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## CHAPTER 28

### AL-QASAS

#### (88 VERSES)

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في جوار الله، و في كنفه، و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah<sup>azwj</sup>, and in the Nearness of Allah<sup>azwj</sup>, and in His<sup>azwj</sup> Patronage. He will not be affected with despair in the world, ever, and would be Given in the Hereafter the Paradise until he is satisfied, and over and above his satisfaction. And Allah<sup>azwj</sup> would get him to be married to a hundred wives from the Maiden Houries'.<sup>1</sup>

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، كان له من الأجر عشر حسنات بعدد كل من صدق بموسى (عليه السلام)، و عدد كل من كذب به، و لم يبق ملك في السموات و الأرض إلا شهد له يوم القيامة بأنه صادق و من كتبها و شربها، زال عنه جميع ما يشكو من الألم، بإذن الله تعالى».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (28), would have for himself the Recompense of ten times of the number everyone who ratified Musa<sup>as</sup>, and everyone who belief him<sup>as</sup>. There will not remain any Angel in the skies or the earth except that he would testify for him on the Day of Judgement, that he was a truthful. And the one who writes it and drinks it (its water), all of his complaints of pains (in his body) would be removed, by the Permission of Allah<sup>azwj</sup>'.<sup>2</sup>

وعن الصادق (عليه السلام): «من كتبها، و علقها على المبطون، و صاحب الطحال، و وجع الكبد، و وجع الجوف، يكتبها و يعلقها عليه، و أيضا يكتبها في إناء و يغسلها بماء المطر، و يشرب ذلك الماء، زال عنه ذلك الوجع و الألم، و يشفى من مرضه، و يهون عنه الورم، بإذن الله تعالى».

And (it has been narrated) from Al-Sadiq<sup>asws</sup> who has said: 'The one who writes it, and attaches it (Amulet) upon the stomach, and the one with the spleen problem, and pain of the liver, and pain of the heart, and writes it and attaches upon him, and

<sup>1</sup> ثواب الأعمال: 109.

<sup>2</sup> مجمع البيان 7: 373.

as well as writes it in a container and washes with the rain water, and drinks that water, those aches and pains would be removed from him, and he would be cured from his illness, and his tumour would be eased, by the Permission of Allah<sup>azwj</sup>.<sup>3</sup>

في مجمع البيان وروى أبو بصير عن أبي عبد الله عليه السلام قال، من قرأ الطواسين الثلاث وذكر مثله وزاد في آخره: وأسكنه الله في جنة عدن وسط الجنة مع النبيين والمرسلين والوصيين الراشدين.

In Majma Al-Bayan - it has been reported by Abu Baseer,

Abu Abdullah<sup>asws</sup> having said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) and mentioned the like of it, and increases at its end, Allah<sup>azwj</sup> would Settle him in the Garden of Eden in the middle of the Paradise, to be with the Prophets<sup>as</sup>, and the Rasools<sup>as</sup>, and the Successors<sup>as</sup>, the Guides'.<sup>4</sup>

## VERSES 1

طسم {1}

### [28:1] Ta Sin Meem

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قوله الله عز وجل: طس و طسم؟ قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to Ali Bin Ahmad Al-Baghdady Al-Waraaq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry who said,

'I said to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>azwj</sup>! What is the Meaning of the Words of Allah<sup>azwj</sup> Mighty and Majestic [27:1] **Ta Sin** and [28:1] **Ta Sin Meem**?' He<sup>asws</sup> said: 'As for [27:1] **Ta Sin**, so its Meaning is 'I<sup>saww</sup> am the 'Listening Seeker' (الطالب السميع)'. As for [28:1] **Ta Sin Meem**, so its Meaning is 'I<sup>saww</sup> am the 'Listening Seeker', the Caller, the Advisor (الطالب السميع المبدئ المعيد)'.<sup>5</sup>

## VERSES 2 - 4

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2} نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ {3} إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضَعِفُ طَائِفَةٌ مِنْهُمْ يُدْبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ {4}

**[28:2] These are the Verses of the Clarifying Book [28:3] We Recite to you from the news of Musa and Pharaoh with the Truth for people who believe [28:4] Surely Pharaoh exalted himself in the land and made its people into parties, weakening one party from among them, he slaughtered their sons and let their women live; he was from the mischievous ones**

<sup>3</sup> خواص القرآن: 46 «مخطوط».

<sup>4</sup> Tafseer Noor Al Saqalayn – Ch 28 H 2

<sup>5</sup> معاني الأخبار: 22.

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد (رضي الله عنهما)، عن سعد بن عبد الله، و عبد الله بن جعفر الحميري، و محمد بن يحيى العطار، و أحمد بن إدريس، جميعاً، قالوا: حدثنا أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر البزنطي، عن أبان بن عثمان، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن يوسف بن يعقوب (صلوات الله عليهما) حين حضرته الوفاة جمع آل يعقوب- و هم ثمانون رجلاً- فقال: إن هؤلاء القبط سيظهرون عليكم، و يسومونكم سوء العذاب، و إنما ينجيكم الله من أيديهم برجل من ولد لاوي بن يعقوب، اسمه موسى بن عمران، غلام طوال، جعد، آدم «1». فجعل الرجل من بني إسرائيل يسمي ابنه عمران، و يسمي عمران ابنه موسى».

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Sa'ad Bin Abdullah, and Abdullah Bin Ja'far Al-Humeyri, and Muhammad Bin Yahya Al-Ataar, and Ahmad Bin Idrees, altogether, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al-Bazanty, from Abaan Bin Usmaan, from Muhammad Al-Halby,

Abu Abdullah<sup>asws</sup> having said: 'When death approached Yusuf<sup>as</sup> Bin Yaqoub<sup>as</sup>, he<sup>as</sup> gathered the family of Yaqoub<sup>as</sup> – and they were eighty men – so he<sup>as</sup> said to them: 'These Coptics would be overcoming you, and would be afflicting you with evil punishment. But, Allah<sup>azwj</sup> would Rescue you from their hands by a man from the children of Al-Awy Bin Yaqoub<sup>as</sup>, whose name would be Musa<sup>as</sup> Bin Imran<sup>as</sup>; a tall man of wheatish complexion'. So the men from the Children of Israel kept naming their sons 'Imran', and whoever was named as Imran kept naming his son as Musa'.

فذكر أبان بن عثمان، عن أبي بصير، عن أبي جعفر (عليه السلام)، أنه قال: «ما خرج موسى بن عمران حتى خرج قبله خمسون كذاباً من بني إسرائيل، كلهم يدعي أنه موسى بن عمران».

(Aban Bin Usman mentioned from Abu Baseer, from Abu Ja'far<sup>asws</sup> having said: 'Musa<sup>as</sup> Bin Imran<sup>as</sup> did not come out until there came out fifty liars from the Children of Israael before him<sup>as</sup>, each one claiming to be Musa<sup>as</sup> Bin Imran).

«فبلغ فرعون أنهم يرجفون به، و يطلبون هذا الغلام، و قال له كهنته و سحرتة: إن هلاك دينك و قومك على يدي هذا الغلام الذي يولد العام في بني إسرائيل. فوضع القوابل على النساء، و قال: لا يولد العام غلام إلا ذبح. و وضع على أم موسى قابلة، فلما رأى بنو إسرائيل ذلك، قالوا: إذا ذبح الغلمان، و استحبي النساء، هلكن، فلم نبق، فتعالوا لا تقرب النساء».

So it reached Pharaoh<sup>la</sup> that they (people) are awaiting this boy, and his<sup>la</sup> soothsayers and magicians said to him<sup>la</sup>, 'Your<sup>la</sup> religion and your<sup>la</sup> people would be destroyed at the hands of this boy<sup>as</sup> who would be born this year among the Children of Israel'. So he<sup>la</sup> placed the midwives to oversee the women, and said, 'There should not be born a boy this year, except that he should be slaughtered'. And he<sup>la</sup> also placed a midwife over the mother of Musa<sup>as</sup>. So when the Children of Israel saw that, they said, 'If they slaughter our boys, and let the women live, we would be destroyed, and we would not remain. Come, let us not go near our women'.

فقال عمران أبو موسى (عليه السلام): بل باشروهن، فإن أمر الله واقع و لو كره المشركون، اللهم، من حرمه فإني لا احرمه، و من تركه فإني لا أتركه و باشر أم موسى، فحملت به. فوضع على أم موسى قابلة تحرسها، فإذا قامت قامت، و إذا قعدت قعدت، فلما حملته امه وقعت عليها المحبة، و كذلك حجج الله على خلقه، فقالت لها القابلة: ما لك يا بنية تصفرين و تذوبين؟ قالت: لا تلوميني، فإني أخاف إذا ولدت، أخذ ولدي فذبح. قالت: لا تحزني، فإني سوف أكرم عليكم. فلم تصدقها، فلما أن ولدت، التفتت إليها و هي مقبلة، فقالت: ما شاء الله. فقالت لها: أ لم أقل أنني سوف أكرم عليك.

So Imran, father of Musa<sup>as</sup> said: 'But we should establish relations with them, for the Command of Allah<sup>azwj</sup> will occur even though the Polytheists may be averse to it. It is up to him who wishes to prohibit it and leave it, for I will not prohibit it or leave it. And he cohabited with the mother of Musa<sup>as</sup>, and she was blessed with (good News) of

motherhood. So a midwife was allocated over the mother of Musa<sup>as</sup> to spy on her. So if she stood up, the midwife stood up, and when she sat, the midwife sat. But when she was expecting, the midwife had grown fond of her, and such is the Argument of Allah<sup>azwj</sup> over His<sup>azwj</sup> creatures. The midwife said to her, 'What is the matter with you, O daughter, that you have turned pale and weak?' She said, 'Do not ask me, for I fear that when he<sup>as</sup> is born, my son<sup>as</sup> would be taken and slaughtered'. She said, 'Do not grieve, for I would conceal it'. But she did not believe her. So when she was blessed with the child, she turned towards her, and she was facing her, so she said, 'Whatever Allah<sup>azwj</sup> so Desires!' So the midwife said to her, 'Did I not say to you that I will be concealing it?'

ثم حملته فأدخلته المخدع، و أصلحت أمره. ثم خرجت إلى الحرس، فقالت: انصرفوا- و كانوا على الباب- فإنه خرج دم منقطع. فانصرفوا، فأرضعته.

Then the midwife carried him and entered into the chamber and corrected his<sup>as</sup> affairs. Then she went out to the guards and said, 'You may leave now' – and they were standing at the door – 'for only a lump of flesh and blood has come out'. So they left. The mother of Musa<sup>as</sup> fed him<sup>as</sup>.

فلما خافت عليه الصوت، أوحى الله إليها أن اعلمي التابوت، ثم اجعليه فيه، ثم أخرجيه ليلا، فاطرحيه في نيل مصر. فوضعت في التابوت، ثم دفعته في اليم، فجعل يرجع إليها، و جعلت تدفعه في الغمر «4»، و إن الريح ضربته فانطلقت به، فلما رأته قد ذهب به الماء، همت أن تصيح، فربط الله على قلبها.

So when she feared that the cries of the baby would be overheard, Allah<sup>azwj</sup> Revealed unto her that she should make a wooden box, then place him<sup>as</sup> in it, go out at night and let it float upon the river Nile.

قال: «و كانت المرأة الصالحة، امرأة فرعون- و هي من بني إسرائيل- قالت لفرعون: إنها أيام الربيع، فأخرجني و اضرب لي قبة على شط النيل، حتى أنتزه هذه الأيام. فضرب لها قبة على شط النيل، إذ أقبل التابوت يريدتها، فقالت: أما ترون ما أرى على الماء؟ قالوا: إي و الله- يا سيدتنا- إنا لنرى شيئا. فلما دنا منها، قامت إلى الماء، فتناولته بيدها، و كاد الماء يغمرها، حتى تصايحوا عليها، فجذبتة، فأخرجته من الماء، فأخذته فوضعتة في حجرها، فإذا هو غلام أجمل الناس و أسرهم، فوقعت عليها منه محبة، فوضعتة في حجرها، و قالت: هذا ابني.

The wife of Pharaoh<sup>la</sup> was a righteous woman – and she was from the Children of Israel – said to Pharaoh<sup>la</sup>: 'These are the days of spring. Set up a tent for me on the bank of the Nile so that I may relax there, until these days pass by'. So he<sup>la</sup> set up a tent upon the bank of the Nile. When the box floated to be near her, she wanted it. So she said, 'But, do you not see what I see upon the water?' They said, 'Yes, by God – O our Mistress – we do see something'. So when she approached it, she stood up in the water and grabbed it with her hand, and the water had almost filled up into the box, until she screamed out at it. So she was attracted to him<sup>as</sup>, and took him<sup>as</sup> out from the water and placed him<sup>as</sup> in her lap. He<sup>as</sup> was the most beautiful boy of the people and their families. She fell in love with him<sup>as</sup>, and placed him<sup>as</sup> in her lap and said, 'This is my son'.

فقالوا: إي و الله- يا سيدتنا- مالك ولد، و لا للملك، فاتخذي هذا ولدا. فقامت إلى فرعون، فقالت: إني أصبت غلاما طيبا حلوا، نتخذه ولدا، فيكون قرة عين لي و لك، فلا تقتله. قال: و من أين هذا الغلام؟ قالت: لا و الله لا أدري، إلا أن الماء جاء به، فلم تزل به حتى رضي.

So they said, 'Yes, by God – there is no son for you, nor for the king, thus you should take this one as a son'. So she stood up to Pharaoh<sup>la</sup> and said, 'I have found a good son, cute, to take as a son, so that he would become a delight of the eyes for me and for you<sup>la</sup>, so do not kill him'. He<sup>la</sup> said: 'And from where is this boy?' She said, 'No, by God, I do not know, except that the water came with him<sup>as</sup>'. So she did not stop until she made him agree to it'.

فلما سمع الناس أن الملك قد تبني ابناً، لم يبق أحد من رؤوس من كان مع فرعون إلا بعث إليه امرأته، لتكون له ظنراً «1»، أو تحضنه، فأبى أن يأخذ من امرأة منهن ثدياً. قالت: امرأة فرعون: اطلبوا لابني ظنراً، و لا تحقروا أحداً. فجعل لا يقبل من امرأة منهن ثدياً.

So when the people heard that the king had adopted a son, there did not remain anyone from the chiefs who were with Pharaoh<sup>la</sup> except that he sent his wife to him, so that she would become a wet-nurse for him<sup>as</sup> and cuddle him<sup>as</sup>. But, he<sup>as</sup> refused to suckle milk from any of the women. The wife of Pharaoh<sup>la</sup> said, 'Go and see a wet-nurse for my son, and do not belittle anyone'. But he<sup>as</sup> did not suckle milk from any one of them.

فقال أم موسى لأخته: انظري أ ترين له أثراً؟ فانطلقت حتى أتت باب الملك، فقالت: قد بلغني أنكم تطلبون ظنراً، و ها هنا امرأة صالحة تأخذ ولدكم، و تكفله لكم. فقالت: أدخلوها، فلما دخلت، قالت لها امرأة فرعون: ممن أنت؟ قالت: من بني إسرائيل. قالت: اذهبي- يا بنية- فليس لنا فيك حاجة. فقالت لها النساء: عافاك الله، انظري هل يقبل، أو لا؟ فقالت امرأة فرعون: أ رأيتم لو قبل هذا، هل يرضى فرعون أن يكون الغلام من بني إسرائيل، و المرأة من بني إسرائيل- يعني الظنر-؟ لا يرضى. قلن: فانظري أ يقبل، أو لا يقبل؟ قالت امرأة فرعون: فاذهبي فادعيها.

The mother of Musa<sup>as</sup> said to her daughter, 'Go and see if you can find any trace of him<sup>as</sup>'. So she went unto she came to the door of the king and said, 'It has reached me that you are looking for a wet-nurse, and over here is a righteous woman who your son will take to and it is guaranteed for you'. She (the lady attendant) said, 'Enter her!' So when she entered, the wife of Pharaoh<sup>la</sup> said to her, 'Where are you from?' She said, 'From the Children of Israel'. She said, 'Go away – O daughter – for we have no need of you'. The women said to her, 'May God give you good health. Look and see if he<sup>as</sup> accepts or not?' So the wife of Pharaoh<sup>la</sup> said, 'Do you all think that even if he<sup>as</sup> accepts this, whether Pharaoh<sup>la</sup> would be happy that the boy is from the Children of Israel, and the woman is from the Children of Israel? (Meaning the wet-nurse). He<sup>la</sup> will not be happy with it'. They said, 'See whether he<sup>as</sup> accepts (suckling the milk) or does not accept it?' The wife of Pharaoh<sup>la</sup> said: 'So, go and get her over here'.

فجاءت إلى أمها، فقالت: إن امرأة الملك تدعوك. فدخلت عليها، فدفعت إليها موسى، فوضعت في حجرها، ثم ألقمته ثديها، فازدحم اللبن في حلقه، فلما رأت امرأة فرعون أن ابنها قد قبل، قامت إلى فرعون، فقالت: إني قد أصبت لابني ظنراً، و قد قبل منها. فقال: و ممن هي؟ قالت: من بني إسرائيل. قال فرعون: هذا مما لا يكون أبداً، الغلام من بني إسرائيل، و الظنر من بني إسرائيل؟ فلم تزل تكلمه فيه، و تقول: ما تخاف من هذا الغلام، إنما هو ابنك، ينشأ في حجرك؟ حتى قلبته عن رأيه، و رضي.

So she went to her mother and said, 'The wife of the king is calling you'. So she came up to her, and she handed Musa<sup>as</sup> over to her. So she placed him<sup>as</sup> in her lap, and breast-fed him<sup>as</sup> and the milk flowed into his<sup>as</sup> throat. So when the wife of Pharaoh<sup>la</sup> saw that her son had accepted it, she stood up to Pharaoh<sup>la</sup> and said: 'I have come across a wet-nurse for my sons, and he has accepted from her'. So he<sup>la</sup> said, 'And where is she from?' She said, 'From the Children of Israel'. Pharaoh<sup>la</sup> said,

'This is from what cannot happen, ever. The boy is from the Children of Israel, and the wet-nurse is from Children of Isarel (as well)?' But she did not cease speaking about it, and she said, 'What are you<sup>la</sup> afraid of from this boy. But rather, he is your<sup>la</sup> son, and will grow up in your<sup>la</sup> lap?' Until he<sup>la</sup> accepted her opinion, and agreed with it'.

فنشأ موسى (عليه السلام) في آل فرعون، و كتمت امه خبره، و أخته، و القابلة، حتى هلكت امه، و القابلة التي قبلته، فنشأ (عليه السلام) لا يعلم به بنو إسرائيل- قال- و كانت بنو إسرائيل تطلبه و تسأل عنه، فيعمى عليهم خيره- قال- فبلغ فرعون أنهم يطلبونه، و يسألون عنه، فأرسل إليهم، فزاد في العذاب عليهم، و فرق بينهم، و نهاهم عن الإخبار به، و السؤال عنه».

So Musa<sup>as</sup> grew up among the family of Pharaoh<sup>la</sup>, and his<sup>as</sup> mother concealed his<sup>as</sup> news, as well as the midwife, until his<sup>as</sup> mother died, as well as the midwife who had been allocated to her. So he<sup>as</sup> grew up not knowing that he<sup>as</sup> was from the Children of Isarel. And the Children of Israel were seeking him<sup>as</sup> and asking about him<sup>as</sup>. So Pharaoh<sup>la</sup> sent (soldiers) to them, and increased the punishment upon them, and separated them, and prevented them from asking about his<sup>as</sup> news and asking about him<sup>as</sup>.

قال: «فخرجت بنو إسرائيل ذات ليلة مقمرة إلى شيخ عنده علم، فقالوا: لقد كنا نستريح إلى الأحاديث، فحتى متى، و إلى متى نحن في هذا البلاء؟! قال: و الله إنكم لا تزالون فيه حتى يحيي الله ذكره بغلام من ولد لاوي بن يعقوب، اسمه موسى بن عمران، غلام طوال جعد. فبيناهم كذلك، إذ أقبل موسى (عليه السلام) يسير على بغلة، حتى وقف عليهم،

One moonlit night, the Children of Israel went to an old man possessing knowledge, so they said, 'We used to be at rest when discussing this. For how long will we be in this affliction?' He said, 'By Allah<sup>azwj</sup>! You will not be removed from it until Allah<sup>azwj</sup> Revives His<sup>azwj</sup> Mention from a son<sup>as</sup> of Al-Awy Bin Yaqoub<sup>as</sup>, whose name is Musa<sup>as</sup> Bin Imran<sup>as</sup>, a tall man with curly hair'. So while they were discussing that, Musa<sup>as</sup> came up riding upon a mule until he<sup>as</sup> paused near to them.

فرفع الشيخ رأسه، فعرفه بالصفة، فقال له: ما اسمك، يرحمك الله؟ قال: موسى. قال: ابن من؟ قال: ابن عمران. فوثب إليه الشيخ، فأخذ بيده فقبلها، و ثاروا إلى رجليه فقبلوهما، فعرفهم و عرفوه، و اتخذهم شيعة.

The old man raised his head and recognised him<sup>as</sup> by the description. He said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> have mercy upon you<sup>as</sup>, what is your<sup>as</sup> name?' He<sup>as</sup> said: 'Musa<sup>as</sup>'. He said, 'Son of whom?' He<sup>as</sup> said: 'Son of Imran'. The old man leapt up to him<sup>as</sup> and grabbed his<sup>as</sup> hand and kissed it, and fell down upon his<sup>as</sup> feet and kissed them. Thus, he<sup>as</sup> recognised them, and they recognised him<sup>as</sup>, and he<sup>as</sup> took them as his<sup>as</sup> Shiah'.

فمكث بعد ذلك ما شاء الله، ثم خرج، فدخل مدينة لفرعون، فيها رجل من شيعته يقاتل رجلا من آل فرعون من القبط، فاستغاثه الذي من شيعته على الذي من عدوه القبطي، فوكزه موسى، ففضى عليه- و كان موسى (عليه السلام) قد اعطي بسطة في الجسم، و شدة في البطش- فذكره الناس، و شاع أمره، و قالوا: إن موسى قتل رجلا من آل فرعون.

So, after that, he<sup>as</sup> remained that for as long as Allah<sup>azwj</sup> so Desired. Then he<sup>as</sup> went out and entered a city of Pharaoh<sup>la</sup>, in which was a man from his<sup>as</sup> Shiah fighting against a man from the people of the Paharoh<sup>la</sup>, a Coptic. So he<sup>as</sup> came to the aid of the one who was from his<sup>as</sup> Shiah against the one who was his enemy, from the Coptics. Musa<sup>as</sup> struck him and he died – and Musa<sup>as</sup> had a strong built body, and



harshness regarding the tyranny. So the people talked about it, and popularised his<sup>as</sup> matter, and they said, 'Musa<sup>as</sup> killed a man from the people of the Pharaoh<sup>la</sup>!'

فأصبح في المدينة خائفاً يترقب، فلما أصبحوا من الغد، فإذا الذي استنصره بالأمس يستصرخه على آخر، فقال له موسى: إنك لغوي مبين، بالأمس رجل و اليوم رجل؟! فلما أراد أن يبطش بالذي هو عدو لهما، قال: يا موسى، أتريد أن تقتلني كما قتلت نفساً بالأمس؟! إن تريد إلا أن تكون جباراً في الأرض، و ما تريد أن تكون من المصلحين. و جاء رجل من أقصى المدينة يسعى، قال: يا موسى، إن الملائكة يأتون بك ليقتلوك، فاخرج إنني لك من الناصحين.

So he<sup>as</sup> stayed with fear in the city till the morning. So when it was the morning, there came the one whom he<sup>as</sup> had helped the day before, seeking him<sup>as</sup> against another one. Musa<sup>as</sup> said to him: 'You are obviously a troublesome one. Yesterday it was one man, and today another?' So when he<sup>as</sup> wanted to strike the one who was an enemy, he said, 'Do you<sup>as</sup> intend to kill me just as you killed one yesterday? You<sup>as</sup> do not intend except to become a tyrant in the earth, and you<sup>as</sup> do not want to become from the righteous ones'. And there came a man from the outskirts of the city, saying, 'O Musa<sup>as</sup>! The assembly of chiefs has ordered that you<sup>as</sup> should be killed, so get out, for I am from the advisors to you<sup>as</sup>'.

فخرج منها خائفاً يترقب، فخرج من مصر بغير ظهر و لا دابة و لا خادم، تخفضه أرض و ترفعه أخرى، حتى انتهى إلى أرض مدين، فانتهى إلى أصل شجرة فنزل، فإذا تحتها بئر، و إذا عندها أمة من الناس يسقون، و إذا جاريتان ضعيفتان، و إذا معهما غنيمة لهما، قال: ما خطبكما؟ قالتا: أبونا شيخ كبير، و نحن جاريتان ضعيفتان لا نقدر أن نراحم الرجال، فإذا سقى الناس سقينا. فرحمهما موسى (عليه السلام)، فأخذ دلوهما، و قال لهما: قدما غنمكما. فسقى لهما، ثم رجعتا بكرة قبل الناس، ثم أقبل موسى إلى الشجرة، فجلس تحتها، و قال: رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ «1»

So he<sup>as</sup> went out in fear, watchful. He<sup>as</sup> went out from Egypt without any provisions or an animal, or an attendant, from one land to another, until he<sup>as</sup> ended up to the land of Madayn. He<sup>as</sup> settled at the base of a tree, and near to it was a well, and a group of people were quenching themselves from it. And there were two weak maids who had sheep with them. He<sup>as</sup> said: 'What is your address?' They said, 'Our father is a very old man, and we are two weak maids. We do not have the ability to compete with the men. So when the people have quenched themselves, we shall do so as well'. Musa<sup>as</sup> felt merciful towards them, so he<sup>as</sup> took their bucket and said to them: 'Bring your sheep forward'. So he<sup>as</sup> quenched the (herd) before the people. Then they returned. Then Musa<sup>as</sup> came to the tree and seated himself<sup>as</sup> under tree and said **[28:24] My Lord! Surely I stand in need of whatever good You may Send down upon me**'.

فروي أنه قال ذلك و هو محتاج إلى شق تمره.

It has been narrated that he<sup>as</sup> said that, because he<sup>as</sup> was in need of splitting a date (to find work and had nothing to eat).

فلما رجعتا إلى أبيهما، قال: ما أعجلكما في هذه الساعة؟ قالتا: وجدنا رجلاً صالحاً، رحيماً، سقى لنا. فقال لإحدهما: اذهبي فادعيه إلي. فجاءته تمشي على استحياء، قالت: إن أبي يدعوك ليجزيك أجر ما سقيت لنا

So when the two of them returned to their father, he said, 'What haste the two of you have made in this time?' They said, 'We found a righteous man, merciful, who took out water (from well) for us'. So he said to one of them, 'Go and call him<sup>as</sup> to me'. So she went out walking to him<sup>as</sup> bashfully and said, 'My father is calling you to recompense you a recompense for you<sup>as</sup> having water (from the well) for us'.

- فروي أن موسى (عليه السلام) قال لها: وجهيني إلى الطريق، و امشي خلفي، فإننا بنو يعقوب لا ننظر في أعجاز النساء-

- And it has been reported that Musa<sup>as</sup> said to her: 'Direct me<sup>as</sup> to the road, and walk behind me<sup>as</sup>, for the sons of Yaqoub<sup>as</sup> do not look at the rears of the women' -

فلما جاءه، و قص عليه القصص، قال: لا تخف، نجوت من القوم الظالمين. قالت: إحداهما: يا أبت، استأجره، إن خير من استأجرت القوي الأمين. قال: إني أريد أن أنكحك إحدى ابنتي هاتين، على أن تأجرني ثماني حجج، فإن أتممت عشرا فمن عندك.

So when he<sup>as</sup> came, and related the story to her, she said, 'Do not fear from the unjust people'. One of them said, 'O father, employ him<sup>as</sup>, for it is good to employ one who is strong and trustworthy'. He said, 'I would like to marry one of these two daughters of mine to you, upon the condition that you<sup>as</sup> work for me for eight years. So if you<sup>as</sup> were to complete ten, it would be (a favour) from you<sup>as</sup>'.

فروي أنه قضى أتمهما، لأن الأنبياء (عليهم السلام) لا يأخذون إلا بالفضل و التمام.

It has been reported that he<sup>as</sup> fulfilled all of it, because the Prophets<sup>as</sup> do not take except with the grace and the completion.

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلا، فرأى نارا، قال لأهله: امكنوا، إني أنست نارا، لعلني أتاكم منها بقبس، أو بخبر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

He<sup>asws</sup> said: 'Musa<sup>as</sup> completed the term, and went with his<sup>as</sup> wife to near Bayt Al-Maqdas. He<sup>as</sup> lost the way on the road at night, so he<sup>as</sup> saw a fire. He<sup>as</sup> said to his<sup>as</sup> wife: 'Remain here. I<sup>as</sup> see a fire and I<sup>as</sup> will go and get for you a firebrand from it, or get some news of the way (directions)'. So when he<sup>as</sup> ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he<sup>as</sup> approached it, he<sup>as</sup> hesitated from it. So he<sup>as</sup> returned and felt fear within himself<sup>as</sup>.

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ وَ أَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ ، فإذا حية مثل الجذع، لأنيابها صرير، يخرج منها مثل لهب النار، فولى مدبرا، فقال له ربه عز و جل: ارجع.

Then he<sup>as</sup> approached the tree once again. So a Call came from the valley from the right of the tree, in the Blessed spot of the tree **[28:30] O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not.** So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he<sup>as</sup> retreated, his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic Said to him<sup>as</sup>: "Return!"

فرجع و هو يرتعد، و ركبته تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحبيها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَأَخْلَعُ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى.

So he<sup>as</sup> returned, and he<sup>as</sup> was trembling, and his<sup>as</sup> knees were knocking against each other. He<sup>as</sup> said: 'My<sup>as</sup> God, this speech that I<sup>as</sup> hear, is that Your<sup>azwj</sup> Speech?'

He<sup>azwj</sup> Said: "Yes. Do not fear'. Thus he<sup>as</sup> felt secure, and placed his<sup>as</sup> feet upon its tail and grabbed its neck, and it was (became) his<sup>as</sup> hand upon his<sup>as</sup> staff, for it had reverted back to be a staff. And Said to him<sup>as</sup> **[20:12] therefore put off your shoes; surely you are in the sacred valley, Tuwa'**.

روي عن الصادق (عليه السلام) أنه قال لبعض أصحابه: «كن لما لا ترجو أرجى منك لما ترجو، فإن موسى بن عمران خرج ليقتبس لأهله نارا، فرجع إليهم و هو رسول نبي، فأصلح الله تبارك و تعالى أمر عبده و نبيه موسى في ليلة، و هكذا يفعل الله تعالى بالقائم (عليه السلام)، الثاني عشر من الأئمة، يصلح الله أمره في ليلة، كما أصلح أمر موسى (عليه السلام)، و يخرج من الحيرة و الغيبة إلى نور الفرج و الظهور».

It has been reported from Al-Sadiq<sup>asws</sup> having said one of his<sup>asws</sup> companions: 'Why don't you hope for a (high) hope from you when you hope, for Musa Bin Imran<sup>as</sup> went out to attain fire for his<sup>as</sup> family, so he<sup>as</sup> returned to them and he<sup>as</sup> was a Rasool<sup>as</sup>, a Prophet<sup>as</sup>. Allah<sup>azwj</sup> Blessed and High Correct the affair of His<sup>azwj</sup> servant and His<sup>azwj</sup> Prophet<sup>as</sup> Musa<sup>as</sup> in one night, this is how Allah<sup>azwj</sup> the High would Deal with Al-Qaim<sup>asws</sup>, the twelfth of the Imams<sup>asws</sup>. Allah<sup>azwj</sup> would Correct his<sup>asws</sup> affairs in one night, just as He<sup>azwj</sup> had Corrected the affair of Musa<sup>as</sup>, and would Bring him<sup>asws</sup> out from the bewilderment and the occultation, to light of the Relief and the appearance'.<sup>6</sup>

## VERSES 5 & 6

وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5} وَنُتَمِّكُنَّ لَهُمْ فِي الْأَرْضِ وَنُرِيهِمْ قُوَّةً وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ {6}

**[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs [28:6] And to Grant them power in the land, and to Show Pharaoh and Haman and their armies what they feared**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن أبان بن عثمان، عن أبي الصباح الكناني، قال: نظر أبو جعفر (عليه السلام) إلى أبي عبد الله (عليه السلام)، فقال: «ترى هذا؟ هذا من الذين قال الله عز و جل: وَ تُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَئِمَّةً وَ نَجْعَلَهُمُ الْوَارِثِينَ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abaan Bin Usman, from Abu Al-Sabah Al-Kanany who said,

'Abu Ja'far<sup>asws</sup> looked towards Abu Abdullah<sup>asws</sup> and said, 'Do you all see this one? This is the one for whom Allah<sup>azwj</sup> Mighty and Majestic Says **[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs'**.<sup>7</sup>

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه و آله) نظر إلى علي و الحسن و الحسين (عليهم السلام) فبكى، و قال: أنتم المستضعفون بعدي».

<sup>6</sup> كمال الدين و تمام النعمة: 13 / 147

<sup>7</sup> الكافي 1 / 243

Ibn Babuwayh said, 'Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly narrated to us, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Muhammad Bin Sinan, from Al-Mufazzal Bin Umar who said,

'I heard Abu Abdullah<sup>asws</sup> saying that: 'Rasool-Allah<sup>saww</sup> looked at Ali<sup>asws</sup>, and Al-Hassan<sup>asws</sup>, and Al-Husayn<sup>asws</sup>, so he<sup>saww</sup> wept and said: 'You<sup>asws</sup> are the weak ones after me<sup>saww</sup>'.

قال المفضل: فقلت له: ما معنى ذلك، يا ابن رسول الله؟ قال: «معناه أنتم الأئمة بعدي، إن الله عز وجل يقول: وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ نَجْعَلُهُمْ أُيَمَةً وَ نَجْعَلَهُمُ الْوَارِثِينَ، فهذه الآية فينا جارية إلى يوم القيامة».

Al-Mufazzal reports that I said to him<sup>asws</sup>, 'What is the meaning of that, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>?' He<sup>asws</sup> said: 'Its meaning is that: 'You<sup>asws</sup> would be the Imams<sup>asws</sup> after me<sup>saww</sup>, that Allah<sup>azwj</sup> Mighty and Majestic is Saying **[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs**, so this is the Verse which flows with regards to us<sup>asws</sup> up to the Day of Judgement'<sup>8</sup>.

وعنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أبو عبد الله الحسين بن رزق الله، قال: حدثني موسى بن محمد بن القاسم بن حمزة بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، قال: حدثتني حكيمة بنت محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم الصلاة والسلام)، قالت: بعث إلي أبو محمد الحسن بن علي (عليهما السلام)، فقال: «يا عمه، اجعلي إفطارك الليلة عندنا، فإنها ليلة النصف من شعبان، فإن الله تبارك وتعالى سيظهر في هذه الليلة الحجة، وهو حجتة في أرضه» قالت: فقلت له: و من امه؟ قال لي: «نرجس». قلت له: و الله- جعلني الله فداك- ما بها أثر. قال: «هو ما أقول لك».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Yahya Al-Ataar, from Abu Abdullah Al-Husayn Bin Razaqallah, from Musa Bin Muhammad Bin Al-Qasim Bin Hamza, who says:

(It has been narrated from the) Son<sup>asws</sup> of Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'My aunt Hakeema daughter of Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said, ' Abu Muhammad Al-Hassan Bin Ali<sup>asws</sup> sent for me and said: 'O aunt! Break your fast with us<sup>asws</sup> tonight, for it is a night from the middle of Shabaan. Allah<sup>azwj</sup> Blessed and High will Manifest the Proof<sup>asws</sup> in this night, and he<sup>asws</sup> is a Proof<sup>asws</sup> in His<sup>azwj</sup> earth'. I said, 'And who is his<sup>asws</sup> mother?' He<sup>asws</sup> said: 'Narjis<sup>as</sup>'. I said to him, 'By Allah<sup>azwj</sup> – May Allah<sup>azwj</sup> make me to be sacrificed for you<sup>asws</sup> – she<sup>as</sup> is not with any effects of it'. He<sup>asws</sup> said: 'It is as I<sup>asws</sup> have said it to you'.

قالت: فجئت، فلما سلمت و جلست، جاءت تنزع خفي، و قالت لي: يا سيدتي، كيف أمسيت؟ فقلت: بل أنت سيدتي، و سيدة أهلي. قالت: فأنكرت قولي، و قالت: ما هذا، يا عمه؟ قالت: فقلت لها: بنية، إن الله تبارك و تعالى سيهب لك في ليلتك هذه غلاما سيدا في الدنيا و الآخرة، قالت: فحجلت، و استحيت، فلما فرغت من صلاة العشاء الآخرة، أفطرت، و أخذت مضجعي فرقدت، فلما كان في جوف الليل، قمت إلى الصلاة ففرغت من صلاتي و هي نائمة، ليس بها حادث، ثم جلست معقبة، ثم اضطجعت، ثم انتبهت فرعة و هي راقدة، ثم قامت فصلت و نامت.

<sup>8</sup> معاني الأخبار: 79، شواهد التنزيل 1: 589 /430

She said, 'I went to her<sup>as</sup>. So when I had greeted and was seated, She<sup>as</sup> came forward to take my slippers, and said to me, 'O Chieftess! How was your evening?' So I said, 'But, you<sup>as</sup> are my Chieftess, and the Chieftess of my family'. She<sup>as</sup> denied my words and said: 'What is this, O aunt?' So I said to her, 'Daughter, Allah<sup>azwj</sup> Blessed and High would be Endowing to you<sup>as</sup>, during this very night, a boy who is the Chief in the world and in the Hereafter'. She<sup>as</sup> became shy and embarrassed by it. So when I was from the Evening Prayer, I broke the Fast, and I took to my bed and lied down. When it was the middle of the night, I stood up to Pray. So when I was free from my Prayer, she<sup>as</sup> was sleeping, and there were not signs of child with her. Then I sat down and started panicking as she<sup>as</sup> was still sleeping. Then I stood up to Pray and then slept.

قالت حكيمة: و خرجت أتفقد الفجر، فإذا أنا بالفجر الأول كذنب السرحان، و هي نائمة، فدخلتني الشكوك، فصاح بي أبو محمد (عليه السلام) من المجلس، فقال: «لا تعجلي- يا عمّة- فإن الأمر قد قرب». قالت: فجلست و قرأت الم السجدة، و يس، فبينما أنا كذلك، إذ انتبهت فرعة، فوثبت إليها، و قلت: اسم الله عليك، ثم قلت لها: تحسین شيئاً؟ قالت: نعم، يا عمّة، فقلت لها: اجمعي نفسك، و اجمعي قلبك، فهو ما قلت لك.

Hakeema<sup>as</sup> said, 'And I went out to view the dawn and saw that she<sup>as</sup> was still sleeping. So doubt crept into me. Abu Muhammad<sup>asws</sup> called out at me from the seating: 'Do not be hasty – O aunt – for the matter has come near'. I sat down and recite الم السجدة (Chapter 32) and يس (Chapter 36). I was in the middle of that, when she<sup>as</sup> got up alarmed. So I rushed towards her and said, 'The Name of Allah<sup>azwj</sup> be upon you<sup>as</sup>'. Then I said to her<sup>as</sup>, 'Do you<sup>as</sup> feel anything?' She<sup>as</sup> said: 'Yes, O aunt!' So I said, 'Pull yourself together, and strengthen your<sup>as</sup> heart, for it is what has been said to you<sup>as</sup>'.

قالت حكيمة: ثم أخذتني فترة، و أخذتها فترة، فانتبهت بحس سيدي، فكشفت الثوب عنه، فإذا به (عليه السلام) ساجدا يتلقى الأرض بمساجده، فضمته (عليه السلام) إلي، فإذا أنا به نظيف منطف، فصاح بي أبو محمد (عليه السلام): «هلم إلي ابني، يا عمّة». فجئت به إليه، فوضع يديه تحت أليته و ظهره، و وضع قدميه على صدره، ثم أدلى لسانه في فيه، و أمر يده على عينيه، و سمعه، و مفاصله، ثم قال: «تكلم، يا بني». فقال: «أشهد أن لا إله إلا الله وحده لا شريك له، و أشهد أن محمداً (صلى الله عليه و آله) رسول الله». ثم صلى على أمير المؤمنين، و على الأئمة (عليهم السلام)، إلى أن وقف على أبيه، ثم أحجم.

Hakeema<sup>as</sup> said, 'Then nature seized me, and nature seized her<sup>as</sup>, so I realised the 'Zahoor'<sup>9</sup> of my Chief<sup>asws</sup>, so I uncovered the cloth from him<sup>asws</sup> and there he<sup>asws</sup> was, prostrate upon the ground, prostrating. So I<sup>asws</sup> took him<sup>asws</sup> to myself, and he<sup>asws</sup> was clean and pure. Abu Muhammad<sup>asws</sup> called out to me: 'Bring my<sup>asws</sup> son<sup>asws</sup> to me<sup>asws</sup>, O aunt!' So I went with him<sup>asws</sup> to him<sup>asws</sup>, and he<sup>asws</sup> placed his<sup>asws</sup> hands under his<sup>asws</sup> back and his<sup>asws</sup> feet upon his<sup>asws</sup> own chest, then place his<sup>asws</sup> own tongue in his<sup>asws</sup> mouth, and wiped his<sup>asws</sup> hand upon his<sup>asws</sup> eyes, and his<sup>asws</sup> ears, and his<sup>asws</sup> joints, then said: 'Speak, O my<sup>asws</sup> son!' So he<sup>asws</sup> said: 'I<sup>asws</sup> hereby testify that there is no god except for Allah<sup>azwj</sup>, One with not associates to Him<sup>azwj</sup>, and I<sup>asws</sup> testify that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>'. Then he<sup>asws</sup> sent greetings upon Amir-ul-Momineen<sup>asws</sup>, and upon the Imams<sup>asws</sup>, until he<sup>asws</sup> paused at his<sup>asws</sup> father<sup>asws</sup>, then was reluctant'.

ثم قال أبو محمد (عليه السلام): «يا عمّة، اذهبي به إلى امه ليسلم عليها، و انتني به» فذهبت به، فسلم عليها، و رددته و وضعته في المجلس، ثم قال: «يا عمّة، إذا كان يوم السابع، فاتينا». قالت حكيمة: فلما أصبحت، جئت لأسلم على أبي

<sup>9</sup> Coming from the Heavens

محمد (عليه السلام)، فكشفت الستر لأتفقد سيدي (عليه السلام) فلم أراه، فقلت له: جعلت فداك، ما فعل سيدي؟ فقال: «يا عمّة، إنما استودعناه الذي استودعته ام موسى موسى (عليه السلام)».

The Abu Muhammad<sup>asws</sup> said: 'O aunt! Go with him<sup>asws</sup> to his<sup>asws</sup> mother<sup>as</sup>, to greet her<sup>as</sup>, and bring him<sup>asws</sup> back to me<sup>asws</sup>'. So I<sup>asws</sup> went with him<sup>asws</sup>. He<sup>asws</sup> greeted her<sup>as</sup>, and I returned him<sup>asws</sup> placed him in the seat. Then he<sup>asws</sup> said: 'O aunt! When it is the seventh day, come to us'. Hakeema said, 'When it was the morning, I came to greet Abu Muhammad<sup>asws</sup>. I uncovered the curtain, so that I would see my Master<sup>asws</sup>. So when I did not see him<sup>asws</sup>, I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, what happened to my Master<sup>asws</sup>?'. He<sup>asws</sup> replied: 'O aunt! But rather, I<sup>asws</sup> entrusted him<sup>asws</sup> with the entrustment, which the mother of Musa<sup>as</sup> entrusted Musa<sup>as</sup>'.

قالت حكيمّة: فلما كان في اليوم السابع جيئت، فسلمت و جلست، فقال: «هلمي إلي ابني» فجئت بسيدي في الخرقّة، ففعل به كفعلته الاولى، ثم أدلى لسانه في فيه، كأنه يغذيه لبناً، أو عسلاً، ثم قال: «تكلّم، يا بني» فقال (عليه السلام): «أشهد أن لا إله إلا الله» و تنى بالصلاة على محمد، و على أمير المؤمنين، و الأئمّة (صلوات الله عليهم أجمعين) حتى وقف على أبيه (عليه السلام)، ثم تلا هذه الآية بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَيْمَةً وَ نَجْعَلَهُمُ الْوَارِثِينَ وَ نَمَكِّنْ لَهُمْ فِي الْأَرْضِ وَ نُرِيْ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمَ مَا كَانُوا يَحْذَرُونَ.

Hakeema<sup>as</sup> said, 'So when it was the seventh day, I came and greeted him<sup>asws</sup> and was seated. He<sup>asws</sup> said: 'Bring my<sup>asws</sup> son<sup>asws</sup> to me<sup>asws</sup>'. So she<sup>as</sup> came with my Master<sup>asws</sup> in the cloth. So he<sup>asws</sup> did with him<sup>asws</sup> as he<sup>asws</sup> had done before, then inserted his<sup>asws</sup> own tongue into him<sup>asws</sup>, as if he<sup>asws</sup> was feeding him<sup>asws</sup> milk, or honey, then said: 'Speak, O my<sup>asws</sup> son<sup>asws</sup>!' He<sup>asws</sup> said: 'I<sup>asws</sup> hereby testify that there is not god except for Allah<sup>azwj</sup>'. And he<sup>asws</sup> Extolled by the Blessings upon Muhammad<sup>saww</sup>, and upon Amir-ul-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup> until he<sup>asws</sup> paused upon his<sup>asws</sup> father. Then he<sup>asws</sup> recited this verse: 'In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. **[28:5] And We Wanted to Bestow a Favour upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs [28:6] And to Grant them power in the land, and to Show Pharaoh and Haman and their armies what they feared**'.

قال موسى: فسألت عقبة الخادم عن هذا، قال: صدقت حكيمّة.

Musa (the narrator) said, 'I asked the servant about this. He said, 'Hakeema spoke the truth'<sup>10</sup>.

قال الطبرسي: و قال سيد العابدين علي بن الحسين (عليهما السلام): «و الذي بعث محمدا (صلى الله عليه و آله) بالحق بشيرا و نذيرا، إن الأبرار منا أهل البيت، و شيعتهم بمنزلة موسى و شيعته، و إن عدونا و أشياعه بمنزلة فرعون و أشياعه».

Tabarsy said, 'And the Chief of the Worshippers, Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'By the One Who<sup>azwj</sup> Sent Muhammad<sup>saww</sup> with the Truth as a giver of Good News and as a Warner, the righteous are from us<sup>asws</sup>, the People<sup>asws</sup> of the Household, and their<sup>asws</sup> Shiah are of the status of Musa<sup>as</sup> and his<sup>as</sup> Shiah. Our<sup>asws</sup> enemies and their adherents are of the status of Pharaoh<sup>la</sup> and his<sup>la</sup> adherents'<sup>11</sup>.

<sup>10</sup> كمال الدين و تمام النعمة: 1 / 424.

<sup>11</sup> مجمع البيان 7: 375.

الشيباني في (كشف البيان): روي في أخبارنا عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن هذه الآية مخصوصة بصاحب الأمر الذي يظهر في آخر الزمان، و يبني الجبابرة و الفراعنة، و يملك الأرض شرقا و غربا، فيملأها عدلا، كما ملئت جورا».

Al-Shaybany in Kashf Al-Bayan –

It has been reported from our Hadeeth, from Abu Ja'far<sup>asws</sup>, and Abu Abdullah<sup>asws</sup> that: 'This Verse is especially for the Master of the Command<sup>ajfj</sup> who will appear at the end of the times, and destroy the tyrants and the Pharaohs, and possess the earth from the east to the west. So, he<sup>asws</sup> would fill it (the earth) with justice, just as it had been filled with injustice before'.<sup>12</sup>

الشيباني: روي عن الباقر، و الصادق (عليهما السلام): «أن فرعون و هامان هنا هما شخصان من جبابرة قريش، يحييهما الله تعالى عند قيام القائم من آل محمد (عليه السلام) في آخر الزمان، فينتقم منهما بما أسلفا».

Al-Shaybany –

It has been reported from Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> that: 'Pharaoh<sup>la</sup> and Haman<sup>la</sup> over here, are two persons from the tyrants of Qureysh<sup>13</sup>. Allah<sup>azwj</sup> the High would Revive then during the rising of Al-Qaim<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> during the end of the times. So he<sup>asws</sup> would exact revenge from these two for what these two had done before'.<sup>14</sup>

ثم قال علي بن إبراهيم: حدثني أبي عن النضر بن سويد، عن عاصم بن حميد، عن أبي عبد الله (عليه السلام)، قال: «لقي المنهال بن عمر علي بن الحسين بن علي (عليهما السلام)، فقال له: كيف أصبحت، يا ابن رسول الله؟ قال: «ويحك، أما أن لك أن تعلم كيف أصبحت؟ أصبحنا في قومنا مثل بني إسرائيل في آل فرعون، يذبحون أبناءنا، و يستحيون نساءنا، و أصبح خير البرية بعد محمد (صلى الله عليه و آله) يلعن على المنابر، و أصبح عدونا يعطى المال و الشرف، و أصبح من يحبنا محقورا منقوصا حقه، و كذلك لم يزل المؤمنون،

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, who has reported:

Abu Abdullah<sup>asws</sup> having said: 'Minhal Bin Umar met Ali<sup>asws</sup> Bin Al-Husayn Bin Ali<sup>asws</sup>, so he said to him<sup>asws</sup>, 'How have you<sup>asws</sup> been, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>? He<sup>asws</sup> said: 'Woe be unto you! But, do you want to know how I<sup>asws</sup> have become? We<sup>asws</sup> have become among our<sup>asws</sup> people like the Children of Israel were among the people of the Pharaoh<sup>la</sup>. They are slaughtering our<sup>asws</sup> sons, and letting our<sup>asws</sup> women live. And I<sup>asws</sup> rise in the morning and the best of the creatures after Muhammad<sup>saww</sup> is being cursed upon the Pulpit, And our<sup>asws</sup> enemies have become such that they are being granted wealth and the nobility. And the one who loves us<sup>asws</sup> has become belittled and his rights are being reduced, and such is the case with the Believers.

و أصبحت العجم تعرف للعرب حقها بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت قريش تقتخر على العرب بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحت العرب تعرف لقريش حقها بأن محمدا (صلى الله عليه و آله) كان

<sup>12</sup> نهج البيان 3: 221 «مخطوط»

<sup>13</sup> One and two

<sup>14</sup> نهج البيان 3: 221 «مخطوط»

منها، و أصبحت العرب تتفخر على العجم بأن محمدا (صلى الله عليه و آله) كان منها، و أصبحنا أهل البيت لا يعرف لنا حق، فهكذا أصبحنا يا منهال».

And the non-Arabs have become such that the Arabs recognise their rights as if Muhammad<sup>saww</sup> was from them. And the Qureysh take pride over the Arabs (by claiming) that Muhammad<sup>saww</sup> was from them. And the Arabs take (pride by claiming) such that they recognise the Qureysh of their rights that Muhammad<sup>saww</sup> was from them. And the Arabs have become such that they take pride over the non-Arabs that Muhammad<sup>saww</sup> was from them. And we<sup>asws</sup> the People<sup>asws</sup> of the Household have become such that they do not recognise our<sup>asws</sup> rights. So this is how I<sup>as</sup> have become, O Minhal!<sup>15</sup>

## VERSE 7 – 13

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَاذًا خَفَتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۗ إِنَّا رَأَوُوهُ إِلَيْكَ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ {7} فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ {8} وَقَالَتْ أُمُّرَاتُ فِرْعَوْنَ قُرَّتْ عَيْنٌ لِي وَكَذَلِكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ {9} وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِعًا ۗ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ {10} وَقَالَتْ لِأُخْتِهِ قُصِّبِيهِ ۖ فُبَصِرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ {11} وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلٍ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ {12} فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {13}

**[28:7] And We Revealed to Musa's mother, saying: feed him, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will Return him back to you and Make him to be one of the Rasools [28:8] And Pharaoh's family (would) take him up that he might become an enemy and a grief for them; surely Pharaoh and Haman and their armies were sinful [28:9] And Pharaoh's wife said: A delight of the eye for me and for you; do not slay him; maybe he will be of benefit to us, or we may adopt him as a son; and they did not perceive [28:10] And the heart of Musa's mother became free (from anxiety) she would have almost disclosed it had We not Strengthened her heart so that she might be of the Believers [28:11] And she said to his sister: Follow him up. So she watched him from a distance without them being aware of it [28:12] And We Prohibited him to feed from any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him? [28:13] So We Gave him back to his mother that her eye might be delighted, and that she would not grieve, and that she would come to know that the promise of Allah is True, but most of them are not knowing**

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما حملت به أمه، لم يظهر حملها إلا عند وضعه، و كان فرعون قد وكل بنساء بني إسرائيل نساء من القبط يحفظونهن، و ذلك أنه كان لما بلغه عن بني إسرائيل أنهم يقولون: إنه يولد فينا رجل، يقال له موسى بن عمران، يكون هلاك فرعون و أصحابه على يده. فقال فرعون عند ذلك: لأقتلن ذكور أولادهم، حتى لا يكون ما يريدون. و فرق بين الرجال و النساء، و حبس الرجال في المحابس «1».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Mahboub, from Al-A'la Bin Razeyn, from Muhammad Bin Muslim,

<sup>15</sup> تفسير القمي 2: 134



Abu Ja'far<sup>asws</sup> having said: 'When the mother of Musa<sup>as</sup> was expecting him<sup>as</sup>, she did not manifest signs (women normally do) prior his<sup>as</sup> birth. And Pharaoh<sup>la</sup> had allocated a woman from the Children of Israel, from the Coptics who was a guard unto her. And that was because it had reached him<sup>la</sup> that the Children of Israel are saying, 'The would be born among us a man called Musa<sup>as</sup> Bin Imran<sup>as</sup>, the destruction of Pharaoh<sup>la</sup> and his<sup>la</sup> companions would be by his<sup>as</sup> hands'. So Pharaoh<sup>la</sup> said regarding that, 'Kill their male children, until that which they are wanting, does not take place'. And he<sup>la</sup> separated between the men and the women, and detained the men in the detention'.

فلما وضعت أم موسى موسى (عليه السلام)، نظرت إليه، و حزنت عليه، و اغتمت و بكت، و قالت: يذبح الساعة. فعطف الله بقلب الموكلة بها عليها، فقالت لام موسى: ما لك قد اصفر لونك؟ فقالت: أخاف أن يذبح ولدي. فقالت: لا تخافي. و كان موسى لا يراه أحد إلا أحبه، و هو قول الله: وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي فَأَحْبَبْتَهُ الْقبطية الموكلة به.

So when the mother of Musa<sup>as</sup> was blessed with Musa<sup>as</sup> she looked at him<sup>as</sup>, and was saddened and cried, and said, 'He<sup>as</sup> would be killed now'. So Allah<sup>azwj</sup> Inclined the heart of the one who was allocate to her, so she said to the mother of Musa<sup>as</sup>, 'What is the matter that your colour turned yellow (paled)?' So she said, 'My son<sup>as</sup> would be slaughtered'. So she said, 'Do not fear'. And Musa<sup>as</sup> was such that no one would look at him<sup>as</sup> except that he would love him<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup> **[20:39] and I shall Cast down upon you love from Me.** So the Coptic who was allocated to him<sup>as</sup> fell in love with him'.

و أنزل الله على موسى التابوت، و نوديت امه: ضعيه في التابوت فاقدفيه في اليم، و هو البحر و لا تخافي و لا تحزني إنا رأوه إتيك و جاعلوه من المرسلين، فوضعت في التابوت، و أطبقت عليه، و ألقته في النيل.

And Allah<sup>azwj</sup> Sent down the box to Musa<sup>as</sup>, and Called out to his<sup>as</sup> mother: "Place him<sup>as</sup> in the box, and cast it into the river, and it is the sea **[28:7] and do not fear nor grieve; surely We will Return him back to you and Make him to be one of the Rasools**". So she placed him<sup>as</sup> in the box, and covered him<sup>as</sup> up and placed him<sup>as</sup> in the Nile.

و كان لفرعون قصر على شط النيل متنزه، فنزل من قصره و معه آسية امرأته، فنظر إلى سواد في النيل ترفعه الأمواج، و الرياح تضربه، حتى جاءت به إلى باب قصر فرعون، فأمر فرعون بأخذه، فأخذ التابوت، و رفع إليه، فلما فتحه وجد فيه صبياً، فقال: هذا إسرائيلي. و ألقى الله في قلب فرعون لموسى محبة شديدة، و كذلك في قلب آسية، و أراد فرعون أن يقتله، فقالت آسية: لا تقتلوه عسى أن ينفعنا أو نتخذة ولداً و هم لا يشعرون أنه موسى (عليه السلام)، و لم يكن لفرعون ولد، فقال: انتوا له بظئر تربيته. فجاءوا بعدة نساء قد قتل أولادهن، فلم يشرب لبن أحد من النساء، و هو قول الله: وَ حَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ.

And for Pharaoh<sup>la</sup> there was a palace upon the banks of the Nile for his picnic. So he<sup>la</sup> came down from his<sup>la</sup> castle and with him<sup>la</sup> was his<sup>la</sup> wife Aasiya. So he<sup>la</sup> looked towards the blackness in the Nile, which the waves were raising, and the winds were turbulent, until the box came up to the door of the Palace of Pharaoh<sup>la</sup>. So Pharaoh<sup>la</sup> ordered for the box to be seized, and be brought to him<sup>la</sup>. So when he<sup>la</sup> opened the box, he found a young male child inside it. He<sup>la</sup> said: 'This is an Israelite!' And Allah<sup>azwj</sup> Attached upon the heart of Pharaoh<sup>la</sup>, intense love for Musa<sup>as</sup>, and similarly in the heart of Aasiya. And Pharaoh<sup>la</sup> intended to have him killed, so Aasiya said **[28:9] do not slay him; maybe he will be of benefit to us, or we may adopt him as a son; and they did not perceive** that he<sup>as</sup> was Musa<sup>as</sup>. And Pharaoh<sup>la</sup> did not have a son. So he<sup>la</sup> said: 'Give him to be brought up with a nurse maid'. So there

came a number of women whose sons had been killed, but he<sup>as</sup> did not drink the milk of any one of the women, and these are the Words of Allah<sup>azwj</sup> **[28:12] And We Prohibited him to feed from any foster mother before**.

و بلغ امه أن فرعون قد أخذها، فحزنت، و بكت، كما قال: وَ أَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ، يعني كادت أن تخبر بخبره، أو تموت، ثم ضيقت نفسها، فكان كما قال الله عز و جل: لَوْ لَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ وَ قَالَتْ لِأُخْتِهِ، أي لاخت موسى: فَصِيَّهُ أَي اتَّبِعِيهِ، فجاءت أخته إليه فَبَصُرَتْ بِهِ عَنْ جُنُبٍ أَي عن بعد وَ هُمْ لَا يَشْعُرُونَ

And it reached his<sup>as</sup> mother that Pharaoh<sup>la</sup> had taken him<sup>as</sup>, so she grieved and cried **[28:10] And the heart of Musa's mother became free (from anxiety) she would have almost disclosed it**, Meaning she had to tell someone of his<sup>as</sup> news or die. Then she grabbed hold of herself, so it was as Allah<sup>azwj</sup> Mighty and Majestic Said **had We not Strengthened her heart so that she might be of the Believers [28:11] And she said to his sister i.e., to the sister of Musa<sup>as</sup> Follow him up**. So his<sup>as</sup> sister went **So she watched him from a distance without them being aware of it**.

فلما لم يقبل موسى بأخذ ثدي أحد من النساء، اغتم فرعون غما شديدا، فقالت أخته: هل أدلكم على أهل بيت يكفلونه لكم، و هم له ناصحون؟ فقال: نعم فجاءت بامه، فلما أخذته في حجرها، و ألقمته ثديها، و التقمه و شرب، ففرح فرعون و أهله، و أكرموا امه، و قالوا لها: ربيبه لنا، و لك منا الكرامة بما تختارين. و ذلك قول الله تعالى: فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ وَ لَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ.

So when Musa<sup>as</sup> did not accept to take the milk from the women, Pharaoh<sup>la</sup> was grieved with an intense grief, so his<sup>as</sup> sister said, **[28:12] so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?** So he<sup>la</sup> said, 'Yes'. So she came with his<sup>as</sup> mother. So when she took him<sup>as</sup> in her lap to feed him<sup>as</sup>, he<sup>as</sup> fed and drank. So Pharaoh<sup>la</sup> and his<sup>la</sup> wife were happy, and honoured his<sup>as</sup> mother, and said to her, 'Bring him<sup>as</sup> up for us, and there would be prestige for you from us for what you would be doing'. And these are the Words of Allah<sup>azwj</sup> the High **[28:13] So We Gave him back to his mother that her eye might be delighted, and that she would not grieve, and that she would come to know that the promise of Allah is True, but most of them are not knowing**.

و كان فرعون يقتل أولاد بني إسرائيل كلما يلدون، و يربي موسى و يكرمه، و لا يعلم أن هلاكه على يده، فلما درج موسى، كان يوما عند فرعون، فعطس موسى، فقال: الحمد لله رب العالمين. فأنكر فرعون ذلك عليه، و لطمه، و قال: ما هذا الذي تقول؟ فوثب موسى على لحيته- و كان طويل اللحية- فهلبها- أي قلعهها- فألمه ألما شديدا، فهم فرعون بقتله، فقالت امرأته: هذا غلام حدث، لا يدري ما يقول، و قد ألمته بلطمتك إياه. فقال فرعون: بل يدري.

And Pharaoh<sup>la</sup> killed the all the sons of the Children of Israel who were born, and he<sup>la</sup> brought up Musa<sup>as</sup> and honoured him<sup>as</sup>, and did not know that his<sup>la</sup> destruction would be upon his<sup>as</sup> hands. So when Musa<sup>as</sup> began to walk, one day he<sup>as</sup> was in the presence of Pharaoh<sup>la</sup>, so Musa<sup>as</sup> sneezed, and said: 'The Praise is due to Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the Worlds'. So Pharaoh<sup>la</sup> did not like that and slapped him<sup>as</sup>, and said, 'What is this that you<sup>as</sup> are saying?' So Musa<sup>as</sup> leapt upon his<sup>la</sup> beard – and it was a long beard – so he<sup>as</sup> uprooted (some of) it – So it gave him<sup>la</sup> severe pain. Pharaoh<sup>la</sup> understood that he<sup>as</sup> was going to kill him<sup>la</sup>. So his<sup>la</sup> wife said, 'This is a young boy. He<sup>as</sup> does not understand what he<sup>as</sup> is saying, and he<sup>as</sup> had been hurt by your<sup>la</sup> slapping him<sup>as</sup>'. Pharaoh<sup>la</sup> said, 'But, he<sup>as</sup> undestands'.

فقلت له: ضع بين يديه تمرا و جمرا، فإن ميز بينهما فهو الذي تقول. فوضع بين يديه تمرا و جمرا، و قال: كل. فمد يده إلى التمر، فجاء جبرئيل فصرفها إلى الجمر، فأخذ الجمر في فيه، فاحترق لسانه، و صاح و بكى، فقلت آسية لفرعون: أ لم أقل لك إنه لا يعقل؟ فعفا عنه».

So she said to him<sup>la</sup>, 'Place some dates and embers in front of him<sup>as</sup>. So if he<sup>as</sup> can differentiate between the two so he<sup>asws</sup> is as you<sup>la</sup> are saying him<sup>as</sup> to be'. So they placed dates and embers in front of him<sup>as</sup> and said, 'Eat'. So he<sup>as</sup> extended his<sup>as</sup> hand towards the dates, and Jibraeel<sup>la</sup> came and turned it towards the ember. So he<sup>as</sup> placed the ember in his<sup>as</sup> mouth, and his<sup>as</sup> tongue was burnt, and he<sup>as</sup> screamed and he<sup>as</sup> cried'. So Aasiya said to Pharaoh<sup>la</sup>, 'Did I not say to you<sup>la</sup> that he<sup>as</sup> had not (achieved) intellect? So excuse him<sup>as</sup> from it'.

قال الراوي: فقلت لأبي جعفر (عليه السلام): فكم مكث موسى غائبا عن امه حتى رده الله عليها؟ قال: «ثلاثة أيام». فقلت: كان هارون أبا موسى لأبيه و امه؟ قال: «نعم، أما تسمع الله تعالى يقول: إِنَّ أُمَّ لَا تَأْخُذُ بِلِحْيَتِي وَ لَا بِرَأْسِي.

The narrator said, 'So I said to Abu Ja'far<sup>asws</sup>, 'For how long was Musa<sup>as</sup> absent from his<sup>as</sup> mother until Allah<sup>azwj</sup> Returned him<sup>as</sup> to her?' He<sup>asws</sup> said: 'Three days'. So I said, 'Was Haroun<sup>as</sup> the brother of Musa<sup>as</sup> from his<sup>as</sup> father and mother?' He<sup>asws</sup> said: 'Yes. But, have you not heard the Words of Allah<sup>azwj</sup> the high Saying [20:94] He said: **O son of my mother! Seize me not by my beard nor by my head**'.

فقلت: أيهما كان أكبر سنا؟ قال: «هارون». قلت: و كان الوحي ينزل عليهما جميعا؟ قال: «الوحي ينزل على موسى، و موسى يوحيه إلى هارون».

So I said, 'Which one of the two was greater in age?' He<sup>asws</sup> said: 'Haroun<sup>as</sup>'. I said, 'And did the Revelation come unto the both of them<sup>as</sup>?' He<sup>asws</sup> said: 'The Revelation descended upon Musa<sup>as</sup>, and Musa<sup>as</sup> revealed it unto Haroun<sup>as</sup>'.

فقلت: أخبرني عن الأحكام، و القضاء، و الأمر و النهي، أ كان ذلك إليهما؟ قال: «كان موسى الذي يناجي ربه، و يكتب العلم، و يقضي بين بني إسرائيل، و هارون يخلفه إذا غاب عن قومه للمناجاة». قلت: فأيهما مات قبل صاحبه؟ قال: «مات هارون قبل موسى (عليه السلام)، و ماتا جميعا في التيه». قلت: فكان لموسى (عليه السلام) ولد؟ قال: «لا، كان الولد لهارون، و الذرية له».

So I said, 'Inform me<sup>asws</sup> about the Ordinances, and the Judgement, and the Enjoinments and the Prohibitions, was that to both of them<sup>as</sup>?' He<sup>asws</sup> said: 'Musa<sup>as</sup> was the one who whispered to his<sup>as</sup> Lord<sup>azwj</sup>, and wrote out the knowledge, and he<sup>as</sup> judged between the Children of Israel. And Haroun<sup>as</sup>, was his<sup>as</sup> Caliph when the whispering was absent from his<sup>as</sup> people'. I said, 'So which one of the two died before his<sup>as</sup> companion?' He<sup>asws</sup> said: 'Haroun<sup>as</sup> died before Musa<sup>as</sup>, and both died in the wilderness'. I said, 'Did Musa<sup>as</sup> have a son?' He<sup>asws</sup> said: 'No. There was a son to Haroun<sup>as</sup>, and the descendants for him<sup>as</sup>'.

قال: «فلم يزل موسى (عليه السلام) عند فرعون في أكرم كرامة، حتى بلغ مبلغ الرجال، و كان ينكر عليه ما يتكلم به موسى من التوحيد، حتى هم به، فخرج موسى من عنده، و دخل المدينة، فإذا رجلان يقتتلان، أحدهما يقول بقول موسى، و الآخر يقول بقول فرعون، فاستغاثه الذي من شيعته، فجاء موسى، فوكل صاحب فرعون، ففضى عليه، و توارى في المدينة، فلما كان من الغد، جاء آخر فتشبهت بذلك الرجل الذي يقول بقول موسى، فاستغاث بموسى، فلما نظر صاحبه إلى موسى، قال له: أ تريد أن تقتلني كما قتلت نفسا بالأمس؟! فحلى عن صاحبه، و هرب.

He<sup>asws</sup> said: 'Musa<sup>as</sup> did not cease to be honourable in the presence of Pharaoh<sup>la</sup> until he<sup>as</sup> reached the state of being a man, and he<sup>la</sup> did not like what Musa<sup>as</sup> spoke

about from the Oneness (التوحيد), until they (people) were with it. So Musa<sup>as</sup> went out from his<sup>la</sup> presence, and entered the city. There were two men fighting – one of the two was saying what Musa<sup>as</sup> was saying, and the other one was saying what Pharaoh<sup>la</sup> was saying. So he<sup>as</sup> came to the aid to the one who was from his<sup>as</sup> Shiah. So Musa<sup>as</sup> went and struck the companion of Pharaoh<sup>la</sup>, and eliminated him, and disappeared into the city. So when it was the morning, another one came up, looking like that man who was saying what Musa<sup>as</sup> was saying. He sought help from Musa<sup>as</sup>. So when his companion looked at Musa<sup>as</sup>, he said to him<sup>asws</sup>, 'Do you<sup>asws</sup> want to kill me just as you<sup>asws</sup> killed a soul yesterday?' And he left from his companion, and fled.

و كان خازن فرعون مؤمنا بموسى، قد كنتم إيمانه ستمائة سنة، و هو الذي قال الله: وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ، و بلغ فرعون خبر قتل موسى الرجل، فطلبه ليقتله، فبعث المؤمن إلى موسى (عليه السلام): إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لَيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ فَخَرَجَ مِنْهَا، كما حكى الله: خَائِفًا يَتَرَقَّبُ. قال- يلتفت يمنة و يسرة، و يقول: رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ.

And the treasurer of Pharaoh<sup>la</sup> was a believer in Musa<sup>as</sup>, and had concealed his belief for six hundred years, and it is the one about whom Allah<sup>azwj</sup> Says **[40:28] And a believing man of Pharaoh's people who hid his faith said: Will you slay a man because he says: My Lord is Allah**, and it reached Pharaoh<sup>la</sup> that Musa<sup>as</sup> had killed a man. So he<sup>la</sup> sought him<sup>as</sup> in order to kill him<sup>as</sup>. So the believer sent a message to Musa<sup>as</sup> **[28:20] Surely the assembly is ordering for killing you, therefore depart; surely I am of those who wish well to you [28:21] So he went out from there** just as Allah<sup>azwj</sup> has Said **fearing, watching** – he<sup>asws</sup> said: 'He<sup>asws</sup> was looking to the right and left, and he<sup>as</sup> was saying **My Lord! Deliver me from the unjust people**'.

و مر نحو مدين، و كان بينه و بين مدين مسيرة ثلاثة أيام، فلما بلغ باب مدين، رأى بئرا يستقي الناس منها لأغنامهم و دوابهم، ففقد ناحية، و لم يكن أكل منذ ثلاثة أيام شيئا، فنظر إلى جاريتين في ناحية، و معهما غنيمات، لا تدنون من البئر، فقال لهما: ما لكما لا تستقيان؟ قالتا، كما حكى الله: لا نسقي حتى يُصَدِرَ الرَّعَاءُ وَ أَبونا شَيْخٌ كَبِيرٌ، فرحمهما موسى، و دنا من البئر، فقال لمن على البئر: أستقي لي دلوًا، و لكم دلوًا، و كان الدلو يمهده عشرة رجال، فاستقى وحده دلوًا لمن على البئر و دلوًا للبنتي شعيب، و سقى أغنامهما ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ و كان شديد الجوع.

And he<sup>as</sup> passed near Madayn, and there was a travel distance of three days between him<sup>as</sup> and Madayn. So when he<sup>as</sup> reached the gate of Madayn, he<sup>as</sup> saw a well. The people were watering from it for their sheep and their animals. So he<sup>as</sup> seated himself<sup>as</sup> nearby, and he<sup>as</sup> had not eaten anything for the past three days. He<sup>as</sup> looked towards two maids nearby, and with the two of them were sheep. They were not approaching the well. So he<sup>as</sup> said to the two of them: 'What is the matter with you two that you are not watering?' They said, as Allah<sup>azwj</sup> has Related **[28:23] We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man**'. So Musa<sup>as</sup> pitied them, and approached the well. So he<sup>as</sup> said to the one upon the well: 'I<sup>as</sup> will draw a bucket, and you draw a bucket'. And the bucket was sufficient for (required) ten men. So he<sup>as</sup> drew a bucket for the one upon the well, and drew a bucket for the daughters of Shuayb<sup>as</sup>, and watered their sheep **[28:24] then went back to the shade and said: My Lord! Surely I stand in need of whatever good You may Send down upon me**'. And he<sup>as</sup> was very hungry'.

قال أمير المؤمنين (عليه السلام): إن موسى كليم الله حيث سقى لهما، ثم تولى إلى الظل، فقال: رب إنني لما أنزلت إلي من خير فقير، و الله ما سأل الله إلا خبزاً يأكل، لأنه كان يأكل بقلّة الأرض، و لقد رأوا خضرة البقل في صفاق بطنه، من هزاله.

Amir-ul-Momineen<sup>asws</sup> said: 'Musa<sup>as</sup>, the Speaker with Allah<sup>azwj</sup>, when he<sup>as</sup> watered for the two of them [28:24] **then went back to the shade and said: My Lord! Surely I stand in need of whatever good You may Send down upon me.** By Allah<sup>azwj</sup>, he<sup>as</sup> did not ask for anything except for bread to eat, because he<sup>as</sup> had eaten the vegetables of the earth, and had seen the effects of the greenery on his<sup>as</sup> stomach, from its slimness'.

فلما رجعت بنتا شعيب إلى شعيب، قال لهما: أسرعتما الرجوع! فأخبرته بقصة موسى (عليه السلام)، و لم تعرفاه، فقال شعيب لواحدة منهما: اذهبي إليه، فادعيه لنجزيه أجر ما سقى لنا. فجاءت إليه، كما حكى الله تعالى: تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا، فقام موسى معها، و مشت أمامه، فصفتها الريح، فبان عجزها، فقال لها موسى: تأخري، و دليني على الطريق بحصاة تلقينها أمامي أتبعها، فأنا من قوم لا ينظرون في أدبار النساء.

So when the daughters of Shuayb<sup>as</sup> returned to Shuayb<sup>as</sup>, he<sup>as</sup> said to the two of them: 'Your return was quick!' So they related to him<sup>as</sup> the story of Musa<sup>as</sup>, and he<sup>as</sup> did not recognise him<sup>as</sup>. So Shuayb<sup>as</sup> said to one of the two of them: 'Go to him<sup>as</sup>, so that he<sup>as</sup> can be recompensed for having watered for us'. So she went towards him as Allah<sup>azwj</sup> has Related [28:25] **Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us.** So Musa<sup>as</sup> stood up to go with her, and she walked in front of him<sup>as</sup>. However, Musa<sup>as</sup> said to her: 'Walk behind me<sup>as</sup>, and show me<sup>as</sup> the way and I<sup>as</sup> shall follow the direction, for we<sup>as</sup> are a people who do not look at the backs of the women'.

فلما دخل على شعيب، قص عليه قصته، فقال له شعيب: لا تحفّ نجوت من القوم الظالمين، قالت إحدى بنات شعيب: يا أبت استأجره إن خير من استأجرت القوي الأمين. فقال لها شعيب: أما قوته، فقد عرفته بسقي الدلو وحده، فبم عرفت أمانته؟ فقالت له: إنه لما قال لي: تأخري عني، و دليني على الطريق، فأنا من قوم لا ينظرون في أدبار النساء، عرفت أنه من القوم الذين لا ينظرون أعجاز النساء، فهذه أمانته.

So when he<sup>as</sup> came up to Shuayb, related to him<sup>as</sup> the story. Shuayb<sup>as</sup> said to him<sup>as</sup> **Fear not, you are secure from the unjust people**'. One of the daughters of Shuayb<sup>as</sup> said, [28:26] **O my father! Employ him, surely the best of those that you can employ is the strong man, the trustworthy**'. So Shuayb<sup>as</sup> said: 'As for his<sup>as</sup> strength, so you recognised it by his<sup>as</sup> drawing the bucket alone. How did you recognise his<sup>as</sup> trustworthiness?' So she said to him<sup>as</sup>, 'He<sup>as</sup> said to me: 'Walk behind me, and show me the way, for we<sup>asws</sup> are a people who do not look at the backs of the women'. I recognised that he<sup>as</sup> is from a people who do not look at the body parts of the women, so this is his<sup>as</sup> trustworthiness'.

فقال له شعيب: إنني أريد أن أنحكك إحدى ابنتي هاتين على أن تأجرتني ثمانين حجاج فإن أتممت عشراً فمن عندك و ما أريد أن أشق عليك ستجدني إن شاء الله من الصالحين. فقال له موسى: ذلك بيدي و بينك أيما الأجلين قضيت فلا عدوان علي أي لا سبيل علي إن عملت عشر سنين، أو ثمان سنين. فقال موسى و الله على ما نقول و كيل.

Shuayb<sup>as</sup> said to him<sup>as</sup>: [28:27] **He said: I would like to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah Desires, you will find me one of the righteous ones**'.

So Musa<sup>as</sup> said to him<sup>as</sup>: **[28:28] He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me i.e. no way against me<sup>as</sup> if I<sup>as</sup> were to work for ten years, or for eight years and Allah is a Witness of what we say**.

قال: قلت لأبي عبد الله (عليه السلام): أي الأجلين قضي؟ قال: «أتمها عشر سنين». قلت له: فدخل بها قبل أن يقضي الأجل، أو بعده؟ قال: «قبل». قلت: فالرجل يتزوج المرأة، و يشترط لأبيها إجارة شهرين مثلا، أ يجوز ذلك؟ قال: «إن موسى علم أنه يتم له شرطه، فكيف لهذا أن يعلم أنه يبقي حتى يفي». قلت له: جعلت فداك، أيهما زوجه شعيب من بناته؟ قال: «التي ذهبت إليه فدعته، وقالت لأبيها: يا أبت استأجره إن خير من استأجرت القوي الأمين».

He (the narrator) said, 'I said to Abu Abdullah<sup>asws</sup>, 'Which of the two terms did he<sup>as</sup> fulfill?' He<sup>asws</sup> said: 'Ten years'. I said to him<sup>asws</sup>, 'Did he<sup>as</sup> copulate with her before or after it?' He<sup>asws</sup> said: 'Before'. I said, 'So the man marries the woman, and upon the condition to her father for a recompense of two months for example, is that permissible?' He<sup>asws</sup> said: 'Musa<sup>as</sup> knew that he<sup>as</sup> would be completing the conditions agreed with him<sup>as</sup>. So how can this be (not cuplate with her) if he<sup>as</sup> knew that he<sup>as</sup> would be remaining until he<sup>as</sup> fulfills it'. I said to him<sup>asws</sup>: 'May I be sacrificed for you<sup>asws</sup>! Which of the two daughters did Shuayb get to be married to him<sup>as</sup>?'. He<sup>asws</sup> said: 'The one which went to him<sup>as</sup> to call him<sup>as</sup> over and said to her father **[28:26] O my father! Employ him, surely the best of those that you can employ is the strong man, the trustworthy**'.

«فلما قضى موسى الأجل، قال لشعيب: لا بد لي أن أرجع إلى وطني، و أمي، و أهل بيتي، فما لي عندك؟ فقال شعيب: ما وضعت أغنامي في هذه السنة من غنم بلق فهو لك؟ فعمد موسى عند ما أراد أن يرسل الفحل على الغنم إلى عصا، فشق منها بعضها، و ترك بعضها، و غرزها في وسط مريض الغنم، و ألقى عليها كساء أبلق، ثم أرسل الفحل على الغنم، فلم تضع الغنم في تلك السنة إلا بلقا».

So when Musa<sup>as</sup> fulfilled the term, he<sup>as</sup> said to Shuayb<sup>as</sup>: 'It is inevitable for me<sup>as</sup> that I<sup>as</sup> should return to my nation, and my<sup>as</sup> mother, and my<sup>as</sup> family. So what is there for me<sup>as</sup> with you<sup>as</sup>?'. Shuayb<sup>as</sup> said: 'Whatever my sheep give birth to this year, which are black and white, so it is for you?' Musa<sup>as</sup> resorted, with regards to what he<sup>as</sup> wanted to usher the sheep with the stick. So he<sup>as</sup> separated some from the others, and left some. So he<sup>as</sup> sent the male sheep among them, and attached the cloak upon it. So the sheep did not give birth to any except for the black and white.

فلما حال عليه الحول، حمل موسى امرأته، و زوده شعيب من عنده، و ساق غنمه، فلما أراد الخروج، قال لشعيب: أبغي عصا تكون معي، و كانت عصي الأنبياء عنده، قد ورثها مجموعة في بيت، فقال له شعيب: ادخل هذا البيت، و خذ عصا من بين العصي. فدخل، فوثبت إليه عصا نوح و إبراهيم (عليهما السلام)، و صارت في كفه، فأخرجها، و نظر إليها شعيب، فقال: ردّها، و خذ غيرها. فردّها ليأخذ غيرها، فوثبت إليه تلك بعينها، فردّها، حتى فعل ذلك ثلاث مرات، فلما رأى شعيب ذلك، قال له: اذهب، فقد خصك الله بها.

So when the conditions were right, Musa<sup>as</sup> took his<sup>as</sup> family, and Shuayb<sup>as</sup> gave him<sup>as</sup> provisions from himself<sup>as</sup>, and the sheep. So when he<sup>as</sup> wanted to go out, he<sup>as</sup> said to Shuayb<sup>as</sup>: 'Let the staff reach to me<sup>as</sup>, to become with me<sup>as</sup>'. And the staff of the Prophets<sup>as</sup> was with him<sup>as</sup> which he<sup>as</sup> had inherited from all in the house. So Shuayb<sup>as</sup> said to him<sup>as</sup>: 'Enter this house, and take a staff from between my<sup>as</sup> staff'. So he<sup>as</sup> entered. The staff came to be with him<sup>as</sup>, the staff of Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and it came to be in his<sup>as</sup> hand. So he<sup>as</sup> took it out, and Shuayb<sup>as</sup> looked at it, so he<sup>as</sup> said: 'Return it, and take another one'. So he<sup>as</sup> returned it to take another one, but it

returned back to his<sup>as</sup>, to the extent that he<sup>as</sup> did it three times. So when Shuayb<sup>as</sup> saw that, he<sup>as</sup> said to him: 'Go, for Allah<sup>azwj</sup> has Chosen it for you<sup>as</sup>'.

فساق غنمه، فخرج يريد مصر، فلما صار في مفازة و معه أهله، أصابهم برد شديد و ريح و ظلمة، و جنهم الليل، فنظر موسى إلى نار قد ظهرت، كما قال الله: فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَاراً قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَاراً لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ، فأقبل نحو النار يقتبس، فإذا شجرة و نار تلتهب عليها، فلما ذهب نحو النار يقتبس منها أهوت إليه، ففزع منها و عدا، و رجعت النار إلى الشجرة، فالتفت إليها و قد رجعت إلى مكانها، فرجع الثانية ليقتبس، فأهوت إليه، فعدا و تركها، ثم التفت إليها و قد رجعت إلى الشجرة، فرجع إليها ثالثة، فأهوت إليه، فعدا و لم يعقب، أي لم يرجع، فناداه الله: أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ،

So he<sup>as</sup> ushered his sheep and went out intending for Egypt. So when he<sup>as</sup> journeyed in the desert along with his<sup>as</sup> family, they were struck with extreme cold, and wind, and darkness of the night. So Musa<sup>as</sup> looked towards a fire which could be seen, just as Allah<sup>azwj</sup> has Said **[28:29] So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a firebrand, so that you may warm yourselves.** So he<sup>as</sup> went close to the fire in order to attain it, and there was a tree, which was covered by the fire. So when he<sup>as</sup> went close to fire in order to take from it, he<sup>as</sup> found it returned back to it, so he<sup>as</sup> panicked and left it, and the fire returned back to the tree. So he<sup>as</sup> turned towards it and saw that it had returned back to its place. So he<sup>as</sup> turned towards it for a second time to take from it, but it returned back to the tree. So he<sup>as</sup> turned towards it for a third time, so it came and did not return. So Allah<sup>azwj</sup> Called out: **"[28:30] O Musa! Surely I am Allah, the Lord of the worlds".**

قال موسى: فما الدليل على ذلك؟ قال الله: ما في يمينك يا موسى؟ قال: قال: هي عصاي. قال: ألقها يا موسى فألقاها، فصارت حية تسعى، ففزع منها موسى (عليه السلام)، و عدا، فناداه الله: خذها و لا تخف إنك من الأمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا، فقال الله عز و جل: فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَ مَلَائِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ.

Musa<sup>as</sup> said: 'So what is the proof of that?' Allah<sup>azwj</sup> Said: "What is in your hand, O Musa<sup>as</sup>?' He<sup>as</sup> said: 'This is my<sup>as</sup> staff'. He<sup>azwj</sup> Said: **"[28:31] Cast down you staff".** So he<sup>as</sup> cast it, and it became a slithering snake. So Musa<sup>as</sup> panicked from it and retreated. Allah<sup>azwj</sup> Called out to him<sup>as</sup>: "Grab it, **and fear not; surely you are of those who are secure 28:32] Enter your hand into the opening of your bosom, it will come forth white without evil**, i.e., without disease. And that is because Musa<sup>as</sup> was very tanned. So he<sup>as</sup> brought out his<sup>as</sup> hand from his<sup>as</sup> pocket, so the world was lit up for him<sup>as</sup>. Allah<sup>azwj</sup> Mighty and Majestic Said **"so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people".**

فقال موسى، كما حكى الله عز و جل: رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ وَ أَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَ نَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَ مَنْ اتَّبَعَكُمَا الْغَالِبُونَ.

So Musa<sup>as</sup> said, just as Allah<sup>azwj</sup> Mighty and Majestic has Related **[28:33] He said: My Lord! Surely I killed one of them, and I fear in case they should slay me [28:34] And my brother, Haroun, he is more eloquent of tongue than I, therefore Send him with me as an aider, verifying me: for I fear that they would reject me [28:35] He said: We will Strengthen your arm with your brother, and**

**We will Give you both an authority, so that they shall not reach you; (go) with Our Signs; you two and those who follow you shall overcome'.<sup>16</sup>**

## VERSES 14 - 19

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {14} وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَنَاعَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۗ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ {15} قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {16} قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ {17} فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصِرُّهُ ۗ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَعَوِيٌّ مُبِينٌ {18} فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۗ إِنَّ تَرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تَرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ {19}

**[8:14] And when he attained his maturity and became full grown, We Granted him wisdom and knowledge; and thus do We Recompense those who do good [28:15] And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his Shiah and the other of his foes, and he who was of his Shiah cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Satan's doing; surely he is an enemy, openly leading astray [28:16] He said: My Lord! I have been unjust to myself, so do You Forgive me. So He Forgave him; surely He is the Forgiving, the Merciful [28:17] He said: My Lord! Because You have Bestowed a Favour on me, I shall never be a backer of the guilty [28:18] And he was in the city, fearing, awaiting, when he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly [28:19] So when he desired to seize him who was an enemy to them both, he said: O Musa! Do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of the righteous.**

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا محمد بن يحيى، عن محمد بن أحمد، عن أحمد ابن هلال، عن محمد بن سنان، عن محمد بن عبد الله بن رباط، عن محمد بن النعمان الأحوال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **وَلَمَّا بَلَغَ أَشُدَّهُ وَ اسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا**، قال: «أشده ثمانى عشر سنة، و استوى: التحى».

Ibn Babuwayh said, 'My father narrated to us, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Ibn Hilal, from Muhammad Bin Sinan, from Muhammad Bin Abdullah Bin Rabaat, from Muhammad Bin Al-No'man Al-Ahwal,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[8:14] And when he attained his maturity and became full grown, We Granted him wisdom and knowledge**, he<sup>asws</sup> said: '**maturity** is eighteen years of age, and **full grown**, is growing a beard'.<sup>17</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)- و ذكر حديث عصمة الأنبياء (عليهم السلام)، و قد ذكرنا منه غير مرة- فكان فيما سأل المأمون الرضا (عليه السلام) أن قال له: أخبرني عن قول الله عز و جل: **فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ**.

<sup>16</sup> تفسير القمى 2: 135

<sup>17</sup> معاني الأخبار: 1/226.



Ibn Babuwayh, from Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamdan Ibn Suleyman Al-Neysaboury, from Ali Bin Muhammad Bin Al-Jahm who said,

'I was present as the gathering of Al-Mamoun, and in his presence was Al-Reza Ali<sup>asws</sup> Bin Musa<sup>asws</sup> – and mentioned the Hadeeth of the infallibility of the Prophets<sup>as</sup>, and we had mentioned it elsewhere – so with regards to what Al-mamoun asked Al-Reza<sup>asws</sup> was that he said to him<sup>asws</sup>, 'Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic [28:15] so Musa struck him with his fist and killed him. He said: **This is on account of the Satan's work**'.

قال الرضا (عليه السلام): «إن موسى (عليه السلام) دخل مدينة من مدائن فرعون على حين غفلة من أهلها، و ذلك بين المغرب و العشاء، فوجد فيها رجلين يقتتلان: هذا من شيعته، و هذا من عدوه، فاستغاثه الذي من شيعته على الذي من عدوه، ففضى موسى (عليه السلام) على العدو بحكم الله تعالى، فوكزه فمات، قال: هذا من عمل الشيطان يعني الاقتتال الذي كان وقع بين الرجلين، لا ما فعله موسى (عليه السلام) من قتله، إنه يعني الشيطان عدو مفضل مبین».

Al-Reza<sup>asws</sup> said: 'Musa<sup>as</sup> entered the city from the cities of the Pharaoh<sup>la</sup> when its inhabitants were oblivious to it, and that is between the evening and the night (المغرب و العشاء), so he<sup>as</sup> found therein two men fighting – this one was from his<sup>as</sup> Shia, and this from his enemies. So he<sup>as</sup> came to the aid of the one who was his<sup>as</sup> Shia against the one from his enemies. So Musa<sup>as</sup> struck against the enemy by the Command of Allah<sup>azwj</sup> the High, and he died. **He said: This is on account of the Satan's work**, meaning the fighting which occurred between the two men, not what Musa<sup>as</sup> did from killing him. **Surely, he** meaning Satan<sup>la</sup> **is an enemy, openly leading astray**'.

قال المؤمن: فما معنى قول موسى (عليه السلام): رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي؟ قال: «يقول: إني وضعت نفسي غير موضعها بدخول هذه المدينة، فاغفر لي، أي استرني من أعدائك لئلا يظفروا بي فيقتلونني فَعَفَّرَ لَهُ إِنَّهُ هُوَ الْغُفُورُ الرَّحِيمُ، قال موسى (عليه السلام): رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ مِنْ الْقُوَّةِ حَتَّى قَتَلْتُ رَجُلًا بَوَكْرَةَ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ بَلْ أَجَاهِدُ فِي سَبِيلِكَ بِهَذِهِ الْقُوَّةِ حَتَّى تَرْضَى».

Al-Manoun said, 'So what is the menaing of the words of Musa<sup>as</sup> [28:16] **He said: My Lord! I have been unjust to myself, so do You Forgive me?**' He<sup>asws</sup> said: 'He<sup>asws</sup> is saying, 'I<sup>as</sup> placed myself<sup>as</sup> in the wrong place by entering this city, so Forgive me<sup>as</sup>, i.e., Veil me<sup>as</sup> from Your<sup>azwj</sup> enemies, perhaps they may be victorious over me<sup>as</sup> and kill me<sup>as</sup>. **So He Forgive him; surely He is the Forgiving, the Merciful.** Musa<sup>as</sup> said: '[28:17] **My Lord! Because You have Bestowed a Favour on me**, from the strength to the extent that he<sup>as</sup> killed a man by striking him **I shall never be a backer of the guilty**, but I<sup>as</sup> shall fight in Your<sup>azwj</sup> Way by this strength until You<sup>azwj</sup> has Pleased'.

فَأَصْبَحَ مُوسَى (عليه السلام) فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ، قَالَ لَهُ مُوسَى: إِنَّكَ لَغَوِي مُبِينٌ، قَاتَلْتَ رَجُلًا بِالْأَمْسِ، وَ تَقَاتَلَ هَذَا الْيَوْمَ؟ لِأَوْدَبِكَ، وَ أَرَادَ أَنْ يَبْطِشَ بِهِ، فَلَمَّا أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُو لَهُمَا، وَ هُوَ مِنْ شِيعَتِهِ، قَالَ: يَا مُوسَى: أ تُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَ مَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ».

So [28:18] **And he** Musa<sup>as</sup> **was in the city, fearing, awaiting, when he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.** You fought a man yesterday, and are fighting another one today?' And he<sup>as</sup> intended to strike him. [28:19] **So when he desired to seize him who was an enemy to them both, he said: O Musa! Do you intend to kill me as you killed a person yesterday? You desire**

**nothing but that you should be a tyrant in the land, and you do not desire to be of the righteous'.**

قال المأمون: جزاك الله عن أنبيائه خيرا، يا أبا الحسن.

Al-Mamoun said, 'May Allah<sup>azwj</sup> Recompense you<sup>as</sup> good from His<sup>azwj</sup> Prophets<sup>as</sup>, O Abu Al-Hassan<sup>asws</sup>.'<sup>18</sup>

الطبرسي: روى أبو بصير عن أبي عبد الله (عليه السلام)، قال: «ليهننكم الاسم» قال: قلت: و ما الاسم؟ قال: «الشيعه، أما سمعت الله سبحانه يقول: فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ».

Al-Tabarsy – It has been reported by Abu Baseer, from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> Congratulate you for the name'. He said, 'I said, 'And what name?' He<sup>asws</sup> said: 'The Shia. But have you not heard Allah<sup>azwj</sup> the Glorious Saying Saying [28:15] **and he who was of his Shia cried out to him for help against him who was of his enemies'**.<sup>19</sup>

## VERSES 20 - 24

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ {20} فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {21} وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ {22} وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصَدَرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ {23} فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {24}

**[28:20] And a man came running from the remotest part of the city. He said: O Musa! surely the assembly has ordered for your killing, therefore depart, for I am of those who wish well to you [28:21] So he went forth from there, fearing, awaiting, (and) he said: My Lord! Deliver me from the unjust people [28:22] And when he turned his face towards Madyan, he said: Maybe my Lord will Guide me in the right Way [28:23] And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man [28:24] So he watered for them, then went back to the shade and said: My Lord! Surely I stand in need of whatever good You may Send down upon me.**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى حكاية عن قول موسى (عليه السلام): إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ، قال: «سأل الطعام».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

<sup>18</sup> عيون أخبار الرضا (عليه السلام) 1: 195

<sup>19</sup> مجمع البيان 7: 381.

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Blessed and High Relating the words of Musa<sup>as</sup> **[28:24] Surely, I stand in need of whatever good You may Send down upon me**.<sup>20</sup>

في ارشاد المفيد رحمه الله في مقتل الحسين فسار الحسين عليه السلام إلى مكة و هو يقرأ (فخرج منها خائفا يترقب قال رب نجني من القوم الظالمين) ولزم الطريق الاعظم فقال له أهل بيته: لو تنكبت الطريق الاعظم كما صنع ابن الزبير لنلا يلحق الطلب فقال: لا والله لا أفرقه حتى يقضى الله ما هو قاض، ولما دخل الحسين عليه السلام مكة كان دخوله إليها ليلة الجمعة لثلاث مضين من شعبان دخلها وهو يقول: (ولما توجه تلقاء مدين قال عسى ربي ان يهديني سواء السبيل).

In Irshaad of Al-Mufeed –

Regarding the killing of Al-Husayn<sup>asws</sup> – ‘So Al-Husayn<sup>asws</sup> moved to Makkah, and he<sup>asws</sup> was reciting **[28:21] So he went forth from there, fearing, awaiting, (and) he said: My Lord! Deliver me from the unjust people** and travelling by the necessary main road. So his<sup>asws</sup> family said to him<sup>asws</sup>, ‘If you<sup>asws</sup> were to divert from the main road, just as Ibn Al-Zubayr had done, perhaps you<sup>asws</sup> will get what you<sup>asws</sup> seek’. So he<sup>asws</sup> said: ‘No, by Allah<sup>azwj</sup>! I<sup>asws</sup> will not separate from it until Allah<sup>azwj</sup> Does what He<sup>azwj</sup> has Decided to’. And when Al-Husayn<sup>asws</sup> entered Makkah, his<sup>asws</sup> entry was on the night of Friday, the third of Shaban. He<sup>asws</sup> entered it, and he<sup>asws</sup> was saying: **[28:22] And when he turned his face towards Madyan, he said: Maybe my Lord will Guide me in the right Way**.<sup>21</sup>

## VERSES 25 - 27

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَفَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ {25} قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ {26} قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حَجَّجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسْأَلَ عَلَيْكَ سَاجِدِينَ إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ {27}

**[28:25] Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the recompense of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people [28:26] Said one of them: O my father! Employ him, surely the best of those that you can employ is the strong man, the trustworthy one [28:27] He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah so Desires, you will find me one of the righteous ones.**

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا أبو حفص عمر بن يوسف بن سليمان بن الريان، قال: حدثنا القاسم بن إبراهيم الرقي، قال: حدثنا محمد بن أحمد بن مهدي الرقي، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «بكى شعيب (عليه السلام) من حب الله عز و جل حتى عمي، فرد الله عليه بصره، ثم بكى حتى عمي، فرد الله عليه بصره ثم بكى حتى عمي، فرد الله عليه بصره، فلما كان في الرابعة، أوحى الله إليه: يا شعيب، إلى متى يكون هذا منك؟ إن يكن هذا خوفا من النار فقد أجزتكَ، و إن يكن شوقا إلى الجنة فقد أبحتك.

<sup>20</sup> الكافي 6: 287 / 5.

<sup>21</sup> Tafseer Noor Al Saqalayn – Ch 28 H 34

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq Al-talaqany narrated to us, from Hafs Umar Bin Yusuf Bin Sulayman Bin Al-Ryan, from Al-Qasim Bin Ibrahim Al-Raqy, from Muhammad Bin Ahmad Bin Mahdy Al-Rqay, from Abdul Razaq, from Moaman, from Al-Zuhry, from Anas who said,

'Rasool-Allah<sup>saww</sup> said: 'Shuayb<sup>as</sup> cried from the love of Allah<sup>azwj</sup> Mighty and Majestic until he was blinded. So Allah<sup>azwj</sup> Returned his eyesight. Then he<sup>as</sup> cried until he<sup>as</sup> was blinded. So Allah<sup>azwj</sup> Returned his<sup>as</sup> eyesight. Then he<sup>as</sup> cried until he<sup>as</sup> was blinded. So Allah<sup>azwj</sup> Returned his<sup>as</sup> eyesight. So when he<sup>as</sup> was in the fourth time, Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Shuayb<sup>as</sup>! Until when will this be happening from you<sup>as</sup>? If this is happening out of fear from the Fire, so I<sup>azwj</sup> have Requited you<sup>as</sup>, and if this is from the desire for the Paradise, so I<sup>azwj</sup> have Endowed it to you<sup>as</sup>".

فقال: إلهي، و سيدي، أنت تعلم أني ما بكيت خوفا من نارك، و لا شوقا إلى جنتك، و لكن عقد حبك على قلبي، فلست أصبر إذ ذاك، فأوحى الله جل جلاله إليه: أما إذا كان هذا هكذا، فمن أجل هذا سأخدمك كليمي موسى بن عمران».

So he<sup>as</sup> said: 'My<sup>as</sup> God, and my<sup>as</sup> Master! You<sup>azwj</sup> Know that I<sup>as</sup> am not crying out of fear from Your<sup>azwj</sup> Fire, nor out of desire to be in Your<sup>azwj</sup> Paradise, but I<sup>as</sup> contracted Your<sup>azwj</sup> love upon my<sup>as</sup> heart. Thus, I<sup>as</sup> have no patience upon that'. So Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty Said: "But if this is so, for this I<sup>azwj</sup> would Make My<sup>azwj</sup> Speaker Musa<sup>as</sup> Bin Imran<sup>as</sup> to serve you<sup>as</sup>'.<sup>22</sup>

## VERSES 28 - 31

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ {28} فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جُدُودٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ {29} فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ {30} وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَىٰ أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِينَ {31}

**[28:28] He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a Witness of what we say [28:29] So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a firebrand, so that you may warm yourselves [28:30] And when he came to it, a Voice Called out from the shores of right side of the valley in the Blessed spot of the tree, saying: O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not; surely you are of those who are secure**

الطبرسي: روي عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «لما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ الطريق ليلا، فرأى نارا، فقال لأهله: امكثوا، إني آنست نارا».

Al-Tabarsy – It has been reported by Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> who has said: 'When Musa<sup>as</sup> fulfilled the term, and journeyed with his<sup>as</sup> family to near Bayt Al-Maqdas, and he<sup>as</sup> (arrived

<sup>22</sup> علل الشرائع: 1: 1/57

there) at night. So he<sup>as</sup> saw a fire, and said to his<sup>as</sup> family: 'Remain here. I<sup>as</sup> shall go and attain the fire'.<sup>23</sup>

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني محمد بن الحسن بن علي بن مهزيار، عن أبيه، عن جده علي بن مهزيار، عن الحسين بن سعيد، عن علي بن الحكم، عن عرفة، عن ربعي، قال: قال أبو عبد الله (عليه السلام): «شاطئ الوادي الأيمن الذي ذكره تعالى في كتابه هو الفرات، و البقعة المباركة هي كربلاء، و الشجرة هي محمد (صلى الله عليه و آله)».

Abu Al-Qasim Ja'far bin Muhammad Bin Qawlawiyah in Kaamil Al-Ziyaraat, said, 'Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar narrated to me, from his grandfather Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Ali Bin Al-Hakam, from Arfat, from Rabi'e who said,

'Abu Abdullah<sup>asws</sup> said: '**[28:30] the shores of right side of the valley** which the High<sup>azwj</sup> has Mentioned in His<sup>azwj</sup> Book, is the Furaat, and the **in the Blessed spot** it is Karbala, and **the tree** is Muhammad<sup>saww</sup>'.<sup>24</sup>

## VERSES 32 - 35

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَأِهِ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {32} قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ {33} وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۗ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {34} قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكَ مَوْلًى فَتَكُونُ مِنَ الْغَالِبِينَ {35}

**[28:32] Enter your hand into your pocket, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two Arguments from your Lord to Pharaoh and his chiefs, surely they are a transgressing people [28:33] He said: My Lord! Surely I killed one of them, so I fear lest they should slay me [28:34] And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me [28:35] He said: We will Strengthen your arm with your brother, and We will Give you both an authority, so that they shall not reach you; (go) with Our Signs; you two and those who follow you shall be uppermost**

محمد بن العباس، قال: حدثنا الحسن بن محمد بن يحيى الحسيني، عن جده يحيى بن الحسن، عن أحمد بن يحيى الأودي، عن عمرو بن حماد بن طلحة، عن عبد الله بن المهلب البصري، عن المنذر بن زياد، الضبي، عن أبان، عن أنس بن مالك، قال: بعث رسول الله (صلى الله عليه و آله) مصدقا إلى قوم، فعدوا على المصدق فقتلوه، فبلغ ذلك النبي (صلى الله عليه و آله)، فبعث إليهم عليا (عليه السلام)، فقتل المقاتلة، و سبى الذرية، فلما بلغ علي (عليه السلام) أدنى المدينة، تلقاه النبي (صلى الله عليه و آله) و التزمه، و قبل ما بين عينيه، و قال: «بأبي أنت و امي، من شد الله به عضدي، كما شد عضد موسى بهارون».

Muhammad Bin Al-Abbas, from Al-Hassan Bin Muhammad Bin Yahya Al-Husayni, from his grandfather Yahya Bin Al-Hassan, from Ahmad Bin Yahya Al-Awdy, from Amro Bin Hamaad Bin Talha, from Abdullah Bin Al-Mahlab Al-Basry, from Al-Munzar Bin Ziyad, Al-Zaby, from Aban, from Anas Bin Malik who said,

'Rasool-Allah<sup>saww</sup> sent a ratifier to a people, but they went against him and killed him. That reached the Prophet<sup>saww</sup>, so he<sup>saww</sup> sent Ali<sup>asws</sup> to them, so he<sup>asws</sup> killed the

<sup>23</sup> مجمع البيان 7: 391.

<sup>24</sup> كامل الزيارات: 11 / 48.

murderer and made captives of his offspring. So when Ali<sup>asws</sup> reached near to Al-Medina, the Prophet<sup>saww</sup> received him<sup>asws</sup> and kissed him<sup>asws</sup> between the eyes, and said: 'May my<sup>saww</sup> father<sup>as</sup> and my<sup>saww</sup> mother<sup>as</sup> be sacrificed for you<sup>asws</sup>, how intensely Allah<sup>azwj</sup> has Strengthened my<sup>saww</sup> arm by you<sup>asws</sup>, just as the arm of Musa<sup>as</sup> was Strengthened by Haroun<sup>as</sup>.<sup>25</sup>

## VERSES 36 - 41

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ {36} وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {37} وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأَ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَىٰ إِلَهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ {38} وَأَسْتَكَبِرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بَغِيرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يَرْجِعُونَ {39} فَآخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {40} وَجَعَلْنَاهُمْ أَيْمَةً يُدْعَوْنَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ {41}

**[28:36] So when Musa came to them with Our clear Signs, they said: This is nothing but forged sorcery, and we never heard of it amongst our forefathers [28:37] And Musa said: My Lord Knows best who comes with Guidance from Him, and whose shall be the good end of the eternal abode; surely the unjust shall not be successful [28:38] And Pharaoh said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, upon the clay, then prepare for me a lofty building so that I may obtain knowledge of Musa's God, for I think he is from the liars [28:39] And he and his armies were arrogant in the land without right, and they conjectured that they would not be returning to Us [28:40] So We Seized him and his armies, then We Cast them into the sea, and look how was the end of the unjust [28:41] And We Made them Imams who call to the Fire, and on the Day of Judgement they shall not be assisted.**

حدثنا محمد بن الحسين عن محمد بن الحسين بن علي عن محمد بن يحيى عن طلحة بن زيد عن جعفر بن محمد عن ابيه عليه السلام قال قال الأئمة في كتاب الله امامان قال الله تبارك و تعالی وجعلناهم ائمة يهدون بامرنا لا بامر الناس يقدمون امر الله قبل امرهم وحكم الله قبل حكمهم وقال وجعلناهم ائمة يدعون إلى النار يقدمون امرهم قبل امر الله و حكمهم قبل حكم الله ويأخذون باهوائهم خلافا لما في كتاب الله.

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Al-Husayn Bin Ali, from Muhammad Bin Yahya, from Talha Bin Zayd who said:

Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, said: 'The 'Imams' in the Book of Allah<sup>azwj</sup> are two (kinds of) Imams. Allah<sup>azwj</sup> Says **[21:73] And We made them Imams who guided (people) by Our command**, they<sup>asws</sup> order the people and place the Orders of Allah<sup>azwj</sup> before anything else, and the Judgements of Allah<sup>azwj</sup> before anything else, and Said **[28:41] And We made them Imams who call to the fire**, they place their own commands before the Commands of Allah<sup>azwj</sup>, and their own judgments before the Judgments of Allah<sup>azwj</sup>, and they take to their own desires in opposition to what is in the Book of Allah<sup>azwj</sup>.<sup>26</sup>

<sup>25</sup> تأويل الآيات 1: 415 / 6، شواهد التنزيل 1: 435 / 598.

<sup>26</sup> Basaair Al Darajaat – P 1 Ch 15 H 2

## VERSES 42 & 43

وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ {42} وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ {43}

**[28:42] And We Caused a Curse to follow them in this world, and on the Day of Judgement they shall be from the ugly ones [28:43] And We Gave Musa the Book after We had Destroyed the former generations, an insight for the people and a Guidance and a Mercy, that they may be mindful.**

في مجمع البيان وجاءت الرواية بالاسناد عن أبي سعيد الخدرى عن النبي صلى الله عليه واله قال: ما أهلك الله قوما ولا قرنا ولا أمة ولا أهل قرية بعذاب من السماء منذ أنزل التوراة على وجه الارض غير أهل القرية التي مسحوا قردة. الم تر ان الله تعالى قال: ولقد آتينا موسى الكتاب من بعد ما اهلكنا القرون الاولى الاية

In Majma Al-Bayan, there has come a report by the chain, from Abu Saeed Al-Khudry,

(It has been narrated) from the Prophet<sup>saww</sup> having said: 'Allah<sup>azwj</sup> did not Destroy a people, nor a generation, nor a people of the town by Punishment from the sky since the Revelation of the Torah upon the face of the earth, apart from the people of the town who were metamorphosed into monkeys. Did you not see that Allah<sup>azwj</sup> the High has Said **[28:43] And We Gave Musa the Book after We had Destroyed the former generations – the Verse**'.<sup>27</sup>

## VERSE 44

وَمَا كُنْتَ بِجَانِبِ الْغُرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ {44}

**[28:44] And you were not on the western side when We Gave to Musa the Commandment, and you were not from among the witnesses**

وجاء في تفسير أهل البيت (صلوات الله عليهم)، قال: روى بعض أصحابنا عن سعيد بن الخطاب حديثا يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَمَا كُنْتَ بِجَانِبِ الْغُرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ. [قال أبو عبد الله (عليه السلام): «إنما هي: **أَوْ مَا كُنْتَ** بجانب الغربي إذ قضينا إلى موسى الأمر و ما كنت من الشاهدين»].

And it has come in the Tafseers of the People<sup>asws</sup> of the Household, said, 'Some of our companions have reported, from Saeed Bin Al-Khataab raising it to Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:44] And you were not on the western side when We Gave to Musa the Commandment, and you were not from among the witnesses.** Abu Abdullah<sup>asws</sup> said: 'But rather it is **[28:44] Or were you not there on the western side when We Gave to Musa the Commandment, and were you not from among the witnesses?**'<sup>28</sup>

قال: فلما بعث الله عزوجل نبينا محمد (صلى الله عليه وآله) قال: يا محمد " وما كنت بجانب الطور إذ نادينا " امتك بهذه الكرامة. ثم قال عزوجل لمحمد (صلى الله عليه وآله): قل: الحمد لله رب العالمين على ما اختصني به من هذه الفضيلة. وقال لامته: - و - قولوا أنتم: الحمد لله رب العالمين على ما اختصنا به من هذه الفضائل.

<sup>27</sup> Tafseer Noor Al Saqalayn – Ch 28 H 76

<sup>28</sup> تأويل الآيات 1: 8/417

He<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Sent our Prophet<sup>saww</sup> with Prophet hood, Allah<sup>azwj</sup> Said: 'O Muhammad<sup>saww</sup>! 'Were you<sup>saww</sup> not present at the mountain of Toor when I<sup>azwj</sup> made the Announcement that your community has these virtues?' Then Allah<sup>azwj</sup> Said: 'O Muhammad<sup>saww</sup>! 'Say Praise be to the Lord<sup>azwj</sup> of the worlds that He<sup>azwj</sup> has bestowed upon us<sup>asws</sup> these virtues.' And then Allah<sup>azwj</sup> Said to the people: 'And you say Praise be to the Lord of the worlds for having making known to you 'these virtues'.

## VIRTUES OF THE UMMAH OF MUHAMMAD<sup>SAWW</sup> OVER ALL THE OTHER COMMUNITIES

وذلك أن رسول الله (صلى الله عليه وآله) قال: لما بعث الله عزوجل موسى بن عمران واصطفاه نجيا وخلق له البحر فنجى بني إسرائيل، وأعطاه التوراة والالواح، رأى مكانه من ربه عزوجل فقال: يارب لقد أكرمتني بكرامة لم تكرم بها أحدا قبلي. فقال الله عزوجل: يا موسى أما علمت أن محمدا أفضل عندي من جميع ملائكتي وجميع خلقي؟

And so Rasool-Allah<sup>saww</sup> said: 'When Allah<sup>azwj</sup> gave Prophet hood to Musa Bin Imran<sup>as</sup> and chose him<sup>as</sup> for salvation in the sea for the Children of Israel, and gave him<sup>as</sup> Torah and the Evangel, he<sup>as</sup> surveyed his own position and said to Allah<sup>azwj</sup>: 'You<sup>azwj</sup> have honoured me and my community like none other beforehand.' Allah<sup>azwj</sup> said: 'O Musa! Do you know that Muhammad<sup>saww</sup> is higher than all the Angels and all of My<sup>azwj</sup> creation?'

قال موسى: يا رب فان كان محمد أكرم عندك من جميع خلقك، فهل في آل الانبياء أكرم من آلي؟ قال الله عزوجل: يا موسى أما علمت أن فضل آل محمد على جميع آل النبيين كفضل محمد على جميع المرسلين؟

Musa<sup>as</sup> said: 'O Lord! If Muhammad<sup>saww</sup> is higher than all that You have created, is there any community higher than my community?' Allah<sup>azwj</sup> Said: 'Do you know that the loftiness of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> over the progeny of all the Prophets<sup>as</sup> is like the loftiness of Muhammad<sup>saww</sup> above all the Messengers<sup>as</sup>?'

فقال: يا رب فان كان آل محمد عندك كذلك، فهل في صحابة الانبياء أكرم - عندك - من صحابتي؟ قال الله عزوجل: يا موسى أما علمت أن فضل صحابة محمد (صلى الله عليه وآله) على جميع صحابة المرسلين كفضل آل محمد على جميع آل النبيين و - ك - فضل محمد على جميع المرسلين؟

Musa<sup>as</sup> said: 'O Lord! If the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is of such a status, then what about the companions of the Noble Prophets and his<sup>saww</sup> companions?' Allah<sup>azwj</sup> said: 'The loftiness of the companions of Muhammad<sup>saww</sup> over the companions of all the Messengers<sup>as</sup> is like the loftiness of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> over the progeny of all the Prophets and the loftiness of Muhammad<sup>saww</sup> above all the Messengers<sup>as</sup>.

فقال موسى: يارب فان كان محمد وآله وصحبه كما وصفت، فهل في امم الانبياء أفضل عندك من امتي؟ ظللت عليهم الغمام، وأنزلت عليهم المن والسلوى وقلقت لهم البحر؟ فقال الله تعالى: يا موسى أما علمت أن فضل امة محمد على جميع الامم كفضلي علي جميع خلقي؟

Musa<sup>as</sup> said: 'O Lord! If Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> is as you have Described then is there any community of Prophet that is higher than mine? Did you shade them with the clouds, and descended upon them Manna and Quails and parted for them the sea?' Allah<sup>azwj</sup> Said: 'Do you know that the loftiness of



Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> above all other communities is like My Loftiness over all creation?'

قال موسى: يارب ليئتي كنت أراهم. (فأوحى الله تعالى إليه): يا موسى إنك لن تراهم، فليس هذا أو ان ظهورهم، ولكن سوف تراهم في الجنة جنات عدن والفرديوس بحضرة محمد في نعيمها يتقلبون، وفي خيراتها يتبجحون ، أفتحب أن أسمعك كلامهم؟ قال: نعم يا إلهي:

Musa<sup>as</sup> said: 'If only I could see them<sup>asws</sup>. ' Allah<sup>azwj</sup> Revealed to him<sup>as</sup>: 'O Musa<sup>as</sup>! You cannot see them for they have yet to make an appearance, but, you will soon see them in Paradise, the Garden of Eden and the Garden of 'Firdows', where you will be in their<sup>asws</sup> presence with bounties. Would you like to listen to their talk?' Musa<sup>as</sup> said: 'Yes My God!<sup>29</sup>

محمد بن العباس، قال: حدثنا علي بن حاتم، عن حسن بن عبد الواحد، عن سليمان بن محمد ابن أبي فاطمة، عن جابر بن إسحاق البصري، عن النضر بن إسماعيل الواسطي، عن جوير، عن الضحاك، عن ابن عباس، في قول الله عز و جل: **وَمَا كُنْتُمْ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتُمْ مِنَ الشَّاهِدِينَ** قال: بالخلافة ليوشع بن نون من بعده.

Muhammad Bin Al-Abbas, from Ali Bin Haatim, from Hassan Bin Abdul Waahid, from Suleyman Bin Muhammad Ibn Abu Fatima, from Jabir Bin Is'haq Al-Basry, from Al-Nazar Bin Ismail Al-Wasity, from Juweybir, from Al-Zahaak,

(It has been narrated) from Ibn Abbas regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:44] And you were not on the western side when We Gave to Musa the Commandment, and you were not from among the witnesses**, said, 'With the Caliphate of Yoshua Bin Noon<sup>as</sup>, from after him<sup>as</sup>'.

قال ابن عباس: و حدث الله نبيه (صلى الله عليه و آله) بما هو كائن، و حدثه باختلاف هذه الامة من بعده، فمن زعم أن رسول الله (صلى الله عليه و آله) مات بغير وصية « فقد كذب على الله عز و جل، و على نبيه (صلى الله عليه و آله).

Ibn Abbas said, 'And Allah<sup>azwj</sup> Narrated to His<sup>azwj</sup> Prophet<sup>saww</sup> of what is going to happen, and Narrated to him<sup>saww</sup> of the differing of this community from after him<sup>saww</sup>. So the one who claims that Rasool-Allah<sup>saww</sup> passed away without a successor<sup>as</sup>, so he has lied against Allah<sup>azwj</sup> Mighty and Majestic, and agains His<sup>azwj</sup> Prophet<sup>saww</sup>.<sup>30</sup>

## VERSES 45 & 46

**وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتُمْ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ {45} وَمَا كُنْتُمْ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {46}**

**[28:45] But We Raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madayn, reciting to them Our Verses, but We were the Senders [28:46] And you were not on the side of the Toor when We Called out, but a Mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful**

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن طاهر بن مدرار، عن أخيه، عن أبي سعيد المدائني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَمَا كُنْتُمْ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا**، قال: «كتاب كتبه الله عز و جل في ورقة، أثبتته فيها قبل أن يخلق الله الخلق بألفي عام، فيها مكتوب: يا شيعه آل محمد،

<sup>29</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 11

<sup>30</sup> تأويل الآيات 1: 7 / 416

أعطيتكم قبل أن تسألوني، و غفرت لكم قبل أن تستغفروني، من أتى منكم بولاية محمد و آل محمد أسكنته جنتي برحمتي».

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Tahir Bin Madrar, from his brother, from Abu Saeed Al-Mada'iny who Saeed who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [28:46] **And you were not on the side of the Toor when We Called out**, he<sup>asws</sup> said: 'A Book which Allah<sup>azwj</sup> Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah<sup>azwj</sup> Created the creatures by two thousand years. In it was Inscribed: 'O Shiah of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! I<sup>azwj</sup> Give you before you ask Me<sup>azwj</sup>, and Forgive you before you seek Forgiveness from Me<sup>azwj</sup> – the one from you whom comes with the Wilayah of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, I<sup>azwj</sup> shall Settle him in My<sup>azwj</sup> Paradise by My<sup>azwj</sup> Mercy'.<sup>31</sup>

- نداء الرب سبحانه وتعالى امة محمد (صلى الله عليه وآله) -

## THE CALL OF THE LORD<sup>azwj</sup> ABOUT THE COMMUNITY OF MUHAMMAD<sup>saww</sup>

قال - الله جل وجلاله -: قم بين يدي، واشدد مئزرك قيام العبد الذليل بين يدي السيد الملك الجليل، ففعل ذلك موسى. فنادى - الملك - ربنا عزوجل يا امة محمد. فأجابوه كلهم، وهم في أصلاب آبائهم وأرحام امهاتهم: " لبيك اللهم لبيك لبيك لاشريك لك لبيك إن الحمد والنعمة والملك لك لا شريك لك لبيك ". قال فجعل الله تعالى تلك الاجابة منهم شعار الحج.

Allah<sup>azwj</sup> Said: 'Stand in from of Me<sup>azwj</sup> like a disgraced servant stands before his majestic master. Musa<sup>as</sup> did that. The Almighty, the Majestic Lord<sup>azwj</sup> Said: 'O community of Muhammad<sup>saww</sup>, answer Me all of you!'. And they answered back from the 'أصلاب' of their fathers and the laps of their mothers, 'We are here our Allah<sup>azwj</sup> we are here! We are here there is no partner with You<sup>azwj</sup> we are here! Surely the Praise and Goodness and Kingship is from You<sup>azwj</sup> with no partner we are here! The Messenger of Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Made this answer of theirs as part of the rituals of Pilgrimage'.

ثم نادى ربنا عزوجل: يا امة محمد إن قضائي عليكم أن رحمتي سبقت غضبي، وعفوي قبل عقابي، فقد استجبت لكم من قبل أن تدعوني، وأعطيتكم من قبل أن تسألوني، من لقيني منكم بشهادة: أن لا إله إلا الله وحده لا شريك له. وأن محمدا عبده ورسوله، صادق في أقواله، محق في أفعاله وأن علي بن أبي طالب أخوه ووصيه من بعده ووليّه، يلتزم طاعته - كما يلتزم طاعة - محمد وأن أولياءه المصطفين الاخيار المطهرين المباينين بعجائب آيات الله ودلائل حجج الله من بعدهما أولياؤه، أدخلته جنتي، إن كانت ذنوبه مثل زبد البحر.

Then Allah<sup>azwj</sup> The Majestic Announced: 'O community of Muhammad<sup>saww</sup>! I<sup>azwj</sup> have Decreed it that for you My<sup>azwj</sup> Mercy will overcome My<sup>azwj</sup> Anger, and My<sup>azwj</sup> Forgiveness will overcome My<sup>azwj</sup> Punishment, I<sup>azwj</sup> Will Answer you before you even supplicate to Me<sup>azwj</sup>, and I<sup>azwj</sup> will Give you before you even ask for it. Whoever of you bears witness that there is no god but Allah<sup>azwj</sup>, One without any partner, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and Messenger, true in his<sup>saww</sup> speech, correct in his<sup>saww</sup> deeds and that Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> is his<sup>saww</sup> brother and trustee and his<sup>saww</sup> successor after him<sup>saww</sup> and has a commitment to obey him<sup>asws</sup> just like the obedience to Muhammad<sup>saww</sup>; and their children<sup>saww</sup> are the chosen ones, purified,

<sup>31</sup> تأويل الآيات 1: 10 / 417

are Signs of Allah<sup>azwj</sup> and Proofs of Allah<sup>azwj</sup> and are their<sup>asws</sup> successors after them<sup>asws</sup>, I<sup>azwj</sup> shall Make him enter Paradise even though his sins may be as numerous as the foam of the sea.<sup>32</sup>

## VERSES 47 - 50

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمْت أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ {47} فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أَوْتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ {48} قُلْ فَاتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِنْ كُنْتُمْ صَادِقِينَ {49} فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {50}

**[28:47] And were it not that there should befall them a disaster for what their hands have sent before, then they would say: Our Lord! Why did You not Send to us a Rasool so that we would have followed Your Signs and been of the Believers! [28:48] So when the Truth has come to them from Us, they are saying: Why is he not given the like of what was given to Musa? Or did they not disbelieve in what Musa was Given before? They are saying: Two magicians backing up each other; and they are saying: Surely we are unbelievers in all of it [28:49] Say: Then come with a Book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful [28:50] But if they do not answer you, then know that they only follow their own desires; and who is more erring than he who follows his own desires without any Guidance from Allah? Surely Allah does not Guide the unjust people.**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن أبي نصر، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ، قال: «يعني من اتخذ دينه رأيه، بغير إمام من أئمة الهدى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:50] and who is more erring than he who follows his own desires without any Guidance from Allah?** He<sup>asws</sup> said: 'It means, the one who takes his Religion with his own opinion, without an Imam<sup>asws</sup> from the Imams<sup>asws</sup> of Guidance'.<sup>33</sup>

على بن ابراهيم عن صالح بن السندي عن جعفر بن بشير ومحمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال جميعا عن أبي جميلة عن خالد بن عمار عن سدير قال: قال أبو جعفر عليه السلام: يا سدير أفأريك الصادين عن دين الله ثم نظر إلى أبي حنيفة وسفيان الثوري في ذلك الزمان وهم حلق في المسجد فقال: هؤلاء الصادون عن دين الله بلا هدى من الله ولا كتاب مبين، ان هؤلاء الاخابث لو جلسوا في بيوتهم فجال الناس فلم يجدوا أحدا يخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله حتى يأتونا فنخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله والحديث طويل اخذنا منه موضع الحاجة.

Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja'far Bin Basheer and Muhammad Bin Yahya, from Ahmad Biin Muhammad Bin Isa, from Ibn FazaAl-altogether, from Abu Jameela, from Khalid Bin Amaar, from Sudeyr who said,

<sup>32</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 11

<sup>33</sup> الكافي 1 / 306 : 1

'Abu Ja'far<sup>asws</sup> said: 'O Sudeyr! Shall I<sup>asws</sup> show you the two who dispel from the Religion of Allah<sup>azwj</sup>?' Then look at Abu Haneefa and Sufyan Al-Sowry in that time', - and they were in the Masjid, so he<sup>asws</sup> said: 'They are the dispellers from the Religion of Allah<sup>azwj</sup> without Guidance from Allah<sup>azwj</sup> or a Clarifying Book. These are the worst (people). If only they were to sit in their houses, the people would wander around when they cannot find anyone to inform them from Allah<sup>azwj</sup> Blessed and High and from His<sup>azwj</sup> Rasool<sup>saww</sup>, until they would come to us<sup>asws</sup>, so we<sup>asws</sup> would inform them from Allah<sup>azwj</sup> Blessed and High, and from His<sup>azwj</sup> Rasool<sup>saww</sup>, - And the Hadeeth is lengthy, and we have take from it, the subject required'.<sup>34</sup>

## VERSE 51

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ {51}

**[28:51] And We have Made the Word to reach them so that they may be mindful**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن حماد بن عيسى، عن عبد الله بن جندب، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: **وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ**، قال: «إمام بعد إمام».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from moala Bin Muhammad, from Muhammad Bin Jamhour, from Hamad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:51] And We have Made the Word to reach them so that they may be mindful**, he<sup>asws</sup> said: 'the Imam<sup>asws</sup> after an Imam<sup>asws</sup>'.<sup>35</sup>

## VERSES 52 - 55

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {52} وَإِذَا يُنْتَلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ {53} أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {54} وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْنَعِي الْجَاهِلِينَ {55}

**[28:52] The ones to whom We Gave the Book before it, they are believers in it**

**[28:53] And when it is recited to them they say: We believe in it surely it is the**

**Truth from our Lord; surely we were submitters even before this [28:54] These**

**shall be Granted their reward twice, because they were patient and they**

**repelled evil with good and from what We have Given them, they give out**

**[28:55] And when they hear vain talk they turn aside from it and say: We shall**

**have our deeds and you shall have your deeds; peace be on you, we do not**

**desire the ignorant**

قلت: قول الله عز و جل: **الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ** إلى قوله تعالى: **أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا**. قال: فقال: «قد آتاكم الله كما آتاهم»، ثم تلا: **يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ** «يعني إماما تأتمون به».

<sup>34</sup> Tafseer Noor Al Saqalayn – Ch 28 H 80

<sup>35</sup> الكافي 1: 18 /343

I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic [28:52] **The ones to whom We Gave the Book before it, they are believers in it up to His<sup>azwj</sup> Words [28:54] These shall be Granted their reward twice, because they were patient**'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Given you the like of what He<sup>azwj</sup> has Given them'. Then he<sup>asws</sup> recited [57:28] **O you who believe! Fear Allah and believe in His Rasool: He will give you two portions of His Mercy, and Make for you a Light with which you will walk**, Meaning the Imam<sup>asws</sup> for you to follow'.<sup>36</sup>

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، و غيره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا، قال: «بما صبروا على التقية». وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةَ، قال: «الحسنة: التقية، و السيئة: الإذاعة».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [28:54] **These shall be Granted their reward twice, because they were patient**, he<sup>asws</sup> said: 'By being patient upon 'التقية' the dissimulation'. **and they repelled evil with good** – he<sup>asws</sup> said: 'The good – is the dissimulation, and the evil – is the broadcasting'.<sup>37</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «إن مثل أبي طالب مثل أصحاب الكهف، أسروا الإيمان، و أظهروا الشرك، فأتاهم الله أجرهم مرتين».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The example of Abu Talib<sup>asws</sup> is the example of the Companions of the Cave (أصحاب الكهف). They<sup>as</sup> kept their belief a secret, and manifested the Polytheism, therefore Allah<sup>azwj</sup> [28:54] **These shall be Granted their reward twice**'.<sup>38</sup>

وقال الصادق (عليه السلام): «نحن صبر، و شيعتنا أصبر منا، و ذلك أنا صبرنا على ما نعلم، و هم صبروا على ما لا يعلمون».

And Al-Sadiq<sup>asws</sup> said: 'We<sup>asws</sup> are patient, and our<sup>asws</sup> Shiah are more patient than us<sup>asws</sup>, and what is because we<sup>asws</sup> are patient upon what we<sup>asws</sup> know, and they are patient upon what they do not know'.<sup>39</sup>

## VERSE 56

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {56}

[28:56] **Surely you cannot guide whom you love, but Allah Guides whom He Desires to, and He is more Knowing of the recipients of Guidance**

<sup>36</sup> الكافي 1: 150 / 3.

<sup>37</sup> الكافي 2: 172 / 1.

<sup>38</sup> الكافي 1: 373 / 28، شرح نهج البلاغة لابن أبي الحديد 14: 70.

<sup>39</sup> تفسير القمي 2: 141.

ابن طاووس، في (طرائفه): قال: و من عجيب ما بلغت إليه العصبية على أبي طالب من أعداء أهل البيت (عليهم السلام) أنهم زعموا أن المراد من قوله تعالى لنبيه (صلى الله عليه و آله): **إِنَّكَ لَا تُهْدِي مَنْ أَحْبَبْتَ** أبو طالب (عليه السلام)!

Ibn Tawoos in Taraaif (Oddities), said, 'And from the strange things is what has reached about the prejudices against Abu Talib<sup>as</sup> from the enemies of the People<sup>asws</sup> of the Household, that they are claiming that the one intended by the Words of Allah<sup>azwj</sup> the High to His<sup>azwj</sup> Prophet<sup>saww</sup> **[28:56] Surely you cannot guide whom you love**, is Abu Talib<sup>as</sup>.

و قد ذكر أبو المجد بن رشادة الواعظ الواسطي في مصنفه (كتاب أسباب نزول القرآن) ما هذا لفظه، قال: قال الحسن بن مفضل، في قوله تعالى: **إِنَّكَ لَا تُهْدِي مَنْ أَحْبَبْتَ** كيف يقال أنها نزلت في أبي طالب، و هذه السورة من آخر ما نزل من القرآن في المدينة، و مات أبو طالب في عنفوان الإسلام و النبي (صلى الله عليه و آله) بمكة؟! و إنما نزلت هذه الآية في الحارث بن النعمان بن عبد مناف، و كان النبي (صلى الله عليه و آله)، يحبه، و يحب إسلامه، فقال يوماً للنبي (صلى الله عليه و آله): **إنا لنعلم أنك على الحق، و أن الذي جئت به حق، و لكن يمنعنا من اتباعك أن العرب تتخطفنا من أرضنا، لكثرتهم و قاتنا، و لا طاقة لنا بهم، فنزلت الآية، و كان النبي (صلى الله عليه و آله) يؤثر إسلامه لميله إليه.**

And it has been mentioned by Abu Al-Majd Bin Rashadat Al-Wa'iz Al-Wasity in his work (Kitaab Asbaab Nuzool Al-Quran), these are not its words. He said, 'Al-Hassan Bin Mufazzal said regarding the Words of the High, '**[28:56] Surely you cannot guide whom you love – how can they say that it was Revealed regarding Abu Talib<sup>as</sup>**, and this Chapter is from the end of what was Revealed from the Quran in Al-Medina, while Abu Talib<sup>as</sup> passed away during the initial-period of Al-Islam and the Prophet<sup>saww</sup> was in Makkah? But rather, this Verse was Revealed regarding Al-Haris Bin Al-No'man Bin Abd Manaf, and the Prophet<sup>saww</sup> liked him, and liked his Islam. So one day he said to the Prophet<sup>saww</sup>, 'I know that you<sup>as</sup> are upon the Truth, and that which you<sup>saww</sup> have come with is True, but what is prevent us from following you<sup>saww</sup> is that the Arabs would seize us from our lands due to their majority and our minority, and there is not strength with us against them. So the Verse was Revealed, and the Prophet<sup>saww</sup> preferred his islam an inclined towards him'.<sup>40</sup>

وعنه، قال: أخبرنا الحسين بن عبيد الله، قال: أخبرنا أبو محمد، عن محمد بن همام، قال: حدثنا علي بن الحسين الهمداني، قال: حدثني محمد بن خالد البرقي، قال: حدثنا محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، عن أبيه، عن علي (صلوات الله عليهم)، أنه كان ذات يوم جالسا بالرحبة، و الناس حوله مجتمعون، فقام إليه رجل، فقال له: يا أمير المؤمنين، إنك بالمكان الذي أنزلك الله عز و جل به، و أبوك يعذب بالنار! فقال له (عليه السلام): «مه، فض الله فاك، و الذي بعث محمدا (صلى الله عليه و آله) بالحق نبيا، لو شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم، أبي يعذب بالنار، و أنا قسيم النار!».»

And from him, from Al-Husayn Bin Abdullah, from Abu Muhammad, from Muhammad Bin hamam, from Ali Bin Al-Husayn Al-hamdany, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Sinan, from Al-Mufazzal-Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup>, that one day he<sup>asws</sup> was seated at Al-Rahbat, and the people had gathered around him<sup>asws</sup>. So a man stood up and said to him<sup>asws</sup>, 'O Amir-ul-Momineen<sup>asws</sup>! You<sup>asws</sup> are at the status which Allah<sup>azwj</sup> Mighty and Majestic has Revealed it, and your<sup>asws</sup> father<sup>as</sup> is Punished by the Fire!' So he<sup>asws</sup> said to him: 'Shh! May Allah<sup>azwj</sup> Disperse you. By the One Who Sent Muhammad with the Truth as a Prophet<sup>saww</sup>, if my<sup>asws</sup> father were to intercede for every sect on the face of the earth, Allah<sup>azwj</sup> would

<sup>40</sup> الطرائف: 306

**Accept his<sup>as</sup> intercession regarding them. My<sup>asws</sup> father<sup>as</sup> Punished by the Fire? And I<sup>asws</sup> am the Distributor of the Fire?**

ثم قال: «و الذي بعث محمدا (صلى الله عليه و آله) بالحق إن نور أبي طالب يوم القيامة ليطفى أنوار الخلق إلا خمسة أنوار: نور محمد (صلى الله عليه و آله)، و نوري، و نور فاطمة، و نوري الحسن و الحسين، و من ولده من الأئمة، لأن نوره من نورنا الذي خلقه الله عز و جل من قبل خلق آدم بألفي عام».

Then he<sup>asws</sup> said: 'By the One Who Sent Muhammad<sup>saww</sup> with the Truth, the Light of Abu Talib<sup>as</sup>, on the Day of Judgement, would extinguish the lights of the (all) the creatures except for five Lights – Light of Muhammad<sup>saww</sup>, and my<sup>asws</sup> Light, and Light of Fatima<sup>asws</sup>, and the two Lights of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and the his<sup>asws</sup> sons<sup>asws</sup> from the Imams<sup>asws</sup>. This is because his<sup>as</sup> Light is from our<sup>asws</sup> Light which Allah<sup>azwj</sup> Mighty and Majestic Created before He<sup>azwj</sup> Created Adam<sup>as</sup> by two thousand years'.<sup>41</sup>

وعنه: عن الحسين بن محمد، و محمد بن يحيى، عن أحمد بن إسحاق، عن بكر بن محمد الأزدي، عن إسحاق بن جعفر، عن أبيه (عليه السلام)، قال: قيل له: إنهم يزعمون أن أبا طالب كان كافرا؟ فقال: «كذبوا، كيف يكون كافرا و هو يقول: أ لم تعلموا أنا وجدنا محمدا نبيا كموسى خط في أول الكتب»؟

And from him, from Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al-Azdy,

(It has been narrated) from Is'haq son of Ja'far<sup>asws</sup>, from his father<sup>asws</sup>, said, 'It was said to him<sup>asws</sup>, 'They are claiming that Abu Talib<sup>as</sup> was an Infidel (nouzobillah)?' So he<sup>asws</sup> said: 'They are lying! How could he<sup>as</sup> have been an Infidel and he<sup>as</sup> was saying: 'Do you all not know that we<sup>as</sup> found Muhammad<sup>saww</sup> as a Prophet like Musa<sup>as</sup>, written in the Former Books?'<sup>42</sup>

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي نصر، عن إبراهيم بن محمد الأشعري، عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: «لما توفي أبو طالب (عليه السلام) نزل جبرئيل على رسول الله (صلى الله عليه و آله)، فقال: يا محمد، اخرج من مكة، فليس لك بها ناصر. و ثارت قريش بالنبي (صلى الله عليه و آله)، فخرج هاربا، حتى أتى إلى جبل بمكة يقال له الحجون، فصار إليه».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al-Ashary, from Ubeyd Bin Zurara,

Abu Abdullah<sup>asws</sup> has said: 'When Abu Talib<sup>as</sup> passed away, Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! Exit from Makkah, for there is not helper for you<sup>saww</sup> in it'. And Qureysh arose against the Prophet<sup>saww</sup>, so he<sup>saww</sup> went out fleeing, until he<sup>saww</sup> came to a mountain of Makkah called Al-Hajoun, so he<sup>saww</sup> went inside it'.<sup>43</sup>

وعنه، قال: حدثنا أحمد بن محمد الصائغ، قال: حدثنا محمد بن أيوب، عن صالح بن أسباط، عن إسماعيل بن محمد، و علي بن عبد الله، عن الربيع بن محمد المسلمي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «و الله ما عبد أبي، و لا جدي عبد المطلب، و لا هاشم، و لا عبد مناف، صنما قط». قيل له: فما كانوا يعبدون؟ قال: «كانوا يصلون إلى البيت، على دين إبراهيم (عليه السلام)، متمسكين به».

<sup>41</sup> الأمالى 2: 312

<sup>42</sup> الكافي 2: 29 / 373

<sup>43</sup> الكافي 1: 31 / 373

And from him, from Ahmad Bin Muhammad Al-Saa'ig, from Muhammad Bin Ayoub, from Salih Bin Asbaat, from Ismail Bin Muhammad, and Ali Bin Abdullah, from Al-Rabi'e Bin Muhammad Al-Musly, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I heard Amir-ul-Momineen<sup>asws</sup> saying: 'By Allah<sup>azwj</sup>! Neither my<sup>asws</sup> father<sup>as</sup>, nor my<sup>asws</sup> grandfather<sup>as</sup> Abdul Muttalib<sup>as</sup>, nor Hashim<sup>as</sup>, nor Abd Manaf<sup>as</sup> worshipped idols at all'. It was said to him<sup>asws</sup>, 'So what were they<sup>as</sup> worshipping?' He<sup>asws</sup> said: 'They were Praying to the House (Kaaba), upon the Religion of Ibrahim<sup>as</sup>, being attached to it'.<sup>44</sup>

وعنه: عن الحسين بن محمد، عن محمد بن يحيى الفارسي، عن أبي حنيفة محمد بن يحيى، عن الوليد بن أبان، عن محمد بن عبد الله بن مسكان، عن أبيه، قال: قال أبو عبد الله (عليه السلام): «إن فاطمة بنت أسد جاءت إلى أبي طالب لتبشره بمولد النبي (صلى الله عليه وآله)، فقال أبو طالب: اصبري سبتا أبشرك بمثله إلا النبوة».

And from him, from Al-Husayn Bin Muhammad, from Muhammad Bin Yahya Al-Farsy, from Abu Haneefa Muhammad Bin Yahya, from Al-Waleed Aban, from Muhammad Bin Abdullah Bin Muskaan, from his father who said,

'Abu Abdullah<sup>asws</sup> said: 'Fatima Bint Asad<sup>as</sup> came to Abu Talib<sup>as</sup> to give him<sup>as</sup> the good news of the arrival of the Prophet<sup>saww</sup>, so Abu Talib<sup>as</sup> said to her<sup>as</sup>: 'Observe patience for a سبتا for me<sup>as</sup> to give you<sup>as</sup> the good news similar to him<sup>saww</sup> except for the Prophet-hood'.

و قال: «السبت ثلاثون سنة، و كان بين رسول الله (صلى الله عليه وآله) و أمير المؤمنين (عليه السلام) ثلاثون سنة».

And he<sup>asws</sup> said: 'السبت – is thirty years, and between Rasool-Allah<sup>saww</sup> and Amir-ul-Momineen<sup>asws</sup> was a period of thirty years'.<sup>45</sup>

في اصول الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال عن علي بن عقبة عن أبيه قال قال أبو عبد الله عليه السلام: اجعلوا أمركم هذا لله، ولا تجعلوه للناس فاما ما كان لله فهو لله، وما كان للناس فلا يصعد إلى السماء، ولا تخاصموا بدينكم الناس فان المخاصمة ممرضة للقلب،

In Usool Al-Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah<sup>asws</sup> said: 'Make this matter (Al-Wilayah) of yours for the Sake of Allah<sup>azwj</sup>, and do not make it for the sake of the people. As for that which was for the Sake of Allah<sup>azwj</sup>, so it is for Allah<sup>azwj</sup>, and that which was for the sake of the people, so it would not ascend to the sky. And do not quarrel with the people with your Religion, for the quarrelling is from the illnesses of the heart.

ان الله عزوجل قال لنبيه صلى الله عليه واله: (انك لا تهدي من أحببت ولكن الله يهدي من يشاء) وقال: (أفأنت تكره الناس حتى يكونوا مؤمنين) ذروا الناس فان الناس أخذوا عن الناس وانكم أخذتم عن رسول الله صلى الله عليه واله و على عليه السلام ولا سواء، واني سمعت أبي عليه السلام يقول: إذا كتب الله على عبد أن يدخله في هذا الامر كان أسرع إليه من الطير إلى وكرة.

Allah<sup>azwj</sup> Mighty and Majestic Said to His<sup>azwj</sup> Prophet<sup>saww</sup> **[28:56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to.** And Said **[10:99] will you then force the people till they become Believers?** Leave the people, for

<sup>44</sup> كمال الدين و تمام النعمة: 32 / 174.

<sup>45</sup> الكافي 1 / 376.



the people are taking from the people, and you (Shiah) are taking from Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> and no one else. And I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'When Allah<sup>azwj</sup> Decrees a servant that he should enter into this matter (Al-Wilayah), it would be easier for him that the bird flying to its nest.<sup>46</sup>

## VERSES 57 - 61

وَقَالُوا إِن نَتَّبِعِ الْهُدَىٰ مَعَكَ نَتَّخِطْفُ مِنْ أَرْضِنَا ۖ أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {57} وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِنُهُمْ لَمْ يَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۖ وَكُنَّا نَحْنُ الْوَارِثِينَ {58} وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِ رُسُلًا يَلْتَمِسُ عَلَيْهِمْ آيَاتِنَا ۖ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ {59} وَمَا أَوْتَيْنَا مِنْ شَيْءٍ فَمَتَاعِ الْحَيَاةِ الدُّنْيَا ۖ وَزَيَّنَّا لَهَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۖ أَفَلَا تَعْقِلُونَ {60} أَمْ مَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ {61}

**[28:57] And they say: If we follow the guidance with you, we shall be carried off from our land. Or have We not Settled them in a safe, sacred territory to which fruits of every kind are being brought? A sustenance from Us; but most of them do not know [28:58] And how many a town have We Destroyed which was ungrateful in its livelihood, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors, [28:59] And your Lord never Destroyed the towns until He Raised in their city a Rasool, reciting to them Our Verses, and We never Destroyed the towns except when their people were unjust [28:60] And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand? [28:61] Is he to whom We have Promised a goodly Promise which he shall meet with, like him whom We have Provided with the provisions of this world's life, then on the Day of Judgement he shall be of those who are Presented?**

في روضة الواعظين للمفيد (ره) قال على بن الحسين عليه السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه وآله بسيفه إلى ان قال: فقال أبو طالب: يا بن اخ إلى الناس كافة ارسلت ام إلى قومك خاصة؟ قال: لا بل إلى الناس ارسلت كافة الابيض والاسود والعربي والعجمي، والذي نفسي بيده لادعون إلى هذا الامر الابيض و الاسود ومن على رؤس الجبال ومن في لجم البحار، ولادعون السنة فارس والروم

In Rozat Al-Wa'izeen of Al-Mufeed who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Abu Talib<sup>sa</sup> was discussing with the Rasool-Allah<sup>saww</sup>. Abu Talib<sup>sa</sup> said: 'O son<sup>saww</sup> of my<sup>sa</sup> brother<sup>sa</sup>! You<sup>saww</sup> have been sent to all of mankind or a particular people?' He<sup>saww</sup> said: 'No, but I<sup>saww</sup> have been Sent to all of mankind, the white, and the black, and the Arabs, and the non-Arabs. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul, I<sup>saww</sup> am calling to this matter, the white and the black, and the one on top of the mountain, and the one in tossing in the oceans, and I<sup>saww</sup> am calling to the Sunnah, the Persians and the Byzantines (Al-Roum).'

فحيرت قريش واستكبرت وقالت: أما تسمع إلى ابن اخيك وما يقول والله لو سمعت بهذا فارس والروم لاختطفتنا من ارضنا، ولقلعت الكعبة حجرا حجرا، فأنزل الله تبارك وتعالى " وقالوا ان نتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما آمنا يجبي إليه ثمرات كل شئ " إلى آخر الآية وانزل في قولهم لقلعت الكعبة حجرا حجرا " ألم تر كيف فعل ربك بأصحاب الفيل " إلى آخر الآية.

<sup>46</sup> Tafseer Noor Al Saqalayn – Ch 28 H 91

So the Qureysh were baffled and were arrogant, and said, 'But, are you<sup>sa</sup> listening to what the son<sup>saww</sup> of your<sup>sa</sup> brother<sup>sa</sup> and what he<sup>saww</sup> is saying? By Allah<sup>azwj</sup>! If Persia and Byzantine were to hear this they would kidnap us from our land and break down the Kaabah stone by stone'. So Allah<sup>azwj</sup> Blessed and High Revealed: **[28:57] And they say: If we follow the guidance with you, we shall be carried off from our land. Or have We not Settled them in a safe, sacred territory to which fruits of every kind are being brought?** - up to the end of the Verse. And Revealed regarding their words, 'break down the Kaabah stone by stone', **“[105:1] Have you not considered how your Lord dealt with the possessors of the elephant?”** up to the end of the Verse'.<sup>47</sup>

في كشف المحجة لابن طاوس عليه الرحمة عن أمير المؤمنين عليه السلام حديث طويل وفيه: فاما الايات اللواتي في قريش فهي قوله إلى قوله: والثالثة قول قريش لنبي الله حين دعاهم إلى الاسلام والهجرة فقالوا: (ان نتبع الهدى معك نتخطف من أرضنا) فقال الله: (أو لم نمكن لهم حرما آمنا يجبي إليه ثمرات كل شيء رزقا من لدنا ولكن أكثرهم لا يعلمون).

In Kash Al-Mahjat of Ibn Tawoos –

From Amir-ul-Momineen<sup>asws</sup> – a lengthy Hadeeth, and in it he<sup>asws</sup> said: 'As for the Verses which are regarding Qureysh, so these are the Words of the Qureysh when he<sup>saww</sup> invited them to Al-Islam and the Emigration, so they said, **[28:57] And they say: If we follow the guidance with you, we shall be carried off from our land.** So Allah<sup>azwj</sup> Said **Or have We not Settled them in a safe, sacred territory to which fruits of every kind are being brought? A sustenance from Us; but most of them do not know.**<sup>48</sup>

الحسن بن أبي الحسن الديلمي: بإسناده عن أبي عبد الله (عليه السلام)، في قوله عز و جل: أَمْ مَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ، قال: «الموعود: علي بن أبي طالب (عليه السلام)، وعده الله أن ينتقم له من أعدائه في الدنيا، و وعده الجنة له و لأوليائه في الآخرة».

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[28:61] Is he to whom We have Promised a goodly Promise which he shall meet with,** he<sup>asws</sup> said: **'The Promised one – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,** and Allah<sup>azwj</sup> Promised him<sup>asws</sup> that He<sup>azwj</sup> would Take Revenge for him<sup>asws</sup> from his<sup>asws</sup> enemies in the world, and Promised the Paradise for him<sup>asws</sup> and for those in his<sup>asws</sup> Wilayah in the Hereafter'.<sup>49</sup>

## VERSES 62 - 64

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {62} قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ {63} وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ {64}

**[28:62] And on the Day when He will Call out to them Saying: Where are those whom you deemed to be My associates? [28:63] Those against whom the**

<sup>47</sup> Tafseer Noor Al Saqalayn – CH 106 H 8

<sup>48</sup> Tafseer Noor Al Saqalayn – Ch 28 H 94

<sup>49</sup> تأويل الآيات 1: 18 /422

**Word would have been Proven to be True will say: Our Lord! These are they whom we misled; we misled them we ourselves were misled; We distance ourselves from them; they never worshipped Us [28:64] And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the Punishment; If only they had followed the right way!**

علي بن إبراهيم: قوله: وَ يَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ يعني الذين قلتم هم شركاء الله، قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِيَّانَا يَعْبُدُونَ يعني ما عبدوا، و هي عبادة الطاعة، وَ قِيلَ ادْعُوا شُرَكَاءَكُمْ الَّذِينَ كُنْتُمْ تَدْعُونَهُمْ شُرَكَاءَ، فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَ رَأَوْا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ.

Ali Bin Ibrahim said,

'His<sup>azwj</sup> Words [28:62] **And on the Day when He will Call out to them Saying: Where are those whom you deemed to be My associates?** Meaning those whom you were saying that they are the associates of Allah<sup>azwj</sup> [28:63] **Those against whom the Word would have been Proven to be True will say: Our Lord! These are they whom we misled; we misled them we ourselves were misled; We distance ourselves from them; they never worshipped Us,** meaning what they worshipped, and it is the worship of the obedience [28:64] **And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the Punishment; If only they had followed the right way!**<sup>50</sup>

## VERSE 65

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ {65}

**[28:65] And on the Day when He shall Call out to them Saying: What was the answer you gave to the Rasools?**

علي بن إبراهيم: إن العامة رووا أن ذلك في القيامة. و أما الخاصة، فإنه حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «إن العبد إذا دخل قبره جاءه منكر، و فرغ منه، يسأل عن النبي (صلى الله عليه و آله)، فيقول له: ماذا تقول في هذا الرجل الذي كان بين أظهركم؟ فإن كان مؤمناً، قال: أشهد أنه رسول الله، جاء بالحق. فيقال له: ارقد رعدة لا حلم فيها، و يتحنى عنه الشيطان، و يفسح له في قبره سبعة أذرع، و يرى مكانه في الجنة».

Ali Bin Ibrahim said, 'The generAl-Muslims are reporting that this is for the Day of Judgement. As for the speciAl-ones (Shiah), so my father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'aisy, from Muhammad Bin Muslim,

Abu Abdullah<sup>asws</sup> has said: 'When the servant enters his grave, Munkar (Angel) comes to him, so he panics from it. He asks about the Prophet<sup>saww</sup> by saying to him: 'What are you saying about this man<sup>saww</sup> who had appeared among you?' So if he is a Believer he would say, 'I testify that he<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, who came with the Truth'. So he says to him: 'Sleep a sleep with no dream in it'. And Satan<sup>la</sup> retreats from him, and his grave is expanded for him by seven cubits, and he sees his place in the Paradise'.

<sup>50</sup> تفسير القمي 2: 143.

قال: «و إذا كان كافرا، قال: ما أدري. فيضرب ضربة يسمعها كل من خلق الله إلا الإنسان، و يسלט عليه الشيطان، و له عينان من نحاس، أو نار، يلمعان كالبرق الخاطف، فيقول له: أنا أخوك، و تسلط عليه الحيات و العقارب، و يظلم عليه قبره، ثم يضغظه ضغطة تختلف أضلاعه عليه» ثم قال بأصابعه ، فشرجها.

He<sup>asws</sup> said: 'If he was an Infidel, he would say, 'I don't know'. So he would be struck by a strike which would be heard by every creature of Allah<sup>azwj</sup> except for the human beings, and Satan<sup>la</sup> overcomes him, having two eyes of copper, or fire, shining like swift lightning. So he<sup>la</sup> would say to him, 'I<sup>la</sup> am your brother', and the snakes and scorpions would be made to come over him, and his graved would be darkened to him. Then his sides would be squeezed to him'. Then he gestured with his<sup>asws</sup> fingers pressed together'.<sup>51</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيُقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ لَهُ مَنْ نَبِيِّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَنْ إِمَامِكَ فَيَقُولُ فَلَانُ فَيُقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمْرٌ هَدَانِي اللَّهُ لَهُ وَ تَبَتَّنِي عَلَيْهِ فَيُقَالُ لَهُ نَمَ نَوْمَهُ لَا حُلْمَ فِيهَا نَوْمَةَ الْعُرُوسِ ثُمَّ يَفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رَوْحِهَا وَ رِيحَانِهَا فَيَقُولُ يَا رَبِّ عَجَلْ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from one of his companions,

from Abu Al Hassan Musa<sup>asws</sup> having said: 'It would be said to the Believer in his grave: 'Who is your Lord<sup>azwj</sup>? He would say, 'Allah<sup>azwj</sup>'. So it would be said to him: 'What is your Religion'. So he would say, 'Al Islam'. So it would be said to him: 'Who is your Prophet (s.a.w.)?' He would say, 'Muhamamd<sup>saww</sup>'. So it would be said, 'Who is your Imam<sup>asws</sup>? He would say, 'So and so'. So it would be said, 'How did you know that?' He would said, 'A matter which Allah<sup>azwj</sup> Guided me to and Made me to be steadfast upon it'. So it would be said, 'Sleep with a sleep in which there are no dreams, a sleep of the bride'. Then the door of the Paradise would be opened for him, and there would come upon him cool breeze and aroma. So he would be saying, 'O Lord<sup>azwj</sup>! Hasten the Establishment of the Hour so that I may return to my family and what is for me'.

وَ يُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيُقَالُ مَنْ نَبِيِّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ مَنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَقُلْتُهُ فَيَضْرِبَانِهِ بِمِرْرَبَةٍ لَوْ اجْتَمَعَ عَلَيْهَا النَّقْلَانِ الْإِنْسُ وَ الْجِنَّ لَمْ يُطِيفُوهَا قَالَ فَيَذُوبُ كَمَا يَذُوبُ الرَّصَاصُ ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ أَخَّرْ قِيَامَ السَّاعَةِ

And it would be said to the Infidel: 'Who is your Lord<sup>azwj</sup>? So he would say, 'Allah<sup>azwj</sup>'. It would be said: 'Who is your Prophet<sup>saww</sup>? So he would say, 'Muhammad<sup>saww</sup>'. It would be said, 'What is your Religion?' So he would say, 'Al Islam'. So it would be said: 'From where did you learn that?' So he would be saying, 'I heard the people saying it, so I said it'. So they would hit him with a sledge hammer in such a manner, that even if the Saqalayn – the Jinn and the Humans – were to gather against it, they would not be able to tolerate it. He would melt like the melting of the lead. Then the spirit would return to him, and his heart would be placed in between two tablets of fire. So he would be saying, 'Lord<sup>azwj</sup>! Delay the Establishment of the Hour'.<sup>52</sup>

<sup>51</sup> تفسير القمّي 2: 143

<sup>52</sup> Al-Kafi H - 4681

**VERSES 66 - 69**

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ {66} فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ {67} وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْخِيَرَةُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {68} وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {69}

**[28:66] So the news shall become obscure to them on that Day, so they shall not be asking each other [28:67] As for the one who repents and believes and does righteous deeds, perhaps he would be among the successful [28:68] And your Lord Creates and Chooses whom He Desires to; the choosing is not for them; Glory be to Allah, and Exalted is He above what they are associating [28:69] And your Lord Knows what their chests conceal and what they are manifesting**

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، فتنبسم (عليه السلام)، ثم قال: «يا عبد العزيز، جهل القوم، وخذعوا 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> as Merv, 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.

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 كمالاً، 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 أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ 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 then 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.

Are they understanding 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.

إن الإمامة خص الله عز و جل بها إبراهيم الخليل (عليه السلام) بعد النبوة و الخلة مرتبة ثالثة، و فضيلة شرفه بها، و أشاد بها ذكره، فقال: **إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا**، فقال الخليل (عليه السلام)، سرورا بها: **وَمِنْ ذُرِّيَّتِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى: لَا يَبَالُ عَهْدِي الظَّالِمِينَ**،

The Imamate is what Allah<sup>azwj</sup> Mighty and Majestic Specialised Ibrahim<sup>as</sup>, the Friend (الخليل) with after the Prophet-hood, and the friendship is of three levels. And Graced him<sup>as</sup> with nobility by it, and Hailed his<sup>as</sup> mention by it, so He<sup>azwj</sup> Said **[2:124] He said: Surely I will make you an Imam of the people.** So the Friend<sup>as</sup> said, being delighted by it **And of my offspring?** Allah<sup>azwj</sup> Mighty and Majestic Said **My covenant does not include the unjust.**

فأبطلت هذه الآية إمامة كل ظالم إلى يوم القيامة، و صارت في الصفوة، ثم أكرمه الله تعالى بأن جعلها في ذريته أهل الصفوة و الطهارة، فقال: **وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ نَافِلَةً وَ كَلَّا جَعَلْنَا صَالِحِينَ وَ جَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ**

Therefore, this Verse invalidated the Imamate for every unjust one up to the Day of Judgement, and came to be in the elite. Then Allah<sup>azwj</sup> the High Honoured him<sup>as</sup> by Making the elite and the Purified ones to be in his<sup>as</sup> offspring, so He<sup>azwj</sup> Said **[21:72] And We Bestowed upon him Isaac, and Jacob as a grandson. Each of them We Made to be righteous. [21:73] And We made them Imams who guided by Our Command, and We Revealed unto them the doing of good and the establishment of Prayer and the giving of the Zakaat, and they worshipped Us.**

فلم تزل في ذريته يرثها بعض عن بعض، قرنا فقرنا، حتى ورثها الله عز و جل النبي (صلى الله عليه و آله)، فقال جل و تعالى: **إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ**، فكانت له خاصة، فقلدها رسول الله (صلى الله عليه و آله) عليا (عليه السلام) بأمر الله عز و جل، على رسم ما فرض الله،

So it did not cease to be in his<sup>as</sup> offspring, one inheriting it from the other, generation after generation, until Allah<sup>azwj</sup> Mighty and Majestic Made the Prophet<sup>saww</sup> to inherit it. So Allah<sup>azwj</sup> Majestic and High Said **[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the Guardian of the Believers.** So it was especially for him<sup>saww</sup>, so

Rasool-Allah<sup>saww</sup> collared Ali<sup>asws</sup> with it by the Command of Allah<sup>azwj</sup> Mighty and Majestic, upon the Ordinance of what Allah<sup>azwj</sup> had Obligated.

فصارت في ذريته الأوصياء الذين آتاهم الله العلم والإيمان بقوله جل و علا: وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ، فهي في ولد علي (عليه السلام) خاصة إلى يوم القيامة، إذ لا نبي بعد محمد (صلى الله عليه و آله)، فمن أين يختار هؤلاء الجهال؟

Thus it came to be in the offspring of the successors<sup>asws</sup> whom Allah<sup>azwj</sup> had Granted the Knowledge and the Belief by the Words of the Majestic and High **[30:56] And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection.** So it is in the sons<sup>asws</sup> of Ali<sup>asws</sup> especially up to the Day of Judgement, since there is not Prophet<sup>as</sup> after Muhammad<sup>saww</sup>. So from where did these ignoramuses get the permission to choose?'

إن الإمامة هي منزلة الأنبياء، و إرث الأوصياء، إن الإمامة خلافة الله، و خلافة رسول الله (صلى الله عليه و آله)، و مقام أمير المؤمنين (عليه السلام)، و ميراث الحسن و الحسين (عليهما السلام)، إن الإمامة زمام الدين، و نظام المسلمين، و صلاح الدنيا، و عز المؤمنين، إن الإمامة أس الإسلام النامي، و فرعه السامي، بالإمام تمام الصلاة، و الزكاة، و الصيام، و الحج، و الجهاد، و توفير الفيء و الصدقات، و إمضاء الحدود و الأحكام، و منع الثغور و الأطراف.

The Imamate is the position of the Prophets<sup>as</sup>, and the inheritance of the successors<sup>as</sup>. The Imamate is the Caliphate of Allah<sup>azwj</sup> and the Caliphate of Rasool-Allah<sup>saww</sup>, and the status of Amir-ul-Momineen<sup>asws</sup>, and inheritance of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>. The Imamate is the rein of the Religion, and the system of the Muslims, and correctness for the world, and honour of the Believers. The Imamate is the strengthening root of Islam and the high branch of it. It is with the Imamate that the Prayer is complete, and the Zakaat, and the Fasts, and the Pilgrimage, and the Jihaad, and the provision of Al-Fey, and the Charities, and the application of the Limits and the Orders, and the borders are protected and defended.

الإمام يحل حلال الله، و يحرم حرام الله، و يقيم حدود الله، و يذب عن دين الله، و يدعو إلى سبيل ربه بالحكمة و الموعدة الحسنة و الحجة البالغة الإمام كالشمس الطالعة المجللة بنورها للعالم، و هي في الأفق بحيث لا تتأله الأيدي و الأبصار الإمام البدر المنير، و السراج الزاهر، و النور الساطع، و النجم الهادي في غياهب الدجى، و أجواز البلدان و الفقار، و ليج البحار الإمام الماء العذب على الظمأ، و الدال على الهدى، المنجي من الردى.

The Imam<sup>asws</sup> permits the Permissibles of Allah<sup>azwj</sup>, and prohibits the Prohibitions of Allah<sup>azwj</sup>, and he<sup>asws</sup> expels from the Religion of Allah<sup>azwj</sup>, and Invites to the Way of his<sup>asws</sup> Lord<sup>azwj</sup> with the wisdom, and the good advice, and the clear proofs. The Imam<sup>asws</sup> is like the sun majestically illuminating the world with its light, and it is in the horizon where neither the hands nor the visions can attain it. The Imam<sup>asws</sup> is like the radiant moon, and the apparent lantern, and the brilliant light, and the guiding star in the depths of darkness, and the mid-point of the cities and the wilderness, and the seas. The Imam<sup>asws</sup> is the clear fresh water upon the thirst, and the indicator to the Guidance, and the Rescuer from the destruction'.

الإمام النار على النيفاع، الحار لمن اصطلى به، و الدليل في المهالك، من فارقه فهالك الإمام السحاب الماطر، و الغيث الهاطل، و الشمس المضيئة، و السماء الظليلة، و الأرض البسيطة، و العين الغزيرة، و الغدير و الروضة الإمام الأنيس الرفيق، و الوالد الشفيق، و الأخ الشقيق، و الام البرة بالولد الصغير، و مفزع العباد في الداهية النأد.

The Imam is the fire upon the lighthouse, heat for the one who seeks warmth, and an indicator against destruction. Whoever separates from him<sup>asws</sup> would perish. The Imam<sup>asws</sup> is the rain-bearing cloud, and the drenching downpour, and the illuminating sun, and the shading sky, and the open land, and the gushing spring, and the stream, and the orchard. The Imam<sup>asws</sup> is the comforting friend, and the kind father, and a genuine brother, the goodness of the mother to the children, and a refuge in disasters.

الإمام أمين الله في خلقه، و حفته على عباده، و خليفته في بلاده، و الداعي إلى الله، و الذاب عن حرم الله الإمام المطهر من الذنوب، المبرأ من العيوب، المخصوص بالعلم، الموسوم بالحلم بنظام الدين، و عز المسلمين، و غيظ المنافقين، و بوار الكافرين الإمام واحد دهره، لا يدانيه أحد، و لا يعادله عالم، و لا يوجد منه بدل، و لا له مثل، و لا نظير، مخصوص بالفضل كله من غير طلب منه له و لا اكتساب، بل اختصاص من المفضل الوهاب.

The Imam<sup>asws</sup> is the Trustee of Allah<sup>azwj</sup> among His<sup>azwj</sup> creatures, and His<sup>azwj</sup> Proof over His<sup>azwj</sup> servants, and His<sup>azwj</sup> Caliph in His<sup>azwj</sup> Country, and the Caller to Allah<sup>azwj</sup>, and the wolf preventing from Prohibitions of Allah<sup>azwj</sup>. The Imam<sup>asws</sup> is Pure from the sins, and free from the faults, the one specialised by the Knowledge, distinguished by the forbearance, defending the Religion, and honour of the Muslims, and enraging the hypocrites, destroyer of the Infidels. The Imam<sup>asws</sup> is one of his<sup>asws</sup> time, no one can come near him<sup>asws</sup>, nor can a scholar equal him, nor is there a replacement for him<sup>asws</sup>, nor a similar one like him<sup>asws</sup>, nor a peer. He<sup>asws</sup> is specialised with all the merits without having sought it, nor having tried to attain them, but he<sup>asws</sup> has been specialised with the merits by the Endower<sup>azwj</sup>.

فمن ذا الذي يبلغ معرفة الإمام، أو يمكنه اختياره؟ هيهات هيهات ضلت العقول، و تاهت العلوم، و حارت الألباب، و حسرت العيون، و تصاغرت العظماء، و تحيرت الحكماء، و تقاصرت الحلماء، و حصرت الخطباء، و جهلت الألباء، و كلت الشعراء، و عجزت الأدباء، و عيبت البلغاء عن وصف شأن من شأنه، أو فضيلة من فضائله، و أقرت بالعجز و التقصير.

So the one to whom has reached this understanding of the Imam<sup>asws</sup>, is it possible for him to choose one? Far be it! Far be it! The intellects get confused, and the forbearance is lost, and the awareness is frustrated, and the eyes become dull and tired. The great ones are humbled, and the wise get confused, and the forbearing lose patience, and the preachers become speechless, and the intellectual are ignorant, and the poets cannot find the word, and the writers fail, and the eloquent become dumb from describing a grandeur from his<sup>asws</sup> grandeurs, or a merit from his<sup>asws</sup> merits, and accept their frustration and their reduction (التقصير).

و كيف يوصف بكله، أو ينعت بكنهه أو يفهم شيء من أمره، أو يوجد من يقوم مقامه و يغني غناه، لا، كيف، و أنى؟ و هو بحيث النجم من يد المتناولين، و وصف الواصفين، فأين الاختيار من هذا، و أين العقول عن هذا، و أين يوجد مثل هذا؟ أ تظنون أن ذلك يوجد في غير آل محمد (صلى الله عليه و آله)؟

And how can they describe all of him<sup>asws</sup>, or his<sup>asws</sup> reality, or understand anything from his<sup>asws</sup> matters, or find someone whom they can establish in his<sup>asws</sup> place and he would suffice like he<sup>asws</sup> sufficed (the people). No! How, and from where? And he<sup>asws</sup> is where the star is, cannot be reached by the hands of the takers, and the description of the describers. So where is the choice from this, and where is the intellect from this, and where will you find the like of this? Are they conjecturing that, that is to be found in other than the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>?



كذبتهم و الله أنفسهم، و منتهم الأباطيل، فارتقوا مرتقى صعبا دحضا، تزل عنه إلى الحضيض أقدامهم، راموا إقامة الإمام بعقول حائرة بائرة ناقصة، و آراء مضلة، فلم يزدادوا منه إلا بعدا، قاتلهم الله أنى يؤفكون و لقد راموا صعبا، و قالوا إفكا، و ضلوا ضلالا بعيدا، و وقعوا في الحيرة إذ تركوا الإمام عن بصيرة، و زين لهم الشيطان أعمالهم، فصددهم عن السبيل، و كانوا مستبصرين، و رغبوا عن اختيار الله، و اختيار رسوله إلى اختيارهم،

By Allah<sup>azwj</sup>! They are belying their own selves, and they are nurturing falsehoods. They are climbing a difficult climb, a slippery one, slipping down from it to their very first steps. They are aspiring to establish the Imam by their confused intellects and deficient views, and erroneous opinions. So it would not get any increase from it except for remoteness. **[9:30] may Allah Fight them; how they are turned away.** And they are aspiring for something difficult and are speaking falsehood, and are straying with a far straying, and they ended up in confusion when they left the Imam<sup>asws</sup> from their visions. And Satan<sup>la</sup> adorned their deeds for them, so he<sup>la</sup> blocked them from the Way, although they used to be visionaries, and turned from the Choice of Allah<sup>azwj</sup>, and the choice of Rasool-Allah<sup>saww</sup> to their own choices.

و القرآن يناديهم: وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخَيْرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ، و قال عز و جل: وَ مَا كَانَ لِمُؤْمِنٍ وَ لَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَ رَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ أَمْرِهِمْ، و قال: مَا لَكُمْ كَيْفَ تَحْكُمُونَ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَةِ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ سَلِّمُوا لَهُمْ ذَلِكَ زَعِيمٌ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ، و قال عز و جل: أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا، أَمْ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ؟ أَمْ قَالُوا: سَمِعْنَا وَ هُمْ لَا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الَّذِينَ لَا يَعْطُونَ وَ لَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَ لَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَ هُمْ مُعْرِضُونَ أَمْ قَالُوا: سَمِعْنَا وَ عَصَيْنَا بَلْ هُوَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

And the Quran is Calling out to them **[33:36] And it is not for a believing man and a believing woman that they should have any choice in their matter when Allah and His Rasool have decided a matter**, and Said **[68:36] What has happened to you? How do you judge? [68:37] Or have you a Book wherein you read, [68:38] That you have surely therein what you choose? [68:39] Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? [68:40] Ask them which of them will vouch for that, [68:41] Or have they associates if they are truthful.** And Allah<sup>azwj</sup> Mighty and Majestic Said **[47:24] Do they not then reflect on the Quran? Or upon their hearts are locks?** Or has Allah<sup>azwj</sup> Set a Seal upon their hearts, so they are not pondering? Or are they saying **[8:21] And be not like those who said, We hear, and they did not obey [8:22] Surely the vilest of animals, in Allah's Sight, are the deaf, the dumb, who do not understand [8:23] And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw**, or are they saying **[2:93] We hear and disobey.** But **[57:21] that is the Grace of Allah: He Gives it to whom He Desires to, and Allah is the Lord of Mighty Grace**.

فكيف لهم باختيار الإمام، و الإمام عالم لا يجهل، و راع لا ينكل، معدن القدس و الطهارة، و النسك و الزهادة، و العلم و العبادة، مخصوص بدعوة الرسول (صلى الله عليه و آله)، و نسل الطاهرة البتول، لا يغمز فيه في نسب، و لا يدانيه ذو حسب، في النسب من قریش، و الذروة من هاشم، و العترة من الرسول (صلى الله عليه و آله)، و الرضا من الله عز و جل، أشرف الأشراف، و الفرع من بني عبد مناف، نامي العلم، كامل الحلم، مضطلع بالإمامة، عالم بالسياسة، مفروض الطاعة، قائم بأمر الله عز و جل، ناصح لعباد الله، حافظ لدين الله؟

So how can there be for them to choose the Imam<sup>asws</sup>, and the Imam<sup>asws</sup> is a knowledgeable one, not being ignorant, and a shepherd who does not tire, a mine of

holiness and purity, and sacrifices, and ascetism, and the Knowledge, and the worship, specialised by a call of the Rasool<sup>saww</sup>, and of being from the purified lineage of 'Al-Batool'. There is no question regarding his<sup>asws</sup> lineage. No one can come near him<sup>asws</sup> regarding the nobility and the Household, from the Qureysh, and from the offspring of Hashim<sup>as</sup>, and the Family of Rasool-Allah<sup>saww</sup>, and the Pleasure of Allah<sup>azwj</sup> Mighty and Majestic. He<sup>asws</sup> is the noblest of the noble ones, and the branch from the Clan of Abd Manaf, of developed Knowledge, and complete forbearance, well-informed of the Imamate and world politics. The obedience to him<sup>asws</sup> is obligatory, established by the Command of Allah<sup>azwj</sup> Mighty and Majestic, the advisor to the servants of Allah<sup>azwj</sup>, a protector of the Religion of Allah<sup>azwj</sup>.

إن الأنبياء و الأئمة (صلوات الله عليهم) يوفقهم الله و يؤتيهم من مخزون علمه و حكمه ما لا يؤتية غيرهم، ليكون علمهم فوق علم أهل زمانهم، في قوله تعالى: أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُبْعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ، و قوله تبارك و تعالى: وَ مَنْ يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا،

The Prophets<sup>as</sup> and the Imams<sup>asws</sup>, Allah<sup>azwj</sup> Guides then and Gives them from the Treasure of His<sup>azwj</sup> Knowledge and His<sup>azwj</sup> Wisdom which He<sup>azwj</sup> does not Give to other. Therefore their<sup>as</sup> Knowledge comes to be higher than the knowledge of the people of their<sup>as</sup> era, in the Words of the High [10:35] **Say: Is there any of your associates who guides to the Truth? Say: Allah Guides to the Truth. Is He then Who Guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided?** And the Words of the Blessed and High [2:269] **He Grants Wisdom to whom He Desires to, and whoever is Granted Wisdom, he indeed is given abundant goodness.**

و قوله في طالوت: إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَ زَادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ وَ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَ اللَّهُ وَاسِعٌ عَلِيمٌ، و قال لنبيه (صلى الله عليه و آله): أَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَ الْحِكْمَةَ وَ عَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَ كَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا، و قال في الأئمة من أهل بيت نبيه و عترته و ذريته (صلوات الله عليهم): أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَىٰ بِجَهَنَّمَ سَعِيرًا.

And His<sup>azwj</sup> Words regarding Talut [2:247] **Surely Allah has Chosen him in preference to you, and He has Increased him abundantly in knowledge and physique, and Allah Grants His Kingdom to whom He Desires to, and Allah is Amplegiving, Knowing.** And Said to His<sup>azwj</sup> Prophet<sup>saww</sup> [4:113] **and Allah has Revealed to you the Book and the Wisdom, and He has Taught you what you did not know, and Allah's Grace on you is very great.** And Said regarding the Imams<sup>asws</sup> from the People<sup>asws</sup> of the Household of His<sup>azwj</sup> Prophet<sup>saww</sup>, and his<sup>saww</sup> Family, and his<sup>saww</sup> offspring [4:54] **Or do they envy the people for what Allah has Given them of His Grace? But indeed We have Given to Ibrahim's children the Book and the Wisdom, and We have Given them a Grand Kingdom [4:55] So of them is he who believes in him, and of them is he who turns away from him, and Hell is sufficient to burn.**

و إن العبد إذا اختاره الله عز و جل لأمر عبادته شرح صدره لذلك، و أودع قلبه ينابيع الحكمة، و ألهمه العلم إلهاما، فلم يعي بعده بجواب، و لا يجيد فيه عن صواب، فهو معصوم مؤيد، موفق مسدد، قد أمن الخطأ و الزلل و العثار، و يخصمه الله بذلك ليكون حجة على عبادته، و شاهده على خلقه، و ذلك: فَضَّلَ اللَّهُ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ.

And the servant, when Allah<sup>azwj</sup> Mighty and Majestic Chooses him<sup>asws</sup> for the affairs of His<sup>azwj</sup> servant, Open his<sup>asws</sup> chest for that, and Prepares his<sup>asws</sup> heart, and Deposits springs of wisdom in his<sup>asws</sup> heart, and Inspires him<sup>asws</sup> with Inspired

Knowledge. So, after it, he<sup>asws</sup> does not have to consider an answer, nor does he<sup>asws</sup> deviate from the path, for he<sup>asws</sup> is an Infallible, Divinely Supported, successful, Protected, secured from the errors, and immune from sins, and Allah<sup>azwj</sup> has Granted that to him<sup>asws</sup> in order for him<sup>asws</sup> to become a Proof against His<sup>azwj</sup> servants, and a witness over His<sup>azwj</sup> creatures. And that **[57:21] that is the Grace of Allah: He Gives it to whom He Desires to, and Allah is the Lord of Mighty Grace**.

فهل يقدرون على مثل هذا فيختارونه، أو يكون مختارهم بهذه الصفة فيقدمونه؟ تعدوا- و بيت الله- الحق، و نبذوا كتاب الله وراء ظهورهم كأنهم لا يعلمون، و في كتاب الله الهدى و الشفاء، فنبدوه و اتبعوا أهواءهم؛ فذمهم الله، و مقتهم، و أتعسهم، فقال جل و تعالى: **وَ مَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيِرَ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ**، و قال: **فَنَعَسًا لَهُمْ وَ أَضَلَّ أَعْمَالَهُمْ**، و قال: **كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ** «1»، و صلى الله على محمد النبي و اله و سلم تسليماً كثيراً».

So, are they having the ability for the like of this, so they should choose him. Or does their chose one have this qualities, so he would be leading them? By the House of Allah<sup>azwj</sup>! They have left the Truth, and renounced the Book of Allah<sup>azwj</sup> behind their backs, as if they are not knowing. And in the Book of Allah<sup>azwj</sup> is the Guidance and the Healing. They renounced it and followed their own desires, so Allah<sup>azwj</sup> Condemned them, Wrathful on them, and Criticised them. The Majestic and High Said **[28:50] and who is more erring than he who follows his own desires without any Guidance from Allah? Surely Allah does not Guide the unjust people.** And Said **[47:8] And (as for) those who disbelieve, for them is destruction and He has made their deeds to be in vain.** And Said **[40:35] Those who dispute concerning the Signs of Allah without any authority that He has Given them; greatly hated is it by Allah and by those who believe. Thus does Allah Set a seal over the heart of every proud, tyrant.** And Blessing be upon Muhammad<sup>saww</sup> the Prophet<sup>saww</sup>, and his<sup>saww</sup> Progeny<sup>asws</sup>, and abundant greetings'.<sup>53</sup>

ابن شهر آشوب: عن علي بن الجعد، عن شعبة، عن حماد بن سلمة، عن أنس، قال النبي (صلى الله عليه وآله): «إن الله خلق آدم من طين كيف شاء، ثم قال: **وَ يَخْتَارُ**. إن الله تعالى اختارني و أهل بيتي على جميع الخلق فانتخبنا، فجعلني الرسول، و جعل علي بن أبي طالب الوصي، ثم قال: ما كان لهم الخيرة، يعني ما جعلت للعباد أن يختاروا، و لكني أختار من أشاء. فأنا و أهل بيتي صفوة الله، و خيرته من خلقه، ثم قال: **سُبْحَانَ اللَّهِ**، يعني تنزيهاً لله عما يُشْرِكُونَ به كفار مكة».

Ibn Shehr Ashub, from Ali Bin Al-Ja'ad, from Sha'bat, from Hamad Bin Salmat, from Anas who said,

'The Prophet<sup>saww</sup> said that: 'Allah<sup>azwj</sup> Created Adam<sup>as</sup> from clay howsoever He<sup>azwj</sup> Desired to'. Then Said **[28:68] and Chooses** And He<sup>azwj</sup> Chose. Allah<sup>azwj</sup> the High Chose me<sup>saww</sup> and the People<sup>asws</sup> of my<sup>saww</sup> Household over all the creatures. So He<sup>azwj</sup> Chose us<sup>asws</sup>, and Made me<sup>saww</sup> the Rasool<sup>saww</sup>, and Made Ali Bin Abu Talib<sup>asws</sup> as the successor<sup>asws</sup>, then Said **the choosing is not for them**, Meaning I<sup>azwj</sup> did not Allow it for the servants that they should be choosing, but I<sup>azwj</sup> Choose whomsoever I<sup>azwj</sup> Desire to. Thus, I<sup>saww</sup> and the People<sup>asws</sup> of my<sup>saww</sup> Household are the (Chosen) Elite of Allah<sup>azwj</sup>, and the best of His<sup>azwj</sup> Creatures. Then Said **Glory be to Allah**, Meaning Allah<sup>azwj</sup> Disliked it **what they are associating** – the Infidels of Makkah'.<sup>54</sup>

<sup>53</sup> الكافي 1: 1/154

<sup>54</sup> المناقب 1: 256

ومن طريق المخالفين: ما رواه الحافظ محمد بن مؤمن الشيرازي في كتابه المستخرج من التفسير الاثني عشر- و هو من مشايخ أهل السنة- يرفعه إلى أنس بن مالك، قال رسول الله (صلى الله عليه و آله) ثم قال: وَ رَبِّكَ يَعْنِي يَا مُحَمَّدُ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ مِنْ بَغْضِ الْمُنَافِقِينَ لَكَ، وَ لِأَهْلِ بَيْتِكَ وَ مَا يُعْلِنُونَ بِأَسْنَتِهِمْ مِنَ الْحَبِّ لَكَ، وَ لِأَهْلِ بَيْتِكَ».

And from Tareeq Al-Mukhalifeen is what has been reported by the memoriser Muhammad Bin Mo'min Al-Sheyrazi in his book Al-Mustakhraj Min Al-Tafaseer Al-Isna Ashar – and he is from the Sheykhns of the Sunnis – raising it to Anas Bin Malik who said,

'Rasool-Allah<sup>saww</sup> said: 'Then Allah<sup>azwj</sup> Said [28:69] **And your** Meaning Muhammad<sup>saww</sup>, **Lord Knows what their chests conceal** from the grudges held by the hypocrites for you<sup>saww</sup> and for the People<sup>asws</sup> of your<sup>saww</sup> Household **and what they are manifesting** by their tongues for their love for you<sup>saww</sup> and for the People<sup>asws</sup> of your<sup>saww</sup> Household'.<sup>55</sup>

## VERSES 70 –78

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {70} قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا تَسْمَعُونَ {71} قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِاللَّيْلِ تَسْكُونُونَ فِيهِ أَفَلَا تُبْصِرُونَ {72} وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ {73} وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {74}

[28:70] **And He is Allah, there is no God but He! All Praise is due to Him in this (life) and the Hereafter, and His is the Judgment, and to Him you shall be returning [28:71] Say: Tell me, if Allah were to Make the night to continue incessantly on you till the Day of Judgement, who is the god besides Allah that could bring you light? Are you not listening? [28:72] Say: Tell me, if Allah were to Make the day to continue incessantly on you till the Day of Judgement, who is the god besides Allah that could bring you the night in which you take rest? Are you not seeing? [28:73] And out of His mercy He has Made for you the night and the day, that you may rest therein, and that you may seek from His Grace, and that you may be thankful [28:74] And on the Day when He shall Call them and say: Where are those whom you deemed to be My associates?**

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {75} إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ {76} وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ {77} قَالَ إِنَّمَا أُوتِيْتُهُ عَلَى عِلْمٍ عِنْدِي ؕ أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ {78}

[28:75] **And We will draw forth from among every nation a witness and We will Say: Bring your proof; then shall they know that the Truth is Allah's, and that which they forged shall depart from them [28:76] Surely Qaroun was of the people of Musa, but he rebelled against them, and We had Given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant [28:77] And seek regarding what Allah has Given you the House of the Hereafter, and do not neglect your portion of the world, and do good (to others) as Allah has Done good to you, and do not seek to make mischief in the land, surely Allah does**

<sup>55</sup> الطرائف: 97 / 136

**not love the mischief-makers [28:78] He said: But what I have been given is only on account of the knowledge I have. Did he not know that Allah had Destroyed before him of the generations those who were mightier in strength than he and greater in amassing? And the guilty shall not be asked about their faults**

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ نَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا يَقُولُ: «من كل فرقة من هذه الامة امامها فقلنا هاتوا برهانكم فعلموا ان الحق لله و ضل عنهم ما كانوا يفترون».

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> regarding the Words of the High [28:75] **And We will draw forth from among every nation a witness**, said: 'From every sect of this community, its Imam **and We will Say: Bring your proof; then shall they know that the Truth is Allah's, and that which they forged shall depart from them**'.<sup>56</sup>

ابن بابويه، قال: حدثنا أبو أحمد الحسن بن عبد الله بن سعيد العسكري، قال: حدثنا محمد بن أحمد القشيري، قال: حدثنا أبو الحريش أحمد بن عيسى الكوفي، قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر، قال: حدثني أبي، عن أبيه، عن جده جعفر بن محمد، عن أبيه، عن جده، عن أبيه، عن علي بن أبي طالب (صلوات الله عليهم)، في قول الله عز و جل: وَ لَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا، قال: «لا تنس صحتك و قوتك و فراغك و شبابك و نشاطك أن تطلب بها الآخرة».

Ibn Babuwayh said, 'Abu Ahmad Al-Hassan Bin Abdullah Bin Saeed Al-Askary narrated to us, from Muhammad Bin Ahmad Al-Qusheyri, from Abu Al-hareysh Ahmad Bin Isa Al-Kufy,

(It has been narrated) from Musa Bin Ismail son of Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali Bin Abu Talib<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [28:77] **and do not neglect your portion of the world**, he<sup>asws</sup> said: 'Do not neglect your health, and your strength, and your spare time, and your youth, and your activities, in seeking the Hereafter by these'.<sup>57</sup>

## VERSES 79 - 82

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ {79} وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ {80} فَخَسَفْنَا بِهِ وَبَدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُوهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ {81} وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَ لَا يَفْلَحُ الْكَافِرُونَ {82}

**[28:79] So he went forth to his people in his finery. Those who were desiring the life of the world said: If only we had the like of what Qaroun is given; most surely he is possessed of a great fortune [28:80] And those who were Given the Knowledge said: Woe to you! Allah's Reward is better for him who believes and does righteous deeds, and none is made to receive this except for the patient [28:81] Thus We Made the earth to submerge with him and his house; so he had no body of helpers to assist besides Allah nor was he of those who**

<sup>56</sup> تفسير القمي 2: 143

<sup>57</sup> أمالي الصدوق: 10/189.

**can defend themselves [28:82] And those who yearned for his place only the day before began to say: And Allah Amplifies and Straitens the means of subsistence for whom He Desires to from His servants; had not Allah been Gracious to us, it would have submerged with us; and the Infidels are never successful.**

في كتاب الخصال عن أبي عبد الله عليه السلام قال: قام رجل إلى أمير المؤمنين في الجامع بالكوفة فقال: يا أمير المؤمنين أخبرني عن يوم الأربعاء والتطير منه و ثقله وای اربعاء هو ؟ فقال عليه السلام: آخر اربعاء في الشهر وهو المحاق، وفيه قتل قابيل هابيل اخاه، ويوم الأربعاء القى ابراهيم عليه السلام في النار، ويوم الأربعاء خسف الله بقارون.

In the book Al-KhisaaI,

‘Abu Abdullah<sup>asws</sup> has said: ‘A man stood up to Amir-ul-Momineen<sup>asws</sup> in the Masjid at Al-Kufa, so he said, ‘O Amir-ul-Momineen<sup>asws</sup>! Inform me about the day of Wednesday and the pessimism about it and its heaviness. Is it any Wednesday?’ So he<sup>asws</sup> said: ‘The last Wednesday of the month, and it is the waning. And in it Qabeel killed Habeel<sup>as</sup>, his brother. And it was on the Wednesday that Ibrahim<sup>as</sup> was flung into the fire. And it was the Wednesday during which Allah<sup>azwj</sup> Caused Qaroun to be submerged (into the ground)’.<sup>58</sup>

في من لا يحضره الفقيه في مناهي النبي صلى الله عليه واله ونهى أن يختال الرجل في مشيته وقال: من لبس ثوبا فاختال فيه خسف الله به من شفير جهنم، وكان قرين قارون، لأنه اول من اختال فخسف الله به وبداره الأرض.

In Man La Yahzur Al-Faqeeh

Regarding the prohibitions of the Prophet<sup>saww</sup> – He<sup>saww</sup> forbade that the man should be haughty in his life, and said: ‘The one who wears the cloth in order to be haughty by it, Allah<sup>azwj</sup> would Submerge him from the brink of the hell. And it was for the generation of Qaroun, because he was the first one to be haughty, therefore Allah<sup>azwj</sup> Submerged him, and his house, into the earth’.<sup>59</sup>

## VERSE 83

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا<sup>ع</sup> وَالْعَاقِبَةُ لِلْمُتَّقِينَ {83}

**[28:83] That House of the Hereafter, We Assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for the pious**

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، ما منزلة الدنيا من نفسي إلا بمنزلة الميتة، إذا اضطرت إليها أكلت منها. يا حفص، إن الله تبارك و تعالى علم ما العباد عاملون، و إلى ما هم صائرون، فحلم عنهم عند أعمالهم السيئة لعلمه السابق فيهم، فلا يغرنك حسن الطلب ممن لا يخاف الفوت»

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas who said,

<sup>58</sup> Tafseer Noor Al Saqalayn – Ch 28 H 112

<sup>59</sup> Tafseer Noor Al Saqalayn – Ch 28 H 112

'Abu Abdullah<sup>asws</sup> said: 'O Hafs! The status of the word within myself<sup>asws</sup> is nothing except for the corpse. If I<sup>asws</sup> forced into it, I<sup>asws</sup> would eat from it. O Hafs! Allah<sup>azwj</sup> Blessed and High Knows what the servants are doing, and to what they are ending up as. So He<sup>azwj</sup> Forbears from them during their evil deeds for what has preceded in His<sup>azwj</sup> Knowledge. So do not let the beauty of the seeker, from those who do not fear the death, deceive you'.

ثم تلا قوله: تِلْكَ الدَّارُ الآخِرَةُ الآيَةَ، و جعل يبكي و يقول: «ذهبت و الله الأمانى عند هذه الآيَةَ». ثم قال: «فاز و الله الأبرار، أ تدري من هم؟ هم الذين لا يؤذون الذر «2»، كفى بخشية الله علما، و كفى بالاعتزاز جهلا. يا حفص، إنه يغفر للجاهل سبعون ذنبا قبل أن يغفر للعالم ذنبا واحدا، من تعلم و علم، و عمل بما علم، دعي في ملكوت السموات عظيما، فقيل: تعلم الله، و عمل الله، و علم الله».

Then he<sup>asws</sup> recited His<sup>azwj</sup> Words **[28:83] That House of the Hereafter** – the Verse, and went on to cry, and he<sup>asws</sup> was saying: 'By Allah<sup>azwj</sup>! My<sup>asws</sup> aspirations are gone, with this Verse'. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! The righteous have succeeded. Do you know who they are? They are the one who are not harming even a particle. The fear of Allah<sup>azwj</sup> suffices knowledge, and delusion suffices the ignorance. O Hafs! He<sup>azwj</sup> Forgives seventy sins of the ignorant before He<sup>azwj</sup> Forgives one sin of the knowledgeable one. The one who learns, and acquires knowledge, and acts in accordance with what he has learnt, is called as great in the Kingdoms of the skies, for it is said: 'He learnt for the sake of Allah<sup>azwj</sup>, and acted for the Sake of Allah<sup>azwj</sup>, and taught for the Sake of Allah<sup>azwj</sup>'.

قلت: جعلت فداك، ما حد الزهد في الدنيا؟ قال: «قد حد الله في كتابه، فقال عز و جل: لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ، إِن أَعْلَمَ النَّاسُ بِاللَّهِ أَخَوْفَهُمُ اللَّهُ، وَ أَخَوْفَهُمْ لَهُ أَعْلَمَهُمْ بِهِ، وَ أَعْلَمَهُمْ بِهِ أَرْهَدَهُمْ فِيهَا».

I said, 'May I be sacrificed for you<sup>asws</sup>! What is the limit of the ascetism in the world?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Defined its Limit in His<sup>azwj</sup> Book, so the Mighty and Majestic Said **[57:23] So that you may not despair over what has escaped you, nor be happy at what He has Given you.** The most knowledgeable of the people with Allah<sup>azwj</sup> is the one who is the most fearing for the Sake of Allah<sup>azwj</sup>, and the most fearing he is the most knowledgeable he would be, and the most knowledgeable he is, the more ascetic he would be'.

فقال له رجل: يا ابن رسول الله، أوصني. فقال: «اتق الله حيث كنت، فإنك لا تستوحش».

The man said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, Advise me'. So he<sup>asws</sup> said: 'Fear Allah<sup>azwj</sup> wherever you may be, for you are not alone'.

وقال أبو عبد الله (عليه السلام) أيضا، في قوله: عُلُوًّا فِي الْأَرْضِ وَ لَا فُسَادًا، قال: «العلو: الشرف، و الفساد: البناء» (في المصدر: النساء)

And Abu Abdullah<sup>asws</sup> said as well regarding His<sup>azwj</sup> Words **to exalt themselves in the earth nor to make mischief**, said: 'The exalting – the nobility, and the mischief – (with) the women'<sup>60</sup>.

حدثنا محمد بن يحيى العطار قال حدثني احمد بن محمد بن عيسى عن احمد بن محمد بن ابى نصر عن هشام بن سالم عن سعد عن ابى جعفر عليه السلام قال نحن عنده ثمانية رجال فذكرنا رمضان فقال لا تقولوا هذا رمضان ولا ذهب

<sup>60</sup> تفسير القمي 2: 146

رمضان ولا جاء رمضان فان رمضان اسم من اسماء الله لا يجئ ولا يذهب وانما يجئ ويذهب الزايل ولكن قولوا شهر رمضان فالشهر المضاف إلى الاسم والاسم اسم الله وهو الشهر الذي انزل فيه القرآن

It has been narrated to us from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad, Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hashaam Bin Salim, from Sa'd, who has said the following:

'There were eight of our men with Abu Ja'far<sup>asws</sup>. We mentioned *Ramadhan*. He<sup>asws</sup> said: 'Do not say "This is *Ramadhan*", and *Ramadhan* does not go nor does *Ramadhan* come, for *Ramadhan* is a Name from the Names of Allah<sup>azwj</sup>. It does not come nor does it go, but rather, that 'which' comes and goes is temporary, but say "Month of *Ramadhan*". Add "The Month" to the Name, and the Name is the Name of Allah<sup>azwj</sup>, and it is a month in which the Quran Descended.

جعله الله مثلاً في هذا المكان في الاصل لا يفعل الخروج في شهر رمضان لزيادة الائمة عليهم السلام وعبدا الا ومن خرج في شهر رمضان من بيته في سبيل الله ونحن سبيل الله الذي من دخل عليه يطاف بالحصن والحصن هو الامام فيكبر عند رؤيته كانت له يوم القيمة صخرة اثقل في ميزانه من السموات السبع والارضين السبع وما فيهن وما بينهن وما تحتهن

Allah<sup>azwj</sup> Made an example in this in place of the original. Do not go out in the Month of *Ramadhan* for the Imams<sup>asws</sup> are Increased (with knowledge) and Aided, except for the one who comes out in the Month of *Ramadhan* from his house in the way of Allah<sup>azwj</sup>, and we<sup>asws</sup> are the way of Allah<sup>azwj</sup> which, one who enters it, has entered the fortress, and the fortress, that is the Imam<sup>asws</sup>. He will see the greatness of its value when it will be the Day of Judgement as if it was a heavy rock on his Scale from the heavens and the seven earths and what is contained within them, and what it between them, and what it under them'.

قلت يا جعفر عليه السلام وما الميزان فقال انك قد ازدت قوة ونظر ايا سعد رسول الله صلى الله عليه وآله الصخرة ونحن الميزان وذلك قول الله في الامام ليقوم الناس بالقسط قال ومن كبر بين يدي الامام وقال لا اله الا الله وحده لا شريك له كتب الله له رضوانه الاكبر ومن كتب الله رضوانه الاكبر يجب ان يجمع بينه وبين ابراهيم ومحمد صلى الله عليه وآله والمرسلين في دار الجلال

I said, O Abu Ja'far<sup>asws</sup>, and what is the Scale?' He<sup>asws</sup> said: 'You will have an increase in strength and vision, O Sa'ad. Rasool-Allah<sup>saww</sup> is the rock and we<sup>asws</sup> are the scale, and that is the Statement of Allah<sup>azwj</sup> regarding the Imam<sup>asws</sup> **[57:25] that men may stand forth in justice**'. He<sup>asws</sup> said: 'And who is greater in front of the Imam<sup>asws</sup>?' And said: 'There is no god but Allah<sup>azwj</sup>, One with no associates to Him<sup>azwj</sup>. Allah<sup>azwj</sup> Writes for him His<sup>azwj</sup> Great Pleasure, and the one for whom is Written His<sup>azwj</sup> Great Pleasure, it becomes obligatory for there to be a gathering between him and between Ibrahim<sup>as</sup> and Muhammad<sup>saww</sup>, and the Rasools<sup>as</sup> in the House of Majesty'.

فقلت له وما دار الجلال قال نحن الدار وذلك قول الله تلك الدار الآخرة نجعلها للذين لا يريدون علواً في الأرض ولا فساداً والعاقبة للمتقين فنحن العاقبة يا سعد واما مودتنا للمتقين فيقول الله تبارك وتعالى تبارك اسم ربك ذي الجلال والاکرام فنحن جلال الله وكرامته التي اكرم الله تبارك وتعالى العباد بطاعتنا.

I said to him<sup>asws</sup>, 'And what is the House of Majesty?' He<sup>asws</sup> said: 'We<sup>asws</sup> are the House and these are the Words of Allah<sup>azwj</sup> **[28:83] That House of the Hereafter, We Assign it to those who have no desire to exalt themselves in the earth nor**



**to make mischief and the good end is for the pious**, for we<sup>asws</sup> are the "Good end", O Sa'd, and our<sup>asws</sup> friendship is for those who guard (pious). Allah<sup>azwj</sup> Blessed and High has Said **[55:78] Blessed be the Name of you Lord, full of Majesty, and Honour.** We<sup>asws</sup> are the Majesty of Allah<sup>azwj</sup> and His<sup>azwj</sup> Honour which Allah<sup>azwj</sup> Blessed and High has Honoured His<sup>azwj</sup> servants with, of obedience to us<sup>asws</sup>.<sup>61</sup>

## VERSES 84 & 85

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ {84} إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَيَّ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ {85}

**[28:84] Whoever comes with the good, for him would be better than it, and whoever comes with the evil, So there shall be no Recompense for those who did evil except for that they had been doing [28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination. Say: My Lord is more Knowing of the one who has come with the guidance and the one who is in manifest error.**

قال الامام (عليه السلام): قال علي بن الحسين (عليهما السلام): لما بعث الله محمدا (صلى الله عليه وآله) بمكة وأظهر بها دعوته، ونشر بها كلمته، وعاب أديانهم في عبادتهم الاصنام، وأخذوه وأساءوا معاشرته، وسعوا في خراب المساجد المبنية - كانت لقوم من خيار أصحاب محمد - وشيعته - وشيعة علي بن أبي طالب (عليه السلام) - كان بفناء الكعبة مساجد يحيون فيها ما أمانة المبطلون، فسعى هؤلاء المشركون في خرابها، وأذى محمد (صلى الله عليه وآله) وسائر أصحابه، وألجأوه إلى الخروج من مكة إلى المدينة،

Imam Hassan Al-Askari<sup>asws</sup> said that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> in Mecca and Manifested his<sup>saww</sup> call, and Advertised his<sup>saww</sup> words, and faulted the idol worshipping religions, they came after him<sup>saww</sup> and mistreated him<sup>saww</sup> and sought the destruction of the Masjids that were constructed by a group of good companions of Muhammad<sup>saww</sup> and his<sup>saww</sup> Shiah and the Shiah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> in the courtyard of the Kaaba, where they used to sit and revive matters of religion, and those Polytheists sought their destruction, and hurt Muhammad<sup>saww</sup> and the rest of his<sup>saww</sup> companions, and he<sup>saww</sup> had to leave Mecca and go to Medina.

التفت خلفه اليها فقال: الله يعلم أنني أحبك، ولو لا أن أهلك أخرجوني عنك لما آثرت عليك بلدا، ولا ابتغيت عنك بدلا، واني لمعتم على مفارقتك.

He<sup>saww</sup> turned back to face Mecca and said: 'Allah<sup>azwj</sup> Knows that I<sup>saww</sup> love you. Had your inhabitants not forced me<sup>saww</sup> to go out, I<sup>saww</sup> would not have given priority to another city over you, nor changed you for another one, and I<sup>saww</sup> am dejected and grieved'.

فأوحى الله تعالى اليه: يا محمد ان العلي الاعلى يقرأ عليك السلام، ويقول: سأردك إلى هذا البلد ظافرا غانما سالما، قادرا، قاهرا، وذلك قوله تعالى. (ان الذي فرض عليك القرآن لرادك إلى معاد) يعني إلى مكة ظافرا غانما، وأخبر بذلك رسول الله (صلى الله عليه وآله) أصحابه، فاتصل بأهل مكة فسخروا منه.

Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! The Most High Sends Greetings to you<sup>saww</sup> and Says, 'I<sup>azwj</sup> Shall Return you<sup>saww</sup> to this city victorious, unscathed,

<sup>61</sup> Basaair Al Darajaat – P 5 Ch 18 H 12

powerful, compelling'. And that is in the Words of the High **[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination** meaning to Mecca, victorious and as a winner, and Rasool-Allah<sup>saww</sup> informed that to his<sup>saww</sup> companions. Some of the Meccans laughed when they heard about this'.<sup>62</sup>

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي جعفر (عليه السلام)، قال: سئل عن جابر، فقال: «رحم الله جابرا، بلغ من فقهه أنه كان يعرف تأويل هذه الآية: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ يَعْنِي الرَّجْعَةَ».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Ja'far<sup>asws</sup> replied, (when) I asked about Jabir, so he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on Jabir. He reached to such a level of understanding that he understood the explanation of this Verse **[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination – Meaning the Return (الرجعة)**'.<sup>63</sup>

وعنه، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن أبي خالد الكابلي، عن علي بن الحسين (عليهما السلام)، في قوله: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ، قال: «يرجع إليكم نبيكم (صلى الله عليه وآله)، و أمير المؤمنين، و الأئمة (عليهم السلام)».

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'iy, from Abu Khalid Al-Kalby,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> regarding His<sup>azwj</sup> Words **[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination**, he<sup>asws</sup> said: 'Your Prophet<sup>saww</sup>, and Amir-ul-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup> would be returning to you'.<sup>64</sup>

سعد بن عبد الله: عن حميد بن زياد، قال: حدثني عبيد الله بن أحمد بن نهيك، قال: حدثنا عبيس ابن هشام، عن أبان، عن عبد الرحمن بن سيابة، عن صالح بن ميثم، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني. قال: «أليس قد سمعت الحديث من أبيك؟». قلت: هلك أبي و أنا صبي. قال: قلت: فأقول، فإن أصبت قلت: نعم، و إن أخطأت رددتني عن الخطأ. قال: «هذا أهون».

Sa'ad Bin Abdullah, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Bin Nahiyak, from Ubays Ibn Hisham, from Abaan, from Abdul Rahman Bin Siyabat, from Salih Bin Maysam,

'I said to Abu Ja'far<sup>asws</sup>, 'Narrate to me'. He<sup>asws</sup> said: 'Have you not heard the Hadeeth from your father?' I said, 'My father died whilst I was a young boy. So that which I am saying is correct, say: 'Yes', and if I am mistaken, correct my error'. He<sup>asws</sup> said: 'This is easier'.

قال: قلت: فإني أزعم أن عليا (عليه السلام) دابة الأرض. قال: فسكت. قال: فقال أبو جعفر (عليه السلام): «و أراك و الله ستقول: إن عليا (عليه السلام) راجع إلينا و قرأ: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ». قال: قلت: و الله لقد جعلتها فيما أريد أن أسألك عنها فنسيتها.

I said, 'I claim that Ali<sup>asws</sup> is the Walker of the earth (دابة الأرض)'. He<sup>asws</sup> was silent. Then Abu Ja'far<sup>asws</sup> said: 'And I<sup>asws</sup> see Allah<sup>azwj</sup> Saying that Ali<sup>asws</sup> would be returning to us', and he<sup>asws</sup> recited **[28:85] Surely He Who has made the Quran**

<sup>62</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 329

<sup>63</sup> تفسير القمي 2: 147.

<sup>64</sup> تفسير القمي 2: 147.

***Binding on you will bring you back to the destination***. I said, 'And Allah<sup>azwj</sup> had Made it regarding what I wanted to ask you<sup>asws</sup> about it, but I forgot'.

فقال أبو جعفر (عليه السلام): «أ فلا أخبرك بما هو أعظم من هذا؟ و ما أرسلناك إلا كافة للناس بشيراً و نذيراً ، لا تبقى أرض إلا نودي فيها بشهادة أن لا إله إلا الله، و أن محمداً رسول الله (صلى الله عليه و آله)» و أشار بيده إلى آفاق الأرض.

So Abu Ja'far<sup>asws</sup> said: 'Shall I inform you of that which is greater than it? **[34:28] And We have not Sent you but to all of the people as a bearer of good news and as a warner.** The shall not remain a land except that in it they would be calling out, 'There is no God except for Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup> – and he<sup>asws</sup> gestured by his<sup>asws</sup> hand to the horizon of the earth'.<sup>65</sup>

وعنه: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، و محمد بن خالد البرقي، عن النضر بن سويد، عن يحيى بن عمران الحلبي، عن المعلى أبي عثمان، عن المعلى بن خنيس، قال: قال أبو عبد الله (عليه السلام): «أول من يرجع إلى الدنيا الحسين بن علي (عليهما السلام)، فيملك حتى يسقط حاجباه على عينيه من الكبر».

And from him, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, and Muhammad Bin Khalid Al-Barqy, from Al-nazar Bin Suweyd, from Yahya Bin Umran Al-Halby, from Al-Moala Abu Usmaan, from Al-Moala Bin Khunays who said,

'Abu Abdullah<sup>asws</sup> said: 'The first one who would return to the world is Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, so he<sup>asws</sup> would rule until his<sup>asws</sup> eyebrows fall upon his<sup>asws</sup> eyes due to old age'.<sup>66</sup>

وعنه، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عمر، عن أبي مروان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ**، قال: فقال لي: «لا و الله، لا تنقضني الدنيا و لا تذهب حتى يجتمع رسول الله (صلى الله عليه و آله) و علي (عليه السلام) بالثوية، فيلتقيان و بينيان بالثوية مسجداً له اثنا عشر ألف باب».

And from him, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Saeed Bin Umar, from Abu Marwan who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah Mighty and Majestic **[28:85] Surely He Who has made the Quran Binding on you will bring you back to the destination**, so he<sup>asws</sup> said to me: 'No, by Allah<sup>azwj</sup>! Neither will the world expire, nor go away until Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> gather at Al-Sawiya, so the two of them<sup>asws</sup> would meet and build a Masjid At Al-Sawiya which would have twelve thousand doors to it'.<sup>67</sup>

## VERSES 86 - 88

وَمَا كُنْتَ تَرْجُو أَنْ يُقْفَى إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهيراً لِلْكَافِرِينَ {86} وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتَ إِلَيْكَ وَادَّعَى إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {87} وَلَا تَدْعُ مَعَ اللَّهِ إِلَهاً آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {88}

<sup>65</sup> مختصر بصائر الدرجات: 209

<sup>66</sup> مختصر بصائر الدرجات: 29.

<sup>67</sup> تأويل الآيات: 1 / 424 / 21.

**[28:86] And you did not request that the Book would be inspired to you, but it is a Mercy from your Lord, therefore do not become a backer-up of the unbelievers [28:87] And let them not turn you aside from the Signs of Allah after they have been Revealed to you, and invite to you Lord, and be not from the Polytheists [28:88] And call not with Allah any other god; there is no god but He, every thing will perish except for His Face; His is the Judgment, and to Him you shall be returning**

علي بن إبراهيم: قوله تعالى: «وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ الْمَخَاطَبَةُ لِلنَّبِيِّ (صلى الله عليه وآله)، و المعنى للناس، و هو قول الصادق (عليه السلام): «إن الله بعث نبيه بإيالك أعني و اسمعي يا جارة».

Ali Bin Ibrahim said,

The Words of the High **[28:88] And call not with Allah any other god**, the Addressee is the Prophet<sup>saww</sup>, and Means by it the people. And it is the speech of Al-Sadiq<sup>asws</sup> having said: 'Surely, Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Prophet<sup>saww</sup> to you (so Allah<sup>azwj</sup> Addressing to him<sup>saww</sup> is) like to (speaking with someone but) to make the neighbour listen to it'.<sup>68</sup>

وعنه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ربيع الوراق، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «نحن هو».

And from him, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn Al-Asadabady, from Ahmad Bin Abu Abdullah Al-Barqy, from his father, from Rabi'e Al-Waraq, from Salih Bin Sahl,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:88] Everything will perish except for His Face**, said: 'We<sup>asws</sup> are (meant by) it'.<sup>69</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن سيف بن عميرة، عن ذكره، عن الحارث بن المغيرة النصري، قال: سئل أبو عبد الله (عليه السلام) عن قول الله تبارك و تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فقال: «ما يقولون فيه؟» قلت: يقولون يهلك كل شيء إلا وجه الله. فقال: «سبحان الله! لقد قالوا قولاً عظيماً، إنما عنى بذلك وجه الله الذي يؤتى منه».

Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No'man, from Sayf bin Umeyra, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and High **[28:88] Everything will perish except for His Face** said: 'What are they saying about this?' I said, 'Everything will be destroyed except the Face of Allah<sup>azwj</sup>.' He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! They are speaking a great word, but rather, what is meant by that Face of Allah<sup>azwj</sup>, is the one<sup>asws</sup> Given from Him<sup>azwj</sup>'.<sup>70</sup>

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام في التوحيد حديث طويل وفيه: فقلت: يا بن رسول الله فما معنى الخبر الذي رووه أن ثواب لا اله الا الله النظر إلى وجه الله تعالى؟ فقال عليه السلام: يا ابا الصلت من وصف الله عزوجل بوجه كالوجوه فقد كفر، ولكن وجه الله أنبياءه وحجة صلوات الله عليهم، الذين بهم يتوجه إلى الله عزوجل وإلى

<sup>68</sup> تفسير القمي 2: 147.

<sup>69</sup> التوحيد: 5 / 150.

<sup>70</sup> الكافي 1: 1 / 111.

دينه ومعرفته، وقال الله عزوجل: " كل من عليها فان \* ويبقى وجه ربك " وقال عزوجل: " كل شئ هالك الا وجهه " فالنظر إلى انبياء الله تعالى ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، وقد قال النبي صلى الله عليه وآله: من ابغض أهل بيتي وعترتي لم يرني ولم أره يوم القيامة.

In Uyoon Al-Akhbaar Al-Reza<sup>asws</sup> in the chapter what has come from Al-Reza<sup>asws</sup> regarding the Divine Unity, a lengthy Hadeeth, and in it, it was said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, what is the meaning of the news which has been reported for the Reward of "There is no god but Allah<sup>azwj</sup>," the looking at the Face of Allah<sup>azwj</sup>? He<sup>asws</sup> said: 'O Abu Salt, whoever characterizes Allah<sup>azwj</sup> Mighty and Majestic with a face like the faces has blasphemed, but the Face of Allah<sup>azwj</sup> are His<sup>azwj</sup> Prophets<sup>sa</sup> and His<sup>azwj</sup> Proofs by whom attention is paid to Allah<sup>azwj</sup> Mighty and Majestic and on His<sup>azwj</sup> Religion and His<sup>azwj</sup> recognition, and Allah<sup>azwj</sup> Mighty and Majestic Says [55:26] **Everyone upon it is mortal [55:27] And will Remain the Face of your Lord, with the Majesty and the Honour** and the Mighty and Majestic Says [28:88] **Everything will perish except for His Face** In looking at the Prophets<sup>sa</sup> of Allah<sup>azwj</sup> the High and His<sup>azwj</sup> Rasools<sup>sa</sup> and His<sup>azwj</sup> Proofs<sup>asws</sup> in their levels is a great Reward for the Believers on the Day of Judgement, and the Prophet<sup>saww</sup> said: 'Whosoever hates the members of my<sup>saww</sup> Household, and my<sup>saww</sup> Progeny<sup>asws</sup>, will never see me<sup>saww</sup> and I<sup>saww</sup> will never see him on the Day of Judgement.<sup>71</sup>

في كتاب الاحتجاج للطبرسي (ره) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: " كل شئ هالك الا وجهه " فالمراد كل شئ هالك الا دينه لان من المحال ان يهلك الله كل شئ ويبقى الوجه هو اجل واعظم من ذلك وانما يهلك من ليس منه، الا ترى انه قال " كل من عليها فان \* ويبقى وجه ربك " ففصل بين خلقه ووجهه،

In the book Al-Ihtijaj Al-Tabarsy

'Amir-ul-Momineen<sup>asws</sup>, in a lengthy Hadeeth, and in it he<sup>asws</sup> said: 'And as for His<sup>azwj</sup> Words [28:88] **Everything will perish except for His Face** What is meant by it is that everything will perish except for His<sup>azwj</sup> Religion (us<sup>asws</sup>), because it is from the impossibilities that Allah<sup>azwj</sup> will Cause everything to perish and for His<sup>azwj</sup> Face to remain. He<sup>azwj</sup> is more Majestic and Greater than that that He<sup>azwj</sup> would destroy one who is not from Him<sup>azwj</sup>. Have you not seen that He<sup>azwj</sup> has [55:26] **Everyone upon it is mortal [55:27] And will Remain the Face of your Lord, with the Majesty and the Honour.** He<sup>azwj</sup> Differentiated between His<sup>azwj</sup> creatures and His<sup>azwj</sup> Face.<sup>72</sup>

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «من أتى الله بما أمر به من طاعة محمد (صلى الله عليه وآله) فهو الوجه الذي لا يهلك، و كذلك قال: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [28:88] **Everything will perish except for His Face**, said: 'The one who obeys Allah<sup>azwj</sup> with what He<sup>azwj</sup> has Commanded for from the obedience to

<sup>71</sup> Tafseer Noor Al Saqalayn– CH 55 H 23

<sup>72</sup> Tafseer Noor Al Saqalayn– CH 55 H 26

Muhammad<sup>saww</sup>, so it is the Face which will not perish, and similarly He<sup>azwj</sup> Said **[4:80] He who obeys the Rasool, obeys Allah'**.<sup>73</sup>

أحمد بن محمد بن خالد البرقي: عن أبيه، عن صفوان، عن أبي سعيد المكاربي، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ،** فقال: «كل شيء هالك إلا من أخذ الطريق الذي أنتم عليه».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Safwan, from Abu Saeed Al-Makary, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:88] Everything will perish except for His Face**, so he<sup>asws</sup> said: **'Every thing will perish except for the one who takes the road upon which you (Shiah) are on.'**<sup>74</sup>

وعنه: عن أبيه، عن صفوان بن يحيى، عن أبي سعيد، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ،** قال: «إلا من أخذ طريق الحق».

And from him, from Safwan Bin Yahya, from Abu Saeed, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the High **[28:88] Everything will perish except for His Face**, said: 'Except for the one who takes the road of the Truth'.<sup>75</sup>

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس، عن جليس لأبي حمزة، عن أبي حمزة، قال: قلت لأبي جعفر (عليه السلام): قول الله عز و جل: **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ،** قال: «فيهلك كل شيء و يبقى الوجه؟! إن الله عز و جل أعظم من أن يوصف بالوجه، و لكن معناه: كل شيء هالك إلا دينه، و الوجه الذي يؤتى منه».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e, from Mansour Bin Yunus, from a companion of Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:88] Everything will perish except for His Face**'. He<sup>asws</sup> said: Every thing will perish and the Face would remain? Surely Allah<sup>azwj</sup> Mighty and Majestic is Greater than to be described by the Face. But, its meaning its, **everything will perish except for His<sup>azwj</sup> Religion,** and the Face is that which comes from Him<sup>azwj</sup>.<sup>76</sup>

محمد بن العباس، قال: حدثنا عبد الله بن همام، عن عبد الله بن جعفر، عن إبراهيم بن هاشم، عن محمد بن خالد، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ،** قال: «نحن- و الله- وجهه الذي قال، و لن نهلك إلى يوم القيامة بما أمر الله به من طاعتنا و موالاتنا، فذلك و الله الوجه الذي قال: **كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ،** و ليس منا ميت يموت إلا و خلف عاقبة منه إلى يوم القيامة».

<sup>73</sup> الكافي 1: 2/111

<sup>74</sup> المحاسن: 30 /199

<sup>75</sup> المحاسن: 117 /219

<sup>76</sup> التوحيد: 1 /149

Muhammad Bin Al-Abbas, from Abdullah Bin Hamam, from Abdullah Bin Ja'far, from Ibrahim Bin Hisham, from Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salam Bin Al-Mustaneer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:88] Everything will perish except for His Face**, said: 'By Allah<sup>azwj</sup>! We<sup>asws</sup> are the ones who have been Spoken about, and we<sup>asws</sup> will never perish up to the Day of Judgement with what Allah<sup>azwj</sup> has Commanded with from obedience to us<sup>asws</sup>, and being in our<sup>asws</sup> Wilayah. So that, by Allah<sup>azwj</sup>, is the Face which He<sup>azwj</sup> Said **[28:88] Everything will perish except for His Face**. And there is none from us<sup>asws</sup> who passes away except that he<sup>asws</sup> leaves behind a consequence from him<sup>asws</sup> up to the Day of Judgement'.<sup>77</sup>

وعنه، قال: حدثنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عن حدثه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ: «إلا ما أريد به وجه الله، و وجهه علي (عليه السلام)».

And from him, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Biin Yaqoub, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[28:88] Everything will perish except for His Face**, said: 'But, what is Intended by it is the Face of Allah<sup>azwj</sup>, and face of Ali<sup>asws</sup>.<sup>78</sup>

<sup>77</sup> تأويل الآيات 1: 25 / 425

<sup>78</sup> الاحتجاج 1: 253