sup>saww</sup> Mission, and his<sup>saww</sup> emigration. And these are His<sup>azwj</sup> Words **[48:29] Muhammad is Rasool-Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking Grace from Allah and Pleasure; their marks are in their faces because of the effect of prostrations; that is their example in the Torah and their example in the Evangel.** So this is a description of Rasool-Allah<sup>saww</sup> and a description of his<sup>saww</sup> companions in the Torah and the Evangel. So when Allah<sup>azwj</sup> Mighty and Majestic Sent him<sup>saww</sup>, the People of the Book recognised him<sup>saww</sup> just as Allah<sup>azwj</sup> Said'.<sup>18</sup>

## VERSES 21 - 24

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {21} وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {22}

**[6:21] And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His Signs; surely the unjust will not be successful [6:22] And on the Day when We shall Gather them all together, then shall We Say to those who associated others (with Allah): Where are your associates whom you asserted?**

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ {23} انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۖ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {24}

**[6:23] Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not Polytheists [6:24] See how they lie against their own souls, and that which they forged has passed away from them**

محمد بن يعقوب: عن علي بن محمد، عن ابن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قوله عز و جل: وَ اللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ. قال: «يعنون بولاية علي (عليه السلام)».

Muhammad Bin Yaqoub, rom Ali Bin Muhammad, from Ibn Al Abbas, from Al Hassan Biin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> that (Imam<sup>asws</sup>) said, '(Regarding) the Words of the Mighty and Majestic **[6:23] By Allah, our Lord, we were not Polytheists**, he<sup>asws</sup> said: 'They would be meaning (they were not associating anyone with) the Wilayah of Ali<sup>asws</sup>'.<sup>19</sup>

الفرق الثلاث والسبعون يوم القيامة

<sup>18</sup> تفسير القمي 1: 32.  
<sup>19</sup> الكافي 8: 432 / 287.

## THE SEVENTY THIRD SECT ON THE DAY OF JUDGEMENT

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقاً، وهم سبعون ألفاً يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه،

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousand of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan<sup>la</sup>, taking it from Iblees<sup>la</sup> and his<sup>la</sup> friends.

هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين) ، (يخلفون له كما يخلفون لكم ويحسبون أنهم على شيء ألا إنهم هم الكاذبون).

They are the enemies of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the enemies of the Believers, and will be entering the Fire without reckoning. They are remote from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>, having forgotten Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> and have associated with Allah<sup>azwj</sup>, and denied Him<sup>azwj</sup>, and have worshipped others apart from Allah<sup>azwj</sup> without having realised it, and they count themselves as having done something good. They will say on the Day of Judgement **[6:23] By Allah, our Lord, we were not polytheists'**.<sup>20</sup>

في كتاب الاحتجاج للطبرسي رحمه الله عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وقوله: (أليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون) قال: ذلك في مواطن غير واحد من مواطن ذلك اليوم الذي كان مقداره خمسين ألف سنة. يكفر أهل المعاصي بعضهم ببعض، ويلعن بعضهم بعضاً والكفر في هذه الآية البراءة يقول يتبرأ بعضهم من بعض ونظيرها في سورة ابراهيم قول الشيطان: (انى كفرت بما أشركتمون من قبل) وقول ابراهيم خليل الرحمن: (كفرنا بكم يعنى تبرأنا منكم ثم يجتمعون في مواطن آخر فيستتقون فيه

In the book Al-Ihtijaj Al-Tabarsy, may Allah<sup>azwj</sup> have Mercy on him,

(It has been narrated) from Amir-ul-Momineen<sup>asws</sup>, a lengthy Hadeeth in which he<sup>asws</sup> said: 'And His<sup>azwj</sup> Words **[36:65] On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning** That will be a Day like none other, the measurement of which will be of fifty thousand years. The sinners will deny each other, and curse each other, and will deny this Verse, it is Saying that they will be distancing themselves from each other and its warning is in Surah Ibrahim<sup>as</sup>, the words of the Satan<sup>la</sup> **[14:22] surely, I disbelieved in your associating me with Allah before** and the words of Ibrahim<sup>asws</sup> the friend of the Beneficent **[60:4] we declare ourselves to be clear of you** meaning, "I<sup>as</sup> disassociate from you", then he<sup>as</sup> finished in another meaning by which he spoke to them.

فيقولون: (والله ربنا ما كنا مشركين) وهؤلاء خاصة هم المقرون في دار الدنيا بالتوحيد فلم ينفعهم إيمانهم مع مخالفتهم رسوله، وشكهم فيما أتوا به من ربهم، ونقضهم عهوده في أوصيائه، واستبدالهم الذي هو أدنى بالذى هو خير،

<sup>20</sup> Kitab Sulaym Bin Qays Al Hilali – H 7 (Extract)

He<sup>as</sup> said: **[6:23] By Allah, our Lord, we were not polytheists** And those people were especially the one who use to profess to monotheism. Their faith never benefited them along with their opposition to His<sup>azwj</sup> Rasools<sup>as</sup>, and their scepticism of their being from their Lord<sup>azwj</sup>, and the breaking of their Covenants with their successors<sup>as</sup>, and the replacing of that, which was good by that which was lowly.

فكذبهم الله فيما انتحلوه من الايمان بقوله: (انظر كيف كذبوا على انفسهم) فيختم الله على افواههم ويستتطق الايدي والارجل والجلود، فتشهد بكل معصية كانت منه، ثم يرفع عن ألسنتهم الختم فيقولون لجلودهم: (لم شهدتم علينا قالوا انطقنا الله الذي انطق كل شيء).

Allah<sup>azwj</sup> Rejected them regarding what they were devoid of the belief according to His<sup>azwj</sup> Words **[6:24] See how they lie against their own souls**. So Allah<sup>azwj</sup> would Seal their mouths and will Make their hands and their feet and their skins to speak. They will testify to all the sins that transpired from them, then He<sup>azwj</sup> will Lift the seal from their mouths. They will say to their skins **[41:21] And they shall say to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak**.<sup>21</sup>

## VERSES 25 - 28

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا آيَةً لَا يُؤْمِنُوا بِهَا ۚ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {25} وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ۖ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {26}

**[6:25] And among them is one who listens to you, and We have Cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every Sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is nothing but the stories of the ancients [6:26] And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls whilst not being aware of it**

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ {27} بَلْ بَدَأَ لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ {28}

**[6:27] And if you could see when they are made to stand before the Fire, then they shall say: If we were Sent back, and we would not reject the Signs of our Lord and we would be of the Believers [6:28] But, what they concealed before shall become manifest to them; and if they were Sent back, they would certainly go back to that which they are forbidden, and surely they are lying**

عن خالد، عن أبي عبد الله (عليه السلام)، قال: «وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ إِنَّهُمْ مَلْعُونُونَ فِي الْأَصْلِ».

From Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: '**[6:28] and if they were Sent back, they would certainly go back to that which they are forbidden** – they

<sup>21</sup> Noor Al Thaqalayn – CH 36 H 76

are the Cursed ones in the origin (the Infidels, who, when even given a second life will still not become Believers)'.<sup>22</sup>

و روي بحذف الإسناد عن جابر بن عبد الله (رحمه الله)، قال: رأيت أمير المؤمنين علي بن أبي طالب (عليه السلام) و هو خارج من الكوفة، فتبعته من ورائه حتى إذا صار إلى جبانة اليهود فوقف في وسطها، و نادى: «يا يهود، يا يهود» فأجابوه من جوف القبور: لبيك لبيك مطالع. يعنون بذلك يا سيدنا. قال: «كيف ترون العذاب؟» فقالوا: بعصياننا لك كهارون، فنحن و من عصاك في العذاب إلى يوم القيامة.

And it has been reported with a deleted chain,

(It has been narrated) from Jabir Bin Abdullah who said, 'I saw Amir-ul-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and he<sup>asws</sup> was outside of Al-Kufa. So I followed him<sup>asws</sup> until when we came up to the graveyard of the Jews. Amir-ul-Momineen<sup>asws</sup> paused in the middle of it and called out: 'O Jews, O Jews!' There was a response from the middle of the graves, 'At your<sup>asws</sup> command, at your<sup>asws</sup> command at being called!' – Meaning by that, 'O our Master<sup>asws</sup>'. Amir-ul-Momineen<sup>asws</sup> said: 'How have you seen the Punishment to be?' They said, 'It is by our disobedience to you<sup>asws</sup> that we are subject to Wrath, therefore, us and the ones who disobeyed you<sup>asws</sup> are in the Punishment up to the Day of Judgement'.

ثم صاح صيحة كادت السموات يتقطرن، فوقعت مغشيا على وجهي من هول ما رأيت. فلما أفقت رأيت أمير المؤمنين (عليه السلام) على سرير من ياقوتة حمراء، على رأسه إكليل من جوهر، و عليه حلل خضر و صفر، و وجهه كدائرة القمر، فقلت: يا سيدي، هذا ملك عظيم! قال: «نعم يا جابر، إن ملكنا أعظم من ملك سليمان بن داود، و سلطاننا أعظم من سلطانه».

Then they shrieked a scream by which the skies were almost rendered, so there occurred a dizziness upon my face from the terror of what I saw. So when I woke up, I saw Amir-ul-Momineen<sup>asws</sup> upon a couch of red sapphire. Upon his<sup>asws</sup> head was a crown of jewels, and upon him<sup>asws</sup> was a green and yellow robe, and his<sup>asws</sup> face was radiant like the moon. So I said, 'My Master<sup>asws</sup>! This is a magnificent Kingdom!' Amir-ul-Momineen<sup>asws</sup> said: 'Yes, O Jabir! Our<sup>asws</sup> Kingdom is more Magnificent than the kingdom of Suleyman<sup>as</sup> Bin Dawood<sup>as</sup>, and our Authority is greater than his<sup>as</sup> authority'.

ثم رجع، و دخلنا الكوفة، و دخلت خلفه إلى المسجد، فجعل يخطو خطوات و هو يقول: «لا و الله لا فعلت، لا و الله لا كان ذلك أبدا» فقلت: يا مولاي لمن تكلم، و لمن تخاطب و ليس أرى أحدا! فقال (عليه السلام): «يا جابر، كشف لي عن برهوت فرأيت شنبويه و حبترا، و هما يعذبان في جوف تابوت، في برهوت، فنادياني: يا أبا الحسن، يا أمير المؤمنين، ردنا إلى الدنيا نقر بفضلك، و نقر بالولاية لك. فقلت: لا و الله لا فعلت، لا و الله لا كان ذلك أبدا».

Then we returned, and we entered Al-Kufa, and I entered the Masjid behind Amir-ul-Momineen<sup>asws</sup>. So he<sup>asws</sup> went on making footsteps and he<sup>asws</sup> was saying: 'No, by Allah<sup>azwj</sup>, I<sup>asws</sup> will not do it! No, by Allah<sup>azwj</sup> that will not be, ever!' So I said, 'O my Master<sup>asws</sup>! Who are you<sup>asws</sup> speaking about, and whom are you<sup>asws</sup> addressing, for I do not see anyone?' So he<sup>asws</sup> said: 'O Jabir! (The Valley of) Barhoot was uncovered for me<sup>asws</sup>, so I<sup>asws</sup> saw Shanbuwiya and Hibter, and they were both being Punished in the middle of the coffin in Barhoot. So they both called out to me, 'O Abu Al-Hassan<sup>asws</sup>! O Amir-ul-Momineen<sup>asws</sup>! Return us to the world and we would accept

<sup>22</sup> تفسير العيّاشي 1: 359 / 19

your<sup>asws</sup> merits, and accept your<sup>asws</sup> Wilayah'. So I<sup>asws</sup> said: 'No, by Allah<sup>azwj</sup>, I<sup>asws</sup> will not do it! No, by Allah<sup>azwj</sup> that will not be, ever!'

ثم قرأ هذه الآية: وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ «يا جابر، و ما من أحد خالف وصي نبي إلا حشره الله أعمى يتكذب في عرصات القيامة».

Then he<sup>asws</sup> recited this Verse '**[6:28] and if they were Sent back, they would certainly go back to that which they are forbidden.** He<sup>asws</sup> said: 'O Jabir! There is no one who has opposed the successor<sup>as</sup> of a Prophet<sup>as</sup>, but Allah<sup>azwj</sup> would Gather him as a blind one in the Plains of the Day of Judgement'.<sup>23</sup>

## VERSES 29 & 30

وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {29} وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {30}

**[6:29] And they say: There is nothing but our life of this world, and we shall not be Resurrected [6:30] And if you could see when they are made to stand before their Lord. He will Say: Is not this the Truth? They will say: Yes! By our Lord. Allah will Say: Taste then the Punishment because you disbelieved**

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,

'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>24</sup>

## VERSES 31 & 32

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ {31} وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُمْ وَلِلَّذَارِ الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ {32}

**[6:31] They are losers indeed who reject the meeting of Allah; until when the Hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! And they shall be bearing their burdens on their backs; now surely evil is that which they are bearing [6:32] And this world's life is nothing but a play and an idle sport and certainly the abode of the Hereafter is better for those who fear; do you not then understand?**

<sup>23</sup> تأويل الآيات 1: 163 / 2.

<sup>24</sup> الكافي 3: 258 / 28

الطبرسي: عن الأعمش، عن أبي صالح، [عن أبي سعيد] ، عن النبي (صلى الله عليه و آله)، في هذه الآية، قال: «يرى أهل النار منازلهم من الجنة، فيقولون: يا حسرتنا».

Al-Tabarsy, from Al Amsh, from Abu Salih, from Abu Saeed,

(It has been narrated) from the Prophet<sup>saww</sup>, regarding this Verse (31) having said: 'The people of the Fire would see the status (of the Believers) in the Paradise (which they could have also achieved if they had believed), so they would be saying, 'O, our regret!'<sup>25</sup>

## VERSES 33 & 34

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ {33} وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَأَوْدُوا حَتَّى أَتَاهُمْ نَصْرُنَا وَلَا مَبْدَلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبَا الْمُرْسَلِينَ {34}

**[6:33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah [6:34] And certainly Rasools before you were belied, but they were patient on being belied and persecuted until Our Help came to them; and there is none to change the Words of Allah, and certainly there has come to you some News about the Rasools**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عَمْرَانَ بْنِ مِثْمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَرَأَ رَجُلٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ فَقَالَ بَلَى وَ اللَّهُ لَقَدْ كَذَّبُوهُ أَشَدَّ التَّكْذِيبِ وَ لَكِنَّهَا مُحَقَّقَةٌ لَا يُكَذِّبُونَكَ لَا يَأْتُونَ بِبَاطِلٍ يُكَذِّبُونَ بِهِ حَقَّكَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yaqoub Bin Shuayb, from Umraan Bin Maysam, who has narrated:

Abu Abdullah<sup>asws</sup> said: 'A man recited to Amir-ul-Momineen<sup>asws</sup> (the following Verse) **"[6:33] We know indeed that what they say certainly grieves you, but surely they cannot call you a liar; but the unjust deny the Signs of Allah"**. He<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>, they had denied him<sup>saww</sup> with an intense denial, but it was hidden. (The meaning of) **"but surely they cannot call you a liar"** is that 'they would not be able to come up with the refutation in order to belie your<sup>saww</sup> Truth'.<sup>26</sup>

و عنه: عن محمد بن الحسن و غيره، عن سهل، عن محمد بن عيسى و محمد بن يحيى و محمد بن الحسين، جميعا عن محمد بن سنان، عن إسماعيل بن جابر و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الدليم، عن أبي عبد الله (عليه السلام) في قوله عز و جل: فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ: «و لكنهم يجحدون بغير حجة لهم».

And from him, from Muhammad Bin Al Hassan and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya, and Muhammad Bin Al Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hamee Bin Abu Al Daleel,

<sup>25</sup> مجمع البيان 4: 453.

<sup>26</sup> Al-Kafi – H 14689

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **but surely they cannot call you a liar; but the unjust deny the Signs of Allah**, said: 'They were disputing without any proof for them'.<sup>27</sup>

عن الحسين بن المنذر، عن أبي عبد الله (عليه السلام) في قوله فَأَنَّهُمْ لَا يُكَذِّبُونَكَ. قال: «لا يستطيعون إبطال قولك».

From Al Husayn Bin Al Manzar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:33] but surely they cannot call you a liar**, said: 'They did not have the ability to invalidate your<sup>saww</sup> words'.<sup>28</sup>

ابن بابويه، قال: حدثني أبي، عن علي بن أحمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح، عن علقمة، عن أبي عبد الله الصادق (عليه السلام) قال: قال لي: «ألم ينسبوه - يعني رسول الله (صلى الله عليه وآله) - إلى الكذب في قوله إنه رسول من الله إليهم، حتى أنزل الله عز وجل: وَ لَقَدْ كَذَّبْتَ رَسُولٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَ أَوْدُوا حَتَّى أَتَاهُمْ نَصْرُنَا؟».

Ibn Babuwayh said, 'My father narrated to me, from Ali Bin Ahmad Bin Quteyba, from Hamdan Bin Suleyman, from Noh Bin Shuayb, from Muhammad Bin Ismail, from Salih, from Alqamah,

(It has been narrated) from Abu Abdullah Al-Sadiq<sup>asws</sup>, said, 'He<sup>asws</sup> said to me: 'Did they not establish against Rasool-Allah<sup>saww</sup> the lie regarding his<sup>saww</sup> words that he<sup>saww</sup> is a Rasool<sup>saww</sup> from Allah<sup>azwj</sup> to them, until Allah<sup>azwj</sup> Mighty and Majestic Revealed **[6:34] And certainly Rasools before you were belied, but they were patient on being belied and persecuted until Our Help came to them?**<sup>29</sup>

## VERSES 35 - 37

وَإِنْ كَانَ كِبَرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَآيَةٌ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ {35} إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ {36} وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {37}

**[6:35] And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to the sky so that you should bring them a Sign and if Allah had so Desired He would certainly have Gathered them all on Guidance, therefore be not of the ignorant [6:36] Only those accept who listen; and (as for) the dead, Allah will Resurrect them, then to Him they shall be returning [6:37] And they say: Why has not a Sign been Sent down to him from his Lord? Say: Surely Allah is Able to Send down a Sign, but most of them do not know**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً: «و سيريكم في آخر الزمان آيات، منها: دابة الأرض، و الدجال، و نزول عيسى بن مريم (عليه السلام)، و طلوع الشمس من مغربها».

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

<sup>27</sup> الكافي 1: 233 / 3.

<sup>28</sup> تفسير العباسي 1: 21 / 359.

<sup>29</sup> الأمالي: 92 / 3.

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **returning [6:37] Surely Allah is Able to Send down a Sign**, said: 'You would be seeing Signs at the end of the times. From these are – Walker of the earth (دابة الأرض), and the Dajjal, and descent of Isa<sup>as</sup> Bin Maryam<sup>as</sup>, and the emergence of the sun from its west'.<sup>30</sup>

## VERSES 38 - 43

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ {38} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۚ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {39}

**[6:38] And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) communities like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathering [6:39] And they who belie Our Signs are deaf and dumb, in utter darkness; whom Allah Desires to He Causes to err and whom He so Desires to He Places on the Straight Path**

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ {40} بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ {41}

**[6:40] Say: Tell me if the Punishment of Allah should Seize you or the Hour should come upon you, will you call (on others) besides Allah, if you are truthful [6:41] But, Him you should call upon, so He Removes that for which you pray if He so Desires and you forget what you set up (with Him).**

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَنْضَرَّعُونَ {42} فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ {43}

**[6:42] And certainly We Sent (messengers) to communities before you then We Seized them with distress and affliction in order that they might humble themselves [6:43] Yet why did they not, when Our Punishment came to them, humble themselves? But their hearts hardened and the Satan made what they did to be fair-seeming to them**

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، قال: كنا مع الرضا (عليه السلام) بمرور، فاجتمعنا في الجامع يوم الجمعة في بدء مقدمنا، فأداروا أمر الإمامة، وكثرة اختلاف الناس فيها، فدخلت على سيدي (عليه السلام)، فأعلمته في خوض الناس فيه، فتبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، و خدعوا عن أديانهم،

Muhammad Bin Yaqoub, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim who said,

'I was with Al-Reza<sup>asws</sup> in Merv (a place in Iran), during a gathering at the Mosque on Friday during the beginning of our arrival. So they were narrating the matter of the Imamate, and there was a lot of differing by the people with regards to it. So I came up to my Master<sup>asws</sup> regarding the quarrelling of the people regarding it. So he<sup>asws</sup> smiled at me, then said: 'O Abdul Aziz! The people are ignorant and have been deceived about their religions.

<sup>30</sup> تفسير القمي 1: 198.

إن الله عز و جل لم يقبض نبيه (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملا، و قال عز و جل: ما فرطنا في الكتاب من شيء و أنزل فيه ما أنزل في حجة الوداع- و هي آخر عمره (صلى الله عليه و آله)-: الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا، و أمر الإمامة من تمام الدين،

Allah<sup>azwj</sup> Mighty and Majestic did not Cause His<sup>azwj</sup> Prophet<sup>saww</sup> to pass away until Completing the Religion for him<sup>saww</sup>, and Revealed the Quran unto him<sup>saww</sup> in which is the explanation of every thing, regarding the Permissibles, and the Prohibition, and the Limits (of the Law) and the Ordinances, and all of what the people would be needing from him<sup>saww</sup> in totality. And the Mighty and Majestic Said **[6:38] We have not neglected anything in the Book** and Revealed in it what He<sup>azwj</sup> Revealed during the Farewell Pilgrimage – and it was at that the end of his<sup>saww</sup> lifetime **[5:3] This day have I perfected for you your Religion and Completed My Favour on you and chosen for you Islam as a Religion.** And the matter of Imamate is from the Completion of the Religion.

و لم يمض رسول الله (صلى الله عليه و آله) حتى بين لامته معالم دينهم، و أوضح لهم سبيلهم، و تركهم على قصد سبيل الحق، و أقام لهم عليا (عليه السلام) علما و إماما، و ما ترك شيئا تحتاج إليه الأمة إلا بينه، فمن زعم أن الله عز و جل لم يكمل دينه فقد رد كتاب الله، و من رد كتاب الله فهو كافر به.

And Rasool-Allah<sup>saww</sup> did not leave (this world) until he<sup>saww</sup> had explained the matters of their Religion to his<sup>saww</sup> community, and clarified for them their way, and left them facing the Way of the Truth. And he<sup>saww</sup> nominated for them Ali<sup>asws</sup> as a scholar and an Imam<sup>asws</sup>. And he<sup>saww</sup> did not leave anything out which the community would need from him<sup>saww</sup> except that he<sup>saww</sup> explained it. So the one who claims that Allah<sup>azwj</sup> Mighty and Majestic did not Complete His<sup>azwj</sup> Religion, so he has rejected the Book of Allah<sup>azwj</sup>, and the one who rejects the Book of Allah<sup>azwj</sup> so he has disbelieved in it'.

هل يعرفون قدر الإمامة و محلها من الأمة، فيجوز فيها اختيارهم؟ إن الإمامة أجل قدرا، و أعظم شأنًا، و أعلى مكانًا، و أمنع جانبًا، و أبعد غورا من أن يبلغها الناس بعقولهم، أو ينالوها بأرائهم، أو يقيموا إماما باختيارهم.

Do they understand the value of the Imamate and its place in the community, so that it justifies their selecting with regards to it? The Imamate is the most majestic in value, and of the greatest position, and of the highest status, than to be kept aside, and it is more remote than to be reached by the people by their pondering with their intellects, or to be attained by their opinions, or to appoint an Imam by their own choice.<sup>31</sup>

ثم قال علي بن إبراهيم: حدثنا أحمد بن محمد، قال: حدثنا جعفر بن عبد الله، قال: حدثنا كثير ابن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى الَّذِينَ كَذَبُوا بآيَاتِنَا صُومٌ وَ بُكْمٌ. يقول: «صم عن الهدى، و بكم لا يتكلمون بخير في الظلمات يعني ظلمات الكفر مَنْ يَشَأُ اللَّهُ يُضِلَّهُ وَ مَنْ يَشَأُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ هو رد على قدرية هذه الأمة، يحشرهم الله يوم القيامة مع الصابئين و النصارى و المجوس فيقولون: وَ اللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ

Then Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Ja'far Bin Abdullah, from Kaseer Ibn Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High **[6:39] And they who belie Our Signs are deaf and dumb**, said: 'Deaf from the Guidance,

<sup>31</sup> الكافي 1: 1/154

and dumb, i.e., they do not speak with good ***in utter darkness*** – Meaning the darkness of the disbelief ***whom Allah Desires to He Causes to err and whom He so Desires to He Places on the Straight Path*** and this is the refutation against the Qadiriyya<sup>32</sup> of this community. Allah<sup>azwj</sup> would Gather them on the Day of Judgement along with the Sabians, and the Christians, and the Magians, so they would be saying ***[6:23] By Allah, our Lord, we were not Polytheists.***

يقول الله: انْظُرْ كَيْفَ كَذَّبُوا عَلَى أَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ- قال- فقال رسول الله (صلى الله عليه و آله): ألا إن لكل أمة مجوسا، و مجوس هذه الأمة الذين يقولون: لا قدر، و لا يزعمون أن المشيئة و القدرة إليهم و لهم».

Allah<sup>azwj</sup> would be Saing ***[6:24] See how they lie against their own souls, and that which they forged has passed away from them.*** Rasool-Allah<sup>saww</sup> said: 'Indeed! For every community there are Magians, and the Magians for this community are the ones who are saying, 'There is not Pre-destination, and are claiming that there is not Desire (of Allah<sup>azwj</sup> and the Power against them and for them'.<sup>33</sup>

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم، قال: حدثنا محمد بن علي، قال: حدثنا محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَ بُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأُ اللَّهُ يُضْلِلْهُ وَ مَنْ يَشَأُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ. فقال (عليه السلام): «نزلت في الذين كذبوا بأوصيائهم صُمٌّ وَ بُكْمٌ كما قال الله في الظُّلُمَاتِ مَنْ كَانَ مِنْ وَلَدِ إِبْلِيسَ فَإِنَّهُ لَا يَصْدُقُ بِالْأَوْصِيَاءِ، وَ لَا يُؤْمِنُ بِهِمْ أَبَدًا، وَ هُمُ الَّذِينَ أَضَلَّهُمُ اللَّهُ، وَ مَنْ كَانَ مِنْ وَلَدِ آدَمَ آمَنَ بِالْأَوْصِيَاءِ فَهُمْ عَلَى صِرَاطٍ مُسْتَقِيمٍ».

Ali Bin Ibrahim said, 'Jafar Bin Ahmad narrated to us, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic ***[6:39] And they who belie Our Signs are deaf and dumb, in utter darkness; whom Allah Desires to He Causes to err and whom He so Desires to He Places on the Straight Path.*** So he<sup>asws</sup> said: 'It was Revealed regarding the ones who belied their<sup>as</sup> successors<sup>as</sup> ***deaf and dumb*** just as Allah<sup>azwj</sup> Says ***in utter darkness***. The one, who was from the children of Iblees<sup>la</sup>, so he did not ratify the successors<sup>as</sup>, nor would he believe in them, ever. And they are the ones whom Allah<sup>azwj</sup> has Let (them) go astray. The one who was from the children of Adam<sup>as</sup>, believed in the successors<sup>asws</sup>, so they are ***on the Straight Path***'.<sup>34</sup>

## VERSES 44 & 45

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ {44}  
فَقَطَّعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {45}

***[6:44] But when they forgot that which they had been reminded with, We opened for them the doors of all things, until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair [6:45] So the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds***

<sup>32</sup> Sufis, derived from Abul Qadir Gilani

<sup>33</sup> تفسير القمّي 1: 198

<sup>34</sup> (Extract) تفسير القمّي 1: 199.

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثني عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله تعالى: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ. قال: «أما قوله: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ يعني فلما تركوا ولاية علي أمير المؤمنين (عليه السلام) و قد أمروا بها فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ يعني دولتهم في الدنيا، و ما بسط لهم فيها.

Ali Bin Ibrahim said, 'Jafar Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High **[6:44] But when they forgot that which they had been reminded with, We Opened for them the doors of all things.** He<sup>asws</sup> said: 'As for His<sup>azwj</sup> Words **[6:44] But when they forgot that which they had been reminded with – it Means when they neglected the Wilayah of Ali<sup>asws</sup> Amir-ul-Momineen<sup>asws</sup>**, and they had been Commanded for it **We Opened for them the doors of all things**, meaning their governments in the world, and whatever was extended for them in these.

و أما قوله: حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ يعني بذلك قيام القائم (عليه السلام)، حتى كأنهم لم يكن لهم سلطان قط، فذلك قوله بَغْتَةً فنزلت بخبره «1» هذه الآية على محمد (صلى الله عليه و آله).

And as for His<sup>azwj</sup> Words **until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair – it Means by that the rising of Al-Qaim<sup>asws</sup>**, to the extent that they would be as if they had never been any authority for them at all. So these are His<sup>azwj</sup> Words **suddenly**. Thus, the News of it of this Verse was Revealed unto Muhammad<sup>saww</sup>,<sup>35</sup>

العياشي: عن أبي الحسن علي بن محمد (عليهما السلام): «أن قنبرا مولى أمير المؤمنين (عليه السلام) ادخل على الحجاج بن يوسف، فقال له: ما الذي كنت تلي من أمر علي بن أبي طالب؟ قال: كنت أوضئه. فقال له: ما كان يقول إذا فرغ من وضوئه؟ قال: كان يتلو هذه الآية فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

Al-Ayyashi,

(It has been narrated) from Abu Al-Hassan Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'Qanbar, a slave of Amir-ul-Momineen<sup>asws</sup> came up to Hajjaj Bin Yusuf, so he said to him, 'What were you following, from the orders of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>? He said, 'I was enlightened by it'. So he said to him, 'What was he<sup>asws</sup> saying when he<sup>asws</sup> was free from his ablution?' He said, 'He<sup>asws</sup> used to recite this Verse **[6:44] But when they forgot that which they had been reminded with, We opened for them the doors of all things, until when they rejoiced in what they were Given We Seized them suddenly; then they were in utter despair [6:45] So the roots of the people who were unjust were cut off; and all Praise is due to Allah, the Lord of the Worlds**'.

فقال الحجاج: كان يتأولها علينا؟ فقال: نعم. فقال: ما أنت صانع إذا ضربت علاوتك؟ قال: إذن أسعد و تشقى. فأمر به فقتله.

<sup>35</sup> تفسير القمي 1: 220

So Al-Hajjaj said, 'He<sup>asws</sup> was interpreting it against us?' So he said, 'Yes'. He said, 'What would you do if I strike your head?' He said, 'I would be the happiest and you would be Cursed'. So he (Al Hajjaj) ordered for him (Qanbar) to be killed'.<sup>36</sup>

عن منصور بن يونس، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ إِلَى قَوْلِهِ: فَإِذَا هُمْ مُبْلِسُونَ، قال: «أخذ بنو أمية بعثة، و يؤخذ بنو العباس جهرة».

From Mansour Bin Yunus, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding Words of Allah<sup>azwj</sup> [6:44] **But when they forgot that which they had been reminded with** up to His<sup>azwj</sup> Words **then they were in utter despair**, he<sup>asws</sup> said: 'The Clan of Umayya were Seized suddenly, and the Clan of Abbas would be Seized gradually'.<sup>37</sup>

## VERSE 46

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۚ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْذِفُونَ {46}

**[6:46] Say: Have you considered that if Allah Takes away your hearing and your sight and Sets a seal upon your hearts, who is the god besides Allah that can bring it to you? See how We Repeat the Signs, yet they turn away**

و عنه: قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَ خَتَمَ عَلَى قُلُوبِكُمْ، قال: «يقول: إن أخذ الله منكم الهدى من إله غير الله يأتيتكم به انظر كيف نصرف الآيات ثم هم يصذفون يقول: يعرضون».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High [6:46] **Say: Have you considered that if Allah Takes away your hearing and your sight and Sets a seal upon your hearts**, said: 'If Allah<sup>azwj</sup> were to Seize the Guidance from you **who is the god besides Allah that can bring it to you? See how We Repeat the Signs, yet they turn away** – turning their backs'.<sup>38</sup>

## VERSES 47 - 51

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ {47} وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {48} وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ {49}

**[6:47] Say: Have you considered if the Punishment of Allah should Seize you suddenly or openly, will any be destroyed but the unjust people? [6:48] And We do not Send Rasools except as announcers of good news and warners, then whoever believes and acts aright, they shall have no fear, nor shall they**

<sup>36</sup> تفسير العياشي 1: 22 / 359.

<sup>37</sup> تفسير العياشي 1: 24 / 360.

<sup>38</sup> تفسير القمي 1: 201.

***grieve [6:49] And (as for) those who belie Our Signs, Punishment shall afflict them because they transgressed***

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ {50} وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ {51}

***[6:50] Say: I do not say to you, I have with me the Treasures of Allah, nor do I know the unseen, nor do I say to you that I am an Angel; I do not follow anything except that which is Revealed unto me. Say: Are the blind and the seeing one alike? Do you not then reflect? [6:51] And warn with it those who fear that they shall be Gathered to their Lord - there is neither a Guardian for them, nor any intercessor besides Him - that they may fear***

الطبرسي: قال الصادق (عليه السلام): «أنذر بالقرآن من يرجون الوصول إلى ربهم برغبتهم فيما عنده، فإن القرآن شافع مشفع».

Al Tabarsy –

Al-Sadiq<sup>asws</sup> said: 'Warn with the Quran, the ones who are hoping to be arriving to their Lord<sup>azwj</sup> by their wishing for what is in His<sup>azwj</sup> Presence, for the Quran is an intercessor which will intercede'.<sup>39</sup>

## VERSES 52 - 54

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ {52} وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ {53}

***[6:52] And do not drive away those who call upon their Lord in the morning and the evening, they desire only His Favour; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust [6:53] And thus do We Try some of them by others so that they say: Are these they upon whom Allah has Conferred benefit from among us? Does not Allah best Know the grateful?***

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ {54}

***[6:54] And when those who believe in Our Signs come to you, say: Peace be on you, your Lord has Ordained on Himself to be Merciful, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful***

العباشي: عن الأصمعي بن نباتة، قال: بينما علي (عليه السلام) يخطب يوم الجمعة على المنبر فجاء الأشعث بن قيس يتخطى رقاب الناس، فقال: يا أمير المؤمنين، حالت الحمر بيني وبين وجهك. قال: فقال علي (عليه السلام): «ما لي و

<sup>39</sup> مجمع البيان 4: 471.

ما للضياطرة، أطررد قوما غدوا أول النهار يطلبون رزق الله، و آخر النهار ذكروا الله، أ فأطردهم فأكون من الظالمين؟!».

Al Ayyashi, from Al Asbagh Bin Nabata who said,

'I was in the middle of a sermon being delivered by Ali<sup>asws</sup> on the Pulpit on the day of Friday, so there came Al-Ash'as Bin Qays making way through the necks of the people. He said, 'O Amir-ul-Momineen<sup>asws</sup>! There is a state of redness (tiredness) between my face and yours'. So Ali<sup>asws</sup> said: 'What is it to me<sup>asws</sup> and what is the restlessness! Shall I<sup>asws</sup> dismiss a people who have been seeking the sustenance of Allah<sup>azwj</sup> in the early part of the day, so that at the end of the day they remember Allah<sup>azwj</sup>? Shall I<sup>asws</sup> dismiss them and become of the unjust?'<sup>40</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «إذا بلغت النفس هذه- و أهوى بيده إلى حلقه- لم يكن للعالم توبة، و كانت للجاهل توبة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zarara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the soul reaches here' – and he<sup>asws</sup> gestured by his<sup>asws</sup> hand to his<sup>asws</sup> throat – 'there is no repentance for the scholar, but for the ignorant there is (still) repentance'.<sup>41</sup>

العباشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «رحم الله عبدا تاب إلى الله قبل الموت، فإن التوبة مطهرة من دنس الخطيئة، و منقذة من شقاء الهلكة».

Al Ayyashi, from Abu Umeyr Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'May Allah<sup>azwj</sup> have Mercy upon a servant who repents to Allah<sup>azwj</sup> before the death, for the repentance purifies the sins, and saves from the misery of the destruction'.<sup>42</sup>

## VERSES 55 - 58

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلُ الْمُجْرِمِينَ {55} قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ {56}

**[6:55] And thus do We Make distinct the Signs and so that the way of the guilty may become clear [6:56] Say: I am Forbidden to worship those whom you call upon besides Allah. Say: I do not follow your low desires, for then indeed I would have gone astray and I would not be of those who go aright**

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ {57} قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرَ بَيْنِي وَبَيْنَكُمْ ۚ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ {58}

**[6:57] Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the Judgement is only Allah's;**

<sup>40</sup> تفسير العياشي 1: 26 / 360.

<sup>41</sup> الكافي 2: 3 / 319.

<sup>42</sup> (Extract) تفسير العياشي 1: 27 / 361.

**He Relates the Truth and He is the best of deciders [6:58] Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best Knows the unjust**

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل لمحمد (صلى الله عليه و آله): قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرُ بَيْنِي وَ بَيْنَكُمْ، قال: لو أني أمرت أن أعلمكم الذي أخفيتم في صدوركم من استعجالكم بموتي لتظلموا أهل بيتي من بعدي

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hamaad, from Amro Bin Shimr, from Jabir,

‘Abu Ja’far<sup>asws</sup> has said: ‘And Allah<sup>azwj</sup> Mighty and Majestic Said to Muhammad<sup>saww</sup>: **[6:58] Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me.** He<sup>saww</sup> said: ‘Had I<sup>saww</sup> been Commanded to, I<sup>saww</sup> would have informed you all of what you are hiding in your chests of the hastening of my<sup>saww</sup> passing away, so that you would perpetrate injustices to the People<sup>asws</sup> of my<sup>saww</sup> Household from after me<sup>saww</sup>’.<sup>43</sup>

## VERSE 59

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ {59}

**[6:59] And with Him are the keys of the unseen - none knows them but He; and He Knows what is in the land and the sea, and there falls not a leaf but He Knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clarifying Book**

عن الحسين بن خالد، قال: سألت أبا الحسن (عليه السلام) عن قول الله: وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ، فقال: «الورقة: السقط، يسقط من بطن امه من قبل أن يهل الولد».

From Al Husayn Bin Khalid who said,

‘I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[6:59] and there falls not a leaf but He Knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clarifying Book**, so he<sup>asws</sup> said: ‘The leaf – the falling, is the falling from the womb of its mother before it appears for the birth (miscarriage)’.

قال: فقلت: و قوله وَ لَا حَبَّةٌ؟ قال: «يعني الولد في بطن امه إذا هل و يسقط من قبل الولادة».

So I said, ‘And His<sup>azwj</sup> Words **nor a grain?** He<sup>asws</sup> said: ‘It Means the birth from the womb of its mother when it appears and falls, just before the birth’.

قال: قلت: قوله: وَ لَا رَطْبٍ؟ قال: «يعني المضغة إذا أسكنت في الرحم قبل أن يتم خلقها، قبل أن ينتقل».

<sup>43</sup> 574 /380 :8 الكافي (Extract)

I said, 'His<sup>azwj</sup> Words **nor anything wet?**' He<sup>asws</sup> said: 'It Means the embryo when it dwells in the womb before its creation is completed, before it is transferred'.

قال: قلت: قوله: وَ لَا يَابِسُ؟ قال: «الولد التام».

I said, 'His<sup>azwj</sup> Words **nor dry?**' He<sup>asws</sup> said: 'The complete birth'.

قال: قلت: في كتابٍ مُبينٍ؟ قال: «في إمام مبين».

I said, 'كتابٍ مُبينٍ' **'in a clarifying Book?'** The Imam<sup>asws</sup> said: 'With a Clarifying Imam<sup>asws</sup>, 44

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبَّةٌ فِي ظِلْمَاتِ الْأَرْضِ وَ لَا رَطْبٌ وَ لَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ قَالَ فَقَالَ الْوَرَقَةُ السَّقْطُ وَ الْحَبَّةُ الْوَلَدُ وَ ظِلْمَاتُ الْأَرْضِ الْأَرْحَامُ وَ الرُّطْبُ مَا يَحْيَى مِنَ النَّاسِ وَ الْيَابِسُ مَا يُفْبِضُ وَ كُلُّ ذَلِكَ فِي إِمَامٍ مُبِينٍ

He (the narrator) said, 'And I asked him<sup>asws</sup> (Abu Abdullah<sup>asws</sup>) about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **“[6:59], and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything wet nor dry but (it is all) in a clear book”**. He<sup>asws</sup> said: 'The fallen leaf (is the miscarried child) and the grain is the child, and the darkness of the earth is the womb, and the wet is who lives from the people, and the dry is who has been Captured (died), and all that is in the manifest Imam<sup>asws</sup>, 45

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 repored 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 regards 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 لَأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلَفُونَ فِيهِ و لم يقل: 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” (as from

<sup>44</sup> تفسير العياشي 1: 29 / 361

<sup>45</sup> Al Kafi – H 14797 (Extract)

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 قَالَ اللَّهُ عز و جل: وَ لَا رَطْبٌ وَ لَا يَابِسٌ 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, 46</sup>.

## VERSES 60 - 64

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ {60} وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ {61}

**[6:60] And He it is Who Takes your souls at night (in sleep), and He Knows what you acquire in the day, then He Resurrects you so that an appointed term may be fulfilled; then to Him is your return, then He will Inform you of what you had been doing [6:61] And He is the Supreme, above His servants, and He Sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not neglectful**

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ {62} قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {63} قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ {64}

**[6:62] Then are they Sent back to Allah, their True Master; now surely His is the Judgement and He is swiftest in taking account [6:63] Say: Who is it that Delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He Delivers us from this, we should certainly be of the grateful ones [6:64] Say: Allah Delivers you from them and from every distress, but again you associate (with Him)**

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لِيُقْضَىٰ أَجَلٌ مُّسَمًّى. قال: «هو الموت ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ».

(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 **[6:60] so that an appointed term may be fulfilled.** The Imam<sup>asws</sup> said: 'It is the death **then to Him is your return, then He will Inform you of what you had been doing**'.

ثم قال: و أما قوله: وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً يعني الملائكة الذين يحفظونكم و يضبطون أعمالكم حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَ هُمْ لَا يُفَرِّطُونَ أي لا يقصرون.

Then the Imam<sup>asws</sup> said: 'And as for His<sup>azwj</sup> Words **[6:61] And He is the Supreme, above His servants, and He Sends keepers over you** Meaning the Angels who Protect you and are preserving your deeds **until when death comes to one of you, Our messengers cause him to die** and they are the Angels **and they are not neglectful** i.e., they are not deficient'.<sup>47</sup>

العباشي: عن داود بن فرقد، عن أبي عبد الله (عليه السلام) قال: «دخل مروان بن الحكم المدينة- قال- فاستلقى على السرير، و ثم مولى للحسين (عليه السلام) فقال: رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ- قال- فقال الحسين (عليه السلام) لمولاه: ماذا قال هذا حين دخل؟ قال: استلقى على السرير فقرا: رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ إِلَى قَوْلِهِ: الْحَاسِبِينَ، فقال الحسين (عليه السلام): نعم و الله، رددت أنا و أصحابي إلى الجنة، و رد هو و أصحابه إلى النار».

Al Ayyashi, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Marwan Bin Al-Hakam entered Al-Medina. So he lied upon the bed, and then (said) to the slave of Al-Husayn<sup>asws</sup> **[6:62] Then are they Sent back to Allah, their True Master; now surely His is the Judgement and He is swiftest in taking account.** So Al-Husayn<sup>asws</sup> said to his<sup>asws</sup> slave: 'What did this one say when he entered?' He said, 'He lied upon his bed and recited **[6:62] Then are they Sent back to Allah, their True Master** up to His<sup>azwj</sup> Words **taking account**'. So Al-Husayn<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! I<sup>asws</sup> and my<sup>asws</sup> companions would return to the Paradise, and him and his companions would return to the Fire'.<sup>48</sup>

## VERSES 65 - 67

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ {65} وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ {66} لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ {67}

**[6:65] Say: He has the Power to Send on you a Punishment from above you or from beneath your feet, or that He should Throw you into confusion, (making you) of different parties; and make some of you taste the vengeance of others. See how We Repeat the Signs that they may understand [6:66] And your people call it a lie and it is the very Truth. Say: I am not placed in charge of you [6:67] For every prophecy is a term, and you will come to know (it)**

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ. قال: «هو الدخان و الصيحة أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ و هو الخسف أَوْ يَلْبِسَكُمْ شِيْعًا و هو اختلاف في الدين، و طعن بعضكم على بعض وَ يُذِيقُ بَعْضَكُمْ بَأْسَ بَعْضٍ و هو أن يقتل بعضكم بعضا، فكل هذا في أهل القبلة، يقول الله: انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ وَ كَذَّبَ بِهِ قَوْمُكَ وَ هُوَ الْحَقُّ يعني القرآن، كذبت به قريش.

Then (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 **[6:65] Say: He has the Power to Send on you a Punishment from above you.** He<sup>asws</sup> said: 'It is the Smoke and the Scream **or from beneath your feet** and it is the landslide **or that He should Throw you into confusion** and it is the differing in the Religion and

<sup>47</sup> تفسير القمي 1: 203.

<sup>48</sup> مجمع البيان 4: 487.

challenging each other **and make some of you taste the vengeance of others** and it is the fighting of each other. So all this is regarding the People of the Qiblah (Muslims). Allah<sup>azwj</sup> is Saying **See how We Repeat the Signs that they may understand [6:66] And your people call it a lie and it is the very Truth** Meaning the Quran, the Qureysh belied it'.<sup>49</sup>

## VERSES 68 - 72

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ {68} وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَتَّقُونَ {69}

**[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people [6:69] And nothing of the Reckoning of their (deeds) shall be against those who fear, but it is a Remider, perhaps they may fear**

وَدَّرَ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهُمْ وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا ۚ وَذَكَرَ بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۚ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۖ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {70}

**[6:70] And leave those who have taken their Religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to Destruction for what they earned; they shall have a drink of boiling water and a painful Punishment because they disbelieved.**

قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ خِزَانٌ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ انْتَبَاهُ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۚ وَأَمْرُنَا لِنُؤْمِنَ لِرَبِّ الْعَالَمِينَ {71} وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتَوْهُ ۚ وَهُوَ الَّذِي إِلَيْهِ تُخْشَرُونَ {72}

**[6:71] Say: Shall we call on that besides Allah, which neither benefits us nor harm us, and shall we be returned back on our heels after Allah has Guided us, like him whom the Satans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the Guidance of Allah, that is the (true) Guidance, and we are Commanded that we should submit to the Lord of the worlds [6:72] And that you should keep up Prayer and be pious; and He it is to Whom you shall be gathering**

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن فضالة بن أيوب، عن سيف بن عميرة، عن عبد الأعلى بن أعين، قال: قال رسول الله (صلى الله عليه و آله): «من كان يؤمن بالله و اليوم الآخر فلا يجلس في مجلس يسب فيه إمام، أو يفتاب فيه مسلم، إن الله يقول في كتابه: وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ إِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ».

<sup>49</sup> تفسير القمي 1: 204.

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Sayf Bin Umeyra, from Abdul A'ala Bin Ayn who said,

'Rasool-Allah<sup>saww</sup> said: 'The one who had believed in Allah<sup>azwj</sup> and the Last Day, so he should not sit in a gathering in which an Imam<sup>asws</sup> is insulted, or in which a Muslim is backbit. Allah<sup>azwj</sup> is Saying in His<sup>azwj</sup> Book **[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people**'.<sup>50</sup>

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن عبد العظيم بن عبد الله الحسني، قال: حدثني علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليه السلام): ليس لك أن تقعد مع من شئت، لأن الله تبارك و تعالى يقول: وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ.

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Ali Bin Al Husayn Al Asadabady, fro Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azeem Bin Abdullah Al Hasny, from Ali Bin Ja'far,

(It has been narrated) from his brother<sup>asws</sup> Musa Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'It is not for you to sit with whosoever you like to because Allah<sup>azwj</sup> Blessed and High is Saying **[6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse, and if the Satan causes you to forget, then do not sit after recollection with the unjust people**'.

و ليس لك أن تتكلم بما شئت لأن الله عز و جل قال: وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ، و لأن رسول الله (صلى الله عليه و آله) قال: رحم الله عبدا قال خيرا فغنم، أو صمت فسلم. و ليس لك أن تسمع ما شئت، لأن الله عز و جل يقول: إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا.

And it is not for you that you should speak whatsoever you like, because Allah<sup>azwj</sup> Mighty and Majestic Says **[17:36] And do not follow that of which you have no knowledge of**, and because Rasool-Allah<sup>saww</sup> said: 'May Allah<sup>azwj</sup> have Mercy upon a servant who speaks good or silently submits'. And it is not for you that you should listen to whatsoever you like because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[17:36] surely the hearing and the sight and the heart, all of these, shall be questioned about**'.<sup>51</sup>

الطبرسي: قال أبو جعفر (عليه السلام): «لما نزلت «4» فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ قال المسلمون: كيف نصنع؟ إن كان كلما استهزا المشركون بالقرآن قمنا و تركناهم، فلا ندخل إذن المسجد الحرام، و لا نطوف بالبيت الحرام! فأنزل الله تعالى وَ مَا عَلَى الَّذِينَ يَنْفُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ أمرهم بتذكيرهم [و تبصيرهم] ما استطاعوا».

Al-Tabarsy said,

'Abu Ja'far<sup>asws</sup> said: 'When (the Verse) **[6:68] then do not sit after recollection with the unjust people** was Revealed, the Muslims asked, 'What should we do? If

<sup>50</sup> تفسير القمي 1: 204

<sup>51</sup> علل الشرائع: 80 / 605.

whenever the Quran is mocked at we should arise and leave them, so we should not permit (ourselves) to be at the Sacred Masjid, nor circle the Sacred House!’ So Allah<sup>azwj</sup> the High Revealed **[6:69] And nothing of the Reckoning of their (deeds) shall be against those who fear.** They were Ordered to remind them, and enlighten them in accordance to their abilities’.<sup>52</sup>

## VERSE 73

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ {73}

**[6:73] And He it is Who Created the skies and the earth with the Truth, and on the Day He says: Be, so it becomes. His word is the Truth, and His is the Kingdom on the Day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware**

علي بن إبراهيم، قال: قال عز و جل: أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ إِلَى قَوْلِهِ تَعَالَى: كُنْ فَيَكُونُ قَالَ: خَزَائِنُهُ فِي كَافٍ وَ نُونٍ.

Ali Bin Ibrahim said,

‘Allah<sup>azwj</sup> Mighty and Majestic Said **[36:81] Is not He Who Created the skies and the earth able to Create the like of them?** Up to His<sup>azwj</sup> Words **Be, so it becomes,** said, ‘He<sup>azwj</sup> has Treasured it (everything) in between ‘Kaaf’ and ‘Noon’ (كاف و نون)’.<sup>53</sup>

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. قال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn Babuwayh said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa’alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:73] the Knower of the unseen and the seen,** said: ‘The unseen is what has yet to come into being, and the seen is what has already happened’.<sup>54</sup>

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فأرادته: إحدائه، لا غير ذلك، لأنه لا يروي، و لا يهيم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق، فأرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له، فسبحان الذي بيده ملكوت كل شيء و إليه ترجعون».

Muhammad Bin Yaqoub from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, who said,

‘I said to Abu Al-Hassan<sup>asws</sup>, ‘Inform me about the Will of Allah<sup>azwj</sup> and the will of the creatures?’ He<sup>asws</sup> said: ‘The will of the creatures – It is the conscience, and it leads

<sup>52</sup> مجمع البيان 4: 489.

<sup>53</sup> تفسير القمي 2: 218.

<sup>54</sup> معاني الأخبار: 1/146

to the act. And as for Allah<sup>azwj</sup> the High, His<sup>azwj</sup> Will – it is His<sup>azwj</sup> Invention. It is not other than Him<sup>azwj</sup>, because He<sup>azwj</sup> does not narrate, and does not speculate, and does not think, and these are the Attributes, which are away from Him<sup>azwj</sup>, and these are the qualities of the creatures. Allah<sup>azwj</sup>'s Will and the Action are not different. **[36:82] Say to it: Be, so it becomes.** This is without the Word, and speaking by the tongue, and not by speculation, and not by thinking, and not by mood to do that, as He<sup>azwj</sup> has no moods. **[36:83] So Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning'**.<sup>55</sup>

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد موسى (عليه السلام) إلى الطور فنادى ربه عز وجل، قال: رب، أرني خزائنك، فقال: يا موسى، إنما خزائني إذا أردت شيئاً أن أقول له: كن، فيكون».

Ibn Babuwayh said that it has been narrated from Ja'far Bin Masroor from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al-Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said that,

Abu Abdullah<sup>asws</sup> Al-Sadiq<sup>asws</sup> said: 'When Musa<sup>as</sup> went to the Toor to speak to his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic, said: 'Lord<sup>azwj</sup>!, Show me Your<sup>azwj</sup> Treasures.' He<sup>azwj</sup> Said: 'O Musa<sup>as</sup>! But My<sup>azwj</sup> Treasure is, I<sup>azwj</sup> Intend something, I<sup>azwj</sup> **[36:82] Say to it: Be, so it becomes.**'<sup>56</sup>

في نهج البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشأ ومثله لم يكن من قبل ذلك كائناً، ولو كان قديماً لكان لها ثانياً.

In Nahj-ul-Balaghah, the Imam<sup>asws</sup> said: 'Allah<sup>azwj</sup> Said when Intending the Universe "Be, and it was" – not by sound branching out, and not a call that can be heard, and it is the Speech of the Glorious, Action from Him<sup>azwj</sup>, His<sup>azwj</sup> Desire and the like of it. There was no universe like that before, and if there had been one from before, it would necessitate another god.'<sup>57</sup>

## VERSES 74 - 83

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ أَزَرَ اتَّخَذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ {74} وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ {75} فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ {76}

**[6:74] And when Ibrahim said to his (step) father, Azar: Do you take idols for gods? Surely I see you and your people in manifest error [6:75] And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain [6:76] So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones**

<sup>55</sup> الكافي 1: 85 / 3.

<sup>56</sup> التوحيد: 17 / 133

<sup>57</sup> Noor Al Thaqalayn – CH 36 H 93

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَنُنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ {77} فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {78} إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ خَافًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ {79}

**[6:77] Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not Guided me I should certainly be of the erring people [6:78] Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! I am clear of what you are associating (with Allah) [6:79] Surely I have turned myself, being upright, wholly to Him Who Originated the skies and the earth, and I am not of the polytheists**

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ {80} وَكَيفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ {81}

**[6:80] And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has Guided me indeed; and I do not fear in any way those that you are associating with Him, unless my Lord Pleases; my Lord Comprehends all things in His Knowledge; will you not then mind? [6:81] And why should I fear what you are associating (with Him), whilst you do not fear what you are associating with Allah for which He has not Sent down to you any authorisation for; which then of the two parties is more certain of security, if you know?**

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ {82} وَتِلْكَ حُجَّتُنَا إِنِّيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {83}

**[6:82] Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright [6:83] And this was Our Argument which we gave to Ibrahim against his people; We Exalt in dignity whom We Desire to; surely your Lord is Wise, Knowing**

حدثنا احمد بن محمد عن ابيه عن عبد الله بن المغيرة عن عبد الله بن مسكان قال قال أبو عبد الله عليه السلام وكذلك نرى ابراهيم ملكوت السموات والارض وليكون من الموقنين قال كشط لابراهيم السموات السبع حتى نظر إلى ما فوق العرش وكشط له الأرض حتى رأى ما في الهواء وفعل بمحمد صلى الله عليه وآله مثل ذلك واني لأرى صاحبكم و الائمة من بعده قد فعل بهم مثل ذلك.

Narrated to us Ahmad Bin Muhammad, from his father, from Abdullah Bin Al-Mugheira, from Abdullah Bin Muskaan who said:

‘Abu Abdullah<sup>asws</sup> said: ‘**[6:75] And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain,** The seventh sky was scraped off for Ibrahim<sup>as</sup> until he<sup>as</sup> saw what was above the Earth, and the Earth was scraped off for him<sup>as</sup> until he<sup>as</sup> saw what was in the atmosphere, and what was done for Muhammad<sup>saww</sup> was similar to that, as I<sup>asws</sup> can see your

companions, and the Imams<sup>asws</sup> to come after, maybe it will be done for them<sup>asws</sup> the similar of that'.<sup>58</sup>

فقال رسول الله (صلى الله عليه وآله): يا أبا جهل أوما علمت قصة إبراهيم الخليل (عليه السلام) لما رفع في الملكوت، وذلك قول ربي: (وكذلك نرى إبراهيم ملكوت السموات والأرض وليكون من الموقنين) قوى الله بصره لما رفعه دون السماء حتى أبصر الأرض ومن عليها ظاهرين ومستترين فرأى رجلاً وامرأة على فاحشة فدعا عليهما بالهلاك فهلكا، ثم رأى آخرين فدعا عليهما بالهلاك، فهلكا، ثم رأى آخرين فهم بالدعاء عليهما،

Rasool-Allah<sup>saww</sup> said: 'O Abu Jahl<sup>la</sup>! Do you not know about the story of Ibrahim<sup>as</sup>, the Friend, when he<sup>as</sup> was lifted up into the sky, and those are the Words of my<sup>saww</sup> Lord<sup>azwj</sup> [6:75] **And thus did We Show Ibrahim the Kingdom of the skies and the earth and that he might be of those who are certain.** Allah<sup>azwj</sup> Strengthened his<sup>as</sup> vision, when He<sup>azwj</sup> lifted him<sup>as</sup> up into the sky, such that he<sup>as</sup> looked towards the earth and saw all that was therein from its apparent and the hidden. He<sup>asws</sup> saw a man and woman on obscenities and supplicated for their destruction, and they were destroyed. Then he<sup>as</sup> saw another couple in it and supplicated for their destruction and they were destroyed. Then he saw another and he<sup>as</sup> supplicated against them.

فأوحى الله تعالى إليه: يا إبراهيم اكفف دعوتك من عبادي وإمائي، فاني أنا الغفور الرحيم الحنان الحليم، لا تضرنني ذنوب عبادي كما لا تتفعلن طاعتهم، ولست أسوسهم لشفاء الغيظ كسياستك، فاكفف دعوتك عن عبادي، فانما أنت عبد نذير لا شريك في المملكة، ولا مهيمن علي، ولا على عبادي وعبادي، معي بين خلال ثلاث: إما تابوا إلى قنبت عليهم، وغفرت ذنوبهم، وسترت عيوبهم.

Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: 'O Ibrahim<sup>as</sup>, stop your<sup>as</sup> supplications against My<sup>azwj</sup> male and female slaves. I<sup>azwj</sup> am Forgiving, the Merciful, the Forbearing, and not affected by the sins of My<sup>azwj</sup> servants just like their obedience does not profit Me<sup>azwj</sup>. I<sup>azwj</sup> do not Deal with them with Anger like you<sup>as</sup> do. So, stop your<sup>as</sup> supplications against My<sup>azwj</sup> servants, for you<sup>as</sup> are a warning servant who is not a partner in My<sup>azwj</sup> Government, and are not dominant on Me<sup>azwj</sup> or over My<sup>azwj</sup> servants. As for My<sup>azwj</sup> servants, I<sup>azwj</sup> Deal with them in three ways – If they repent, then I<sup>azwj</sup> Accept their repentance, and Forgive their sins, and Veil their faults'.

وإما كففت عنهم عذابي لعلمي بأنه سيخرج من أصلابهم ذريات مؤمنون، فأرفق بالآباء الكافرين، وأتأني بالامهات الكافرات، وأرفع عنهم عذابي ليخرج ذلك المؤمن من أصلابهم، فإذا تزايلوا حل بهم عذابي وحق بهم بلائي.

'And I<sup>azwj</sup> Withhold from them My<sup>azwj</sup> Punishment, due to My<sup>azwj</sup> Knowledge that there will be coming out from their descendants, some believers. I<sup>azwj</sup> am Lenient towards their infidel fathers, and their infidel mothers, and lift from them My<sup>azwj</sup> Punishment so that those believers would come out of them. And when that awaited ones have appeared, I<sup>azwj</sup> Send to them My<sup>azwj</sup> Punishment and afflictions.

وإن لم يكن هذا ولا هذا فإن الذي أعدته لهم من عذابي أعظم مما تريده بهم فإن عذابي لعبادي على حسب جلالتي وكبريائي. يا إبراهيم فخل بيني وبين عبادي، فاني أرحم بهم منك، وخل بيني وبين عبادي فاني أنا الجبار الحليم العلام الحكيم، ادبرهم بعلمي، وانفذ فيهم قضائي وقدري.

When neither this nor that takes place, then I<sup>azwj</sup> Place them in Punishment harsher than what you<sup>as</sup> wanted for them. My<sup>azwj</sup> Punishment to my servants is in accordance to My<sup>azwj</sup> Majesty and Greatness. O Ibrahim<sup>as</sup>! Leave My<sup>azwj</sup> servants to Me<sup>azwj</sup>, for

<sup>58</sup> Basaair Al Darajaat – P 2 Ch 20 H 2

I<sup>azwj</sup> am more Merciful to them than you<sup>as</sup> are. Leave Me<sup>azwj</sup> to My<sup>azwj</sup> servants, for I<sup>azwj</sup> am the Compeller, the Forbearing, the Knowing, the Wise. I<sup>azwj</sup> Plan for them by My<sup>azwj</sup> Knowledge, and Establish for them My<sup>azwj</sup> Judgement and My<sup>azwj</sup> Power'.<sup>59</sup>

ابن بابويه: قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثنا أبي، عن حمدان ابن 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».

Ibn Babuwayh said, 'Tameer Bin Abdullah Bin Tameem Al Qarshy narrated to us, from his father, from hamdan Ibn Suleyman Al Neshapouri, from Ali Bin Muhammad Bin Al Jahm 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'.

قال: فسأله عن آيات من القرآن في الأنبياء (عليهم السلام)، فكان فيما سأله أن قال له: فأخبرني عن قول الله عز و جل في إبراهيم (عليه السلام): فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي.

He (the narrator) said, 'So he asked him<sup>asws</sup> about (certain) Verses from the Quran regarding the Prophets<sup>as</sup>. Among what he asked him<sup>asws</sup> was that he said to him<sup>asws</sup>, 'So Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic regarding Ibrahim<sup>as</sup> [6:76] **So when the night over-shadowed him, he saw a star; said he: Is this my Lord?**

فقال الرضا (عليه السلام): «إن إبراهيم (عليه السلام) وقع إلى ثلاثة أصناف: صنف يعبد الزهرة، و صنف يعبد القمر، و صنف يعبد الشمس، و ذلك حين خرج من السرب «1» الذي اخفي فيه، فلما جن عليه الليل فرأى الزهرة قال: هذا ربي؟! على الإنكار و الاستخبار، فلما أفل الكوكب قال: لا أحب الأقلين لأن الأقل من صفات المحدث لا من صفات القديم،

So Al Reza<sup>asws</sup> said: 'Ibrahim<sup>as</sup> was among three types (of people) – A type which worshipped the Venus (star), and a type which worshipped the Moon, and a type which worshipped the Sun. And that is when he<sup>as</sup> came out of the underground dugout in which he<sup>as</sup> was hiding. So when it was night time he<sup>as</sup> saw the Venus (star). **said he: Is this my Lord?** Upon the denial and the information. So when the star set, he<sup>as</sup> said **he said: I do not love the setting ones** because setting is from the temporal qualities and not eternal ones.

فلما رأى القمر بازغا قال: هذا ربي؟! على الإنكار و الاستخبار، فلما أفل قال: لنن لم يهديني ربي لأكونن من القوم الضالين «2»، فلما أصبح و رأى الشمس بازغة قال: هذا ربي؟! هذا أكبر من الزهرة و القمر، على الإنكار و الاستخبار، لا على الإخبار و الإقرار، فلما أفلت قال للأصناف الثلاثة من عبدة الزهرة و القمر و الشمس: يا قوم إني بريء مما تُشركون إني وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَنِيفًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ.

[6:77] **Then when he saw the moon rising, he said: Is this my Lord?** Upon the denial and the information **So when it set, he said: If my Lord had not Guided me I should certainly be of the erring people. [6:78] Then when he saw the sun rising, he said: Is this my Lord?** This is greater than the Venus and the moon, upon the denial and information, not upon the information and the acceptance. Then, when it set, he<sup>as</sup> said with regards to the three types of worshippers, of the Venus,

<sup>59</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 314 (Extract)

and moon, and the sun: '**O my people! I am clear of what you are associating (with Allah) [6:79] Surely I have turned myself, being upright, wholly to Him Who Originated the skies and the earth, and I am not of the polytheists.**

و إنما أراد إبراهيم (عليه السلام) بما قال أن يبين لهم بطلان دينهم، و يثبت عندهم أن العبادة لا تحقق لما كان بصفة الزهرة و القمر و الشمس، و إنما تحقق العبادة لخالقها، و خالق السموات و الأرض، و كان ما احتج به على قومه مما ألهمه الله عز و جل و آتاه كما قال عز و جل: **وَ تِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ**. فقال المأمون: **لله درك، يا بن رسول الله.**

But rather, what Ibrahim<sup>as</sup> intended by what he<sup>as</sup> said, was the invalidation of their religion, and establish with them that the worship is not deserved for that which have the qualities of the Venus, and the moon and the sun. But rather, it is their Creator who is deserving of the worship, and Creator of the skies and the earth. And what he<sup>as</sup> argued by was what Allah<sup>azwj</sup> has Said **[6:83] And this was Our Argument which we gave to Ibrahim against his people**. So Al-Mamoun said, 'May Allah<sup>azwj</sup> Bless you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>!'<sup>60</sup>

محمد بن يعقوب: بإسناده عن أحمد بن محمد بن خالد، عن أبيه، عن النضر بن سويد، عن يحيى بن عمران الحلبي، عن هارون بن خارجة، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ**، قال: «بشك».

Muhammad Bin Yaqoub, by his chain, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Haroun Bin Kharja, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:82] Those who believe and do not mix up their faith with iniquity**, he<sup>asws</sup> said: '(Mix it) with doubt'.<sup>61</sup>

و عنه: عن محمد بن يحيى، عن أحمد بن أبي زاهر، عن الحسن بن موسى الخشاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ**، قال: «بما جاء به محمد (صلى الله عليه و آله) من الولاية، و لم يخلطوها بولاية فلان و فلان، فهو الملبس بالظلم».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Abu Zaahir, from Al Hassan Bin Musa Al Khashaab, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:82] Those who believe and do not mix up their faith with iniquity**, he<sup>asws</sup> said: 'With what Muhammad<sup>saww</sup> came with from Al-Wilayah, and do not mix up with the Wilayah of so and so, and so and so, for it is the mixing up with the iniquity'.<sup>62</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام)، في قوله تعالى: **الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ**، قال: «هو الشرك».

And from him, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro and Al Zubeyri,

<sup>60</sup> عيون أخبار الرضا (عليه السلام) 1: 197 / 1.

<sup>61</sup> الكافي 2: 293 / 4.

<sup>62</sup> الكافي 1: 341 / 3.

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the High **[6:82] Those who believe and do not mix up their faith with iniquity**, he<sup>asws</sup> said: '(Mix it up) with the Polytheism'.<sup>63</sup>

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وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ {84} وَزَكَرِيَّا وَيَحْيَىٰ وَإِسْمَاعِيلَ وَإِسْحَاقَ ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ {85} وَإِسْمَاعِيلَ وَإِسْحَاقَ ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ {86}

**[6:84] And We Gave to him Ishaq and Yaqoub; each did We Guide, and Nuh did We Guide beforehand, and of his descendants, Dawood and Sulaiman and Ayoub and Yusuf and Haroun; and thus do We Recompense those who do good (to others) [6:85] And Zakariya and Yahya and Isa and Ilyas; every one was of the righteous [6:86] And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds**

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {87} ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ {88}

**[6:87] And from among their forefathers and their descendants and their brethren, and We Chose them and Guided them into the Straight Path [6:88] This is Allah's Guidance, He Guides thereby whom He so Desires to of His servants; and if they had associated others (with Him), certainly what they did would have been confiscated from them**

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ ۚ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ {89} أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَفْتَدَهُ ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {90}

**[6:89] These are they to whom We Gave the Book and the Wisdom and the Prophet-hood; therefore if they disbelieve in it We have already Entrusted with it a people who are not disbelievers in it [6:90] These are they whom Allah Guided, therefore follow their Guidance. Say: I do not ask you for any Recompense for it; it is nothing but a Reminder to the nations**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ الْحَسَنِ بْنِ طَرْيَفٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ [إِلَى] أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ مَا يَقُولُونَ لَكُمْ فِي الْحَسَنِ وَالْحُسَيْنِ (عليه السلام) قُلْتُ يُنْكِرُونَ عَلَيْنَا أَنَّهُمَا ابْنَا رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ فَأَيَّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ فِي عِيسَى ابْنِ مَرْيَمَ (عليهما السلام) وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَى فَجَعَلَ عِيسَى ابْنَ مَرْيَمَ مِنْ ذُرِّيَّةِ نُوْحٍ (عليه السلام)

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Zareyf, from Abdul Samad Bin Bashir, from Abu Al-Jaroud, who has narrated:

Abu Ja'far<sup>asws</sup> said to me: 'O Abu Al-Jaroud! What are they saying to you all with regards to Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>?' I said, 'They are denying us that the two of them<sup>asws</sup> are the sons<sup>asws</sup> of the Rasool Allah<sup>saww</sup>'. He<sup>asws</sup> said: 'So by which thing do you argue against them?' I said, 'We argue against them by the Statement

<sup>63</sup> الكافي 5: 14 / 1.

of Allah<sup>azwj</sup> regarding Isa Bin Maryam<sup>as</sup>: “[6:84] and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Musa and Haroun; and thus do We reward those who do good (to others) [6:85] And Zakariya and Yahya and Isa”. So He<sup>azwj</sup> Made Isa Bin Maryam<sup>as</sup> to be from the descendants of Noah<sup>as</sup>.

قَالَ فَأَيُّ شَيْءٍ قَالُوا لَكُمْ قُلْتُمْ قَالُوا قَدْ يَكُونُ وَلَدُ الْإِنْتَةِ مِنَ الْوَلَدِ وَلَا يَكُونُ مِنَ الصُّلْبِ قَالَ فَأَيُّ شَيْءٍ احْتَجَجْتُمْ عَلَيْهِمْ قُلْتُمْ احْتَجَجْنَا عَلَيْهِمْ بِقَوْلِ اللَّهِ تَعَالَى لِرَسُولِهِ (صلى الله عليه وآله) فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَنِسَاءَنَا وَنِسَاءَكُمْ وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ قَالَ فَأَيُّ شَيْءٍ قَالُوا قُلْتُمْ قَالُوا قَدْ يَكُونُ فِي كَلَامِ الْعَرَبِ أَبْنَاءُ رَجُلٍ وَآخَرُ يَقُولُ أَبْنَاؤُنَا

He<sup>asws</sup> said: ‘So what is it that they say to you?’ I said, ‘They say, ‘The sons of a daughter can be from the sons, but they still are not from the lineage’. He<sup>asws</sup> said: ‘So which argument do you argue against them with?’ I said, ‘We argue against them by the Words of Allah<sup>azwj</sup> to His<sup>azwj</sup> Rasool<sup>saww</sup>: “[3:61] say: Come let us call our sons and your sons and our women and your women and ourselves and your selves”. He<sup>asws</sup> said: ‘So what do they say?’ I said, ‘They say that in the speech of the Arabs a man may say ‘our sons’ for the sons of another man’.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا أَبَا الْجَارُودِ لَا عَظِيمَتُكَهَا مِنْ كِتَابِ اللَّهِ جَلَّ وَ تَعَالَى أَنَّهُمَا مِنْ صُلْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا يَرُدُّهَا إِلَّا الْكَافِرُ قُلْتُمْ وَ أَتَيْنَ ذَلِكَ جُعِلَتْ فِدَاكَ قَالَ مِنْ حَيْثُ قَالَ اللَّهُ تَعَالَى حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَ بَنَاتُكُمْ وَ أَخَوَاتُكُمْ الْآيَةُ إِلَى أَنْ أَنْتَهَى إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ حَلَالٌ لَأَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ فَسَلُّهُمْ يَا أَبَا الْجَارُودِ هَلْ كَانَ يَجِلُّ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) يَكَاخُ حَلِيلَتَيْهِمَا فَإِنْ قَالُوا نَعَمْ كَذَبُوا وَ فَجَرُوا وَ إِنْ قَالُوا لَا فَهَمَّا ابْنَاهُ لِيُصْلِيَهُ.

(The narrator) said, ‘Abu Ja’far<sup>asws</sup> said: ‘O Abu Al-Jaroud! I<sup>asws</sup> will give it (proof) from the Book of Allah<sup>azwj</sup> that the two of them<sup>asws</sup> are from the progeny of the Rasool Allah<sup>saww</sup>. None shall reject it except for the infidel’. I said, ‘May I be sacrificed for you<sup>asws</sup>, and where is that?’ He<sup>asws</sup> said: ‘Where Allah<sup>azwj</sup> Says: “[4:23] Forbidden to you are your mothers and your daughters and your sisters - the Verse until it ends with the Words of the Blessed and High **and the wives of your sons who are of your own loins**”. So ask them, O Abu Al-Jaroud, was it Permissible for the Rasool Allah<sup>saww</sup> to marry the wives of the two of them<sup>asws</sup>? If they say, ‘Yes’, they lie, are mischievous, and if they say, ‘No’, so the two of them<sup>asws</sup> are from his<sup>saww</sup> seed’.<sup>64</sup>

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

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

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

<sup>64</sup> Al Kafi – H 14949

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

Allah<sup>azwj</sup> had Taken the Covenant from every Prophet<sup>as</sup>, and every believer to believe in Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and with every Prophet<sup>as</sup> by 'Al-Wilayah'. Then He<sup>azwj</sup> Said to Muhammad<sup>saww</sup>: **[6:90] These are they whom Allah Guided, therefore follow their Guidance**, meaning Adam<sup>as</sup> and Noah<sup>as</sup> and every Prophet<sup>as</sup> after him<sup>as</sup>.<sup>65</sup>

عن العباس بن هلال، عن الرضا (عليه السلام): «أن رجلا أتى عبد الله بن الحسن، وهو بالسبالة فسأله عن الحج، فقال له: هذاك جعفر بن محمد قد نصب نفسه لهذا فاسأله. فأقبل الرجل إلى جعفر (عليه السلام) فسأله، فقال له: قد رأيتك واقفا على عبد الله بن الحسن، فما قال لك؟ قال: سألته فأمرني أن أتيتك، وقال: هذاك جعفر بن محمد، نصب نفسه لهذا.

From Al Abbas Bin Hilal,

(It has been narrated) from Al-Reza<sup>asws</sup> having said: 'A man came to Abdullah Bin Al-Hassan whilst he was with (the tribe of) Al-Sabala, and asked him about the Pilgrimage. So he said to him, 'There is Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> who has established himself<sup>asws</sup> for this (these matters), therefore ask him<sup>asws</sup>'. So the man came up to Ja'far<sup>asws</sup> and asked him<sup>asws</sup>. So he<sup>asws</sup> said to him: 'I<sup>asws</sup> saw you paused near Abdullah Bin Al Hassan, so what did he say to you?' He said, 'I asked him, but he ordered me that I should come to you<sup>asws</sup>, and he said, 'Over there is Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>. He<sup>asws</sup> has established himself<sup>asws</sup> for this'.

فقال جعفر (عليه السلام): نعم، أنا من الذين قال الله في كتابه: أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ سَلَ عَمَّا شئت. فسأله الرجل، فأنبأه عن جميع ما سأله.

So Ja'far<sup>asws</sup> said: 'Yes! I<sup>asws</sup> am from those about whom Allah<sup>azwj</sup> Says in His<sup>azwj</sup> Book **[6:90] These are they whom Allah Guided, therefore follow their Guidance**. Ask whatsoever you like to'. (The narrator) said: 'Thus the man asked him<sup>asws</sup>, and he<sup>asws</sup> informed him about all that he asked'.<sup>66</sup>

## VERSE 91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۚ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ ۚ تَجْعَلُونَهُ قُرْآنًا تُبْذَرُونَ ۚ وَتُخْفُونَ كَثِيرًا ۚ وَعَلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنَّكُمْ وَلَا آبَاؤُكُمْ ۚ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ {91}

**[6:91] And they do not appreciate Allah with the appreciation that is due to Him when they say: Allah has not Revealed anything to a person. Say: Who Revealed the Book, which Musa brought, a Light and a Guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your forefathers. Say: Allah then Leaves them sporting in their vain discourses**

<sup>65</sup> Basaair Al Darajaat – P 10 CH 18 H 35

<sup>66</sup> تفسير العباسي 1: 55/368.

فقال: «ذلك تعبير الله تبارك و تعالى لمن شبهه بخلقه، ألا ترى أنه قال: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ معناه إذ قالوا: إن الأرض جميعاً قبضته يوم القيامة و السماوات مطويات بيمينه؟ كما قال الله عز و جل: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إذ قالوا ما أنزل الله على بشرٍ من شيءٍ، ثم نزه عز و جل نفسه عن القبضة و اليمين فقال: سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ».

So he<sup>asws</sup> said: 'That is the taunting (of people) to Allah<sup>azwj</sup> Blessed and High as the one who resembles His<sup>azwj</sup> creatures. Do you not see that He<sup>azwj</sup> Says **[39:67] And they do not appreciate Allah with the appreciation that is due to Him?** And its Meaning is that they are saying, 'And the whole of the earth shall be in His<sup>azwj</sup> Grip on the Day of Judgement and the skies having been rolled up in His<sup>azwj</sup> Right Hand? Just as Allah<sup>azwj</sup> Mighty and Majestic Says **[6:91] And they do not appreciate Allah with the appreciation that is due to Him when they say: Allah has not Revealed anything to a person,** then (Allah<sup>azwj</sup>) Distanced Himself<sup>azwj</sup> from the Grip and the Right Hand (as He<sup>azwj</sup> is higher than to have any shape/limbs), so He<sup>azwj</sup> Said **Glory be to Him, and Exalted is He, above what they are associating**'.<sup>67</sup>

محمد بن يعقوب: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لا يوصف، و كيف يوصف و قد قال في كتابه: وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ؟ فلا يوصف بقدر إلا كان أعظم من ذلك».

Muhammad Bin Yaqoub, from Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al Fazeyl Bin Yasaar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> cannot be described. And how can He<sup>azwj</sup> be described and Allah<sup>azwj</sup> has Said in His<sup>azwj</sup> Book **[6:91] And they do not appreciate Allah with the appreciation that is due to Him?** Therefore, He<sup>azwj</sup> does not get described by appreciation, except that He<sup>azwj</sup> is greater than that (whatever is said/perceived about Him<sup>azwj</sup>)'.<sup>68</sup>

العياشي: عن عبد الله بن سنان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُوراً وَ هُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا، قال: «كانوا يكتبونه ما شاءوا و يبديون ما شاءوا».

Al Ayyashi, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **[6:91] Say: Who Revealed the Book which Musa brought, a Light and a Guidance to men, which you make into scattered writings which you show while you conceal much?** He<sup>asws</sup> said: 'They used to conceal what they so desired to and manifest what they so desired to'.<sup>69</sup>

و في رواية أخرى عنه (عليه السلام) قال: «كانوا يكتبونه في القراطيس، ثم يبديون ما شاءوا و يخفون ما شاءوا . و قال: «كل كتاب أنزل فهو عند أهل العلم».

And in another report,

<sup>67</sup> التوحيد: 1 / 160.

<sup>68</sup> الكافي 1: 80 / 11.

<sup>69</sup> تفسير العياشي 1 / 369 / 58.

The Imam<sup>asws</sup> said: 'They used to conceal what they so desired to and manifest what they so desired to'. And the Imam<sup>asws</sup> said: 'The whole Book which was Revealed, so it is with the People<sup>asws</sup> of the Knowledge'.<sup>70</sup>

## VERSE 92

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّمَا بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ {92}

**[6:92] And this is a Book We have Revealed, Blessed, verifying that, which is before it, and that you may warn the mother town and those around it; and those who believe in the Hereafter believe in it, and they attend to their Prayers constantly**

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن أبي عبد الله محمد بن خالد البرقي، عن جعفر بن محمد الصوفي، قال سألت أبا جعفر محمد بن علي الرضا (عليهما السلام)، فقلت: يا بن رسول الله، لم سمي النبي (صلى الله عليه و آله) الأمي؟ فقال: «ما يقول الناس؟» قلت: يزعمون أنه إنما سمي الأمي لأنه لم يحسن أن يكتب.

Ibn Babuwayh said that it has been narrated from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Muhammad Bin Khalid Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said,

'I asked Abu Ja'far<sup>asws</sup> Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Al-Reza<sup>asws</sup>, 'O son<sup>asws</sup> of the Rasool-Allah<sup>saww</sup>, why has the Prophet<sup>saww</sup> been called 'Al-Ummi'?'. He<sup>asws</sup> said: 'What are the people saying?' I said, 'They are alleging that he<sup>saww</sup> has been called 'Al-Ummi' because he<sup>saww</sup> was illiterate and could not write well.'

فقال (عليه السلام): «كذبوا عليهم لعنة الله، أني ذلك و الله يقول في محكم كتابه: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ فَكَيْفَ كَانَ يَعْلَمُهُمْ مَا لَمْ يَحْسُنْ؟ و الله لقد كان رسول الله (صلى الله عليه و آله) يقرأ و يكتب باثنين- أو قال بثلاثة- و سبعين لسانا، و إنما سمي الأمي لأنه كان من أهل مكة، و مكة من أمهات القرى، و ذلك قول الله عز و جل: لِنُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا.

He<sup>asws</sup> said: 'They lie! Upon them be the Curse of Allah<sup>azwj</sup>, I<sup>asws</sup> for that, say that Allah<sup>azwj</sup> has Said in the Decisive (Verse) of His<sup>azwj</sup> 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 does he<sup>saww</sup> teach them whilst not been well learned? By Allah<sup>azwj</sup>, the Rasool-Allah<sup>saww</sup> was able to read and write in seventy two' - (or said) - 'seventy three languages, and He<sup>asws</sup> has been called 'Al-Ummi' because he<sup>saww</sup> was from the inhabitants of Mecca, and Mecca is the mother of all towns, and that is in the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:92] And that you may warn the mother of towns (أُمَّ الْقُرَىٰ) and those around it'**.<sup>71</sup>**

و عنه، قال: حدثنا محمد بن الحسن، قال: حدثنا سعد بن عبد الله، قال: حدثنا الحسن بن موسى الخشاب، عن علي بن حسان، و علي بن أسباط، و غيره، رفعه، عن أبي جعفر (عليه السلام)، قال: قلت له: إن الناس يزعمون أن رسول الله (صلى الله عليه و آله) لم يكتب و لا يقرأ. فقال: «كذبوا لعنهم الله أني يكون ذلك و قد قال الله عز و جل: هُوَ الَّذِي بَعَثَ

<sup>70</sup> تفسير العياشي 1: 369 / 59.

<sup>71</sup> علل الشرائع: 1 / 124.

فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ فِي ضَلَالٍ مُبِينٍ فَكَيْفَ يَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ، وَ لَيْسَ يَحْسُنُ أَنْ يَقْرَأَ وَيَكْتُبَ؟». قَالَ: قُلْتُ: فَلَمْ سَمِيَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الْأُمِّيُّ؟ قَالَ: «نَسَبَ إِلَى مَكَّةَ، وَ ذَلِكَ قَوْلَ اللَّهِ ع وَ جَلَّ: لِيُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا، وَ أُمُّ الْقُرَى مَكَّةَ، فَقِيلَ أُمِّي لِذَلِكَ».

And it has been narrated from Muhammad Bin Al-Hassan, from Sa'd Bin Abdullah, from Al-Hassan Bin Musa Al-Khasha'ab, from Ali Bin Hasaan, and Ali Bin Asbaat, and someone else, with a chain going up to,

It was asked from Abu Ja'far<sup>asws</sup> that, 'The people claim that Rasool-Allah<sup>saww</sup> could not write or read.' He<sup>asws</sup> said: 'They lie! Curse of Allah<sup>azwj</sup> be upon them. I<sup>asws</sup> for that say that Allah<sup>azwj</sup> has Said **[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, although they were from before in clear error. How did he<sup>saww</sup> teach them the Book and the Wisdom, without being good at reading and writing?** I said, 'Why was the Prophet<sup>saww</sup> called 'Al-Ummi? He<sup>asws</sup> said: 'He<sup>asws</sup> was established in Mecca, and that is the Statement of Allah<sup>azwj</sup> Mighty and Majestic **[6:92] And and that you may warn the mother of towns and those around her,** and the mother of towns is Mecca. So he<sup>saww</sup> was referred to as *Ummi* because of that.<sup>72</sup>

## VERSES 93 & 94

وَمِنْ أَظْلَمَ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَى إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ {93} وَلَقَدْ جِئْتُمُونَا فَرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ {94}

**[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been Revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has Revealed? And if only you could see when the unjust shall be in the agonies of death and the Angels shall spread forth their hands: Give up your souls; today you shall be Recompensed with an ignominious Punishment because you spoke against Allah other than the Truth and (because) you showed pride against His Signs [6:94] And certainly you have come to Us alone as We Created you at first, and you have thrown behind your backs the things which We Gave you, and We do not See with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you**

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ قَالَ نَزَلَتْ فِي ابْنِ أَبِي سَرْجٍ الَّذِي كَانَ عُثْمَانُ اسْتَعْمَلَهُ عَلَى مِصْرَ وَهُوَ مِمَّنْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمَ فَتَحَ مَكَّةَ هَذَرَ دَمَهُ وَكَانَ يَكْتُبُ لِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَإِذَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ كَتَبَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ فَيَقُولُ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) دَعَهَا فَإِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ وَكَانَ ابْنُ أَبِي سَرْجٍ يَقُولُ لِلْمُنَافِقِينَ إِنِّي لَأَقُولُ مِنْ نَفْسِي مِثْلَ مَا يَجِيءُ بِهِ فَمَا يُغَيِّرُ عَلَيَّ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى فِيهِ الَّذِي أَنْزَلَ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Safwaan Bin Yahya, from Ibn Muskaan, from Abu Baseer, who has narrated the following:

<sup>72</sup> علل الشرائع: 2 / 125

One of the Imams<sup>asws</sup> said when he<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been Revealed to me; while nothing has been revealed to him.** The Imam<sup>asws</sup> said: 'It was Revealed regarding Ibn Abu Sarh who was the office bearer of Usman over Egypt, and he was from the ones who were with the Rasool Allah<sup>saww</sup> on the Day of the conquest over Mecca whose blood was spared. And he used to write to the Rasool Allah<sup>saww</sup>. So if Allah<sup>azwj</sup> Mighty and Majestic Revealed that: "Surely Allah<sup>azwj</sup> is Most Mighty, Most Wise". He would write, 'Surely Allah<sup>azwj</sup> is Most Aware, Most Wise'. So the Rasool Allah<sup>saww</sup> said to him: 'Leave it, although Allah<sup>azwj</sup> is surely Most Aware, Most Wise'. So Ibn Abu Sarh used to say to the hypocrites, 'I am saying from myself similar to what he<sup>saww</sup> has come up with, so he<sup>saww</sup> does not let me alter it'. So Allah<sup>azwj</sup> Blessed and High Revealed regarding him what He<sup>azwj</sup> Revealed'.<sup>73</sup>

وفي كتاب (الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام)، و ذكر حديث قبض روح الكافر، قال (عليه السلام): «فإذا بلغت الحلقوم، ضربت الملائكة وجهه و دبره، و قيل: أخرجوا أنفسكم اليوم تجزون عذاب الهون بما كنتم تقولون على الله غير الحق و كنتم عن آياته تستكبرون، و ذلك قوله تعالى: يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ حَجَرًا مَحْجُورًا فيقولون: حراما عليكم الجنة محرما».

And in the book Al-Jannat Wa Al-Naar – From Saeed Bin Janaah, from Awf Bin Abdullah Al-Azdy, from Jaber Ibn Yazeed Al-Ju'fy,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, and mentioned the Hadeeth of the capture of the soul of the Infidel, he<sup>asws</sup> said: 'So when it reaches the throat, the Angels strike his face and his back and say **[6:93] Give up your souls; today shall you be Recompensed with an ignominious Punishment because you spoke against Allah other than the Truth and (because) you showed pride against His Signs,** and that is His<sup>azwj</sup> Words **[25:22] On the Day when they will see the Angels, there shall be no good news on that Day for the guilty, and they shall be saying: It is a rigorous Prohibition,** so they (Angels) shall be saying: 'The Paradise is Prohibited unto you with a (rigorous) Prohibition'.<sup>74</sup>

عن أبي بصير، عن أبي جعفر (عليه السلام) و مَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَ مَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ، قَالَ: «من ادعى الإمامة دون الإمام (عليه السلام)».

From Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> **[6:93] And who is more unjust than he who forges a lie against Allah, or says: It has been Revealed to me; while nothing has been revealed to him and he who says: I can reveal the like of what Allah has Revealed?** The Imam<sup>asws</sup> said: '(It is regarding) the one who claims the Imamate (for himself) when he is not an Imam<sup>asws, 75</sup> .

3575 / [7]- ثم قال علي بن إبراهيم: و حدثني أبي «2»، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، أنه قال: «نزلت هذه الآية في معاوية و بني امية و شركائهم و أئمتهم».

<sup>73</sup> Al Kafi – H 14690

<sup>74</sup> الاختصاص: 359

<sup>75</sup> تفسير العياشي 1: 370 / 61.

The Ali Bin Ibrahim said, 'And my father narrated to me, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'This Verse was Revealed regarding Muawiya, and the Clan of Umayya, and their associates, and their imams'.<sup>76</sup>

العياشي: عن سلام، عن أبي جعفر (عليه السلام)، في قوله: الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ. قال: «العطش يوم القيامة».

Al Ayyashi, from Salaam,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:93] today shall you be Recompensed with an ignominious Punishment.** The Imam<sup>asws</sup> said: 'The thirst on the Day of Judgement'.<sup>77</sup>

## VERSES 95 & 96

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمُ اللَّهُ فَاتَى تُؤْفَكُونَ {95} فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {96}

**[6:95] Surely, Allah is the Splitter of the seed and the stone; He Extracts the living from the dead and He is the Extractor of the dead from the living; that is Allah! How are you then turned away [6:96] He Causes the dawn to break; and He has Made the night for rest, and for the sun and the moon a calculation; that is an Ordained (matter) of the Mighty, the Knowing**

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل لما أراد أن يخلق آدم (عليه السلام) بعث جبرئيل (عليه السلام) في أول ساعة من يوم الجمعة فقبض بيمينه قبضة بلغت من السماء السابعة إلى السماء الدنيا، وأخذ من كل سماء تربة، ثم قبض قبضة أخرى، من الأرض السابعة العليا إلى الأرض السابعة القصوى،

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Salih Bin Abu Hamaad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'Abu Abdullah<sup>asws</sup> has said: 'When Allah<sup>azwj</sup> Mighty and Majestic Intended to Create Adam<sup>as</sup>, Sent Jibraeel<sup>as</sup> during the first hour of the day of Friday. So he<sup>as</sup> captured in his right hand, and it reached from the seventh sky to the sky of the world, and took from each sky, some dust. Then he<sup>as</sup> grabbed again from the highest seventh firmament to the lowest seventh firmament.

فأمر الله عز و جل كلمته فأمسك القبضة الاولى بيمينه، و القبضة الاخرى بشماله، ففلق الطين فلقين فذراً من الأرض ذروا و من السموات ذروا، فقال للذي بيمينه: منك الرسل و الأنبياء و الأوصياء و الصديقون و المؤمنون و الشهداء «1» و من أريد كرامته. فوجب لهم ما قال كما قال.

So Allah<sup>azwj</sup> Mighty and Majestic Commanded him<sup>as</sup> to hold the first grab in his right hand, and the other one in his<sup>as</sup> left hand. So the clay was in two halves. He<sup>azwj</sup> Said: "Leave some from the earth, and leave some from the skies". So He<sup>azwj</sup> Said to the one in his<sup>as</sup> right hand: "From you would be the Rasools<sup>as</sup>, and the Prophets<sup>as</sup>, and

<sup>76</sup> تفسير القمي 1: 211.

<sup>77</sup> تفسير العياشي 1: 62 / 370.

the successors<sup>as</sup>, and the Truthful, and the Believers, and the martyrs, and the ones I<sup>azwj</sup> Want to Honour". So it Obligated for them, what He<sup>azwj</sup> Said, as He<sup>azwj</sup> Said it'.

و قال للذي بشماله: منك الجبارون و المشركون و المنافقون و الطواغيت و من أريد هوانه و شقوته. فوجب لهم ما قال كما قال. ثم إن الطينتين خلطتا جميعا، و ذلك قوله تعالى: إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فالحب: طينة المؤمنين التي ألقى الله عليها محبته، و النوى: طينة الكافرين الذين نأوا عن كل خير، و إنما سمي النوى من أجل أنه نأى من الحق ، و تباعد منه.

And Said to the one in his<sup>as</sup> left hand: "From you would be the tyrants, and the Polytheists, and the hypocrites, and the devils, and the ones whom I<sup>azwj</sup> Want to disgrace and humiliation". So it obligated for them what He<sup>azwj</sup> Said, as He<sup>azwj</sup> Said it. Then the two clays were mixed together, and these are the Words of the High **[6:95] Surely Allah is the Splitter of the seed and the stone.** So the seed – is the clay of the Believer upon whom Allah<sup>azwj</sup> has Conferred His<sup>azwj</sup> Love. And the stone – is the clay of the Infidels who are away from every good. But rather, it is referred to as the stone (النوى) because it is away from the Truth and remote from Him<sup>azwj</sup>.

و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فالحي: المؤمن الذي تخرج طينته من طينة الكافر، و الميت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و الميت: الكافر، و ذلك قول الله عز و جل: أَوْ مَنْ كَانَ مَيِّتًا فَأُحْيَيْنَاهُ فكان موته اختلاط طينة مع طينة الكافر، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

And Allah<sup>azwj</sup> Mighty and Majestic Said **He Extracts the living from the dead and He is the Extractor of the dead from the living.** So the living – it is the Believer who comes out from the clay (lineage) of the Infidel. And the dead, which comes out from the living – it is the Infidel who comes out from the clay (lineage) of the Believer. So the living – it is the Believer, and the dead – it is the Infidel. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life.** So his death was his being mixed up with the clay of the Infidel, and his life was when Allah<sup>azwj</sup> Mighty and Majestic Separated the two by His<sup>azwj</sup> Word.

كذلك يخرج الله عز و جل المؤمن في الميلاد من الظلمة بعد دخوله فيها إلى النور، و يخرج الكافر من النور إلى الظلمة بعد دخوله إلى النور، و ذلك قول الله عز و جل: لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ».

That is how Allah<sup>azwj</sup> Mighty and Majestic Extracts the Believer, from the darkness which he had entered into, to the light thereby giving him a new life, and Expels the Infidel from the light to the darkness after he had been entered into it (the faith). And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers'**<sup>78</sup>.

## VERSES 97 - 101

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {97} وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ {98}

**[6:97] And He it is Who has Made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have Made**

<sup>78</sup> الكافي 2: 4 / 7

**plain the Signs for a people who know [6:98] And He is the One Who has Brought you into being from a single soul, then there is a (permanent) resting-place and a (temporary) depository; indeed We have Made plain the Signs for a people who understand**

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۚ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {99}

**[6:99] And He is the One Who Sends down water from the sky, then We Extract by it buds of all (plants), then We Extract from it green (foliage) from which We Produce grain piled up (in the earth); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are Signs in this for a people who believe.**

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ ۖ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَانَهُ وَتَعَالَى عَمَّا يُصِفُونَ {100} بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۚ أَتَىٰ يُكَوِّنُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {101}

**[6:100] And they make the Jinn as associates with Allah, while He Created them, and they falsely attribute to Him sons and daughters without knowledge; Glory be to Him, and highly Exalted is He above what they are ascribing (to Him) [6:101] Wonderful Originator of the skies and the earth! How could He have a son when He has no consort, and He (Himself) Created everything, and He is the Knower of all things**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن إسماعيل بن مرار، عن يونس، عن بعض أصحابنا، عن أبي الحسن (عليه السلام)، قال: «إن الله خلق النبيين على النبوة، فلا يكونون إلا أنبياء، وخلق المؤمنين على الإيمان فلا يكونون إلا مؤمنين، و أعار قوما إيمانا فإن شاء تممه لهم، وإن شاء سلبهم إياه-

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ismail Bin Maraar, from Yunus, from one of our companions,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Created the Prophets<sup>as</sup> upon the Prophet-hood, so they did not become (anything else) except for Prophets<sup>as</sup>; and (Allah<sup>azwj</sup>) Created the believers upon the 'Eman' belief, so they did not become (anything else) except for believers; and Lent belief to a people, so if He<sup>azwj</sup> so Desires to, He<sup>azwj</sup> would Complete it for them, and if He<sup>azwj</sup> so Desires to, would Confiscate it from them'.

قال- و فيهم جرت فمستقرٌ و مستودعٌ». و قال لي: «إن فلانا كان مستودعا فلما كذب علينا سلبه الله إيمانه.

The Imam<sup>asws</sup> said: 'And regarding them flows **[6:98] then there is a (permanent) resting-place and a (temporary) depository**'. And he<sup>asws</sup> said to me: 'When So and so (Al-Zubeyr) who was **a (temporary) depository**, he lied against us<sup>asws</sup>, Allah<sup>azwj</sup> Confiscated his belief'.<sup>79</sup>

<sup>79</sup> الكافي 2: 306 / 4.

العباشي، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: قلت: وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ قال: «ما يقول أهل بلدك الذي أنت فيه؟». قال: قلت: يقولون: مستقر في الرحم، و مستودع في الصلب.

Al Ayyashi, from Abu Baseer,

from Abu Ja'far<sup>asws</sup>, said, 'I said, '(What about) **[6:98] And He it is Who has Brought you into being from a single soul, then there is a (permanent) resting-place and a (temporary) depository?** He<sup>asws</sup> said: 'What are the people of your city saying with regards to it?' I said, 'They are saying, 'The resting place is the womb, and the despository is regarding the confiscation'.

فقال: «كذبوا، المستقر: ما استقر الإيمان في قلبه فلا ينزع منه أبداً، و المستودع: الذي يستودع الإيمان زماناً ثم يسلبه، و قد كان الزبير منهم».

So he<sup>asws</sup> said: 'They are lying! The resting place – is what the belief rests in his heart, so it is not removed from it, ever; and the despository – that which the belief is desposited in for a time, then it is Confiscated. And Al Zubeyr was from them'.<sup>80</sup>

الشيخ في (التهذيب): بإسناده عن محمد بن علي بن محبوب، عن إبراهيم بن إسحاق النهاوندي، عن أبي عاصم يوسف، عن محمد بن سليمان الديلمي، قال: سألت أبا عبد الله (عليه السلام)، فقلت له: جعلت فداك، إن شيعتك تقول إن الإيمان مستقر و مستودع، فعلمني شيئاً إذا أنا قلته استكملت الإيمان.

Al Sheykh (Al Sadouq) in Al Tehzeeb, by his chain, from Muhammad Bin Ali Bin Mahboub, from Ibrahim Bin Is'haq Al Nahawandy, from Abu Aasim Yusuf, from Muhammad Bin Suleyman Al Daylami who said,

'I asked Abu Abdullah<sup>asws</sup>, so I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! Your<sup>asws</sup> Shias are saying that for the Eman is **there is a (permanent) resting-place and a (temporary) depository**. Therefore, teach me something which when I am killed, my Eman would be complete'.

قال: «قل في دبر كل صلاة فريضة:

The Imam<sup>asws</sup> said: 'Say at the end of every Obligatory Prayer,

رضيت بالله رباً، و بمحمد نبياً، و بالإسلام ديناً، و بالقرآن كتاباً، و بالكعبة قبله، و بعلي ولياً و إماماً، و بالحسن و الحسين و الأئمة (صلوات الله عليهم)، اللهم إني رضيت بهم أئمة فارضني لهم، إنك على كل شيء قدير».

'I am pleased with Allah<sup>azwj</sup> as a Lord<sup>azwj</sup>, and Muhammad<sup>saww</sup> as a Prophet, and with Al-Islam as a Religion, and with the Quran as a Book, and with the Kaaba as a Qiblah, and with Ali<sup>asws</sup> as a Guardian and an Imam<sup>asws</sup>, and with Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and the Imams<sup>asws</sup>. Our Allah<sup>azwj</sup>! I am pleased with them<sup>asws</sup> as Imams<sup>asws</sup>, so Make them<sup>asws</sup> to be pleased with me, You<sup>azwj</sup> have Power over everything'.<sup>81</sup>

<sup>80</sup> تفسير العباسي 1: 69 /371

<sup>81</sup> التهذيب 2: 412 /109

## VERSES 102 - 107

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ {102} لَا تَدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {103}

**[6:102] That is Allah, your Lord, there is no god but He; the Creator of all things, therefore worship Him, and He has Charge of all things [6:103] Vision cannot comprehend Him, and He Comprehends (all) vision; and He is the Knower of the subtleties, the Aware**

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {104} وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لَدِرْسَتْ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ {105}

**[6:104] There has come to you Insight from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you [6:105] And thus do We Repeat the Signs and that they may say: You have read; and that We may Clarify it to a people who know**

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {106} وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {107}

**[6:106] Follow what is Revealed to you from your Lord; there is no god but He; and turn away from the Polytheists [6:107] And if Allah had so Desired, they would not have associated others (with Him); and We have not Appointed you as a keeper over them, and you are not placed in charge of them**

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: سألتني أبو قرّة المحدث أن أدخله على أبي الحسن الرضا (عليه السلام)، فاستأذنته في ذلك، فأذن لي، فدخل عليه، فسأله عن الحلال والحرام حتى بلغ سؤاله إلى التوحيد، فقال أبو قرّة: إنا رويناه أن الله قسم الرؤية والكلام بين نبيين، فقسم الكلام لموسى، ولمحمد الرؤية؟

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qarat the narrator (of Hadeeth) asked me that I should take him to Abu Al-Hassan<sup>asws</sup> Al-Reza<sup>asws</sup>, so I sought permission from him<sup>asws</sup> regarding that. He<sup>asws</sup> permitted me, so we went to him<sup>asws</sup>.

He asked him<sup>asws</sup> about the Permissibles and the Prohibited, until his questions reached to the Monotheism (التوحيد), so Abu Qarat said, 'We (the narrators) are reporting that Allah<sup>azwj</sup> has Divide the Sighting and the Speech between two Prophets<sup>as</sup>. So He<sup>azwj</sup> Gave the (division of) the Speech to Musa<sup>as</sup>, and to Muhammad<sup>saww</sup> He<sup>azwj</sup> Gave the (division of) the Sighting?'

فقال أبو الحسن (عليه السلام): «فمن المبلغ عن الله إلى الثقلين من الجن والإنس: لا تدرکه الأبصار، و لا يحيطون به علما، و ليس كمثله شيء، أليس محمد (صلى الله عليه و آله)؟ قال: بلى. قال: كيف يجيء رجل إلى الخلق جميعا فيخبرهم أنه جاء من عند الله، و أنه يدعوهم إلى الله بأمر الله فيقول: لا تدرکه الأبصار و لا يحيطون به علما، و ليس كمثله شيء، ثم يقول: أنا رأيته بعيني، و أحطت به علما، و هو على صورة البشر؟! أما تستحيون، ما قدرت الزنادقة أن ترميه بهذا، أن يكون يأتي من عند الله بشيء ثم يأتي بخلافه من وجه آخر.»

So Abu Al-Hassan<sup>asws</sup> said: 'So who was it that preached from Allah<sup>azwj</sup> to the Jinn and the Humans, that the visions cannot grasp Him<sup>azwj</sup>, nor can He<sup>azwj</sup> be comprehended by knowledge, and there is no likeness for Him<sup>azwj</sup>?' Was it not Muhammad<sup>saww</sup>? He said, 'Yes it was'. He<sup>asws</sup> said: 'So how can a man come to all the creatures and inform them that he is from the Presence of Allah<sup>azwj</sup>, and that he is calling them to Allah<sup>azwj</sup> by Allah<sup>azwj</sup>'s Command, so he says **[6:103] No vision can grasp Him ; [20:110] they do not comprehend Him in knowledge ; [42:11] nothing is like a likeness of Him**, then one goes on to say: 'I have seen Him (Allah<sup>azwj</sup>) with my own eyes! And I comprehended Him (Allah<sup>azwj</sup>) in my knowledge, and that he (Allah<sup>azwj</sup>) was in the image of a man? But, you should be ashamed of yourselves.

Even the Atheists have not been able to say this, that he<sup>saww</sup> brought one thing from the Presence of Allah<sup>azwj</sup> and then came up with something opposite to it'.

قال أبو قرّة: فإنه يقول: وَ لَقَدْ رَأَاهُ نَزَّلَهُ أُخْرَى؟ فقال أبو الحسن (عليه السلام): «إن بعد هذه الآية ما يدل على ما رأى، حيث قال: مَا كَذَبَ الْفُؤَادُ مَا رَأَى يَقُولُ: مَا كَذَبَ فُؤَادُهُ مَا رَأَتْ عَيْنَاهُ، ثُمَّ أَخْبَرَ بِمَا رَأَى، فَقَالَ: لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى، فَأَيَاتُ اللَّهِ غَيْرُ اللَّهِ، وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَإِذَا رَأَتْهُ الْأَبْصَارُ فَقَدْ أَحَاطَ بِهِ الْعِلْمُ، وَ وَقَعَتِ الْمَعْرِفَةُ».

Abu Qarat said, 'But, He<sup>azwj</sup> is Saying **[53:13] And certainly he saw it in another descent?**' So Abu Al-Hassan<sup>asws</sup> said: 'In the Verse after this, what is the evidence upon what was seen where He<sup>azwj</sup> Says **[53:11] The heart did not belie what it saw**. He<sup>azwj</sup> is Saying that the heart did not belie what the eyes saw, then Informs about what was seen **[53:18 He saw of the greatest Signs of his Lord**, so the Sign of Allah<sup>azwj</sup> is other than Allah<sup>azwj</sup>, And Allah<sup>azwj</sup> Mighty and Majestic Said **[20:110] they do not comprehend Him in knowledge**, so if the eye has seen therefore the knowledge has grasped it, and understanding occurs'.

فقال أبو قرّة: فتكذب بالروايات؟ فقال أبو الحسن (عليه السلام): «إذا كانت الروايات مخالفة للقرآن كذبتها، و ما أجمع المسلمون عليه أنه لا يحاط به علما، و لا تدركه الأبصار، و ليس كمثله شيء».

Abu Qarat said, 'So you<sup>asws</sup> are belying the reports?' So Abu Al-Hassan<sup>asws</sup> said: 'If the report opposes the Quran, I<sup>asws</sup> deny it, and what the Muslims have formed a consensus upon is that He<sup>azwj</sup> cannot be grasped by knowledge, nor can the eyes visualise Him<sup>azwj</sup>, and there is nothing similar to Him<sup>azwj</sup>'<sup>82</sup>.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن أبي نجران، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) في قوله تعالى: لَا تُدْرِكُهُ الْأَبْصَارُ. قال: «إحاطة الوهم، ألا ترى إلى قوله: قَدْ جَاءَكُمْ بِصَائِرٍ مِنْ رَبِّكُمْ لَيْسَ يَعْنِي بَصَرُ الْعْيُونِ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ لَيْسَ يَعْنِي مِنَ الْبَصَرِ بَعِينُهُ، وَ مَنْ عَمِيَ فَعَلَيْهَا لَيْسَ يَعْنِي عَمَى الْعْيُونِ، إِنَّمَا عَنِ إِحَاطَةِ الْوَهْمِ، كَمَا يُقَالُ: فَلَانٌ بِصِيرٍ بِالشَّعْرِ، وَ فَلَانٌ بِصِيرٍ بِالْفَقْهِ، وَ فَلَانٌ بِصِيرٍ بِالدَّرَاهِمِ، وَ فَلَانٌ بِصِيرٍ بِالنِّيَابِ، اللَّهُ أَعْظَمُ مِنْ أَنْ يَرَى بِالْعَيْنِ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the High **[6:103] Vision cannot comprehend Him**. He<sup>asws</sup> said: 'Comprehension of the imagination.

<sup>82</sup> الكافي 1: 2 / 74

Have you not seen His<sup>azwj</sup> Words [6:104] ***There has come to you Insight from your Lord; whoever will therefore see, it is for his own soul*** it does not mean the insight of the eyes ***and whoever will be blind*** it does not mean blindness of the eyes. But, rather it means the comprehension of the imagination, just like it is said, 'So and so has an insight into poetry, and so and so has an insight into the jurisprudence, and so and so has an insight into Dirhams, and so and so has an insight into the clothes. Allah<sup>azwj</sup> is Greater than that He<sup>azwj</sup> could be seen with the eyes'.<sup>83</sup>

## VERSES 108 - 111

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ {108} وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَنُؤْمِنَنَّ بِهِ ۖ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ {109}

[6:108] ***And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge. Thus have We Made fair seeming to every people their deeds; then to their Lord shall be their return, so He will Inform them of what they did*** [6:109] ***And they swear by Allah with the strongest of their oaths, that if a Sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?***

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدْرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {110} وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ يَجْهَلُونَ {111}

[6:110] ***And We will Turn their hearts and their sights, even as they did not believe in it the first time, and We will Leave them in their inordinacy, blindly wandering on*** [6:111] ***And even if We had Sent down to them the Angels and the dead had spoken to them and We had Brought together all things before them, they would not believe unless Allah so Desires, but most of them are ignorant***

علي بن إبراهيم، قال: حدثني أبي، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: إنه سئل عن قول النبي (عليه السلام): «إن الشرك أخفى من دبيب النمل على صفاة سوداء في ليلة ظلماء».

Ali Bin Ibrahim said, 'My father narrated to me, from Mas'ada,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said when asked about the Words of the Prophet<sup>saww</sup>: 'The Polytheism is more hidden than the crawling of the ants upon a black surface in a dark night'.

فقال: «كان المؤمنون يسبون ما يعبد المشركون من دون الله، فكان المشركون يسبون ما يعبد المؤمنون، فنهى الله المؤمنين عن سب آلهتهم لكي لا يسب الكفار إله المؤمنين، فيكون المؤمنون قد أشركوا بالله تعالى من حيث لا يعلمون، فقال: وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ».

So the Imam<sup>asws</sup> said: 'The believers used to abuse what the Polytheists were worshipping, besides Allah<sup>azwj</sup>, and the Polytheists used to abuse what the believers

<sup>83</sup> الكافي 1: 9/76.

were worshipping. Thus, Allah<sup>azwj</sup> Prohibited the believers from abusing gods of (others) lest the Infidels abuse the God of the believers, so the believers would end-up associating with Allah<sup>azwj</sup> without being aware of it, so He<sup>azwj</sup> Said **[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge**.<sup>84</sup>

العباشي: عن عمر الطيالسي، عن أبي عبد الله (عليه السلام)، قال: سألت عن قول الله: وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ. قال: فقال: «يا عمر، هل رأيت أحدا يسب الله؟» قال: فقلت: جعلني الله فداك، فكيف؟ قال: «من سب ولي الله فقد سب الله».

Al Ayashi, from Umar Al Tayalisi,

(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> **[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge**, so the Imam<sup>asws</sup> said: 'O Umar! Have you ever seen anyone abuse Allah<sup>azwj</sup>?' I said, 'May I be sacrificed for you<sup>asws</sup>, then how?' He<sup>asws</sup> said: 'The one who abuses the 'Wali' (Guardian of) Allah<sup>azwj</sup> so he has abused Allah<sup>azwj</sup>'.<sup>85</sup>

و قال علي بن إبراهيم: حدثني محمد بن علي بن بلال، عن يونس، قال: اختلف يونس و هشام بن إبراهيم في العالم الذي أتاه موسى (عليه السلام) أيهما كان أعلم؟ و هل يجوز أن يكون على موسى (عليه السلام) حجة في وقته و هو حجة الله على خلقه؟ قال قاسم الصيقل: فكتبوا ذلك إلى أبي الحسن الرضا (عليه السلام) يسألونه عن ذلك، فكتب في الجواب: «أتى موسى (عليه السلام) العالم فأصابه و هو في جزيرة من جزائر البحر إما جالسا و إما متكئا، قال: من أنت؟ قال: أنا موسى بن عمران. قال: أنت موسى بن عمران الذي كلمه الله تكليما؟ قال: نعم. قال: فما حاجتك؟ قال: جئت لتعلمني مما علمت رشدا. قال: إني وكلت بأمر لا تطيقه، و وكلت أنت بأمر لا أطيعه».

And Ali Bin Ibrahim said, 'Muhammad Bin Ali Bin Bilal, from Yunus - said,

'Yunus and Hisham Bin Ibrahim differed regarding the scholar to whom Musa<sup>as</sup> came to, which one of the two was more knowledgeable. And is it Permissible that such should happen with Musa<sup>as</sup> during his<sup>as</sup> time, and he<sup>as</sup> was the Proof of Allah<sup>azwj</sup> over His<sup>azwj</sup> creatures?' Qasim Al-Saywal said, 'So let us write that to Abu Al-Hassan Al-Reza<sup>asws</sup> asking him<sup>asws</sup> about that'. So he<sup>asws</sup> wrote back in the answer to it: 'Musa<sup>as</sup> came to the scholar, and he was in an island from the islands of the sea, either sitting or reclining. He said, 'Who are you<sup>as</sup>? He<sup>as</sup> said: 'I<sup>as</sup> am Musa<sup>as</sup> Bin Imran<sup>as</sup>'. He said, 'Are you the Musa<sup>as</sup> Bin Imran<sup>as</sup> to whom Allah<sup>azwj</sup> Spoke with a Speech?' He<sup>as</sup> said: 'Yes'. He said, 'So what is your<sup>as</sup> need?' He<sup>as</sup> said: 'I<sup>as</sup> have come so that you would teach me<sup>as</sup> from the rightful (Guidance) you have been Taught'. He said, 'I have been Authorised by a matter which you<sup>as</sup> cannot tolerate, and you<sup>as</sup> have been Authorised by a matter which I cannot tolerate'.

ثم حدثه العالم بما يصيب آل محمد (عليهم السلام) من البلاء و كيد الأعداء حتى اشتد بكاؤهما، ثم حدثه عن فضل آل محمد (عليهم السلام) حتى جعل موسى (عليه السلام) يقول: يا ليتني كنت من آل محمد، و حتى ذكر فلانا و فلانا، و فلانا، و مبعث رسول الله (صلى الله عليه و آله) إلى قومه، و ما يلقي منهم و من تكذيبهم إياه، و ذكر له تأويل هذه الآية: وَ نُفِّلَ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ «1» حين أخذ عليهم الميثاق (عليه السلام)

Then the scholar (Al-Khizr<sup>sa</sup>) narrated to him<sup>as</sup> with what would be meted out to the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> from the affliction, and plots of the enemies to the

<sup>84</sup> تفسير القمي 1: 213.

<sup>85</sup> تفسير العياشي 1: 80 / 373

extent that their<sup>asws</sup> crying out would be intensified. Then he narrated to him<sup>as</sup> about the merits of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> until Musa<sup>as</sup> said: 'O Woe be unto me<sup>as</sup>! If only I<sup>as</sup> was from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>!' – to the extent that he (the scholar) mentioned so and so, and so and so, and so and so, and the Sending of Rasool-Allah<sup>saww</sup> to his<sup>saww</sup> people, and what he<sup>saww</sup> would be facing from them, and from their belying him<sup>saww</sup>, and mentioned for him the explanation of this Verse **[6:110] And We will Turn their hearts and their sights, even as they did not believe in it the first time**, where He<sup>azwj</sup> Took the Covenant from them.<sup>86</sup>

محمد بن يعقوب: عن الحسين بن محمد، عن علي بن محمد بن سعد، عن محمد بن مسلم، عن إسحاق بن موسى، قال: حدثني أخي و عمي، عن أبي عبد الله (عليه السلام) قال: «ثلاثة مجالس يمقتها الله و يرسل نقمته على أهلها فلا تقاعدوهم و لا تجالسوهم: مجلسا فيه من يصف لسانه كذبا في فتياه، و مجلسا ذكر أعدائنا فيه جديد و ذكرنا فيه رث، و مجلسا فيه من يصد عنا و أنت تعلم».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Is'haq Bin Musa, from his brother and uncle,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Three gatherings are Hated by Allah<sup>azwj</sup> and He<sup>azwj</sup> Sends Retribution upon its people, therefore do not sit with them nor gather with them – A gathering in which there is lying regarding the Truth (the religious matters), and a gathering in which the mention of our<sup>asws</sup> enemies is fresh and our<sup>asws</sup> mention is worn-out, and a gathering in which one repels us<sup>asws</sup> and you know about it'.

قال: ثم تلا أبو عبد الله (عليه السلام) ثلاث آيات من كتاب الله كأنما كن في فيه- أو قال في كفه-: وَ لَا تَسْبُوا الَّذِينَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوًّا بِغَيْرِ عِلْمٍ، وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ، وَ لَا تَقُولُوا لِمَا نَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِنَقْتَرُوا عَلَى اللَّهِ الْكَذِبَ.

He (the narrator) said, 'Then Abu Abdullah<sup>asws</sup> recited three Verses from the Book of Allah<sup>azwj</sup> as if these were in the palm of his<sup>asws</sup> hands - **[6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah without knowledge ; [6:68] And when you see those who enter into false discourses about Our Signs, withdraw from them until they enter into some other discourse ; [16:116] And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah**'.<sup>87</sup>

و قال علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ يَقُول: «ننكس قلوبهم فيكون أسفل قلوبهم أعلاها، و نعمي أبصارهم فلا يبصرون الهدى.

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:110] And We will Turn their hearts and their sights** having said: 'We<sup>azwj</sup> Lower their hearts so they become the lowest of the hearts, and Turn their signs so they do not see the Guidance'.

<sup>86</sup> 38 :2 (Extract) تفسير القمي

<sup>87</sup> الكافي 2 : 12 / 280

و قال علي بن أبي طالب (عليه السلام): إن أول ما تغلبون عليه من الجهاد: الجهاد بأيديكم، ثم الجهاد بألسنتكم، ثم الجهاد بقلوبكم، فمن لم يعرف قلبه معروفا و لم ينكر منكرا نكس قلبه فجعل أسفله أعلاه، فلا يقبل خيرا أبدا. كما لم يؤمنوا به أول مرة يعني في الذر و الميثاق و نذرهم في طغيانهم يعمهون أي يضلون»

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'The first of what is preferable from the Jihad is the Jihad by your hands, then the Jihad by your tongues, then the Jihad by your hearts. So the one whose heart does not recognise the good so he would not deny the deficiency of his heart and would make the lower to be the higher, and would not accept the good, ever. **even as they did not believe in it the first time** – Meaning during the (realm of the) Particles and the Covenant **and We will Leave them in their inordinacy, blindly wandering on**'.<sup>88</sup>

## VERSES 112 - 114

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ {112} وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ {113}

**[6:112] And thus did We Make for every Prophet an enemy, the Satans from among the humans and the Jinn, some of them suggesting to others flower discourses to deceive (them), and had your Lord so Desired they would not have done it, therefore leave them and that which they forge [6:113] And that the hearts of those who do not believe in the Hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).**

أَفَعَيِّرَ اللَّهُ أَتَّبِعِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۖ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {114}

**[6:114] Shall I then seek a judge other than Allah? And He it is Who has Revealed to you the clear Book; and those to whom We have Given the Book know that it is Revealed by your Lord with the Truth, therefore you should not be of the disputers.**

و قال علي بن إبراهيم: و حدثني أبي، عن الحسين بن سعيد، عن بعض رجاله، عن أبي عبد الله (عليه السلام) قال: «ما بعث الله نبيا إلا و في أمته شيطانان يؤذيانه و يضلان الناس بعده، فأما صاحبنا نوح فقيطفوص و خرام، و أما صاحبنا إبراهيم فمكتل و رزام، و أما صاحبنا موسى فالسامري و مرتعيبا، و أما صاحبنا عيسى فيولس، و مرتيون، و أما صاحبنا محمد (صلى الله عليه و آله) فحبت و زريق».

And Ali Bin Ibrahim said, 'And my father narrated to me, from Al Husayn Bin Saeed, from one of his men,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> did not Send a Prophet<sup>as</sup> except that in his<sup>as</sup> community had two Satans hurting him<sup>as</sup> and straying the people after him<sup>as</sup>. So as for the companions of Noah<sup>as</sup> – they were Qaytafus and Kharaam; and as for the companions of Ibrahim<sup>as</sup> – so they were Maksal and Razaam; and as for the companions of Musa<sup>as</sup> – so they were Al-Samiry and

<sup>88</sup> تفسير القمي 1: 213.

Mar'atayba; and as for the companions of Isa<sup>as</sup> – so they were Bolus and Martiyun; and as for the companions of Muhammad<sup>saww</sup> – so they were Hibter and Zareeq'.<sup>89</sup>

## VERSES 115 - 117

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {115} وَإِنْ تُطِيعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {116} إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {117}

**[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing**  
**[6:116] And if you obey most of those in the earth, they will lead you astray from Allah's Way; they follow (nothing) but conjecture and they only lie** [6:117] **Surely your Lord - He best Knows who goes astray from His Way, and He best knows those who follow the right course**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدَ بْنِ سِنَانَ عَنْ مُحَمَّدَ بْنِ مَرْوَانَ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) وَتَمَّتْ كَلِمَتُ رَبِّكَ **الْحُسْنَى** صِدْقًا وَعَدْلًا فَقُلْتُ جُعِلَتْ فِدَاكَ إِنَّمَا نَقَرُوهَا وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا فَقَالَ إِنَّ فِيهَا الْحُسْنَى.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Muhammad Bin Sinan, from Muhammad bin Marwaan who said:

Abu Abdullah<sup>asws</sup> recited: **“[6:115] And the ‘beautiful’ Word of your Lord has been accomplished truly and justly”**. I said, ‘May I be sacrificed for you<sup>asws</sup>, but rather we are reciting it as **“[6:115] And the Word of your Lord has been accomplished truly and justly”**. So he<sup>asws</sup> said: ‘Surely, in it is ‘the beautiful’ (referring to the alteration/Tahreef in the Holy Quran).<sup>90</sup>

حدثنا احمد بن محمد عن علي بن الحكم عن محمد بن مروان قال قال أبو جعفر عليه السلام إذا دخل احدكم على الامام فليُنظر ما يتكلم به فان الامام يسمع الكلام في بطن امه فإذا هي وضعت سطع لها نور ساطع إلى السماء وسقط وفي عضده الايمن مكتوب وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا هو تكلم رفع الله له عمودا ويشرف به على الارض يعلم به اعمالهم.

It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Marwaan who said:

‘Abu Ja’far<sup>asws</sup> said: ‘When one of you comes to the Imam<sup>asws</sup> he should look at what he speaks about, for the Imam<sup>asws</sup> hears the speech even before appearing to (the lap of) his<sup>asws</sup> mother. A light is established which extends up to the sky, and down, and on his<sup>asws</sup> right shoulder is written **[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing**. When he<sup>asws</sup> starts to speak, Allah<sup>azwj</sup> Raises for him<sup>asws</sup> a pillar, and he<sup>asws</sup> oversees by it on the Earth and knows by it, their deeds’.<sup>91</sup>

<sup>89</sup> تفسير القمي 1: 214.

<sup>90</sup> Al Kafi – H 14697

<sup>91</sup> Basaair Al Darajaat – P 9 Ch 7 H 2

حدثنا احمد بن محمد بن عمرو بن عبد العزيز عن الحميري عن يونس بن ظبيان قال قال أبو عبد الله عليه السلام وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم قال هذا حرف في الائمة خاصة ثم قال يا يونس ان الامام يخلقه الله بيده لا يليه احد غيره وهو جعله يسمع ويرى في بطن امه حتى إذا صار إلى الارض خط بين كتفيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

It has been narrated to us by Ahmad Bin Muhammad Bin Amro Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zibyan who said:

'Abu Abdullah<sup>asws</sup> said: **[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.** Then he<sup>asws</sup> said: 'This letter (Harf) is regarding the Imams<sup>asws</sup> exclusively'. Then he<sup>asws</sup> said: 'O Yunus, Allah<sup>azwj</sup> Created the Imam<sup>asws</sup> with His<sup>azwj</sup> Hands, One<sup>asws</sup> does not follow the Others, and he<sup>asws</sup> is Made to be able to hear and see whilst inside the body of his<sup>asws</sup> mother until when he<sup>asws</sup> comes to the ground, a line is written between his<sup>asws</sup> shoulders **[6:115] And the Word of your Lord has been accomplished truly and justly; there is none who can change His Words, and He is the Hearing, the Knowing.**'<sup>92</sup>

## VERSES 118 - 121

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ {118} وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا لِيُضِلُّوا بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ {119}

**[6:118] Therefore eat of that on which Allah's Name has been mentioned if you are Believers in His Signs [6:119] And what reason have you that you should not eat of that on which Allah's Name has been mentioned, and He has already Clarified to you what He has Forbidden to you - excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord - He best Knows those who exceed the limits**

وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ {120} وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ لِيُؤْكِلُوا إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ {121}

**[6:120] And abandon open and the secret sin; surely they who earn the sin shall be Recompensed with what they earned [6:121] And do not eat of that on which Allah's Name has not been mentioned, and that is most surely a transgression; and most surely the Satans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be Polytheists**

عن حمران، قال: سمعت أبا عبد الله (عليه السلام) يقول في ذبيحة الناصب و اليهودي- قال:- «لا تأكل ذبيحته حتى تسمعه يذكر اسم الله، أما سمعت قول الله: وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ؟».

From Hamran who said,

'I heard Abu Abdullah<sup>asws</sup> saying regarding the slaughter (animal) of the Hostile One (Nasibi) and the Jews, he<sup>asws</sup> said: 'Do not eat their slaughter (animal) until you hear

<sup>92</sup> Basaair Al Darajaat - P 9 Ch 11 H 3

them mentioned the Name of Allah<sup>azwj</sup>. Have you not heard the Words of Allah<sup>azwj</sup> [6:121] **And do not eat of that on which Allah's Name has not been mentioned?**<sup>93</sup>

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ حَفْصِ الْمُؤَدِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَتَبَ بِهَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَأَمَرَهُمْ بِمُذَارَسَتِهَا وَالنَّظَرَ فِيهَا وَتَعَاهِدَهَا وَالْعَمَلَ بِهَا فَكَانُوا يَصْنَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا قَرَعُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn Faddal from Hafs al-Mu'Adhdhin from Abu Abdullah<sup>asws</sup> as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah<sup>asws</sup> wrote this letter to his<sup>asws</sup> companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

Included in this letter was -

فَاعْطُوا اللَّهَ مِنْ أَنْفُسِكُمْ الْاجْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُدْرِكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَاجْتِنَابِ مَحَارِمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَبَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ فِي كِتَابِهِ وَقَوْلُهُ الْحَقُّ وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ

'So give Allah<sup>azwj</sup> from yourselves, the struggle in obedience to Him<sup>azwj</sup>, for Allah<sup>azwj</sup> does not Accept anything from the good with Him<sup>azwj</sup> except by obedience to Him<sup>azwj</sup>, and the avoidance of His<sup>azwj</sup> Prohibitions which Allah<sup>azwj</sup> has Prohibited in the apparent of the Quran and in its hidden. Allah<sup>azwj</sup> Blessed and High has Said in His<sup>azwj</sup> Book, and His<sup>azwj</sup> Words are True: **"[6:120] And abandon open and secret sin"**.

وَاعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ تَجْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَاتَّبِعُوا آثَارَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ سُنَّتَهُ فَخُذُوا بِهَا وَلَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ آَرَاعَكُمْ فَتَضِلُّوا فَإِنَّ أَضَلَّ النَّاسِ عِنْدَ اللَّهِ مَنْ اتَّبَعَ هَوَاهُ وَ رَأْيَهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

And know that whatever Allah<sup>azwj</sup> has Ordered you to avoid, so He<sup>azwj</sup> has Prohibited it, and follow the footsteps of the Messenger<sup>saww</sup> of Allah<sup>azwj</sup>, and his<sup>saww</sup> Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most misguided of the people with Allah<sup>azwj</sup> is the one who follows his own desires and his opinion without (following the) Guidance from Allah<sup>azwj</sup>.<sup>94</sup>

## VERSES 122 - 124

أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ {122} وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ {123}

**[6:122] Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people, like him whose likeness is that of**

<sup>93</sup> تفسير العياشي 1: 375 / 87.

<sup>94</sup> Al Kafi – H 14449

**one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers [6:123] And thus have We Made in every town the great ones to be its guilty ones, that they may plot therein; and they do not plot but against their own souls, and they do not perceive**

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ - اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ - سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ {124}

**[6:124] And when a Sign comes to them they say: We will not believe till we are given the like of what Allah's Rasools are given. Allah best knows where He Places His Message. There shall befall those who are guilty, humiliation from Allah and severe Punishment because of what they planned**

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فَالْحَيُّ: المؤمن الذي تخرج طينته من طينة الكافر، و المَيِّت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و المَيِّت: الكافر، و ذلك قول الله عز و جل: أَوْ مَنْ كَانَ مَيِّتًا فَأُحْيَيْنَاهُ فَكَانَ مَوْتَهُ اخْتِلَاطَ طِينَةٍ مَعَ طِينَةِ الْكَافِرِ، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

Muhammad Bin Yaqoub from Ali Bin Muhammad from Saleh Bin Abu Hamaad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'Abu Abdullah<sup>asws</sup> said: And Allah<sup>azwj</sup> Mighty and Majestic Says **[6:95] He Brings forth the living from the dead and He is the Bringer forth of the dead from the living.** The living are the Believers whose clay was taken out from the clay of the unbelievers, and the dead are the ones who have been taken from the live are the unbelievers whose clay have been taken out from the clay of the Believers. The living are the Believers and the dead are the unbelievers, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life** His death was due to the mixing of his clay with the clay of the unbeliever, and his life was when Allah<sup>azwj</sup> Differentiated between them by His<sup>azwj</sup> Word.<sup>95</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن منصور بن يونس، عن بريد، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله تبارك و تعالى: أَوْ مَنْ كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ فَقَالَ: «مَيِّتٌ لَا يَعْرِفُ شَيْئًا نُورًا يَمْشِي بِهِ فِي النَّاسِ إِمَامًا يَأْتُمُ بِهِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا» - قَالَ - الَّذِي لَا يَعْرِفُ الْإِمَامَ».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Bureyd who said,

'I heard Abu Ja'far<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> Blessed and High **[6:122] Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people:** 'The **dead** – one who does not recognise anything **a Light by which he walks among the people** an Imam<sup>asws</sup> that he follows **like him whose likeness is that of one in utter darkness whence he cannot come forth?** – the one who does not recognise the Imam<sup>asws</sup>.<sup>96</sup>

<sup>95</sup> الكافي 2: 7 / 4

<sup>96</sup> الكافي 1: 13 / 142

و في رواية أخرى، عن بريد العجلي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ، قال: «الميت: الذي لا يعرف هذا الشأن، يعني هذا الأمر وَ جَعَلْنَا لَهُ نُورًا إماماً ياتم به يعني علي بن أبي طالب (عليه السلام)».

And in another report, from Bureyd Al Ajaly who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> [6:122] **Is he who was dead then We Raised him to life and Made for him a Light by which he walks among the people**, he<sup>asws</sup> said: 'The dead – the one who does not recognise this affair, meaning this matter (Al-Wilayah) **and Made for him a Light** meaning an Imam<sup>asws</sup> whom he follows, meaning Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

قلت: فقولہ: كَمْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا فقال بيده هكذا: «هذا الخلق الذي لا يعرفون شيئاً».

I said, 'What about His<sup>azwj</sup> Words **like him whose likeness is that of one in utter darkness whence he cannot come forth?**, so he<sup>asws</sup> said by (gesturing with) his<sup>asws</sup> hands like this: 'This is the creature who does not understand anything'.<sup>97</sup>

## VERSES 125 - 134

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ {125} وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذْكُرُونَ {126} لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۚ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ {127}

[6:125] **Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky; thus does Allah lay uncleanness on those who do not believe [6:126] And this is the Path of your Lord, (a) Straight (path); indeed We have made the Signs clear for a people who mind [6:127] They shall have the abode of peace with their Lord, and He is their Guardian because of what they did**

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنَّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ ۚ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {128} وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ {129}

[6:128] **And on the Day when He shall Gather them all together: O assembly of the Jinn! You took away a great part of mankind. And their friends from among the humans shall say: Our Lord! Some of us profited by others and we have reached our appointed term which, You Appointed for us. He shall Say: The Fire is your abode, to abide in it eternally, except what Allah so Desires; surely your Lord is Wise, Knowing [6:129] And thus do We make some of the unjust to befriend others on account of what they earned**

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ۚ قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا ۚ وَغَرَّبْتُمْ الْحَيَاةَ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَافِرِينَ {130} ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ {131}

<sup>97</sup> تفسیر العباسی 1: 376 / 90.

**[6:130] O assembly of the Jinn and the humans! Did there not come to you Rasools from among you, relating to you My Signs and warning you of the meeting of this Day of yours? They shall say: We testify against ourselves; and this world's life deceived them, and they shall testify against their own souls that they were unbelievers [6:131] This is because your Lord would not Destroy towns unjustly while their people were negligent**

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ {132} وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنَّ يَشَاءُ يُدْهِبْكُمْ وَيَسْتَخْلِفَ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ آخَرِينَ {133} إِنَّ مَا تُوْعَدُونَ لَأَتِيٌ وَمَا أَنْتُمْ بِمُعْجِزِينَ {134}

**[6:132] And all have degrees according to what they do; and your Lord is not Heedless of what they do [6:133] And your Lord is the Self-sufficient one, the Lord of Mercy; if He so Desires, He may Take you off, and make whom He Desires to as successors after you, even as He Raised you up from the seed of another people [6:134] Surely what you are Threatened with must come to pass and you cannot escape (it)**

محمد بن يعقوب: عن علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن محمد بن حمران، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: قال: «إن الله عز وجل إذا أراد بعدد خيرا نكت في قلبه نكتة من نور، وفتح مسامع قلبه، وكل به ملكا يسدده، وإذا أراد بعدد سوءا نكت في قلبه نكتة سوداء، و سد مسامع قلبه، وكل به شيطانا يضلّه»

Muhammad Bin Yaquoub, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hamran, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic, whenever He<sup>azwj</sup> Intends good with a servant, Places a spot of light in his heart, and Opens the hearing of his heart, and Allocate an Angel to support him. And whenever He<sup>azwj</sup> Intends evil with a servant, Places in his heart a black spot, and Closes the hearing of his heart, and Allocate a devil who strays him'.

ثم تلا هذه الآية: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ.

Then he<sup>asws</sup> recited this Verse **[6:125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam, and (for) whomsoever He Intends that He should Let him to err, He makes his chest straitened and narrow as though he were ascending to the sky**.<sup>98</sup>

ابن بابويه، قال: حدثنا عبد الواحد بن محمد بن عبدوس العطار بنيسابور سنة اثنتين و خمسين و ثلاث مائة، قال: حدثني علي بن محمد بن قتيبة، عن حمدان بن سليمان النيسابوري، قال: سألت أبا الحسن علي بن موسى الرضا (عليهما السلام) عن قول الله عز وجل: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ.

Ibn Babuwayh said, 'Abdul Wahid Bin Muhammad Bin Abdous Al Ataar narrated to us at neshapour in the year three hundred and fifty two, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al Neshapoury who said,

'I asked Abu Al Hassan Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:125] Therefore (for) whomsoever Allah Intends that He would Guide him aright, He Expands his chest for Islam**

قال: «من يرد الله أن يهديه بإيمانه في الدنيا إلى جنته و دار كرامته في الآخرة يشرح صدره للتسليم لله و الثقة به و السكون إلى ما وعده من ثوابه، حتى يطمئن إليه.

The Imam<sup>asws</sup> said: 'The one for whom Allah<sup>azwj</sup> Intends to Guide him in his faith in the world, to the Paradise and the House of His<sup>azwj</sup> Prestige in the Hereafter, He<sup>azwj</sup> Expands his chest for the submission to Allah<sup>azwj</sup> and be steadfast with it, and the tranquillity to what He<sup>azwj</sup> Promised him from His<sup>azwj</sup> Rewards, until he is content with it.

و من يرد أن يضلّه عن جنته، و دار كرامته في الآخرة، لكفره به، و عصيانه له في الدنيا، يجعل صدره ضيقاً حرجاً حتى يشك في كفره، و يضطرب من اعتقاده قلبه حتى يصير كأنما يصعد في السماء كذلك يجعل الله الرجس على الذين لا يؤمنون».

And the one whom He<sup>azwj</sup> Intends to stray away from His<sup>azwj</sup> Paradise, and the House of His<sup>azwj</sup> Prestige in the Hereafter, Lets him deny it and disobey Him<sup>azwj</sup> in the world, Makes his chest straitened until he doubts in his disbelief, and Lets him be restless in his beliefs until he becomes **as though he were ascending to the sky; thus does Allah lay uncleanness on those who do not believe**'.<sup>99</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله كذلك يجعل الله الرجس على الذين لا يؤمنون، قال: «هو الشك».

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:125] thus does Allah lay uncleanness on those who do not believe**, said: '(The uncleanness) – it is the doubt'.<sup>100</sup>

محمد بن يعقوب: بإسناده عن محمد بن عيسى، عن إبراهيم بن عبد الحميد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام) قال: قال: «ما انتصر الله من ظالم إلا بظالم، و ذلك قول الله عز و جل: وَ كَذَلِكَ نُولِي بَعْضَ الظَّالِمِينَ بَعْضاً».

Muhammad Bin Yaqoub, by his chain from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> does not (Let) an unjust triumph except by an unjust one, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:129] And thus do We make some of the unjust to befriend others on**'.<sup>101</sup>

<sup>99</sup> معاني الأخبار: 2 / 145.

<sup>100</sup> تفسير العياشي 1: 377 / 96.

<sup>101</sup> الكافي 2: 251 / 19.

**VERSES 135 - 141**

قُلْ يَا قَوْمِ اَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ اِنَّهٗ لَا يَفْلَحُ الظَّالِمُونَ {135} وَجَعَلُوا لِلّٰهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْاَنْعَامِ نَصِيبًا فَقَالُوا هٰذَا لِلّٰهِ بِرْغَمِهِمْ وَهٰذَا لِشُرَكَائِنَا ۗ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۗ وَمَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلَىٰ شُرَكَائِهِمْ ۗ سَآءَ مَا يَحْكُمُونَ {136}

**[6:135] Say: O my people! Act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful [6:136] And they set apart a portion for Allah out of what He has Created of tilth and cattle, and say: This is for Allah - so they assert - and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.**

وَكَذٰلِكَ زَيَّنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِيْنَهُمْ ۗ وَلَوْ شَاءَ اللّٰهُ مَا فَعَلُوْهُ ۗ فَذَرَهُمْ وَمَا يَفْتَرُوْنَ {137} وَقَالُوا هٰذِهِ اَنْعَامٌ وَحَرْثٌ ۙ جَبْرٌ ۙ لَا يَطْعَمُهَا اِلَّا مَن نَّشَاءُ بِرْغَمِهِمْ ۚ وَاَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَاَنْعَامٌ لَا يَذْكُرُوْنَ اسْمَ اللّٰهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ ۚ سَيَجْزِيْهِمْ بِمَا كَانُوا يَفْتَرُوْنَ {138}

**[6:137] And thus their associates have made fair seeming to most of the Polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge [6:138] And they say: These are cattle and tilth prohibited, none shall eat them except such as We please - so they assert - and cattle whose backs are forbidden, and cattle on which they would not mention Allah's Name - forging a lie against Him; He shall Recompense them for what they had been forging**

وَقَالُوا مَا فِي بُطُونِ هٰذِهِ الْاَنْعَامِ خَالِصَةٌ ۙ لِّذُكُوْرِنَا وَمَحْرَمٍ عَلٰى اَزْوَاجِنَا ۗ وَاِنْ يَكُنْ مِّتَةً ۖ فَهُمْ فِيْهِ شُرَكَآءٌ ۚ سَيَجْزِيْهِمْ وَصْفُهُمْ ۚ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ {139} قَدْ خَسِرَ الَّذِيْنَ قَتَلُوا اَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللّٰهُ افْتِرَاءً ۚ عَلٰى اللّٰهِ ۚ قَدْ ضَلُّوا وَمَا كَانُوْا مُهْتَدِيْنَ {140}

**[6:139] And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will be Recompensing them for their attributing (of falsehood to Allah); surely He is Wise, Knowing [6:140] They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has Given to them forging a lie against Allah; they have indeed gone astray, and they were not rightly Guided**

وَهُوَ الَّذِي اَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا اُكْلُهُ ۚ وَالزَّيْتُوْنَ وَالرَّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۗ كُلُوْا مِنْ ثَمَرِهٖ اِذَا اَثْمَرَ ۚ وَاتُّوْا حَقَّهٗ يَوْمَ حَصَادِهٖ ۗ وَلَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ {141}

**[6:141] And He it is Who Produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and give the due of it on the day of its reaping, and do not act extravagantly; surely He does not Love the extravagant**

و عنه: عن أحمد بن إدريس، عن البرقي، عن سعد بن سعد، عن الرضا (عليه السلام) أنه سئل إن لم يحضر المساكين و هو يحصد، كيف يصنع؟ قال: «ليس عليه شيء».

And from him, from Ahmad Bin Idrees, from Al Barqy, from Sa'ad Bin Sa'ad,

(It has been narrated) from Al-Reza<sup>asws</sup> having been asked, 'If there is no poor person (to give to), and he has harvested (his crops) what should a person do?' He<sup>asws</sup> said: 'There is nothing upon him'.<sup>102</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن معاوية بن شريح، قال: سمعت أبا عبد الله (عليه السلام) يقول: «في الزرع حقان: حق تؤخذ به، وحق تعطيه». قلت: وما الذي يؤخذ به؟ وما الذي أعطيه؟ قال: «أما الذي تؤخذ به فالعشر ونصف العشر، وأما الذي تعطيه، فقول الله عز وجل: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ يعني من حصدك الشيء بعد الشيء» و لا أعلمه إلا قال: «الضغث ثم الضغث حتى يفرغ».

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Shareeh who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'With regards to the plantation there are two rights – a right which one is held responsible for and a right which one must give'. I said, 'And what is that which one is held responsible for? And what is that which one must give?' He<sup>asws</sup> said: 'As for the one which one is held responsible for, so it is then tenth and half of tenth (twentieth); and as for that which you must give is what Allah<sup>azwj</sup> Mighty and Majestic is Saying **[6:141] and give the due of it on the day of its reaping** – Meaning from your harvest, the thing after the thing'. (The narrator said), 'And I do not know except that he<sup>asws</sup> said: 'The bale, then the bale until the end'.<sup>103</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن زرارة و محمد بن مسلم و أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز وجل: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ فقالوا جميعاً: قال أبو جعفر (عليه السلام): «هذا من الصدقة، يعطي المسكين القبضة بعد القبضة، و من الجذاذ الحفنة بعد الحفنة، حتى يفرغ، و تعطي الحارس أجراً معلوماً، و يترك من النخل معافاة و ام جعرور، و يترك للحارس أن يكون في الحائط العنق «2»، و العنقان، و الثلاثة لحفظه إياه».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Zarara and Muhammad Bin Muslim and Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:141] and give the due of it on the day of its reaping**, so they said altogether, 'Abu Ja'far<sup>asws</sup> said: 'This is from the charity, given to the poor, bunch after bunch, and from the fruits, handful after handful, until he is free (from harvesting). The guards is given a specific recompense. And leave out the palm trees Ma'afarah and Um Ja'rour. And leave for the guard what is upon the wall, one bunch or two bunches or three for him having guarded it'.<sup>104</sup>

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ. قال: «أعطه من حضرك من المسلمين، و إن لم يحضرك إلا مشرك فأعطه».

From Abdullah Bin Sinn,

<sup>102</sup> تفسير القمّي 1: 218

<sup>103</sup> الكافي 3: 564 / 1

<sup>104</sup> الكافي 3: 565 / 2

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about His<sup>azwj</sup> Words **[6:141] and give the due of it on the day of its reaping**: 'Give it to the one who is present from the Muslims, and if they are not in your presence except for the Polytheists, so give it to them'.<sup>105</sup>

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «لا يكون الحصاد و الجذاذ بالليل، إن الله يقول: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ». قال: «كان فلان بن فلان الأنصاري- سماه- و كان له حرث، و كان إذا أجده تصدق به، و بقي هو و عياله بغير شيء، فجعل الله ذلك سرفاً».

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Do not harvest and irrigate at night. Allah<sup>azwj</sup> is Saying **[6:141] and give the due of it on the day of its reaping, and do not act extravagantly; surely He does not Love the extravagant**. So and so, the Helper' – named him – 'and he had a farm for himself, and when he harvested he gave it all in charity, and there did not remain anything for himself and his family. So Allah<sup>azwj</sup> Made that to be an extravagance'.<sup>106</sup>

## VERSES 142 - 144

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۖ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {142} ثَمَانِيَةَ أَزْوَاجٍ ۚ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۚ قُلِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۖ نُبَيِّنُكَ لَكَ بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ {143}

**[6:142] And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has Given you and do not follow the footsteps of the Satan; surely he is your open enemy [6:143] Eight in pairs - two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful**

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۚ قُلِ الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۖ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمْ اللَّهُ بِهَذَا ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {144}

**[6:144] And two of camels and two of cows. Say: Has He Forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah Enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not Guide the unjust people.**

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدُّنْيَلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلَ نُوحٌ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهِمَا النَّاسُ وَ الْزَوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أَحَلَّ لَهُمْ صَيْدُهَا وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرَبِّيهِمَا النَّاسُ وَ الْزَوْجُ الْآخَرُ الظَّنِّي الَّتِي تَكُونُ فِي الْمَقَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبَخَاتِيُّ وَ الْعَرَابُ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ لِلنَّاسِ وَ الْزَوْجُ الْآخَرُ الْبَقَرُ الْوَحْشِيَّةُ وَ كُلُّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ عَرِقَتْ الْأَرْضُ.

<sup>105</sup> تفسير العياشي 1: 377 / 100.

<sup>106</sup> تفسير العياشي 1: 379 / 105.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated:

Abu Abdullah<sup>asws</sup> has said: 'Noah<sup>as</sup> carried eighty pairs in the ship about which Allah<sup>azwj</sup> Mighty and Majestic has Said: **"[6:143] Eight in pairs - two of sheep and two of goats [6:144] And two of camels and two of cows"**. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.<sup>107</sup>

## VERSE 145

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ {145}

**[6:145] Say: I do not find in that which has been Revealed to me anything Forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine - for that surely is unclean - or that which is a transgression, other than (the Name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful**

الشيخ: بإسناده، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن ابن أذينة، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن الجريث، فقال: «و ما الجريث؟» فنعت له، فقال: «قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ» إلى آخر الآية. ثم قال: «لم يحرم الله تعالى شيئاً من الحيوان في القرآن إلا الخنزير بعينه، و يكره كل شيء من البحر ليس له قشر مثل الورق، و ليس بحرام و إنما هو مكروه».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Zarara who said,

'I asked Abu Ja'far<sup>asws</sup> about Al-Jarees (a type of fish), so he<sup>asws</sup> asked: 'And what is Al-Jarees?' So I described it for him<sup>asws</sup>. He<sup>asws</sup> said: **[6:145] Say: I do not find in that which has been Revealed to me anything Forbidden for an eater to eat** – up to the end of the Verse. Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> did not Forbid in the Quran anything from the animals except for the swine in particular and Dislikes everything from the sea which does not have a skin (scale) for it like the paper, and it is not Forbidden, but rather it is disliked'.<sup>108</sup>

و عنه: بإسناده عن الحسين بن سعيد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن الجري، و المار ما هي، و الزمير، و ما ليس له قشر من السمك، حرام هو؟

<sup>107</sup> Al Kafi – H 14875

<sup>108</sup> التهذيب 9: 5: 15.

And from him, by his chain from Al Husayn Bin Saeed, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>asws</sup> about (الجري، و المار و الزمير) and that which does not have scales from the fish, is it Prohibited?'

فقال لي: «يا محمد، اقرأ هذه الآية التي في الأنعام: قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا». قال: فقرأتها حتى فرغت منها، فقال: «إنما الحرام ما حرم الله و رسوله في كتابه، و لكنهم قد كانوا يعافون أشياء فنحن نعافها».

So he<sup>asws</sup> said to me: 'O Muhammad! Read this Verse which is in (Surah) *Al Anaam* [6:145] Say: **I do not find in that which has been Revealed to me anything Forbidden**'. So I recited it until I was free from it, so he<sup>asws</sup> said: 'But rather, the Prohibited is what Allah<sup>azwj</sup> has Prohibited in His<sup>azwj</sup> Book, and His<sup>azwj</sup> Rasool<sup>saww</sup>, but they used to excuse (certain) things, so we<sup>asws</sup> excuse them'.<sup>109</sup>

فقدت من بني إسرائيل أمتان واحدة في البحر و أخرى في البر فلا تأكلوا إلا ما عرفتم

(Amir-ul-Momineen<sup>asws</sup> said) From the Children of Israel, two nations were lost, one went into the sea whereas the other went missing into the land, so do not eat except what you recognise'.<sup>110</sup>

## VERSES 146 - 151

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ {146} فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ {147}

[6:146] **And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made Unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a Punishment We Gave them on account of their rebellion, and We are surely Truthful [6:147] But if they give you the lie, then say: Your Lord is the Lord of All-encompassing Mercy; and His Punishment cannot be averted from the guilty people**

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَافُوا بِأَسْنَاءِ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ {148} قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {149}

[6:148] **Those who are Polytheists will say: If Allah had so Desired we would not have associated (anything with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our Punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies [6:149] Say: Then Allah's is the conclusive Argument; so if He so Desires, He would certainly Guide you all**

<sup>109</sup> التهذيب 9: 6 / 16.

<sup>110</sup> الخصال ج : 2 ص : 611 Imam Aliasws Teaches 400 Golden Rules for the World and the Hereafter,

قُلْ هَلَمْ شَهِدَ أَنتُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُوا مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ {150}

**[6:150] Say: Bring your witnesses who should testify that Allah has Forbidden this, then if they testify, do not bear testify along with them; and follow not the low desires of those who reject Our Signs and of those who do not believe in the Hereafter, and they make (others) equal to their Lord**

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ إِلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ {151}

**[6:151] Say: Come I will recite what your Lord has Forbidden to you - (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty - We Provide for you and for them - and do not go near to immoralities, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has Forbidden except for the requirements of justice; this He has Enjoined you with that you may understand**

العياشي: عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «حرم على بني إسرائيل كل ذي ظفر و الشحوم إلا ما حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ».

Al-Ayyashi, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Prohibited upon the Children of Israel, everything which had clawa, and the fats **except such as was on their backs or the entrails or what was mixed with bones**'.<sup>111</sup>

العياشي: عن الحسين، قال: سمعت أبا طالب القمي يروي عن سدير، عن أبي عبد الله (عليه السلام) قال: «نحن الحجة البالغة على من دون السماء و فوق الأرض».

Al Ayyashi, from Al Husayn, from Abu Talib Al Qummi, from Sudeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> are **[6:149] the conclusive Argument** over the ones under the sky and above the earth'.<sup>112</sup>

العياشي: عن أبي بصير، قال: كنت جالسا عند أبي جعفر (عليه السلام) و هو متكئ على فراشه إذ قرأ الآيات المحكمات التي لم ينسخهن شيء من الأنعام و قال: «شيعها سبعون ألف ملك: قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ إِلَّا تُشْرِكُوا بِهِ شَيْئًا».

Al Ayyashi, from Abu Baseer who said,

'I was seated in the presence of Abu Ja'far<sup>asws</sup> and he<sup>asws</sup> was reclining upon his bed when he<sup>asws</sup> recited the Decisive Verses which had not Abrogated anything from (surah) Al-Anaam, a said: 'Seventy thousand Angels accompanied **[6:151] Say:**

<sup>111</sup> تفسير العياشي 1: 121 / 383

<sup>112</sup> تفسير العياشي 1: 122 / 383.

***Come I will recite what your Lord has Forbidden to you - (remember) that you do not associate anything with Him'***.<sup>113</sup>

عن عمرو بن أبي المقدام، عن أبيه، عن علي بن الحسين (صلوات الله عليه)، قال: الْفَوَاحِشُ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ، قال: «ما ظهر منها: نكاح امرأة الأب، و ما بطن: الزنا».

From Amro Bin Abu Al Maqdam, from his father,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said **[6:151] and do not go near to immoralities, those of them which are apparent and those which are concealed**, said: 'What is apparent from it – Marriage to a step-mother, and what is concealed – the adultery'.<sup>114</sup>

وقال على بن أبي طالب (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: أنا وعلي أبوا هذه الأمة، ولحقنا عليهم أعظم من حق أبوي ولادتهم، فانا ننقذهم - إن أطاعونا - من النار إلى دار القرار، ونلحقهم من العبودية بخيار الأحرار.

And Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'I<sup>asws</sup> heard from Rasool-Allah<sup>saww</sup> that: 'I<sup>saww</sup> and Ali<sup>asws</sup> are the fathers of this community, and our<sup>asws</sup> rights are higher than those of their fathers who gave them birth, for we<sup>asws</sup> save them, due to their obedience, from the Fire and take them to the Place of happiness, and take them out of slavery and place them with the good free ones'.<sup>115</sup>

و عنه بإسناده عن يحيى بن إبراهيم بن أبي البلاد، عن أبيه، عن جده، عن أبي عبد الله (عليه السلام) قال: «لو علم الله شيئاً أدنى من أف لنهاى عنه و هو من أدنى العقوق، و من العقوق أن ينظر الرجل إلى والديه فيحد النظر إليهما».

And from him (Yaqoub Al Kulayni), from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Had there been in the Knowledge of Allah<sup>azwj</sup> anything smaller than 'Ugh' (that person would say), He<sup>azwj</sup> would have Prohibited from it, and it (Saying of 'Ugh)) is the lowest of the disobedience. And from the disobedience is that the man look at his parents, so he looks slightly away from them'.<sup>116</sup>

## VERSES 152 - 157

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ {152}

***[6:152] And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice - We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's Covenant; this He has Enjoined you with that you may be mindful***

<sup>113</sup> تفسير العيّاشي 1: 383 / 123.

<sup>114</sup> تفسير العيّاشي 1: 383 / 124.

<sup>115</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 190

<sup>116</sup> الكافي 2: 261 / 7.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ {153} ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ {154}

**[6:153] And (know) that this is My Straight Path, therefore follow it, and follow not (other) ways, for they will lead you away from His Way; this He has Enjoined you with that you may fear [6:154] Again, We Gave the Book to Musa to complete (Our Blessings) on him who would do good (to others), and making plain all things and a Guidance and a Mercy, so that they should believe in the meeting of their Lord.**

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ {155} أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ {156}

**[6:155] And this is a Book We have Revealed, Blessed; therefore follow it and fear that Mercy may be Shown to you [6:156] Lest you say that the Book was only Revealed to two parties before us and We were truly unaware of what they read**

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بَيِّنَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ {157}

**[6:157] Or lest you should say: If the Book had been Revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and Guidance and Mercy. Who then is more unjust than he who rejects Allah's Signs and turns away from them? We will Recompense those who turn away from Our Signs with an evil Punishment because they turned away**

محمد بن الحسن الصفار: عن عمران بن موسى، عن موسى بن جعفر، عن علي بن أسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله تبارك و تعالى: وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ. قال: «هو و الله علي، هو و الله الصراط و الميزان».

Muhammad Bin Al Hassan Al Saffar, from Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(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> Blessed and High **[6:153] And (know) that this is My Straight Path, therefore follow it.** He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It (My Straight Path) is Ali<sup>asws</sup>. By Allah<sup>azwj</sup>! He<sup>asws</sup> is the Path and the Scale'.<sup>117</sup>

العباشي، عن بريد العجلي، عن أبي جعفر (عليه السلام)، قال: وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ قال: «أ تدري ما يعني ب صراطي مُسْتَقِيمًا؟» قلت: لا. قال: «ولاية علي و الأوصياء (عليهم السلام)».

From Al Ayyashi, from Bureyd Al Ajaly,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said, '(What about) **[6:153] And (know) that this is My Straight Path, therefore follow it, and follow not (other) ways, for they will lead you away from His Way?** He<sup>asws</sup> said: 'Do you know what

<sup>117</sup> بصائر الدرجات: 9/99.

it Means by **My Straight Path?** I said, 'No'. He<sup>asws</sup> said: 'Wilayah of Ali<sup>asws</sup> and the successors<sup>asws</sup>'.

قال: «و تدري ما يعني فَأَتَّبِعُوهُ؟» قال: قلت: لا. قال: «يعني علي بن أبي طالب (صلوات الله عليه)». قال: «و تدري ما يعني وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ؟». قلت: لا. قال: «ولاية فلان و فلان، و الله».

He<sup>asws</sup> said: 'And do you know what it Means by **therefore follow it?**' I said, 'No'. He<sup>asws</sup> said: 'It Means (follow) Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. The Imam<sup>asws</sup> said: 'And do you know what is Meant by **and follow not (other) ways, for they will lead you away from His Way?**' I said, 'No'. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! It is the Wilayah of so and so and so and so'.

قال: «و تدري ما يعني فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ؟». قلت: لا. قال: «يعني سبيل علي (عليه السلام)».

He<sup>asws</sup> said: 'And do you know what is Meant by **for they will lead you away from His Way?**' I said, 'No'. He<sup>asws</sup> said: 'It Means (from) the way of Ali<sup>asws</sup>'.<sup>118</sup>

و عن جابر بن عبد الله: أن النبي (صلى الله عليه و آله) هباً أصحابه عنده، إذ قال و أشار بيده إلى علي (عليه السلام): وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيماً فَأَتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ.

And from Jabir Bin Abdullah who said,

'The Prophet<sup>saww</sup> made it easy for his<sup>saww</sup> companions who were in his<sup>saww</sup> presences when he<sup>saww</sup> said, and gestured by his<sup>saww</sup> hand towards Ali<sup>asws</sup>: **[6:153] And (know) that this is My Straight Path, therefore follow it, and follow not (other) ways, for they will lead you away from His Way'**.<sup>119</sup>

## VERSE 158

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتِظِرُوا إِنَّا مُنْتَظِرُونَ {158}

**[6:158] Are they waiting for anything but that the Angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come? On the Day when some of the Signs of your Lord shall come, its faith shall not profit a soul, which did not believe before, or earn good through its faith. Say: Wait; we too are waiting**

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جثة جل ذكره كجثة خلقه وانه رب كل شيء ورب شيء من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

In the book Al-Ihtijaj Al-Tabarsy –

'Amir-ul-Momineen<sup>asws</sup>: 'And as for His<sup>azwj</sup> Words **[89:22] And your Lord comes and the angel in ranks** and His<sup>azwj</sup> Words **[6:158] They do not wait aught but that**

<sup>118</sup> تفسير العياشي 1: 125/383.

<sup>119</sup> المناقب 3: 74.

**the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come**, so that is all true. And there is nothing physical (body) for Him<sup>azwj</sup>, like the physical (body) of His<sup>azwj</sup> creatures. And He<sup>azwj</sup> is the Lord<sup>azwj</sup> of everything. The interpretation (Taweel) of the Book of Allah<sup>azwj</sup> Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.<sup>120</sup>

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله: **يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ قَاتِلًا**، قال: «نزلت: **أو اكتسبت**» في إيمانها خيراً **قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ**، قال: «إذا طلعت الشمس من مغربها فكل من آمن في ذلك اليوم لا ينفعه إيمانه».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:158] On the Day when some of the Signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith**. He<sup>asws</sup> said: 'It was Revealed as **Or attained good through its faith. Say: Wait; we too are waiting**'.<sup>121</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن حمدان بن سليمان، عن عبد الله بن محمد اليماني، عن منيع بن الحجاج، عن يونس، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، في قول الله: **لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ** «يعني في الميثاق» **أَوْ كَسَبَتْ قَاتِلًا**، قال: «الإقرار بالأنبياء والأوصياء وأمير المؤمنين (عليه السلام) خاصة» قال: «لا ينفع نفساً إيمانها لأنها سلبت».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajaaj, from Yunus, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[6:158] its faith shall not profit a soul which did not believe before**: 'Meaning during the (Taking of the) Covenant'. **or earn good through its faith**, he<sup>asws</sup> said: 'The acceptance of the Prophets<sup>as</sup>, and the successors<sup>as</sup>, and Amir-ul-Momineen<sup>asws</sup> in particular **its faith shall not profit a soul** because it would be confiscated'.<sup>122</sup>

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن علي بن رباب، عن أبي عبد الله (عليه السلام)، أنه قال في قول الله عز وجل: **يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ** فقال (عليه السلام): «الآيات: الأئمة، والآية المنتظرة: القائم (عليه السلام)، فيومئذ لا ينفع نفساً إيمانها لم تكن آمنت من قبل قيامه بالسيف، وإن آمنت بمن تقدم من آبائه (عليهم السلام)».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hassan Bin Mahboub, from Ali Bin Ra'aib,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:158] On the Day when some of the Signs of your Lord shall come, its faith shall not profit a soul which did not believe before**, so he<sup>asws</sup> said: 'The Signs – The Imams<sup>asws</sup>, and the Sign which is awaited – Al-

<sup>120</sup> Tafseer Noor Al Saqalayn – Ch 89 H 21

<sup>121</sup> تفسير القمي 1: 221

<sup>122</sup> الكافي 1: 81 / 355

**Qaim<sup>asws</sup>**. Thus, on that day **its faith shall not profit a soul which did not believe before** his<sup>asws</sup> rising by the sword and believed his<sup>asws</sup> forefathers<sup>asws</sup> from before'.<sup>123</sup>

أحمد بن محمد بن خالد البرقي: عن علي بن الحكم، عن الربيع بن محمد المسلي، عن عبد الله ابن سليمان العامري، عن أبي عبد الله (عليه السلام) قال: «ما زالت الأرض إلا والله فيها حجة يعرف الحلال والحرام، ويدعو إلى سبيل الله، ولا تنقطع الحجة من الأرض إلا أربعين يوماً قبل يوم القيامة، فإذا رفعت الحجة أغلق باب التوبة ولم ينفع نفساً إيمانها لم تكن آمنت من قبل أن ترفع الحجة، وأولئك شرار من خلق الله، وهم الذين تقوم عليهم القيامة».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Ali Bin Al Hakam, from Al Rabi'ee Bin Muhammad Al masaly, from Abdullah Ibn Suleyman Al Aamiry,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>! The earth will not pass away except there is in it a Proof<sup>asws</sup> who recognises the Permissibles and the Prohibited, and call to the Way of Allah<sup>azwj</sup>. And the Proof<sup>asws</sup> will not be cut-off from the earth except for forty days before the Day of Judgement. So when the Proof<sup>asws</sup> would be Lifted, the door of repentance would be closed, **[6:158] its faith shall not profit a soul which did not believe before** the Lifting up of the Proof<sup>asws</sup>. And these are the most evil of the creatures of Allah<sup>azwj</sup>, and they are the ones to whom the Day of Judgement would be Established'.<sup>124</sup>

## VERSE 159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ {159}

**[6:159] Surely, they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will Inform them of what they did**

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن المعلى بن خنيس، عن أبي عبد الله (عليه السلام)، في قوله: إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا، قال: «فارق القوم والله دينهم».

Ali Bin Ibrahim said, 'My father said to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Al Moala Bin Khunays,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[6:159] Surely they who divided their religion into parts and became sects**, he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! The people divided their Religion into sects'.<sup>125</sup>

## VERSE 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ {160}

**[6:160] Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it, and they shall not be dealt with unjustly**

<sup>123</sup> كمال الدين و تمام النعمة: 8 / 336

<sup>124</sup> المحاسن: 202 / 236

<sup>125</sup> تفسير القمي: 1: 222.

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن البرقي، عن القاسم بن محمد، عن العيص، عن نجم بن حطيم، عن أبي جعفر (عليه السلام)، قال: «من نوى الصوم ثم دخل على أخيه فسأله أن يفطر عنده فليفطر و ليدخل عليه السرور، فإنه يحتسب له بذلك اليوم عشرة أيام، و هو قول الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Al Qasim Bin Muhammad, from Al Ays, from Najam Bin Hateym,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said (the example of a good deeds is like): 'The one who begins the Fast, then comes up to his brother, and he asks him to break the Fast with him, so he breaks the Fasts, and the pleasure comes upon him, so he would be Reckoned, for that day, ten such days, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:160] Whoever comes with a good deed, he shall have ten like it**'.<sup>126</sup>

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، قال: سألت أبا الحسن (عليه السلام) عن الصيام في الشهر كيف هو؟ قال: «ثلاث في الشهر في كل عشرة يوم، إن الله تبارك و تعالى يقول: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Abu Al Hassan<sup>asws</sup> about the Fasts during the months, how is it (to be done)?' He<sup>asws</sup> said: 'Three during the month, in every ten days of it. Allah<sup>azwj</sup> Blessed and High is saying **[6:160] Whoever comes with a good deed, he shall have ten like it**'.<sup>127</sup>

أحمد بن محمد بن خالد البرقي: عن أبيه، عن النضر، عن يحيى الحلبي، عن ابن مسكان، عن زرارة، قال سئل أبو عبد الله (عليه السلام) و أنا جالس عن قول الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا يجري لهؤلاء ممن لا يعرف منهم هذا الأمر؟ فقال: «إنما هي للمؤمنين خاصة».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al Nazar, from Yahya Al Halby, from Ibn Muskaan, from Zarara who said,

'Abu Abdullah<sup>asws</sup> was asked and I was seated, about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:160] Whoever comes with a good deed, he shall have ten like it**, does this flow for those one who do not recognise this matter (Al-Wilayah) amongst you<sup>asws</sup>? So he<sup>asws</sup> said: 'But rather, it is for the Believers especially'.

فقلت له: أصلحك الله، أ رأيت من صام و صلى و اجتنب المحارم و حسن ورعه ممن لا يعرف و لا ينصب؟ فقال: «إن الله يدخل أولئك الجنة برحمته».

So I said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you well! What do you<sup>asws</sup> say for the ones who Fast, and Pray, and keep away from the Prohibitions, and are good and pious, and are not hostile (to you<sup>asws</sup>)?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> may Enter them into the Paradise due to His<sup>azwj</sup> Mercy'.<sup>128</sup>

<sup>126</sup> الكافي 4: 150 / 2.

<sup>127</sup> الكافي 4: 93 / 7.

<sup>128</sup> المحاسن: 94 / 158.

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «كان علي بن الحسين (صلوات الله عليهما) يقول: ويل لمن غلبت أحاده أعشاره».

Ibn Babuwah, from his father, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to say: 'Woe be unto the one whose 'one' is overcome by his ten'.

فقلت له: وكيف هذا؟ فقال: «أما سمعت الله عز وجل يقول: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا؟ فالحسنة الواحدة إذا عملها كتبت له عشر، و السيئة الواحدة إذا عملها كتبت له واحدة، فنعوذ بالله ممن يرتكب في يوم واحد عشر سيئات ولا تكون له حسنة واحدة فتغلب حسناته سيئاته».

So I said, 'And how can this be?' He<sup>asws</sup> said: 'Have you not heard Allah<sup>azwj</sup> Mighty and Majestic Saying [6:160] **Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it?** So when someone does a good deed, ten are Written for him, and when he does an evil deed, only one is written against him. So we seek Refuge with Allah<sup>azwj</sup> from the one who indulges in ten evil deeds in a day and there is not a single good deed for him, and his good deeds are overcome by his evil deeds'.<sup>129</sup>

العياشي: عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «قال رسول الله (صلى الله عليه وآله): من صام ثلاثة أيام في الشهر فقبل له: أنت صائم الشهر كله؟ فقال: نعم، فقد صدق، لأن الله تعالى يقول: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا».

Al Ayyashi, from Al Sakuny,

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who Fasts for three days in a month, and it is said to him, 'Did you Fast the whole month?' and he says, 'Yes, so he would have spoken the truth, because Allah<sup>azwj</sup> is Saying [6:160] **Whoever comes with a good deed, he shall have ten like it**'.<sup>130</sup>

قال محمد بن عيسى: في رواية شريف، عن محمد بن علي (عليهما السلام): «الحسنة التي عنى الله ولايتنا أهل البيت، و السيئة عداوتنا أهل البيت».

Muhammad Bin Isa said, in a noble report,

(It has been narrated) from Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>: 'The good deed which Allah<sup>azwj</sup> Means is our<sup>asws</sup> Wilayah of the People<sup>asws</sup> of the Household; and the evil deeds are our<sup>asws</sup> enemies, of the People<sup>asws</sup> of the Household'.<sup>131</sup>

عن زرارة، عنه (عليه السلام) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا قال: «من ذكرهما فلعنهما كل غداة كتب الله له سبعين حسنة و محا عنه عشر سيئات، و رفع له عشر درجات».

From Zarara,

<sup>129</sup> معاني الأخبار: 1/248.

<sup>130</sup> تفسير العياشي 1: 132/385.

<sup>131</sup> تفسير العياشي 1: 137/386.

(It has been narrated) from him<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>) regarding **[6:160] Whoever comes with a good deed, he shall have ten like it**, said: 'The one who mentions the two of them and curses them every morning, Allah<sup>azwj</sup> Writes for him seventy Rewards, and Deletes ten of his evil deeds, and Raises him by ten Levels'.<sup>132</sup>

ثم قال (عليه السلام): فان من اتبع هواه، واعجب برأيه كان كرجل سمعت غثاء العامة تعظمه وتصفه، فأحببت لقاءه من حيث لا يعرفني لأنظر مقداره ومحل فرأيت في موضع قد أحرق به خلق من غثاء العامة، فوقفت منتبذا عنهم، متغشيا بلثام أنظر إليه وإليهم، فما زال يراوهم حتى خالف طريقهم ففارقهم، ولم يعد فتفرقت العامة عنه لحوائجهم، وتبعته أفتقي أثره، فلم يلبث أن مر بخباز فتغفله، فأخذ من دكانه رغيفين مسارقة، فتعجبت منه، ثم قلت في نفسي: لعله معاملة.

Imam Hassan Al-Askari<sup>asws</sup> said: 'The one who follows his desires and his opinions is like the one about whom I<sup>asws</sup> hear that he is being considered by rubbish people as a great person and I<sup>asws</sup> wish to meet him but in a way that he would not recognize me so that I<sup>asws</sup> can witness his status among them. And so it happened that I<sup>asws</sup> saw that a horde of common people had surrounded him and I<sup>asws</sup> also covered up my<sup>asws</sup> face with a piece of cloth and stood in the corner to observe. After he had finished talking, the crowd dispersed and he went on his way. I<sup>asws</sup> followed him and saw that he stopped at a baker's shop and then he stole a couple of loaves of bread from the shop and walked away. I<sup>asws</sup> was surprised at having witnessed this. Then I<sup>asws</sup> said to myself, maybe they know each other.

ثم مر بعده بصاحب رمان، فما زال به حتى تغفله فأخذ من عنده رمانتين مسارقة فتعجبت منه، ثم قلت - في نفسي -: لعله معاملة، ثم أقول: وما حاجته - إذا - إلى المسارقة؟! ثم لم أزل أتبعه حتى مر بمريض، فوضع الرغيفين والرمانتين بين يديه ومضى، وتبعته حتى استقر في بقعة من صحراء فقلت له: يا عبدالله لقد سمعت بك - خيرا - وأحببت لقاءك، فلقيتك، لكني رأيت منك ما شغل قلبي، وإني سألتك عنه، ليزول به شغل قلبي. قال: ما هو؟ قلت: رأيتك مررت بخباز فسرقت منه رغيفين، ثم مررت بصاحب الرمان فسرقت منه رمانتين! قال: فقال لي: قبل كل شيء حدثني من أنت؟ قلت له: رجل من ولد آدم من أمة محمد (صلى الله عليه وآله). قال: حدثني ممن أنت؟ قلت: رجل من أهل بيت رسول الله (صلى الله عليه وآله).

Then he carried on and stopped at a pomegranate shop and I<sup>asws</sup> saw him steal two pomegranates from there. I<sup>asws</sup> was surprised and this but then I said to myself that maybe they know each other. But then I<sup>asws</sup> thought that if they knew each other then why did he need to steal? Then he carried on and stopped by a sick person and placed both loaves of bread and both pomegranates in front of him and walked away. I<sup>asws</sup> followed him until he went into a forest and stopped there. I<sup>asws</sup> approached him and said to him: 'O servant of God! I<sup>asws</sup> had heard good things about you and wanted to meet you but I<sup>asws</sup> saw you do things, which my heart did not accept, and so I<sup>asws</sup> would like to ask you about that. He said: 'What is it that you would like to know?' I said: 'I<sup>asws</sup> saw you pass by a baker's shop and steal two loaves of bread from it and then I<sup>asws</sup> saw you pass by a pomegranate shop and steal two pomegranates from it.' Instead of replying to this he questioned me before I<sup>asws</sup> could complete what I<sup>asws</sup> wanted to say: 'Who are you?' I<sup>asws</sup> replied: 'I<sup>asws</sup> am a man from the sons of Adam<sup>as</sup> and a member of the community of Muhammad<sup>saww</sup> and a member of his<sup>saww</sup> household<sup>asws</sup>.

قال: أين بلدك؟ قلت: المدينة. قال: لعلك جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب؟ قلت: بلى. قال لي: فما ينفعلك شرف - أهلك و - أصلك مع جهلك بما شرفت به، وتركك علم جدك وأبيك لئلا تنكر ما يجب أن تحمد وتمدح فاعله! قلت: وما هو؟ قال: القرآن كتاب الله. قلت: وما الذي جهلت منه؟ قال: قول الله عز وجل: " من جاء بالحسنة فله

<sup>132</sup> تفسير العياشي 1: 140/387.

عشر أمثالها ومن جاء بالسيئة فلا يجزى الا مثله " وإني لما سرقت الرغيفين كانت سيئتين، ولما سرقت الرمانتين كانت سيئتين فهذه أربع سيئات، فلما تصدقت بكل واحدة منها كانت أربعين حسنة، فانتقص من أربعين حسنة أربع (حسنات بأربع سيئات) بقي لي ست وثلاثون حسنة.

Perhaps you are Ja'far Bin Muhammad Bin Ali Bin Al Husayn Bin Ali Bin Abu Talib<sup>asws</sup>?<sup>asws</sup> said to him: 'Yes I am.' He said: 'What profit did you gain from the honour of your family when you are ignorant of their honour and you have ignored the knowledge of your forefathers?'<sup>asws</sup> said 'What have I ignored?' He said: 'The Quran which is the Book of Allah<sup>azwj</sup>.'<sup>asws</sup> said: 'What is it that I am ignorant of from it?' He said: ' The Words of Allah the Mighty - **[6:160] Whoever comes with a good deed, he shall have ten like it, and whoever comes with an evil deed, he shall be Recompensed only with the like of it, and they shall not be dealt with unjustly.** When I stole two loaves of bread I got two sins, and when I stole two pomegranates I got two sins for that and that makes four sins, and when I gave it all in charity I got forty rewards for it, and when you take that off I am left with thirty six net rewards to my credit.'

قلت: ثكلتك امك أنت الجاهل بكتاب الله تعالى، أما سمعت قول الله تعالى: " انما يتقبل الله من المتقين " إنك لما سرقت الرغيفين كانت سيئتين ولما سرقت الرمانتين كانت سيئتين، ولما دفعتهما إلى غير صاحبهما، بغير أمر صاحبهما، كنت إنما أضفت أربع سيئات إلى أربع سيئات، ولم تضيف أربعين حسنة إلى أربع سيئات. فجعل يلاحظني، فتركته وانصرف.

<sup>asws</sup> said: 'May your mother sit in your grief! You are the one ignorant of the Book of Allah<sup>azwj</sup> and not I<sup>asws</sup>. Have you not heard the Words of Allah<sup>azwj</sup> - **[5:27] Allah only accepts from those who fear.** – When you stole two loaves of bread you ended up with two bad deeds, and then you stole two pomegranates and you ended up with four, and then you gave these to someone else without the permission of the owners and so you ended up with four more bad deeds.' He looked at me<sup>asws</sup> astonished, and I<sup>asws</sup> left him in that state and walked away. '

قال الصادق (عليه السلام): بمثل هذا التأويل القبيح المستنكر يضلون ويضلون. وهذا - نحو - تأويل معاوية - عليه ما يستحق - لما قتل عمار بن ياسر (ره) فارتعدت فرائص خلق كثير، وقالوا: قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية.

Al Sadiq<sup>asws</sup> said: 'This is the kind of interpretation that people do and not only do they go astray but lead others astray as well. This is like the interpretation of Muawiya which he did on the Martyrdom of Ammar Yasser<sup>ra</sup> and a lot of people got worried and said that Rasool-Allah<sup>saww</sup> had said that Ammar<sup>ra</sup> would be killed by a rebellious group.'

فدخل عمرو بن العاص على معاوية، وقال: يا أمير المؤمنين قد هاج الناس واضطربوا. قال: لماذا؟ قال: لقتل عمار بن ياسر، حيث قال رسول الله (صلى الله عليه وآله): عمار تقتله الفئة الباغية. فقال له معاوية: دحضت في قولك، نحن قتلناه؟ إنما قتله علي بن أبي طالب لما ألقاه بين رماحنا. فاتصل ذلك بعلي (عليه السلام)، فقال (عليه السلام): إذا رسول الله (صلى الله عليه وآله) هو الذي قتل حمزة (ره) لما ألقاه بين رماح المشركين.

Amro Bin Al Aas came to Muawiya and said: 'O Commander of the faithful! The people are aroused and are panicking.' Muawiya said: 'Why?' Amro said: 'Due to the killing of Ammar Bin Yasser for the Messenger of Allah<sup>saww</sup> had said that Ammar would be killed by a rebellious group.' Muawiya said to him: 'I refute your words. Did we kill him? It was Ali Bin Abi Talib<sup>asws</sup> that killed him for why did he bring him

between the spears? Put this blame on Ali<sup>asws</sup>.' The Holy Imam<sup>asws</sup> said: 'Then the Messenger of Allah<sup>saww</sup> killed Hamza for placed him between the spears of the polytheists.'<sup>133</sup>

## VERSES 161 - 165

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {161} قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ {162}

**[6:161] Say: Surely, (as for) me, my Lord has Guided me to the Straight Path; (to) a most correct Religion, the faith of Ibrahim the upright one, and he was not of the Polytheists [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds**

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ {163} قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ {164}

**[6:163] There is no associate for Him; and with that I am Commanded, and I am the first of those who submit [6:164] Say: What! Shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will Inform you of that in which you differed**

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {165}

**[6:165] And He it is Who has Made you to be successors in the land and Raised some of you above others by (various) grades, that He might Try you by what He has Given you; surely your Lord is Quick to Requite (evil), and He is most surely the Forgiving, the Merciful**

عن جابر الجعفي، عن محمد بن علي (عليه السلام)، قال: «ما من أحد من هذه الأمة يدين بدين إبراهيم (عليه السلام) غيرنا و شيعتنا».

From Jabir Al Ju'fy,

(It has been narrated) from Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'There is none from this community who makes it a Religion by the Religion of Ibrahim<sup>as</sup> apart from us<sup>asws</sup> and our<sup>asws</sup> Shias'.<sup>134</sup>

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

<sup>133</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 20 (Extract)

<sup>134</sup> تفسير العياشي 1: 144 / 388

'I said to Abu Al-Hassan Al-Reza<sup>asws</sup>, 'What would you<sup>asws</sup> say regarding a Hadeeth which is being reported from Al-Sadiq<sup>asws</sup> that, when Al-Qaim<sup>asws</sup> comes out, he<sup>asws</sup> would kill the descendants of the killers of Al-Husayn<sup>asws</sup>, for the actions of their forefathers?' So he<sup>asws</sup> said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ مَا مَعْنَاهُ؟ قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعل آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعل آبائهم

So I said, 'And the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:163] and no bearer of burden shall bear the burden of another**, what does then it Mean?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is True in all of His<sup>azwj</sup> Words, but the descendants of the killers of Al-Husayn<sup>asws</sup> would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the East and the man in the West was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah<sup>azwj</sup> Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim<sup>asws</sup> would kill them when he<sup>asws</sup> comes out, for them being pleased with the actions of their forefathers'.

«. قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him<sup>asws</sup>, 'With what thing will Al-Qaim<sup>asws</sup> from you, begin with?' He<sup>asws</sup> said: 'He<sup>asws</sup> will begin with the Clan of Shayba, and he<sup>asws</sup> will cut off their hands, because they are thieves in the House of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>135</sup>

فقال زين العابدين (عليه السلام): إن القرآن - نزل - بلغة العرب، فهو يخاطب فيه أهل - هذا - اللسان بلغتهم، يقول الرجل التميمي - قد أغار قومه على بلد وقتلوا من فيه -: أغرتم على بلد كذا - وكذا - وقتلتم كذا، ويقول العربي أيضا: نحن فعلنا ببني فلان، ونحن سبينا آل فلان ونحن خربنا بلد كذا، لا يريد أنهم باشرؤا ذلك، ولكن يريد هؤلاء بالعدل وأولئك بالافتخار أن قومهم فعلوا كذا.

Imam Zayn Ul-Abideen<sup>asws</sup> said: 'The Quran was Sent down in the Arabic language, and addresses the people of this language in their language. For instance a man of Al-Tamimi says – We destroyed a city and killed the people therein, although such and such destroyed the city and such and such killed the people. In the same way an Arab says: 'We are the people of such a clan, and we captured the children of such a clan and we destroyed a particular city.' He does not mean that he himself was involved in it personally, but he means those who actually performed the deed were from among his people.

وقول الله تعالى في هذه الآيات إنما هو توبيخ لاسلافهم، وتوبيخ العدل على هؤلاء الموجودين، لان ذلك هو اللغة التي بها أنزل القرآن، فلان هؤلاء الاخلاف أيضا راضون بما فعل أسلافهم، مصوبون ذلك لهم، فجاز أن يقال - لهم - : أنتم فعلتم، أي إذ رضيتم بقبيح فعلهم.

And the Words of Allah<sup>azwj</sup> in these Verses is a Rebuke to the ancestors and a Rebuke to those who are in the present times, because this is the language in which the Quran was Revealed, for those who are in the progenies are happy with the

<sup>135</sup> عيون أخبار الرضا (عليه السلام) 1: 273 / 5

deeds of their ancestors, and think of them to be correct, and therefore it is appropriate to be said to them: 'You have done this.' Meaning – you are happy with the ugly deeds of your ancestors.<sup>136</sup>

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<sup>136</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 139 (Extract)