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CHAPTER 19

MARYAM^{as}

(98 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في فضل سورة الكهف، عن الحسن، عن عمر، عن أبان، عن أبي عبد الله (عليه السلام)، قال: «من أدمن قراءة سورة مريم لم يمت حتى يصيب ما يغنيه في نفسه و ماله و ولده، و كان في الآخرة من أصحاب عيسى بن مريم (عليه السلام)، و اعطي في الآخرة مثل ملك سليمان بن داود (عليهما السلام) في الدنيا».

Ibn babuwayh, by his chain which preceded in the merits of Surah Al-Kahf (Chapter 18), from Al Hassan, from Umar, from Aban,

'Abu Abdullah^{asws} has said: 'The one who habitually recites Surah Maryam^{as} would not die until he attains what enriches him regarding himself, and his wealth, and his children, and in the Hereafter he would be from the companions of Isa Bin Maryam^{as}. And he would be Given in the Hereafter the like of the kingdom of Sulayman Bin Dawood^{as} in the world'.¹

و عن الصادق (عليه السلام): «من كتبها و جعلها في إناء زجاج ضيق الرأس نظيف، و جعلها في منزله كثر خير، و يرى الخيرات في منامه، كما يرى أهله في منزله، و إذا كتبت على حائط البيت منعت طوارقه و حرست ما فيه، و إذا شربها الخائف أمن بإذن الله تعالى».

And from Al-Sadiq^{asws} having said: 'The one who writes it (Chapter 19) and makes it to be in a clean glass container with a narrow head, and makes it to be in his house would get abundant goodness, and he would see goodness in his dreams, just as he sees his family in his home. And when it is written upon a wall of the house, it would prevent its violation and fortify whatever is in it. And when its (water) is drunk by the scared (person), he would be secure by the Permission of Allah^{azwj}'.²

VERSE 1

كهيعص {1}

[19:1] Kaf Ha Ya Ayn Suad

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني- فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق- قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفیان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى قول الله عز و جل كهيعص؟ قال: «معناه: أنا الكافي، الهادي، الولي، العالم، الصادق الوعد».

¹ ثواب الأعمال: 108.

² خواص القرآن: 44 (مخطوط)

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us – with regards to what he wrote upon the hands of Ali Bi Ahmad Al Baghday Al Waraq – from Ma'az Bin Al masny Al Anbary, from Abdullah Bin Asma, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic **[19:1] Kaf Ha Ya Ayn Suad?**' He^{asws} said: 'Its Meaning is- I^{azwj} am the Sufficient, and Guide, the Guardian, the All-Knowing, and True of Promise (الصادق الوعد، العالم، الولي، الهادي، الكافي، الصادق الوعد)³.

و عنه: قال: عن محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا عبد العزيز بن يحيى الجلودي، قال: أخبرنا محمد بن زكريا، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، قال: حضرت عند جعفر ابن محمد (عليهما السلام)، فدخل عليه رجل فسأله عن كهيعص، فقال (عليه السلام): «كاف: كاف لشيئتنا، هاء: هاد لهم، ياء: ولي لهم، عين: عالم بأهل طاعتنا، صاد: صادق لهم وعده، حتى يبلغ بهم المنزلة التي وعدنا إياهم في بطن القرآن».

And from him, from Muhammad bin Ibrahim Bin Is'haq Al Talaqany, from Abdul Aziz Bin Yahya al Jaloudy, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amarat, from his father who said,

'I was in the presence of Ja'far^{asws} Bin Muhammad^{asws} when a man came up to him^{asws}, so he asked him^{asws} about **[19:1] Kaf Ha Ya Ayn Suad**. So he^{asws} said: 'Kaf – Sufficient for our^{asws} Shiah; Ha – As a Guide for them; Ya – A Guardian for them; Ayn – Knowing of the people who are obedient to us^{asws}; Suad – True to His^{azwj} Promise to them, until He^{azwj} Makes them reach the status which He^{azwj} has Promised to them in the esoteric of the Quran'.⁴

و عنه، قال: حدثنا محمد بن علي بن محمد، بن حاتم النوفلي المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر «1» القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي، في حديث له مع أبي محمد الحسن بن علي العسكري (عليهما السلام): قال له: «ما جاء بك، يا سعد؟» فقلت: شوقني أحمد بن إسحاق إلى لقاء مولانا.

And from him, from Muhammad Bin Ali Bin Muhammad Bin Hatim Al Nowfaly Al Ma'rouf at Kermany, from Abu Al Abbas Ahmad Bin Isa Al Waha'a Al Baghday, from Ahmad Bin Tahir Al Qummy, from Muhammad Bin Bahr Bin Sahl Al Shaybany, from Ahmad Bin Masrour, from Sa'ad Bin Abdullah Al Qummy,

(It is narrated) in a Hadeeth of him being with Abu Muhammad Al-Hassan^{asws} Bin Ali^{asws} Al-Askary^{asws} having said to him: 'What have you come with, O Sa'ad?' So I said, 'Ahmad Bin Is'haq increased my desire in me to meet our Master^{asws}'.

قال: «و المسائل التي أردت أن تسأل عنها؟». قلت: على حالها، يا مولاي. قال: «فسل قرّة عيني عنها». و أوماً بيده إلى الغلام- يعني ابنه القائم (عليه السلام)- فقال لي الغلام: «سل عما بدا لك». و ذكر المسائل إلى أن قال: قلت: فأخبرني- يا بن رسول الله- عن تأويل كهيعص؟

He^{asws} said: 'And the questions which you intend to ask about it?' I said, 'Upon its condition, O my Master^{asws}'. He^{asws} said: 'So ask the delight of my^{asws} eyes about it'. And he^{asws} gestured with his^{asws} hand towards the young boy^{asws} – meaning his^{asws} son Al-Qaim^{asws} – So the young boy^{asws} said to me: 'Ask, whatsoever comes to your (mind)'. And he (the narrator) mentioned the questions, until he said, 'I said, 'So,

³ معاني الأخبار: 22

⁴ معاني الأخبار: 6/28

inform me – O son^{asws} of Rasool-Allah^{saww} – about the interpretation of **[19:1] Kaf Ha Ya Ayn Suad?**

قال: «هذه الحروف من أنباء الغيب، أطلع الله عليها عبده زكريا، ثم قصها على محمد (صلى الله عليه وآله)، و ذلك أن زكريا (عليه السلام) سأل ربه أن يعلمه أسماء الخمسة، فأهبط الله عليه جبرئيل (عليه السلام) فعلمه إياها، فكان زكريا إذا ذكر محمدا و عليا و فاطمة و الحسن (عليهم السلام)، سرى عنه همه و انجلى كربيه، و إذا ذكر الحسين (عليه السلام) خنفته العبرة، و وقعت عليه البهرة.

He^{asws} said: 'These are the Words from the News of the Hidden matters which Allah^{azwj} Notified His^{azwj} servant Zakariyya^{as}, then Related these to Muhammad^{saww}. And that Zakariyya^{as} asked his^{as} Lord^{azwj} to Teach him^{as} the five Names. So Jibraeel^{as} descended upon him^{as} and taught him^{as} these. Whenever Zakariyya remembered Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, his^{as} stress would be relieved and his^{as} grief would end. But, whenever he^{as} remembered Al-Husayn^{asws} the tears would suffocate him^{as} and unconsciousness would occur upon him^{as}.

فقال ذات يوم: إلهي، مالي إذا ذكرت أربعا منهم تسليت بأسمائهم من همومي، و إذا ذكرت الحسين تدمع عيني و تنور زفرتي؟ فأنبأه الله تبارك و تعالى عن قصته، فقال: كهيعص فالكاف: اسم كربلاء، و الهاء: هلاك العترة، و الياء: يزيد لعنه الله، و هو ظالم الحسين (عليه السلام)، و العين: عطشه، و الصاد: صبره.

So, one day he^{as} said: 'My Allah^{azwj}! What is it with me^{as} that whenever I^{as} remember four of them^{asws} my^{as} stress goes away, but whenever I^{as} remember Al-Husayn^{asws}, my^{as} eyes fill up with tears and my^{as} sighs erupt?' So Allah^{azwj} Blessed and High Gave him^{as} the news of its story, so He^{azwj} Said: "[19:1] Kaf Ha Ya Ayn Suad. So the Kaf (refers to) the name Karbala; And the Ha (refers to) the massacre of the Family^{asws}; and the Ya (refers to) Yazeed^{la} and he^{la} is the one unjust to Al-Husayn^{asws}; and the Ayn (refers to) his^{asws} thirst; and the Suad (refers to) his^{asws} patience".

فلما سمع بذلك زكريا (عليه السلام) لم يفارق مسجده ثلاثة أيام، و منع فيها الناس من الدخول عليه، و أقبل على اليكاء و النحيب، و كانت ندبته: إلهي، أ تفجع خير خلقك بولده. إلهي أن تنزل بلوى هذه الرزية بفنائهم، إلهي، أ تلبس عليا و فاطمة ثياب هذه المصيبة، إلهي أ تحل كربية هذه الفجيعة بساحتهم.

So when Zakariyya^{as} heard that, he^{as} did not separate from his^{as} Masjid for three days, and forbid the people to come up to him^{asws}, and remained upon the weeping and the wailing. And his^{as} lamentation was: 'My^{as} Allah^{azwj}! Will the best of Your^{azwj} creatures be mourning its son^{asws}? My^{as} Allah^{azwj}! Will the affliction of this affliction descend with its severity? My^{as} Allah^{azwj}! Will Ali^{asws} and Fatima^{asws} be clothed (subjected) with this difficulty? My^{as} Allah^{azwj}! Will the adversity of this disaster be resolved in their^{asws} surroundings?'

ثم كان يقول: إلهي، ارزقني ولدا تقر به عيني على الكبر، و اجعله وارثا وصيا، و اجعل محله مني محل الحسين، فإذا رزقتنيه فافتني بحبه، ثم افجعني به كما تفجع محمدا حبيبك بولده،

Then he^{as} was saying: 'My^{as} Allah^{azwj}! Bestow a son^{as} upon me^{as} by whom my^{as} eyes would be delighted upon the adversity, and Make him^{as} to be an inheritor and a successor, and make his^{as} place from me^{as} to be the place of Al-Husayn^{asws}. So when You^{azwj} have bestowed him^{as} to me^{as}, so Test me^{as} with my^{as} love for him^{as}.

Then Make me^{as} to lament over him^{as} as Muhammad^{saww}, Your^{azwj} Beloved would be lamenting over his^{as} son^{asws}.

فرزقه الله يحيى (عليه السلام) و فجع به، و كان حمل يحيى (عليه السلام) ستة أشهر، و حمل الحسين (عليه السلام) كذلك.»

Therefore, Allah^{azwj} Bestowed Yahya^{as} to him^{as} and he^{as} was lamenting for him^{as}. And Yahya^{as} was borne for six months, and the bearing of Al-Husayn^{asws} was like that'.⁵

VERSES 2 - 11

ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا {2} إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا {3} قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا {4} وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا {5} يَرِثُنِي وَيَرِثْ مِنْ آلِ يَعْقُوبَ ۖ وَاجْعَلْهُ رَبِّ رَضِيًّا {6} يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا {7} قَالَ رَبِّ إِنِّي يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا {8} قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا {9} قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا {10} فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُحْرَةً وَعَشِيًّا {11}

[19:2] A Remembrance of the Mercy of your Lord to His servant Zakariyya
[19:3] When he called upon his Lord in secret **[19:4] He said: My Lord! My bones are weakened and my head shines with grey hair, and, my Lord! I have never been unhappy in my supplication to You** **[19:5] And surely I fear my relatives after me, and my wife is barren, therefore Grant me from Yourself an heir** **[19:6] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, one with whom You are well Pleased** **[19:7] O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name** **[19:8] He said: O my Lord! How can I have a son, and my wife is barren, and I myself have reached the infirmity of old age?** **[19:9] He said: So shall it be, your Lord says: It is easy to Him, and indeed I Created you before, when you were nothing** **[19:10] He said: My Lord! Give me a Sign. He said: Your Sign is that you will not speak to the people for three nights consecutively despite being able to** **[19:11] So he went forth to his people from the Prayer Niche, then he made known to them that they should be Glorifying (Allah) morning and evening**

علي بن إبراهيم: روى أبو الجارود، عن أبي جعفر (عليه السلام) قوله تعالى: ذَكَرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا يَقُولُ: «ذَكَرُ رَبِّكَ عَبْدَهُ فَرَحَمَهُ»، إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي يَقُولُ: «ضَعْفٌ» وَ لَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا يَقُولُ: «لَمْ يَكُنْ دُعَائِي خَائِبًا عِنْدَكَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[19:2] A Remembrance of the Mercy of your Lord to His servant Zakariyya**, he^{asws} said: "It is a Remembrance of your Lord^{azwj} to His^{azwj} servant, so He^{azwj} had Mercy upon him^{as}". **[19:3] When he called upon his Lord in secret** **[19:4] He said: My Lord! My bones are weakened**, he^{asws} said: 'Weakness'. **and, my Lord! I have never**

⁵ 21 / 454 كمال الدين و تمام النعمة:

been unhappy in my supplication to You, he^{asws} said: 'I^{as} have never failed in my^{as} supplication (being Answered) by You^{azwj}.'

وَ إِنِّي خِفْتُ الْمَوَالِيَّ مِنْ وَرَائِي يَقُولُ: «خفت الورثة من بعدي» وَ كَانَتْ امْرَأَتِي عَاقِرًا يَقُولُ: «لم يكن لذكرى يومئذ ولد يقوم مقامه، و يرثه، و كانت هدايا بني إسرائيل و نذورهم للأحبار، و كان ذكرى رئيس الأحبار، و كانت امرأة ذكرى اخت مريم بنت عمران بن ماثان، و بنو ماثان، إذ ذاك رؤساء بني إسرائيل و بنو ملوكهم، و هم من ولد سليمان بن داود،

[19:5] And surely I fear my relatives after me, he^{asws} said: 'I^{as} fear for the inheritance from after me^{as}, and my wife is barren, he^{asws} said: In those days there was no son for Zakariyya^{as} who would stand in his^{as} place and inherit from him^{as}. And the Children of Israel used to gift it and vow these for the Rabbis, and Zakariyya^{as} was the chief of the Rabbis, and the wife of Zakariyya^{as} was a sister of Maryam^{as} the daughter of Imran Bin Masan^{as}, and the Clan of Masan were the chiefs of the Children of Israel and the sons of their kings, and they were from the children of Sulayman^{as} Bin Dawood^{as}.

فقال ذكرى: فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا يَرْتُدِّي وَ يَرِثُ مِنْ آلِ يَعْقُوبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا يَقُولُ: لَمْ يَسْمُ بِاسْمِ بَحِيٍّ أَحَدٌ قَبْلَهُ قَالَ رَبِّ ائْتِنِي بِوَلَدٍ لِي غُلَامٌ وَ كَانَتْ امْرَأَتِي عَاقِرًا وَ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا فَهَوِ الْيُوسُفُ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَ قَدْ خَلَقْتَنِي مِنْ قَبْلُ وَ لَمْ تَكُنْ شَيْئًا قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تَكَلَّمَ النَّاسُ لَيْلًا سِوِيًّا صَاحِبًا مِنْ غَيْرِ مَرَضٍ».

So Zakariyya^{as} said **therefore Grant me from Yourself an heir [19:6] Who would inherit me and inherit from the Progeny of Yaqoub, and Make him, my Lord, one with whom You are well Pleased [19:7] O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made him before anyone with his name.** No one had been named as 'Yahya' before him^{as} **[19:8] He said: O my Lord! How can I have a son, and my wife is barren, and I myself have reached the infirmity of old age?** So it is the despair **[19:9] He said: So shall it be, your Lord says: It is easy to Him, and indeed I Created you before, when you were nothing [19:10] He said: My Lord! Give me a Sign. He said: Your Sign is that you will not speak to the people for three nights consecutively despite being able to being healthy without illness'.⁶**

محمد بن العباس، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، قال حدثني أبو الحسن موسى بن جعفر (عليهما السلام)، قال: «كنت عند أبي يوما قاعدا، حتى أتى رجل فوقف به، و قال: أ فيكم باقر العلم و رئيسه محمد بن علي؟ قيل له: نعم. فجلس طويلا، ثم قام إليه، فقال: يا بن رسول الله، أخبرني عن قول الله عز و جل في قصة ذكرى: وَ إِنِّي خِفْتُ الْمَوَالِيَّ مِنْ وَرَائِي وَ كَانَتْ امْرَأَتِي عَاقِرًا الْآيَةَ؟

Muhammad Bin Al Abbas, from Muhammad Bin hamam Bin Sahey, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan^{asws} Musa Bin Ja'far^{asws} having said: 'I^{asws} was seated in the presence of my^{asws} father^{asws} one day, until there came a man who paused by him^{asws} and said: 'Is there among you^{asws} the Expounder of the Knowledge (باقر العلم) and its chief Muhammad^{asws} Bin Ali^{asws}?' He^{asws} said to him^{asws}: 'Yes'. So he sat himself stretched, then stood up to him^{asws} and said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic in the story of Zakariyya^{as} **[19:5] And surely I fear my relatives after me, and my wife is barren – the Verse'**.

⁶ تفسير القمي 2: 48

قال: «نعم. الموالى بنو العم، و أحب الله أن يهب له وليا من صلبه، و ذلك أنه فيما كان علم من فضل محمد (صلى الله عليه و آله)، قال: يا رب، أما شرفت محمدا و كرمته و رفعت ذكره حتى قرنته بذكرك، فما يمنعك- يا سيدي- أن تهب له ذرية من صلبه فتكون فيها النبوة؟»

He^{asws} said: 'Yes. The relatives were the sons of the uncles, and he^{as} loved it that Allah^{azwj} should Gift to him^{as} a successor from his^{as} bloodline, and that he^{as} knew of the merits of Muhammad^{saww}. He^{as} said: 'O Lord^{azwj}! Did You^{azwj} not Give nobility to Muhammad^{saww}, and Honoured him^{saww}, and Elevated his^{saww} mentioned to the extent that You^{azwj} Joined it with Your^{azwj} Mentioned? So what is Preventing You^{azwj} – O my^{as} Master^{azwj} – to Endow him^{as} an offspring from his^{saww} bloodline, so the Prophet-hood would come to be in him?'

قال: يا زكريا، قد فعلت ذلك بمحمد و لا نبوة بعده، و هو خاتم الأنبياء، و لكن الإمامة لابن عمه و أخيه علي ابن أبي طالب من بعده، و أخرجت الذرية من صلب علي إلى بطن فاطمة بنت محمد، و صيرت بعضها من بعض، فخرجت منه الأئمة حججى على خلقي، و إني مخرج من صلبك ولدا يرثك و يرث من آل يعقوب، فوهب الله له يحيى (عليه السلام)».

He^{azwj} Said: "O Zakariyya^{as}! I^{azwj} have (already) Done that with Muhammad^{saww}, and there is no Prophet-hood after him^{saww}, and he^{saww} is the final of the Prophets^{as}. But, the Imamate is for the son^{asws} of his^{saww} uncle^{as}, and his^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws} from after him^{saww}. And I^{azwj} will Bring out the offspring from the bloodline of Ali^{asws} and Fatima^{asws} the daughter of Muhammad^{saww}, and rendered one from the other. So I^{azwj} shall Bring out from it the Imams^{asws} as My^{azwj} Arguments (Proofs) over My^{azwj} creatures. And I^{azwj} shall Bring out from your^{as} bloodline, a son^{as} who shall inherit you^{as} and inherit from the Progeny of Yaqoub". Thus, Allah^{azwj} Endowed Yahya^{as} to him^{as}.⁷

محمد بن العباس، قال: حدثنا حميد بن زياد، عن أحمد بن الحسين بن بكر، قال: حدثنا الحسن ابن علي بن فضال، بإسناده إلى عبد الخالق، قال: سمعت أبا عبد الله (عليه السلام)، يقول في قول الله عز و جل: لَمْ تَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا قَالَ: «ذلك يحيى بن زكريا، لم يكن له من قبل سميا، و كذلك الحسين (عليه السلام) لم يكن له من قبل سميا، و لم تبك السماء إلا عليهما أربعين صباحا».

Muhammad Bin Al Abbas, from Hameed Bin Ziyad, from Ahmad Bin Al Husayn Bin Bakr, from Al Hassan Ibn Ali Bin Fazaal, by his chain going up to Abdul Khaliq who said,

'I heard Abu Abdullah^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic [19:7] **We have not Made before him anyone with his name**, he^{asws} said: 'That is Yahya^{as} Bin Zakariyya^{as}. No one had been of this name before, and like that is Al-Husayn^{asws}, no one had been of this name beforehand. And the sky did not weep except for the two of them, for forty mornings'.

قلت: فما كان بكاؤها؟ قال: «تطلع الشمس حمراء- قال- و كان قاتل الحسين (عليه السلام) ولد زنا، و قاتل يحيى ابن زكريا ولد زنا».

I said, 'So what was its weeping?' He^{asws} said: 'The sun emerged (with) redness'. He^{asws} said: 'The murderer of Al-Husayn^{asws} was born of adultery (a bastard), and the murderer of Yahya^{as} Bin Zakariyya^{as} was born of adultery (a bastard)'.⁸

⁷ تأويل الآيات 1: 301 / 2

⁸ تأويل الآيات 1: 302 / 3

VERSES 12 - 15

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا {12} وَحَنَانًا مِّن لَّدُنَّا وَرُكَاةً ۖ وَكَانَ تَقِيًّا {13} وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا {14} وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا {15}

[19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child [19:13] And tenderness from Us and purity, and he was pious [19:14] And dutiful to his parents, and he was not insolent, disobedient [19:15] And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life

وقال في قصة يحيى (يا زكريا إنا نبشرك بغلام اسمه يحيى لم نجعل له من قبل سميا). قال: لم نخلق أحدا قبله اسمه يحيى،

And He^{azwj} Said in the story of Yahya^{asws} **[19:7] O Zakariyya! We give you good news of a boy whose name shall be Yahya: We have not Made before him anyone with his name** He^{asws} said: We^{azwj} did not Create before him^{asws} anyone who had the name 'Yahya'.

فحكى الله قصته إلى قوله: (يا يحيى خذ الكتاب بقوة وآتيناه الحكم صبيا) قال: ومن ذلك الحكم أنه كان صبيا فقال له الصبيان: هلم نلعب. فقال: أوه والله ما للعب خلقنا، وإنما خلقنا للجد لأمر عظيم.

Allah^{azwj} Relates his^{asws} story until His^{azwj} Words **[19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child** He^{asws} said: 'And from that wisdom of his^{as} when he^{as} was a boy, the other boys said to him: 'Let us play'. He^{asws} said: 'Oh, and Allah^{azwj} did not Create us to play, and we have been Created for a great affair'.⁹

محمد بن العباس، قال: حدثنا علي بن سليمان الرازي، عن محمد بن خالد الطيالسي، عن سيف ابن عميرة، عن حكم بن أيمن، قال: سمعت أبا جعفر (عليه السلام): يقول: «و الله، لقد أوتي علي (عليه السلام) الحكم صبيا، كما أوتي يحيى بن زكريا الحكم صبيا».

Muhammad Bin Al Abbas, from Ali Bin Sulayman Al Razy, from Muhammad Bin Khalid Al Tayalasi, from Sayf Ibn Umeyra, from Hakam Bin Ayman who said,

'I heard Abu Ja'far^{asws} saying: 'By Allah^{azwj}! Ali^{asws} had been Given the Wisdom whilst a child, just as Yahya^{as} Bin Zakariyya^{as} had been Given the Wisdom whilst a child'.¹⁰

أحمد بن محمد بن خالد، قال: و في رواية أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قول الله تبارك و تعالى في كتابه: وَ حَنَانًا مِّن لَّدُنَّا؟ قال: «كان يحيى إذا دعا و قال في دعائه: يا رب، يا الله ناداه الله من السماء: ليبيك يا يحيى، سل حاجتك».

Ahmad Bin Muhammad Bin Khalid said,

'And in a report of Abu Baseer who said, 'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Blessed and High in His^{azwj} **[19:13] And tenderness from Us?**' He^{asws} said: 'Whenever Yahya^{as} used to supplicate, said in his^{as} supplication: 'O

⁹ Tafseer Imam Hassan Al Askari^{asws} – S 374

¹⁰ تأويل الآيات: 1 / 303 / 6.

Lord^{azwj}, O Allah^{azwj}! Allah^{azwj} Called out to him^{as} from the sky: "Here I^{azwj} am, O Yahya! Ask your^{as} need!"¹¹

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا سعد بن عبد الله، عن أحمد بن حمزة الأشعري، قال: حدثني ياسر الخادم، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «إن أوحش ما يكون هذا الخلق في ثلاثة مواطن: يوم ولد و يخرج من بطن امه فيرى الدنيا، و يوم يموت فيعابن الآخرة و أهلها، و يوم يبعث حيا فيرى أحكاما لم يرها في دار الدنيا،

Ibn Babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Sa'ad Bin Abdullah, from Ahmad bin Hamza Al Ashary, from Yaaser Al Khadim who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'The loneliest (time) for these creatures (people) is during three times – The day of birth and he comes out from the belly of his mother so he sees the world; and the day he dies, so he sees the Hereafter and its inhabitants; and the day he is Resurrected alive, so he sees Judgements that he never saw in the house of the world.

و قد سلم الله عز و جل على يحيى (عليه السلام) في هذه الثلاثة مواطن و آمن روعته، فقال: وَ سَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا وَ قد سلم عيسى بن مريم (عليه السلام) على نفسه في هذه الثلاثة مواطن، فقال: وَ السَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا».

And Allah^{azwj} Mighty and Majestic had Sent Peace upon Yahya^{as} in these three times Settled his^{as} fear, so He^{azwj} Said [19:15] **And peace on him on the day he was born, and on the day he dies, and on the day he is Resurrected to life.** And Isa^{as} Bin Maryam^{as} has send Peace upon himself^{as} in these three times, so he^{as} Said [19:33] **And Peace on me on the day I was born, and on the day I die, and on the day I am Resurrected to life**.¹²

VERSES 16 - 26

وَأذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا {16} فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا {17} قَالَتْ أَنَّى أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا {18} قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا {19} قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكْ بَغِيًّا {20} قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا {21}

[19:16] **And remember Maryam in the Book when she drew aside from her family to an eastern place [19:17] So she took to veil herself from them; then We Sent to her Our Spirit, so he appeared to her completely as a man [19:18] She said: I seek Refuge with the Beneficent Allah from you, if you are pious [19:19] He said: But rather, I am a Messenger of your Lord so that I can endow upon you a pure boy [19:20] She said: How can I have a boy and no mortal has yet touched me, nor have I been unchaste? [19:21] He said: Even so; your Lord says: It is easy to Me: and We will Make him a Sign for the people and a Mercy from Us, and it was a matter Ordained**

¹¹ المحاسن: 30 /35.

¹² الخصال: 71 /107.

فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا {22} فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا {23} فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا {24} وَهَزَيَ إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا {25} فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فِيمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا {26}

[19:22] So she bore him; then withdrew herself with him to a remote place
[19:23] And the pangs (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: I wish I had died before this, and had been quite forgotten! [19:24] Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you [19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates [19:26] So eat and drink and refresh the eyes. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent, so I shall not speak to any human today

و عنه: بإسناده، عن أبان، عن رجل عن أبي عبد الله (عليه السلام)، قال: «إن مريم (عليها السلام) حملت بعبسى (عليه السلام) تسع ساعات، كل ساعة شهر».

And from him, by his chain, from Abaan, from a man,

'Abu Abdullah^{asws} has said: 'Maryam^{as} bore Isa^{as} for nine hours, each hour, a month'.¹³

الشيخ في (التهذيب): عن محمد بن أحمد بن داود، عن محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا سعد بن عمرو الزهري، قال: حدثنا بكر بن سالم، عن أبيه، عن أبي حمزة الثمالي، عن علي بن الحسين (عليهما السلام)، في قوله: فَحَمَلَتْهُ فَانْتَبَدَّتْ بِهِ مَكَانًا قَصِيًّا. قال: «خرجت من دمشق حتى أتت كربلاء، فوضعت في موضع قبر الحسين (عليه السلام)، ثم رجعت من ليلتها».

Al Sheykh in Al Tehzeeb, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Sa'ad Bin Amro Al Zuhry, from Bakr Bin Saalim, from his father, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} regarding His^{azwj} Words [19:22] **So she bore him; then withdrew herself with him to a remote place.** He^{asws} said: 'She^{as} went out from Damascus until she came to Karbala. So she^{as} placed it (the infant) in the place of the grave of Al-Husayn^{asws}, then she^{as} returned in the same night'.¹⁴

و بهذا الإسناد عن حفص قال رأيت أبا عبد الله (عليه السلام) يتخلل بساتين الكوفة فأنتهى إلى نخلة فتوضأ عندها ثم رقع و سجد فأحصيت في سجوده خمسمائة تسبيحة ثم استند إلى النخلة فدعا بدعوات ثم قال يا أبا حفص إنها والله النخلة التي قال الله جل و عز لمريم (عليها السلام) و هزي إليك بجزع النخلة تساقط عليك رطباً جنياً.

And by this chain, from Hafs who said:

I saw Abu Abdullah^{asws} alone in the gardens of Al-Kufa. He^{asws} came to a palm tree, so he^{asws} performed ablution near it, then bowed and prostrated. I counted in his^{asws} prostration five hundred Glorifications (Tasbeeh). Then he^{asws} leaned on the palm tree and supplicated with a supplication. Then he^{asws} said: 'O Abu Hafs! By Allah^{azwj},

¹³ الكافي 8: 516 / 332.

¹⁴ التهذيب 6: 139 / 73.

it is the very palm tree about which Allah^{azwj} Said to Maryam^{as}: **[19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates**.¹⁵

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عدة من أصحابنا، عن علي بن أسباط، عن عمه يعقوب بن سالم، رفعه إلى أمير المؤمنين (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ليكن أول ما تأكل النفساء الرطب، فإن الله عز و جل قال لمريم (عليها السلام) وَ هُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكِ رُطَبًا جَنِيًّا.

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from a number of our companions, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim,

Amir-ul-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'The first thing what she should eat after childbirth is the dates, for Allah^{azwj} Mighty and Majestic Said to Maryam^{as} **[19:25] And shake towards you the trunk of the palm tree, it will drop on you fresh ripe dates**'.

قيل: يا رسول الله، فإن لم يكن أوان الرطب؟ قال: سبع تمرات من تمر المدينة، فإن لم يكن فسبع تمرات من تمر أمصاركم، فإن الله عز و جل يقول: و عزتي و جلالتي و عظمتي و ارتفاع مكاني، لا تأكل النفساء يوم تلد الرطب، فيكون غلاماً إلا كان حليماً، فإن كانت جارية كانت حليمة».

It was said, 'O Rasool-Allah^{saww}! What if it is not the season for the dates?' He^{saww} said: 'There are seven (types of) dates from the dates of Al-Medina, so it will not happen that (all) seven (types of) dates would not be available in your city, for Allah^{azwj} Mighty and Majestic is Saying: "And by My^{azwj} Honour, and My^{azwj} Majesty, and My^{azwj} Elevated Status, the woman will not eat the dates on the day of the childbirth and a son is born, except that he would be forbearing. So if it is a female, she would be forbearing'.¹⁶

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر ابن سويد، عن القاسم بن سليمان، عن جراح المدائني، عن أبي عبد الله (عليه السلام) قال: «إن الصيام ليس من الطعام و الشراب وحده- ثم قال- قالت مريم: إني نذرتُ لِلرَّحْمَنِ صَوْمًا أَي صمتاً».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarah al Mada'iny,

'Abu Abdullah^{asws} has said: 'The Fasting is not from the food and the drink alone'. Then he^{asws} said: 'Maryam^{as} said **[19:26] So Surely I have vowed a fast to the Beneficent**, i.e., silence'.¹⁷

VERSES 27 - 29

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا {27} يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا {28} فَأُشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا {29}

[19:27] And she came to her people with him, carrying him. They said: O Maryam! You have come with an amazing thing [19:28] O sister of Haroun! Your father was not a bad man, nor, was your mother a bad woman [19:29] So

¹⁵ الكافي 8: 111 / 143

¹⁶ الكافي 6: 4 / 22

¹⁷ الكافي 4: 3 / 87

she pointed towards him. They said: How can we speak to one who was a child in the cradle?

و عنه: بإسناده، عن وهب بن منبه اليماني، قال: إن يهوديا سأل النبي (صلى الله عليه وآله)، فقال: يا محمد، أ كنت في أم الكتاب نبيا قبل أن تخلق؟ قال: «نعم». قال: و هؤلاء أصحابك المؤمنون مثبتون معك قبل أن يخلقوا؟ قال: «نعم».

And from him, by his chain, from Wahab Bin Munbah Al-Yamani who said, 'A Jew asked the Prophet^{saww}, so he said, 'O Muhammad^{saww}! Were you^{saww} a Prophet^{saww} in the Mother of the Book before you^{saww} were Created (came into this world)?' He^{saww} said: 'Yes'. He said, 'And these companions of yours^{saww}, the Believers were steadfast with you^{saww} before they were Created?' He^{saww} said: 'Yes'.

قال: فما شأنك لم تتكلم بالحكمة حين خرجت من بطن أمك، كما تكلم عيسى بن مريم على زعمك، و قد كنت قبل ذلك نبيا؟ فقال النبي (صلى الله عليه وآله): «إنه ليس أمري كأمر عيسى بن مريم، إن عيسى بن مريم خلقه الله عز و جل من أم ليس له أب، كما خلق الله آدم من غير أب و لا أم، و لو أن عيسى حين خرج من بطن أمه لم ينطق بالحكمة، لم يكن لأمه عذر عند الناس، و قد أتت به من غير أب و كانوا يأخذونها كما يؤخذ به مثلها من المحصنات، فجعل الله عز و جل منطقه عذرا لأمه».

He said, 'So what is your^{saww} matter that you^{saww} did not speak with the Wisdom when you^{saww} came out from the belly of your^{saww} mother^{as}, just as Isa^{as} Bin Maryam^{as} spoke as per your^{saww} claim, and that he^{as} was a Prophet^{as} before that?' So the Prophet^{saww} said: 'My^{saww} matter is not like the matter of Isa^{as} Bin Maryam^{as}. Allah^{azwj} Mighty and Majestic Created him^{as} from a mother^{as} and there was not father for him^{as}, just as Allah^{azwj} Created Adam^{as} without a father or a mother. And if Isa^{as} had not spoken with the Wisdom from the belly of his^{as} mother, there would not have been an explanation for his^{as} mother^{as} in the presence of the people. And she^{as} had come with him^{as} being without a father, and they used to take it as an example from the chastity. Therefore, Allah^{azwj} Mighty and Majestic Made him^{as} to speak as an explanation for his^{as} mother^{as}.¹⁸

VERSES 30 - 34

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30} وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا {31} وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا {32} وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا {33} ذَلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ {34}

[19:30] He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live [19:32] And good to my mother, and He has not Made me tyrannous, miserable [19:33] And Peace be upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:34] That is Isa, son of Maryam; Words of the Truth regarding which they are disputing

قال علي بن إبراهيم: قال الصادق (عليه السلام)، في قوله وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ. قال: «زكاة الرؤوس، لأن كل الناس ليس لهم أموال، و إنما الفطرة على الفقير و الغني و الصغير و الكبير».

Ali Bin Ibrahim said,

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'Al-Sadiq^{asws} said regarding His^{azwj} Words [19:31] and He has Enjoined upon me with the Prayer and the Zakat for as long as I live, said: 'Zakaat (is upon) the rich, because all the people do not have the wealth. But rather, the *Fitrah* is upon the poor and the rich, and the small and the great'.¹⁹

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن هشام بن سالم، عن يزيد الكناسي، قال: سألت أبا جعفر (عليه السلام): أكان عيسى بن مريم (عليه السلام) حين تكلم في المهد حجة الله على أهل زمانه؟ فقال: «كان يومئذ نبيا حجة الله غير مرسل، أما تسمع لقوله حين قال: إني عبد الله أتاني الكتاب و جعلني نبيا و جعلني مباركا أين ما كنت و أوصاني بالصلاة و الزكاة ما دمت حيا؟»

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Yazeed Al Kunasy who said,

'I asked Abu Ja'far^{asws}, 'Was Isa^{as} Bin Maryam^{as}, where he^{as} spoke in the cradle, a Proof of Allah^{azwj} upon the people of his^{as} era?' So he^{asws} said: 'In those days a Prophet^{as} was a Proof of Allah^{azwj} without being a Messenger. Have you not heard his^{as} words where he^{as} said [19:30] He said: I am a servant of Allah; He has Given me the Book and Made me a Prophet [19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live?'

قلت: فكان يومئذ حجة الله على زكريا في تلك الحال و هو في المهد؟ فقال: «كان عيسى (عليه السلام) في تلك الحال آية للناس، و رحمة من الله لمريم حين تكلم فعبّر عنها، و كان نبيا حجة على من سمع كلامه في تلك الحال، ثم صمت فلم يتكلم حتى مضت له سنتان، و كان زكريا الحجة لله عز و جل على الناس بعد ما صمت عيسى (عليه السلام) سنتين، ثم مات زكريا (عليه السلام) فورثه ابنه يحيى الكتاب و الحكمة و هو صبي صغير، أما تسمع لقوله عز و جل يا يحيى خذ الكتاب بقوة و آتيناه الحكمة صبيا،

I said, 'So in those days the Proof of Allah^{azwj} was upon Zakariyya^{as} in those conditions, whilst he^{as} (Isa^{as}) was in the cradle?' So he^{asws} said: 'Isa^{as}, in that situation was a Sign for the people, and a Mercy from Allah^{azwj} to Maryam^{as} where he^{as} spoke across from it. And a Prophet^{as} was a Proof of Allah^{azwj} upon the one who heard his^{as} speech in that situation. Then he^{as} was silent and did not speak until two years passed by for him^{as}. And Zakariyya^{as} was the Proof of Allah^{azwj} Mighty and Majestic upon the people after the silence of Isa^{as} for two years. Then Zakariyya^{as} passed away, and so his^{as} son^{as} Yahya^{as} inherited him^{as} with the Book and the Wisdom whilst he^{as} was a young boy. Have you not heard the Words of the Mighty and Majestic [19:12] O Yahya! Grab hold of the Book with strength; and We Granted him the Wisdom whilst he was a child'.

فلما بلغ عيسى (عليه السلام) سبع سنين تكلم بالنبوة و الرسالة، حين أوحى الله تعالى إليه، فكان عيسى (عليه السلام) الحجة على يحيى و على الناس أجمعين، و ليس تبقى الأرض- يا أبا خالد- يوما واحدا بغير حجة الله على الناس منذ يوم خلق الله آدم (عليه السلام)، و أسكنه الأرض».

So when Isa^{as} reached the age of seven years, he^{as} spoke with the Prophet-hood and the Message, where Allah^{azwj} the High Revealed unto him^{as}. So Isa^{as} was the Proof of Allah^{azwj} upon Yahya^{as} and upon the people altogether, and there does not remain upon the earth – O Abu Khalid – a single day without a Proof of Allah^{azwj} upon the people, since the day Allah^{azwj} Created Adam^{as} and Settled him^{as} on the earth'.

¹⁹ تفسير القمي 2: 50

فقلت: جعلت فداك، أكان علي (عليه السلام) حجة من الله ورسوله على هذه الأمة في حياة رسول الله (صلى الله عليه وآله)؟ فقال: «نعم، يوم أقامه للناس، ونصبه علماء، ودعاهم إلى ولايته، وأمرهم بطاعته».

So I said, 'May I be sacrificed for you^{asws}! Was Ali^{asws} a Proof from Allah^{azwj} and His^{azwj} Rasool^{saww} upon this community during the lifetime of Rasool-Allah^{saww}?' So he^{asws} said: 'Yes, the day he^{saww} nominated him^{asws} for the people, and established him^{asws} as a flag, and called them to his^{asws} Wilayah, and ordered them to be in his^{asws} obedience'.

قلت: وكانت طاعة علي (عليه السلام) واجبة على الناس في حياة رسول الله (صلى الله عليه وآله) وبعده وفاته؟ فقال: «نعم»، ولكنه صمت فلم يتكلم مع رسول الله (صلى الله عليه وآله) وكانت الطاعة لرسول الله (صلى الله عليه وآله) على أمته وعلى علي (عليه السلام) في حياة رسول الله (صلى الله عليه وآله)، وكانت الطاعة من الله ومن رسوله على الناس كلهم لعلي (عليه السلام) بعد وفاة رسول الله (صلى الله عليه وآله)، وكان علي (عليه السلام) حكيماً عالماً».

I said, 'And the obedience to Ali^{asws} was obligatory upon the people during the lifetime of Rasool-Allah^{saww} and (as well as) after his^{saww} passing away?' So he^{asws} said: 'Yes. But, he^{asws} was silent, and did not speak along with Rasool-Allah^{saww}, and the obedience to Rasool-Allah^{saww} was upon his^{saww} community and upon Ali^{asws} during the lifetime of Rasool-Allah^{saww}. And the obedience from Allah^{azwj}, and from His^{azwj} Rasool^{saww} was upon all of the people, for Ali^{asws} after the passing away of Rasool-Allah^{saww}, and Ali^{asws} was wise, knowing'.²⁰

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن معاوية بن وهب، قال: سألت أبا عبد الله (عليه السلام) عن أفضل ما يتقرب به العباد إلى ربهم، وأحب ذلك إلى الله عز وجل، ما هو؟ فقال: «ما أعلم شيئاً بعد المعرفة أفضل من هذه الصلاة، ألا ترى أن العبد الصالح عيسى بن مريم (عليه السلام)، قال: وَ أَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} about the best of what the servants can get close to their Lord^{azwj}, and the most beloved of that to Allah^{azwj} Mighty and Majestic, what is it?' So he^{asws} said: 'I^{asws} do not know of anything, after the recognition (المعرفة) which is higher than this Prayer. Have you not seen the righteous servant Isa^{as} Bin Maryam^{as} say [19:31] **And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the Prayer and the Zakat for as long as I live?**²¹

و عنه: عن محمد بن إبراهيم بن إسحاق، قال: حدثنا أحمد بن محمد الهمداني مولى بني هاشم، قال: حدثنا جعفر بن عبد الله بن جعفر بن عبد الله بن جعفر بن محمد بن علي بن أبي طالب (عليه السلام)، قال: حدثنا كثير بن عياش القطان، عن أبي الجارود زياد بن المنذر، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: «لما ولد عيسى بن مريم (عليه السلام) كان ابن يوم كأنه ابن شهرين، فلما كان ابن سبعة أشهر، أخذت والدته بيده وجاءت به إلى الكتاب، فأقعدته بين يدي المؤدب، فقال له المؤدب: قل بسم الله الرحمن الرحيم. فقال عيسى (عليه السلام): بسم الله الرحمن الرحيم».

And from him, from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Hamdany, a slave of the Clan of Hashim^{as}, from Ja'far Bin Abdullah, son of Ja'far Bin Abdullah, son of Ja'far Bin Muhammad Bin Ali Bin Abu Talib^{asws}, from Kaseer Bin Ayyash Al Qatan, from Abu Al Jaroud Ziyad Bin Al Munzar,

²⁰ الكافي 1: 313

²¹ الكافي 3: 264

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} having said: 'When Isa^{as} Bin Maryam^{as} was born, he^{as} was like a boy of two months. So when he^{as} was a boy of seven months, his^{as} mother took him^{as} by his^{as} hand and came with him^{as} to the school. So she^{as} seated him^{as} in front of the teacher. So the teacher said to him^{as}, 'Say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful'. So Isa^{as} said: 'In the Name of Allah^{azwj} the Beneficent, the Merciful'.

فقال له المؤدب: قل أبجد فرفع عيسى (عليه السلام) رأسه، فقال: و هل تدري ما أبجد؟ فعلاه بالدرة ليضربه، فقال: يا مؤدب، لا تضربني إن كنت تدري، و إلا فسلني حتى أفسر لك. قال: فسر له لي.

So the teacher said to him^{as}, 'Say, 'Abjad' (The alphabet). So Isa^{as} raised his^{as} head and said, 'And do you know what the alphabet is?' So he raised the stick to hit him^{as} by it, so he^{as} said: 'O teacher! Do not strike at me^{as} if you know, and detail it for me^{as}, or else I^{as} will explain it to you'. He said, 'Explain it to me'.

فقال: عيسى (عليه السلام): الألف: آلاء الله، و الباء: بهجة الله، و الجيم: جمال الله، و الدال: دين الله، هوز، الهاء: هول جهنم، و الواو: ويل لأهل النار، و الزاي: زفير جهنم، حطي: حطت الخطايا عن المستغفرين، كلمن: كلام الله لا مبدل لكلماته، سعفص: صاع و الجزاء بالجزاء، قرشت: قرشهم فحشرهم.

So Isa^{as} said: 'Alif - the Blessings of Allah^{azwj}; and the Ba - the Delight of Allah^{azwj}; and the Jeem - the Beauty of Allah^{azwj}; and the Daal – Religion of Allah^{azwj}; the Haa - the terror of Hell; and the Waaw – Woe of the inhabitants of the Fire; and the Zaay – Exhalation of Hell; Hatayy - Settling of the sins from the Forgiven ones; Kalman – Speech of Allah^{azwj}, there is no Change to His^{azwj} Speech; Sa'fayn – A measure of the Recompense with the Recompense; Qarshat – Their sequeezing and their ushering'.

فقال المؤدب: أيتها المرأة خذي بيد ابنك فقد علم و لا حاجة له في المؤدب».

So the teacher said, 'O you lady! Take your^{as} son^{as} by his^{as} hand, for he^{as} knows and he^{as} has no need for the teacher for him^{as}'.²²

VERSES 35 - 38

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {35} وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ {36} فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ {37} أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ {38}

[19:35] It was not for Allah that He should Take a son; Glory to be Him; when He Decrees a matter, He says to it "Be," so it becomes [19:36] And surely Allah is my Lord and your Lord, therefore worship Him; this is the Straight Path [19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day [19:38] How clearly shall they hear and how clearly shall they see on the Day when they come to Us; but the unjust this Day would be clear error

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن الفضل بن إبراهيم بن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون، عن معمر بن يحيى، عن داود الدجاجي، عن أبي جعفر

²² التوحيد: 1 / 236

محمد بن علي (عليهما السلام)، قال: «سئل أمير المؤمنين (عليه السلام) عن قول الله عز و جل: فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ، فقال: انتظروا الفرج في ثلاث». فقيل: يا أمير المؤمنين، و ما هن؟ فقال: «اختلاف أهل الشام بينهم، و الرايات السود من خراسان، و الفرعة في شهر رمضان».

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays, from Al-Hassan Bin Ali Bin Fazaal from Sa'albat Bin Maymoun, from Moamar Bin Yahya, from Dawood Al-Dajajy,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir-ul-Momineen^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic [19:37] **But the sects differ among themselves**, so he^{asws} said: 'Await the Relief during three (events)'. So it was said, 'O Amir-ul-Momineen^{asws}! And what are these?' So he^{asws} said: 'Differing of the people of Syria between them, and the black flags from Khurasan, and the terror during the Month of Ramadhan'.

فقيل: و ما الفرعة في شهر رمضان؟ فقال: «أو ما سمعتم قول الله عز و جل في القرآن: إِنَّ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ، هي آية تخرج الفتاة من خدرها، و توقظ النائم، و تفرع اليقظان».

So it was said, 'And what is the terror during the Month of Ramadhan?' So he^{asws} said: 'Have you not heard the Words of Allah^{azwj} Mighty and Majestic [26:4] **If We Desired to, We would Send down upon them a Sign from the sky so that their necks would bow down to it?** It is a Sign which would make the young girl come out from her veil, and the sleeping one would be scared, and the awake would be terrified'²³.

العياشي: عن جابر الجعفي، عن أبي جعفر (عليه السلام)، يقول: «الزم الأرض لا تحرك يدك و لا رجلك أبدا حتى ترى علامات أذكرها لك في سنة، و ترى مناديا ينادي بدمشق، و خسفا بقريّة من قراها، و تسقط طائفة من مسجدها، فإذا رأيت الترك جازوها، فأقبلت الترك حتى نزلت الجزيرة، و أقبل الروم حتى نزلت الرملة، و هي سنة اختلاف في كل أرض من أرض العرب، و أن أهل الشام يختلفون عند ذلك على ثلاث رايات: الأصهب، و الأبقع، و السفيناني، مع بني ذنب الحمار مضر، و مع السفيناني أخواله من كلب، فيظهر السفيناني، و من معه على بني ذنب الحمار، حتى يقتلوا قتلا لم يقتله شيء قط و يحضر رجل بدمشق، فيقتل هو و من معه قتلا لم يقتله شيء قط، و هو من بني ذنب الحمار، و هي الآية التي يقول الله تبارك و تعالى: فَأَخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ إِلَى آخِرِهِ.

Al Ayyashi, from Jabir Al Ju'fy,

'Abu Ja'far^{asws} has said: 'The commitment of the earth is that it will not move your hand, nor your feet ever, until you see such Signs in one year which I^{asws} am mentioning to you. And you will see a Caller Calling out at Damascus, and a town from the towns gets submerged (in the land), and several of its Masjids fall down, so you will see the Turks move across it. So the Turks would come over until they encamp at the Island, and the Romans would come over until they encamp at Al-Ramla, and it is a year in which there would be disputes in every land from the lands of the Arabs. And the people of Syria would be disputing during that, over three banners – the 'Bald Eagle', and the 'The Arrow-shaped Leaves', and Al-Sufyani, with the Clan of *Zanb Al-Himaar Muzir*. And with Al-Sufyani would be his maternal uncles from a dog (illegitimate one). So Al-Sufyani and the ones with him would overcome the Clan of *Zanb Al-Himaar*, until they kill them with such a killing which nothing had been killed before. And a man would appear at Damascus, so he and the one with him would be killed with a killing which nothing had been killed at all (before), and he

²³ الغيبة: 8 / 251.

would be from the Clan of *Zanb Al-Himaar* – and it is the Verse which Allah^{azwj} Blessed and High is Speaking of **[19:37] But the parties from among them disagreed with each other, so woe unto those who disbelieve in being present on a Great Day**.²⁴

VERSE 39

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ {39}

[19:39] And warn them of the Day of Regret, when the matter shall have been Decided; and they are (now) in negligence and they are not believing

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن أبي المغراء، عن أبي بصير، قال: لا أعلمه ذكره إلا عن أبي جعفر (عليه السلام)، قال: «إذا أدخل الله أهل الجنة الجنة و أهل النار النار، جاء بالموت في صورة كبش حتى يوقف بين الجنة و النار. قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة، يا أهل النار.

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from Darast, from Abu Al-Magra, from Abu Baseer who said,

'I do know that it has been mentioned from Abu Ja'far^{asws} having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the death would be brought in an image of a ram until it is paused to be in between the Paradise and the Fire. Then a Caller would Call out which all the dwellers would hear: 'O people of the Paradise! O people of the Fire!'

فإذا سمعوا الصوت أقبلوا: قال، فيقال لهم: أ تدرُونَ ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا. قال: و يقول أهل النار: اللهم أدخل الموت علينا. قال: ثم يذبح كما تذبح الشاة». قال: «ثم ينادي مناد: لا موت أبدا، أيقنوا بالخلود.

So when they hear the voice, they would respond to it, and it would be said to them: 'Do you all know what this is? This is the death, which you used to fear from in the world! So the people of the Paradise would say, 'Our Allah^{azwj}! Do not let the death to enter to be with us'. And the people of the Fire would be saying, 'Our Allah^{azwj}! Enter the death to be with us'. Then it would be slaughtered the like slaughtering of the sheep'. Then the Caller would Call out: 'There no death any more, forever, so be certain of the immortality'.

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لمتاوا، قال: ثم قرأ هذه الآية: أ فَمَا نَحْنُ بِمَيِّبِينَ إِلَّا مَوْتِنَا الْأُولَى وَ مَا نَحْنُ بِمُعَذَّبِينَ إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ لِمَثَلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

He^{asws} said: 'So the people of the Paradise would be so overjoyed, that if one of them could have died of happiness, he would have'. Then he^{asws} recited this Verse **[37:58] Is it then that we are not going to die [37:59] Except our first death? And we shall not be Punished [37:60] Most surely this is the mighty success [37:61] For the like of this then let the workers work**.

قال: و يشهق أهل النار شهقة لو كان أحد ميتا من شهيق لمتاوا، و هو قول الله عز و جل: وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ». .

²⁴ تفسير العياشي 1: 64 / 117

He^{asws} said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah^{azwj} Mighty and Majestic **[19:39] And warn them of the Day of Regret, when the matter shall have been Decided**.²⁵

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن أبي ولاد الحناط، عن أبي عبد الله (عليه السلام)، قال: سئل عن قوله تعالى: **وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ**. قال: «ينادي مناد من عند الله، و ذلك بعد ما صار أهل الجنة في الجنة و أهل النار في النار: يا أهل الجنة، و يا أهل النار، هل تعرفون الموت في صورة من الصور؟ فيقولون: لا

Ali Bin Ibrahim said, 'My father narrated to me from Al Hassan Bin Mahboub, from Abu Walad Al Hanaat,

(The narrator says) 'I asked Abu Abdullah^{asws} about the Words of the High **[19:39] And warn them of the Day of Regret**. He^{asws} said: 'A Caller would Call out from the Presence of Allah^{azwj}, and that is after the people of the Paradise having gone into the Paradise, and the people of the Fire into the Fire: 'O people of the Paradise, and O people of the Fire! Are you recognising the death in an image from the images?' So they would be saying, 'No!'

فيؤتى بالموت في صورة كبش أملح فيوقف بين الجنة و النار، ثم ينادون جميعا: أشرفوا و انظروا إلى الموت، فيشرفون، ثم يأمر الله به فيذبح، ثم يقال: يا أهل الجنة خلود فلا موت أبدا، و يا أهل النار خلود فلا موت أبدا، و هو قوله تعالى **وَ أَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَ هُمْ فِي غَفْلَةٍ** أي قضي على أهل الجنة بالخلود فيها، و على أهل النار بالخلود فيها».

So they would come with the death in an image of a prettiest ram. So it would be Paused in between the Paradise and the Fire, and he would Call out to all of them: 'Turn and look at the death!' So they would be looking at it. Then Allah^{azwj} Command for it to be slaughtered. Then the Caller would say: 'O people of the Paradise, be immortal and do not die ever! And O people of the Fire, be immortal and do not die ever!' And these are the Words of the High **[19:39] And warn them of the Day of Regret, when the matter shall have been Decided; and they are (now) in negligence**, i.e., Decided upon the people of the Paradise for them to live eternally therein, and upon the people of the Fire for them to live eternally therein'.²⁶

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

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

'Abu Abdullah^{asws} has said: 'Day of the Meeting (يوم التلاق) – the Day the people of the sky meet the people of the earth; and Day of the Calling (يوم التناد): – the Day the people of the Fire call out to the people of the Paradise **[7:50] And the inmates of the Fire shall call out to the dwellers of the Paradise, saying: Pour on us some water or of that which Allah has Given you**; and Day of Separation (يوم التغابن) - The Day the people of the Paradise would be Separated from the people of the Fire; and

²⁵ الزهد: 273 /100.

²⁶ تفسير القمي 2: 50.

Day of Regret (يوم الحسرة) – the Day when the death would be brought (in the image of a ram) and slaughtered'.²⁷

VERSES 40 - 48

أَنَا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ {40} وَأَذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۖ إِنَّهُ كَانَ صَدِيقًا نَبِيًّا {41} إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا {42} يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا {43} يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا {44} يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا {45} قَالَ أَرَأَيْتَ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجَمَتَكَ ۖ وَاهْجُرْنِي مَلِيًّا {46} قَالَ سَلَامٌ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا {47} وَأَعْتَرْتُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا {48}

[19:40] Surely, We Inherit the earth and the ones who are upon it, and to Us they shall be returning [19:41] And mention Ibrahim in the Book; he was a truthful man, a Prophet [19:42] When he said to his father; O father! Why do you worship what neither hears nor sees, nor does it avail you in the least? [19:43] O father! Truly (some) of the Knowledge has come to me which has not come to you, therefore follow me, I will Guide you on an even path [19:44] O father! Do not worship the Satan; the Satan was disobedient to the Beneficent [19:45] O father! I fear that a Punishment from the Beneficent should touch you so that you should be a friend of the Satan [19:46] He said: Do you dislike my gods, O Ibrahim? If you do not stop, I will stone you, and leave me for a while [19:47] He said: Peace be on you, I will seek Forgiveness of my Lord for you; He is ever Affectionate to me [19:48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord, perhaps I shall not remain unblessed in calling upon my Lord

عن ابن بابويه حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن أحمد بن أبي عبد الله عن أحمد بن محمد بن أبي نصر عن أبيان بن عثمان عن محمد بن مروان عن أبي جعفر ص قال كان دعاء إبراهيم ع يومئذ يا أحد يا صمد يا من لم يلد و لم يولد و لم يكن له كفوا أحد ثم توكلت على الله فقال كفييت

From Ibn Babuwayh who said, 'Muhammad Bin Ali Al Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Marwan,

from Abu Ja'far^{asws} having said: 'The supplication of Ibrahim^{as} in those days was: 'O One, O Last, O One who did not beget nor was He^{azwj} begotten, nor is there anyone who is a match for Him^{azwj}'. Then he^{as} placed reliance upon Allah^{azwj} so he^{as} said: 'Sufficient!'

و قال لما قال الله تعالى للنار كوني برداً و سلاماً على إبراهيم لم تعمل يومئذ نار على وجه الأرض و لا انتفع بها أحد ثلاثة أيام قال و نزل جبرئيل يحدثه وسط النار قال نمرود من اتخذ إليها فليتخذ مثل إله إبراهيم فقال عظيم من عظمائهم إني عزمت على النيران أن لا تحرقه

He^{asws} said: 'When Allah^{azwj} Said to the Fire **[21:69] Become a coolness and safety for Ibrahim** – and in those days fire had neither burnt upon the face of the earth nor benefitted anyone for more than three days – Jibraeel^{as} descended to be in the midst of the fire. Nimrod^{la} said, 'The one who takes a God should take to a God like the

²⁷ معاني الأخبار: 1 / 156.

God of Ibrahim^{as}. It was a great thing from their great things that one cast upon the fire, and it does not burn him.

قال فخرجت عنق من النار فأحرقته و كان نمرود ينظر بشرفه على النار فلما كان بعد ثلاثة أيام قال نمرود لأزر اصعد بنا حتى ننظر فصعدا فإذا إبراهيم في روضة خضراء و معه شيخ يحدثه

He^{asws} said: 'So a neck came out from the fire, and it was burnt. And Nimrod^{la} used to oversee the fire from a balcony. So when it was after three days, Nimrod^{la} said to Azar, 'Ascend with us to look. So they both climbed, and there was Ibrahim^{as} in a green garden, and with him^{as} was an old man talking to him^{as}.

قال فالتفت نمرود إلى أزر فقال ما أكرم ابنك على الله و العرب تسمي العم أبا قال تعالى في قصة يعقوب قالوا نَعْبُدُ إِلَهَكَ وَ إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ إِسْمَاعِيلَ كَانَ عَمَّ يَعْقُوبَ عَ وَ قد سماه أبا في هذه الآية

He^{asws} said: 'So Nimrod^{la} turned towards Azar and said, 'How honourable is your son^{as} to Allah^{azwj}'. And the Arabs refer to the uncle, as father. Allah^{azwj} the High Says in the story of Yaqoub [2:133] They said: We will worship your God and the God of your fathers, Ibrahim and Ismail and Ishaq. And Ismail^{as} was the uncle of Yaqoub^{as}, and has been Named as father in this Verse'²⁸

و حدثنا بذلك محمد بن علي البشاري القزويني رضي الله عنه قال حدثنا المظفر بن أحمد القزويني قال حدثنا محمد بن جعفر الكوفي الأسدي عن محمد بن إسماعيل البرمكي عن عبد الله بن داهر عن أبي قتادة الحراني عن وكيع بن الجراح عن سليمان بن مهران عن أبي عبد الله الصادق جعفر بن محمد ع و قول النبي ص أنا ابن الذبيحين يريد بذلك العم لأن العم قد سماه الله عز و جل أبا في قوله أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَ إِلَهَ آبَائِكَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ كان إسماعيل عم يعقوب فسماه الله في هذا الموضع أبا

And that has been narrated to us by Muhammad Bin Ali Al Bashaary Al Qazwiny, from Al Muzaffar Bin Ahmad Al Qazwiny, from Muhammad Bin Ja'far Al Kufy Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Dahir, from Abu Qatada Al Harany, from Qaki'e Bin Al Jarrah, from Sulayman Bin Mahran,

from Abu Abdullah Al Sadiq Ja'far Bin Muhammad^{asws} having said: 'And the words of the Prophet^{saww} 'I^{saww} am the son^{saww} of the two sacrificed ones', intending by that the uncle, because the uncle has been Named by Allah^{azwj} Mighty and Majestic as a father in His^{azwj} Words [2:133] **Or, were you witnesses when death visited Yaqoub, when he said to his sons: What will you worship after me? They said: We will worship your God and the God of your fathers, Ibrahim and Ismail and Ishaq. And Ismail^{as} was the uncle of Yaqoub^{as}, but Allah^{azwj} Named him^{as} in this place as a father.**

و قد قال النبي ص العم والد فعلى هذا الأصل أيضا يطرد قول النبي ص أنا ابن الذبيحين أحدهما ذبيح بالحقيقة و الآخر ذبيح بالمجاز و استحقاق الثواب على النية و التمني فالنبي ص هو ابن الذبيحين من وجهين على ما ذكرناه و للذبح العظيم وجه آخر

And the Prophet^{saww} spoke of his^{saww} uncle as father. So upon this origin as well you return to the words of the Prophet^{saww}. 'I^{saww} am the son^{saww} of the two sacrificed ones'. One of these is the sacrifice in reality, and the other one is the virtual sacrifice, and the deserving of the Rewards is based upon the intention, and the wishing. So

²⁸ 105 قصص الأنبياء للراوندي

the Prophet^{saww} is the son^{saww} of the two sacrificed ones from two aspects – one is what we^{asws} have mentioned it. And the Great Sacrifice is the other aspect'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ أَزَرَ أَبَا إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) كَانَ مُنْجَمًا لِنِمْرُودَ وَ لَمْ يَكُنْ يَصُدِّرُ إِلَّا عَنْ أَمْرِهِ فَتَنَظَّرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنِمْرُودَ لَقَدْ رَأَيْتُ عَجَبًا قَالِ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُودًا يُوَلَّدُ فِي أَرْضِنَا يُكُونُ هَالِكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبِثُ إِلَّا قَلِيلًا حَتَّى يُحْمَلَ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

Abu Abdullah^{asws} having said that: 'Azar, the father of Ibrahim^{as} was an astrologer for Nimrod^{la} and he^{la} never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning he said to Nimrod^{la}, 'I have seen something strange'. He^{la} said, 'And what is it?' He said, 'I saw a newborn being born in our land. Our destruction will be by his^{as} hands. It will not be long after him^{as} being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ قَالَ لَا قَالَ فَحَجَبَ النِّسَاءَ عَنِ الرِّجَالِ فَلَمْ يَدَعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يُخْلَصُ إِلَيْهَا وَ وَقَعَ أَزَرُ بِأَهْلِهِ فَعَلَقَتْ بِإِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَيَّ نِسَاءً مِنَ الْقَوَائِلِ فِي ذَلِكَ الزَّمَانِ لَا يُكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمَنْ بِهِ فَتَنَظَّرَنْ فَأَلْزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ إِلَى الظَّهِيرِ فَقُلْنَ مَا نَرَى فِي بَطْنِهَا شَيْئًا وَ كَانَ فِيهَا أَوْتِي مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يُؤْتِ عِلْمَ أَنَّ اللَّهَ تَعَالَى سَيُنْجِيهِ

So he^{la} was astounded by that and said, 'Has the woman fallen pregnant with him^{as} yet?' He said, 'Not yet'. So he^{la} separated the women from the men. He^{la} did not leave a single woman except that he^{la} made her to be in the city, with no man being allowed to be alone with her. Azar went to his wife and Ibrahim^{as} was blessed. He thought that he^{as} might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb they should notify him. They examined her. So Allah^{azwj} Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, 'We did not see anything in her tummy'. And what was in his knowledge was that he^{as} would be burnt by the fire, and did not know that Allah^{azwj} the High would be Rescuing him^{as}.

قَالَ فَلَمَّا وَضَعَتْ أُمُّ إِبْرَاهِيمَ أَرَادَ أَزَرُ أَنْ يَذْهَبَ بِهِ إِلَى نِمْرُودَ لِيَقْتُلَهُ فَقَالَتْ لَهُ امْرَأَتُهُ لَا تَذْهَبْ بِابْنِكَ إِلَى نِمْرُودَ فَيَقْتُلَهُ دَعْنِي أَذْهَبْ بِهِ إِلَى بَعْضِ الْغُبَيْرِ أَنْ أُجْعَلَهُ فِيهِ حَتَّى يَأْتِيَ عَلَيْهِ أَجَلُهُ وَ لَا تُكُونِ أَنْتِ الَّذِي تَقْتُلِ ابْنَكَ فَقَالَ لَهَا فَأَمْضِي بِهِ قَالَ فَذَهَبَتْ بِهِ إِلَى غَارٍ ثُمَّ أَرْضَعَتْهُ ثُمَّ جَعَلَتْ عَلَى بَابِ الْغَارِ صَخْرَةً ثُمَّ أَنْصَرَفَتْ عَنْهُ

He^{asws} said: 'So when the mother of Ibrahim^{as} gave birth to him^{as}, Azar wanted to go with him^{as} to Nimrod^{la} to be killed. So his wife said to him, 'Do not go with your son^{as} to Nimrod^{la} for he^{la} will kill him^{as}. I shall go with him^{as} to one of the caves and leave him^{as} there until his^{as} death comes to him^{as}, and you will not become the one to have killed your own son'. So he said to her, 'Take him^{as}'. So she went with him^{as} to a cave, then placed him^{as} in it, and placed a rock to block the entrance of the cave. Then she left him^{as}.

قَالَ فَجَعَلَ اللَّهُ عَزَّ وَ جَلَّ رِزْقَهُ فِي إِبْهَامِهِ فَجَعَلَ يَمَصُّهَا فَيَشْخَبُ لَبْنُهَا وَ جَعَلَ يَشْبُ فِي الْيَوْمِ كَمَا يَشْبُ غَيْرُهُ فِي الْجُمُعَةِ وَ يَشْبُ فِي الْجُمُعَةِ كَمَا يَشْبُ غَيْرُهُ فِي الشَّهْرِ وَ يَشْبُ فِي الشَّهْرِ كَمَا يَشْبُ غَيْرُهُ فِي السَّنَةِ فَمَكَتْ مَا شَاءَ اللَّهُ أَنْ يَمُكَّتْ ثُمَّ إِنَّ

أُمُّ قَالَتْ لِأَبِيهِ لَوْ أُذِنْتُ لِي حَتَّى أَذْهَبَ إِلَى ذَلِكَ الصَّبِيِّ فَعَلْتُ قَالَ فَاذْهَبِي فَذَهَبَتْ فَإِذَا هِيَ بِإِبْرَاهِيمَ (عليه السلام) وَ إِذَا عَيْنَاهُ تَرَاهِرَانِ كَأَنَّهُمَا سِرَاجَانِ قَالَ فَأَخَذْتُهُ فَضَمَّمْتُهُ إِلَى صَدْرِهَا وَ أَرْضَعْتُهُ ثُمَّ أَنْصَرَفَتْ عَنْهُ

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Made his^{as} sustenance to be in his^{as} thumb. He^{as} would suck it and milk would flow from it. He^{as} grew in a day like others grow in a week, and grew in a week like others grow in a month, and grew in a month like others grow in a year. So that situation remained for as long as Allah^{azwj} Desired it to remain. Then his^{as} mother said to his^{as} father, 'If you allow me, I shall go to that child'. So he allowed her. So she went there and there was Ibrahim^{as}. His^{as} eyes lit up like two lanterns. She grabbed him^{as} and pressed him^{as} to her bosom, and fed him^{as}. Then she left him there.

فَسَأَلَهَا أَزْرُ عَنْهُ فَقَالَتْ قَدْ وَارَيْتُهُ فِي التُّرَابِ فَمَكَثْتُ تَفْعَلُ فَتَخْرُجُ فِي الْحَاجَةِ وَ تَذْهَبُ إِلَى إِبْرَاهِيمَ (عليه السلام) فَتَضُمُّهُ إِلَيْهَا وَ تُرْضِعُهُ ثُمَّ تَنْصَرِفُ فَلَمَّا تَحَرَكَ أَتَتْهُ كَمَا كَانَتْ تَأْتِيهِ فَصَنَعَتْ بِهِ كَمَا كَانَتْ تَصْنَعُ فَلَمَّا أَرَادَتْ الْإِنْصِرَافَ أَخَذَ بِثَوْبِهَا فَقَالَتْ لَهُ مَا لَكَ فَقَالَ لَهَا أَذْهَبِي بِي مَعَكَ فَقَالَتْ لَهُ حَتَّى أَسْتَأْمَرَ أَبَاكَ

Azar asked her about him^{as}, so she said, 'I have hidden (buried) him in the soil'. She waited, and she would come out for her need, and go to Ibrahim^{as}, hold him^{as} to her bosom, feed him^{as}, and leave him^{as}. So when he^{as} started moving, she would still come to him^{as} and do as she had done before. So when she wanted to leave, he^{as} grabbed her robe. She said to him^{as}, 'What is the matter?' He^{as} said to her: 'Take me^{as} with you'. She said, 'Not until your father orders me to'.

قَالَ فَأَتَتْ أُمَّ إِبْرَاهِيمَ (عليه السلام) أَزْرُ فَأَعْلَمَتْهُ الْقِصَّةَ فَقَالَ لَهَا اتَّبِينِي بِهِ فَأَقْعِدِيهِ عَلَى الطَّرِيقِ فَإِذَا مَرَّ بِهِ إِخْوَتُهُ دَخَلَ مَعَهُمْ وَ لَا يُعْرِفُ قَالَ وَ كَانَ إِخْوَةُ إِبْرَاهِيمَ (عليه السلام) يَعْمَلُونَ الْأَصْنَامَ وَ يَذْهَبُونَ بِهَا إِلَى الْأَسْوَاقِ وَ يَبِيعُونَهَا قَالَ فَذَهَبَتْ إِلَيْهِ فَجَاءَتْ بِهِ حَتَّى أَقْعَدْتُهُ عَلَى الطَّرِيقِ وَ مَرَّ إِخْوَتُهُ فَدَخَلَ مَعَهُمْ فَلَمَّا رَأَى أَبُوهُ وَقَعَتْ عَلَيْهِ الْمَحَبَّةُ مِنْهُ فَمَكَثَ مَا شَاءَ اللَّهُ

He^{asws} said: 'The mother of Ibrahim^{as} came to Azar. She related to him the story. He said to her, 'Bring him^{as} to me. Make him^{as} to be seated upon the road, so when his^{as} brothers pass by, make him^{as} enter with them, and he^{as} will not be noticed'. He^{asws} said: 'And the brothers of Ibrahim^{as} used to carve the idols and would go with these to the markets and sell them. So she went to him^{as}, and came with him^{as} until she made him^{as} to sit upon the road. And his^{as} brothers passed by, he^{as} entered with them. So when his^{as} father saw him^{as}, he was overwhelmed with the love for him^{as}. And so the situation remained as such for as long as Allah^{azwj} Desired it to'.

قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامَ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَتَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ أَزْرُ لِأُمِّهِ إِنِّي لِأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبَرَكَةِ ابْنِكَ هَذَا قَالَ فَبَيْنَمَا هُمُ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمَلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمَلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ أَزْرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ مَا تَنْحُثُونَ فَقَالَ أَزْرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابٌ مُلْكِنَا عَلَى يَدَيْهِ.

He^{asws} said; 'One day from the days during which, his^{as} brothers were in the middle of carving the idols, Ibrahim^{as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his^{as} mother, 'I hope that we receive good luck from the blessings of this son^{as} of yours'. He^{asws} said; 'So when they were in the middle of that, Ibrahim^{as} grabbed hold of the tool and broke the idol which he^{as} had carved. So his^{as} father got scared and was overcome with severe panic. He said to him^{as}, 'What would you^{as} have done with it?' Ibrahim^{as} said to him: 'And what would you have done with it?' Azar said,

'People would have worshipped it'. So Ibrahim^{as} said to him: 'Are you worshipping what you yourself have carved?' So Azar said to his^{as} mother, 'This is the one due to whom our kingdom would go away, by his^{as} hands'.³⁰

VERSES 49 & 50

فَلَمَّا اغْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا {49} وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا {50}

[19:49] So when he withdrew from them and what they worshipped besides Allah, We Endowed upon him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:50] And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali

محمد بن العباس، قال: حدثنا أحمد بن القاسم، قال: حدثنا أحمد بن محمد السيارى، عن يونس بن عبد الرحمن، قال: قلت لأبي الحسن الرضا (عليه السلام): إن قوما طالبوني باسم أمير المؤمنين (عليه السلام) في كتاب الله عز و جل، فقلت لهم: من قوله تعالى وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا. فقال: «صدقت، هو هكذا».

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Yunus Bin Abdul Rahman who said,

'I said to Abu Al-Hassan Al-Reza^{asws} that, 'There are people who are seeking from me the name of Amir-ul-Momineen^{asws} in the Book of Allah^{azwj} Mighty and Majestic, so I said to them, 'From the Words of the High **[19:50] and We Made for them a truthful tongue of Ali**', so he^{asws} said: 'You have spoken the truth. It is like that'.³¹

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين ابن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام) قال: سألته عن قول الله عز و جل: وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ، وَ ذَكَرَ الْحَدِيثَ فِيمَا ابْتَلَاهُ بِهِ رَبَّهُ، إِلَىٰ أَنْ قَالَ: «و التوكّل، بيان ذلك في قوله: الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَ الَّذِي هُوَ يُطْعِمُنِي وَ يَسْقِينِي وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِي وَ الَّذِي يُمَيِّتُنِي ثُمَّ يُحْيِينِي وَ الَّذِي أَطْعَمَ أَنْ يُغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ.

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Hamza Ibn Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Bin Malik Al-Kufy Al-Fazary, from Muhammad Bin Al-Husayn Ibn Zayd Al-Ziyat, from Muhammad Bin Ziyad Al-Azdy, from Al-MufazzAl-Bin Umar,

'Al-Sadiq Ja'far Bin Muhammad^{asws}, replied when I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:124] And when his Lord tried Ibrahim with certain words, he fulfilled them**, and he^{asws} mentioned the Hadeeth regarding what his^{as} Lord^{azwj} had Tried him^{as} with, until he^{asws} said: 'And the reliance, that has been Explained in His^{azwj} Words **[26:78] Who Created me, so He Guides me [26:79] And He is the One Who Feeds me and Quenches me [26:80] And when I am sick, He Heals [26:81] And Who will Cause me to die, then Revive me [26:82] And Who, I hope, will Forgive me my mistakes on the Day of Judgment.**

ثم الحكم، و الانتماء إلى الصالحين، في قوله: رَبِّ هَبْ لِي حُكْمًا وَ أَلْجِئْتُ بِالصَّالِحِينَ يعني بالصالحين: الذين لا يحكمون إلا بحكم الله عز و جل، و لا يحكمون بالأراء و المقاييس، حتى يشهد له من يكون بعده من الحجج بالصدق، بيان ذلك في

³⁰ Al Kafi - 15005

³¹ تأويل الآيات 1: 10/304.

قوله: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ أَرَادَ فِي هَذِهِ الْأُمَّةِ الْفَاضِلَةَ، فَأَجَابَهُ اللَّهُ، وَ جَعَلَ لَهُ وَ لغيره من الأنبياء: لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ)، وَ ذَلِكَ قَوْلُهُ: وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا. ثُمَّ اسْتَقْصَرَ النَّفْسَ فِي الطَّاعَةِ، فِي قَوْلِهِ: وَ لَا تُخْزِنِي يَوْمَ يُبْعَثُونَ.»

Then the Wisdom and the longing to be with the righteous in his^{as} words **[26:83] Lord! Grant me wisdom, and join me with the righteous** i.e., to be with the righteous ones – the ones who do are not judging except with the Judgement of Allah^{azwj} Mighty and Majestic, and are not judging by the opinion and the analogies, until he^{as} testified that there should be the truthful argument from after him^{as}, and that has been Explained in his^{as} words **[26:84] And Make for me a truthful tongue among the later ones, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}**, and these are His^{azwj} Words **[19:50] And We Made for them a truthful tongue of Ali**. Then there is the self-reduction regarding the obedience in his^{as} words **[26:87] And do not Disgrace me on the Day when they are Resurrected**.³²

وعنه، قال: حدثنا أبي، و محمد بن الحسن (رضي الله عنهما)، قالوا: حدثنا سعد بن عبد الله، عن يعقوب ابن يزيد، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في حديث غيبة إبراهيم، إلى أن قال: «ثم غاب (عليه السلام) الغيبة الثانية، و ذلك حين نفاه الطاغوت عن بلده، فقال: وَ اعْتَزَلَكُمْ وَ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَ ادْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَفِيًّا.»

And from him who said, 'My father narrated to me, and Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Yaqoub Ibn Yazeed, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, in a Hadeeth of the occultation of Ibrahim^{as}, until he^{asws} said: 'Then he^{as} went into a second occultation, and that is where **[19:48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; maybe I shall not remain unblessed in calling upon my Lord**.

قال الله تقديس ذكره: فَلَمَّا اعْتَزَلَهُمْ وَ مَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَ هَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ وَ كَلَّا جَعَلْنَا نَبِيًّا وَ وَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا يَعْنِي بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ)، لِأَنَّ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) قَدْ كَانَ دَعَا اللَّهَ عَزَّ وَ جَلَّ أَنْ يَجْعَلَ لَهُ لِسَانَ صِدْقٍ فِي الْآخِرِينَ، فَجَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَىٰ لَهُ وَ لِإِسْحَاقَ وَ يَعْقُوبَ لِسَانَ صِدْقٍ عَلِيًّا،

Allah^{azwj}, Holy is His^{azwj} Mention, Said **[19:49] So when he withdrew from them and what they worshipped besides Allah, We Gave to him Is'haq and Yaqoub, and each one of them We Made a Prophet [19:50] And We Made for them a truthful tongue of Ali**, Meaning by it, Ali^{asws} Bin Abu Talib^{asws}, because Ibrahim^{as} had supplicated to Allah^{azwj} Mighty and Majestic that He^{azwj} should Make for him^{as} a truthful tongue among the later ones. So Allah^{azwj} Blessed and High, Made for him^{as}, and Is'haq^{as}, and Yaqoub^{as}, a truthful tongue of Ali^{asws}.

فأخبر علي بن أبي طالب (عليه السلام) أن القائم (عليه السلام) هو الحادي عشر من ولده، و أنه المهدي الذي يملأ الأرض عدلاً و قسطاً، كما ملئت جوراً و ظلماً، و أنه تكون له غيبة، و حيرة، يضل فيها أقوام، و يهتدي فيها آخرون، و أن هذا كائن كما أنه مخلوق.»

Ali^{asws} Bin Abu Talib^{asws} informed that Al-Qaim^{asws}, he^{asws} is the eleventh Guide from his^{asws} sons^{asws}, and that he^{asws} is Al-Mahdi^{asws} who would be filling the earth with justice and equity, just as it had been filled before with inequity and injustice. And the

³² معاني الأخبار: 1 / 126.

Occultation would be happening for him^{asws}, and there would be confusion during which a people would go astray, and another people would become guided. And this has happened just as it was supposed to'.³³

ومن طريق المخالفين: قوله تعالى: وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ عن جعفر بن محمد (عليهما السلام)، قال: «هو علي بن أبي طالب (عليه السلام)، عرضت ولايته على إبراهيم (عليه السلام)، فقال: اللهم اجعله من ذريتي، ففعل الله ذلك.»

And from Tareeq Al-Mukhalifeen –

The Words of the High **[26:84] And Make for me a truthful tongue among the later ones** – from Ja'far^{asws} Bin Muhammad^{asws} having said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}. His^{asws} Wilayah was presented to Ibrahim^{asws}, so he^{as} said: 'Our Allah^{azwj}! Make him^{asws} to be from my^{as} progeny'. Therefore Allah^{azwj} did that'.³⁴

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رووه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ حَكِيمٌ،

Al-Tabrasy said,

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-ul-Momineen^{asws} (in the Quran). So for him^{asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud – His^{azwj} Words **[43:4] And surely it is in the Mother of the Book with Us, Ali, a wise (man)**.

و قوله تعالى: وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ،

And the Words of the High **[19:50] And We Granted to them of Our mercy, and We Made for them a truthful tongue of Ali**.

و قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ،

And the Words of the High **[26:84] "Grant me honourable mention on the tongue of truth among the later (generations)**

و قوله تعالى: إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ،

And the Words of the High **[75:17] Surely on Us is the collecting of it and the reciting of it**.

و قوله تعالى: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

³³ كمال الدين و تمام النعمة: 7 / 139

³⁴ كشف الغمة: 1: 320.

And the Words of the High **[13:7] You are only a warner and (there is) a guide for every people**, so the warner is Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws} is the Guide.

و قوله تعالى: أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ فَالْبَيِّنَةُ مُحَمَّدٌ (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

And the Words of the High **[11:17] Is he then who has with him clear proof from his Lord, and a witness from Him recites it**, so the clear proof (Bayyina) is Muhammad^{saww}, and the witness (Al-Shaahid) is Ali^{asws}.

و قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَىٰ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ، و قوله تعالى: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، و قوله تعالى: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَىٰ عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the High **[92:12] Surely it is upon us to Guide [92:13] And most surely Ours is the hereafter and the former**. And the Words of the High **[33:56] Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a salutation**. And the Words of the High **[39:56] Lest a soul should say: O my regret! For what I neglected regarding the Side (Janb) of Allah, and most surely I was of those who laughed to scorn – ‘Janb Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws}**.

و قوله تعالى: وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ معناه علي (عليه السلام)،

And the Words of the High **[36:12] and We have recorded everything in a clear Imam, its Meaning is Ali^{asws}**.

و قوله تعالى: إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ، و قوله تعالى: لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the High **[36:3] Most surely you are one of the Messengers [36:4] On a straight path**. And the Words of the High **[102:8] Then on that day you shall most certainly be questioned about the Boons**, it Means, about the love for Ali^{asws} Bin Abu Talib^{asws},³⁵

VERSES 51 - 53

وَأذْكَرُ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا {51} وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا {52} وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا {53}

[19:51] And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet [19:52] And We Called to him from the right side of the (mountain) Toor, and We Made him come closer, whispering [19:53] And We Gifted to him from Our Mercy, his brother Haroun, a Prophet

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ

³⁵ الفضائل لابن شاذان: 174

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, from an unbroken chain.

قَالَ إِنَّ مُوسَى (عليه السلام) نَاجَاهُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَقَالَ لَهُ فِي مُنَاجَاتِهِ يَا مُوسَى لَا يَطُولُ فِي الدُّنْيَا أَمَلُكَ فَيَفْسُدَ لَذَلِكَ قَلْبُكَ وَ قَاسِي الْقَلْبِ مِنِّي بَعِيدٌ

He^{asws} said: ‘ (Prophet) Musa^{as} was whispering (Munajaat) to Allah^{azwj} Blessed and High. He^{azwj} Said in His^{azwj} Whispering: ‘O Musa^{as}! Do not have long hopes regarding the world. That would harden your^{as} heart, and the hard-hearted one is remote from Me^{azwj}.

يَا مُوسَى كُنْ كَمَسْرَتِي فِيكَ فَإِنَّ مَسْرَتِي أَنْ أَطَاعَ فَلَا أُعْصَى فَأَمِتْ قَلْبَكَ بِالْخَشْيَةِ وَ كُنْ خَلَقَ التِّيَابِ جَدِيدَ الْقَلْبِ تُخْفَى عَلَى أَهْلِ الْأَرْضِ وَ تُعْرَفُ فِي أَهْلِ السَّمَاءِ جِلْسَ النَّبِيِّتِ مَصْبَاحِ اللَّيْلِ وَ أَقْنَتْ بَيْنَ يَدَيَّ قُنُوتَ الصَّابِرِينَ وَ صَحَّ إِلَيَّ مِنْ كَثْرَةِ الذُّنُوبِ صِيَاخَ الْمُذْنِبِ الْهَارِبِ مِنْ عُدُوهِ وَ اسْتَعْنِ بِي عَلَى ذَلِكَ فَإِنِّي نَعِمَ الْعَوْنُ وَ نَعِمَ الْمُسْتَعَانُ

O Musa^{as}! Turn yourself^{as} (to obedience) for the sake of My^{azwj} Pleasure, for if My^{azwj} Pleasure is obeyed, so I^{azwj} am not disobeyed. Kill your heart with the fear and create new clothes for the heart. You^{as} will be hidden from the people of the earth and be recognised by the people of the sky. Spread out the lamps in your house at night and plead before Me^{azwj} with the pleading of the patient ones and wail to Me^{azwj} from the great number of the sins like the wailing of the sinner who has fled from his enemies. And seek help for that from Me^{azwj} for I^{azwj} am the Best of the Helpers, and the best of the Supporters.

يَا مُوسَى إِنِّي أَنَا اللَّهُ فَوْقَ الْعِبَادِ وَ الْعِبَادُ دُونِي وَ كُلُّ لِي دَاخِرُونَ فَاتَّهَمُ نَفْسَكَ عَلَى نَفْسِكَ وَ لَا تَأْتَمِنُ وَ لَدَكَ عَلَى دِينِكَ إِلَّا أَنْ يَكُونَ وَ لَدَكَ مِثْلَكَ يُجِبُ الصَّالِحِينَ

O Musa^{as}! I^{azwj} am Allah^{azwj} high above the servants, and the servants are below Me^{azwj}, and everyone is helpless before Me^{azwj}. Accuse yourself for having wronged yourself, and do not trust your^{as} son upon your^{as} Religion unless he becomes like you^{as}, loving the righteous ones.

يَا مُوسَى اغْسِلْ وَ اغْتَسِلْ وَ اقْتَرِبْ مِنْ عِبَادِي الصَّالِحِينَ

O Musa^{as}! Wash and bathe and be near to My^{azwj} righteous servants.

يَا مُوسَى كُنْ إِمَامَهُمْ فِي صَلَاتِهِمْ وَ إِمَامَهُمْ فِيمَا يَتَشَاجِرُونَ وَ احْكُمْ بَيْنَهُمْ بِمَا أَنْزَلْتُ عَلَيْكَ فَقَدْ أَنْزَلْتُهُ حُكْمًا بَيِّنًا وَ بُرْهَانًا نَبِيًّا وَ نُورًا يَنْطِقُ بِمَا كَانَ فِي الْأَوَّلِينَ وَ بِمَا هُوَ كَائِنٌ فِي الْآخِرِينَ

O Musa^{as}! Be their Imam in their Prayers, and their Imam in what they squabble about, and judge between them by what I^{azwj} have Revealed unto you^{as}. I^{azwj} have Sent it down as a clear and luminous Proof, and a Light Speaking by what had transpired regarding the former ones and what will be regarding the later ones.

أَوْصِيكَ يَا مُوسَى وَصِيَّةَ الشَّفِيقِ الْمُشْفِقِ بَابِنِ النَّبُولِ عَيْسَى ابْنِ مَرْيَمَ صَاحِبِ الْأَتَانِ وَ الْبُرْنُسِ وَ الزَّيْتِ وَ الزَّيْتُونِ وَ الْمَحْرَابِ وَ مِنْ بَعْدِهِ بِصَاحِبِ الْجَمَلِ الْأَحْمَرَ الطَّيِّبِ الطَّاهِرِ الْمُطَهَّرِ فَمَنْتَهُ فِي كِتَابِكَ أَنَّهُ مُؤْمِنٌ مُهَيِّمٌ عَلَى الْكُتُبِ كُلِّهَا وَ أَنَّهُ رَاكِعٌ سَاجِدٌ رَاغِبٌ رَاهِبٌ إِخْوَانُهُ الْمَسَاكِينُ وَ أَنْصَارُهُ قَوْمٌ آخَرُونَ وَ يَكُونُ فِي زَمَانِهِ أَرْلٌ وَ زَلْزَالٌ وَ قَتْلٌ وَ قَلَّةٌ مِنَ الْمَالِ اسْمُهُ أَحْمَدُ مُحَمَّدٌ الْأَمِينُ مِنَ الْبَاقِينَ مِنْ ثَلَاثَةِ الْأَوَّلِينَ الْمَاضِينَ يُؤْمِنُ بِالْكَتَابِ كُلِّهَا وَ يُصَدِّقُ جَمِيعَ الْمُرْسَلِينَ وَ يَشْهَدُ بِالْإِخْلَاصِ لِجَمِيعِ النَّبِيِّينَ أُمَّتُهُ مَرْحُومَةٌ مَبَارَكَةٌ مَا بَقُوا فِي الدِّينِ عَلَى حَقَائِقِهِ لَهُمْ سَاعَاتٌ مُوقَّتَاتٌ يُؤَدُّونَ فِيهَا الصَّلَوَاتِ أَدَاءَ الْعَبْدِ إِلَى سَيِّدِهِ نَافِلَتَهُ فِيهِ فَصَدَّقَ وَ مِنْهَاجَهُ فَاتَّبِعْ فَإِنَّهُ أَحْوَكُ

I^{azwj} Bequeath to you^{as}, O Musa^{as}, a bequest of the compassionate, the kind-hearted son of the Pious Lady, Isa^{as} son of Maryam^{as}, owner of the mule, and the hooded gown, and the oil and the olive, and the Prayer Niche. And from after him^{saww}, about the owner of the red camel, the food, and pure, the purified. His^{saww} example in your^{as} Book is that he^{saww} is a Believer, dominant over all the Books, and that he^{saww} is the bowing one, the prostrating one, a seeker, a Monk, his^{saww} brothers will be the poor, and his^{saww} helpers will be another people, and there will occur in his^{saww} era hardships and earthquakes, killings, and shortages of the wealth. His^{saww} name would be Ahmad^{saww}, Muhammad^{saww}, the trusted one from the remaining ones of the previous generations. He^{saww} will believe in all the Books and ratify all the Messengers^{as} and testify sincerely for all the Prophets^{as}. His^{saww} community will be the ones under the Mercy, Blessed with what will remain in the Religion upon its reality. They will fulfill their Prayers at its prescribed times, as servants optionally do for their chiefs, acknowledge him^{saww} and follow his^{saww} path. So he^{saww} is your^{as} brother.

يَا مُوسَى إِنَّهُ أُمِّيُّ وَ هُوَ عَبْدٌ يُبَارِكُ لَهُ فِيمَا وَصَّحَ يَدُهُ عَلَيْهِ وَ يُبَارِكُ عَلَيْهِ كَذَلِكَ كَانَ فِي عِلْمِي وَ كَذَلِكَ خَلَقْتُهُ بِهِ أَفْتَحُ السَّاعَةَ وَ بِأَمْرِهِ أُخْتَمُ مَفَاتِيحُ الدُّنْيَا فَمَنْ ظَلَمَهُ بَنِي إِسْرَائِيلَ أَنْ لَا يَدْرُسُوا اسْمَهُ وَ لَا يَحْدُلُوهُ وَ إِنَّهُمْ لَفَاعِلُونَ وَ حُبُّهُ لِي حَسَنَةٌ فَأَنَا مَعَهُ وَ أَنَا مِنْ حِزْبِهِ وَ هُوَ مِنْ حِزْبِي وَ حِزْبُهُمُ الْعَالِبُونَ فَتَمَّتْ كَلِمَاتِي لِأُظْهِرَنَّ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ لِأَعْبُدَنَّ بِكُلِّ مَكَانٍ وَ لِأَنْزِلَنَّ عَلَيْهِ قُرْآنًا فُرْقَانًا شِفَاءً لِمَا فِي الصُّدُورِ مِنْ نَفْسِ الشَّيْطَانِ فَصَلِّ عَلَيْهِ يَا ابْنَ عِمْرَانَ فَإِنِّي أَصَلِّي عَلَيْهِ وَ مَلَائِكَتِي

O Musa^{as}! He^{saww} is the 'Ummy', and he^{saww} is a truthful servant. Whatever he^{saww} places his^{saww} hand upon, it becomes a Blessing for him^{saww} and a Blessing for it. That is how it was in My^{saww} Knowledge and that is how I^{azwj} Created him^{saww} as. It is by him^{saww} that I^{azwj} will Open the Hour (Day of Judgement) and it is by his^{saww} community I^{azwj} shall Seal (Bring an end to) the keys of the world. So, order the unjust ones of the Children of Israel that they should learn his^{saww} name, and not to abandon it, but they (surely) will do it.

And to love him^{saww} is a good deed to Me^{azwj}, for I^{azwj} am with him^{saww} and I^{azwj} am from his^{saww} group, and he^{saww} is from My^{azwj} Group, and their group shall overcome. So, I^{azwj} have Completed My^{azwj} Words and will Make his^{saww} Religion to prevail over all the Religions, and I^{azwj} will be worshipped in all places, and I^{azwj} shall Reveal unto him^{saww} the Quran as a Criterion, a healing for what is in the chests from the whisperings of Satan^{la}. So send greetings to him^{saww}, O son^{as} of Imran^{as}, for I^{azwj} Send Greetings to him^{saww} and so do My^{azwj} Angels.

يَا مُوسَى أَنْتَ عَبْدِي وَ أَنَا إِلَهُكَ لَا تَسْتَدِلَّ الْحَقِيرَ الْفَقِيرَ وَ لَا تَغْبِطِ الْغَنِيَّ بِشَيْءٍ يَسِيرٍ وَ كُنْ عِنْدَ ذِكْرِي خَاشِعًا وَ عِنْدَ تِلَاوَتِهِ بِرَحْمَتِي طَامِعًا وَ أَسْمِعْنِي لِدَاذَةِ التَّوْرَةِ بِصَوْتِ خَاشِعِ حَزِينٍ أَطْمِنُّ عِنْدَ ذِكْرِي وَ ذَكَّرَ بِي مَنْ يَطْمِنُ إِلَيَّ وَ اغْبِذْنِي وَ لَا تُشْرِكْ بِي شَيْئًا وَ تَحَرَّ مَسْرَتِي إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ إِنِّي خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ ذَلِيلَةٍ مَمْسُوجَةٍ فَكَانَتْ بَشَرًا فَأَنَا صَانِعُهَا خَلْقًا فَتَبَارَكَ وَجْهِي وَ تَقَدَّسَ صَنِيعِي لَيْسَ كَمِثْلِي شَيْءٌ وَ أَنَا الْحَيُّ الدَّائِمُ الَّذِي لَا أَزُولُ

O Musa^{as}! You^{as} are My^{azwj} servant and I^{azwj} am your^{azwj} God. Do not belittle the despicable, the poor, and do not envy the rich for a little thing. And become humble in My^{azwj} Remembrance and in it's (the Torah) Recitation ravenously by My^{azwj} Mercy, and make Me^{azwj} Hear the pleasance of the Torah in a humble voice, full of grief. Be at rest during My^{azwj} Remembrance, and mention Me^{azwj} to the 'one' who is assured to Me^{azwj}, and worship Me^{azwj} and do not associate with Me^{azwj} anything. And make haste to My^{azwj} Pleasure, 'إِنِّي أَنَا السَّيِّدُ الْكَبِيرُ' for I^{azwj} and the Great Master^{azwj}. I^{azwj}

Created you^{as} from a seed of menial water from clay which I^{azwj} Took out from a disgraceful mixture of dust. So it was a human being and I^{azwj} carved it into a creature. So Blessed is My^{azwj} 'وَجْهِي' (My Wali^{as}), and Holy is My^{azwj} Craft. There is nothing like Me^{azwj} and I^{azwj} am the Eternal Living One who will not Decline.

يَا مُوسَىٰ كُنْ إِذَا دَعَوْتَنِي خَائِفًا مُتَشَفِّعًا وَجَلًّا عَفْرًا وَجَهَكَ لِي فِي التُّرَابِ وَ اسْجُدْ لِي بِمَكَارِمِ بَدَنِكَ وَ افْتُنْ بَيْنَ يَدَيَّ فِي الْفِيَامِ وَ نَاجِنِي حِينَ تُتَاجِنِي بِخَشْيَةٍ مِنْ قَلْبٍ وَجَلٍّ وَ أَحْيِ بِنُورَاتِي أَيَّامَ الْحَيَاةِ وَ عِلْمِ الْجَهَالِ مَحَامِدِي وَ ذَكْرَهُمُ الْآلِي وَ نِعْمَتِي وَ قُلْ لَهُمْ لَا يَتِمَادُونَ فِي عَيِّي مَا هُمْ فِيهِ فَإِنَّ أَخْذِي أَلِيمٌ شَدِيدٌ

O Musa^{as}! When you supplicate to Me^{azwj}, be fearful, anxious and rub your^{as} face in the dust to Me^{azwj} and prostrate to Me^{azwj} by the noble parts of your^{as} body, and plead in front of Me^{azwj} when standing, and whisper to Me^{azwj} when you whisper with a humble heart anxiously, and revive My^{azwj} Torah in the days of the life, and teach My^{azwj} Praise to the ignorant ones, and remind them of My^{azwj} Favours, and My^{azwj} Bounties, and tell them not to persist in the transgression in which they are engulfed, for My^{azwj} Hold is Painful and Intense.

يَا مُوسَىٰ إِذَا انْقَطَعَ حَبْلُكَ مِنِّي لَمْ يَتَّصِلْ بِحَبْلِ غَيْرِي فَاعْبُدْنِي وَ قُمْ بَيْنَ يَدَيَّ مَقَامَ الْعَبْدِ الْحَقِيرِ ذُمَّ نَفْسَكَ فِيهِ أَوْلَىٰ بِالذَّمِّ وَ لَا تَنْتَاطِرْ بِكِتَابِي عَلَىٰ بَنِي إِسْرَائِيلَ فَكَفَىٰ بِهَذَا وَاعِظًا لِقَلْبِكَ وَ مُنِيرًا وَ هُوَ كَلَامُ رَبِّ الْعَالَمِينَ جَلًّا وَ تَعَالَىٰ

O Musa^{as}! If I^{azwj} Cut off your Rope from Me^{azwj} you^{as} will not (be able to) connect with the rope of others. So, worship Me^{azwj}, and stand in front of Me^{azwj} like the standing of the lowly poor servant. Condemn yourself for it is the highest (most deserving) for condemnation, and do not empower the Children of Israel by My^{azwj} Book, for it is sufficient advice for your^{as} heart and an enlightenment, and it is the Speech of the Lord^{azwj} of the Worlds, Majestic and High.

يَا مُوسَىٰ مَتَىٰ مَا دَعَوْتَنِي وَ رَجَوْتَنِي فَإِنِّي سَأَغْفِرُ لَكَ عَلَىٰ مَا كَانَ مِنْكَ السَّمَاءُ تُسَبِّحُ لِي وَجَلًّا وَ الْمَلَائِكَةُ مِنْ مَخَافَتِي مُسْتَفِئُونَ وَ الْأَرْضُ تُسَبِّحُ لِي طَمَعًا وَ كُلُّ الْخَلْقِ يُسَبِّحُونَ لِي دَاخِرُونَ ثُمَّ عَلَيْكَ بِالصَّلَاةِ الصَّلَاةِ فَإِنَّهَا مِنِّي بِمَكَانٍ وَ لَهَا عِنْدِي عَهْدٌ وَثِيقٌ وَ الْحَقُّ بِهَا مَا هُوَ مِنْهَا زَكَاةُ الْفَرْبَانِ مِنْ طَيِّبِ الْمَالِ وَ الطَّعَامِ فَإِنِّي لَا أَقْبِلُ إِلَّا الطَّيِّبَ يُرَادُ بِهِ وَجْهِي وَ أَقْرُنْ مَعَ ذَلِكَ صِلَةَ الْأَرْحَامِ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ الرَّحْمُ أَنَا خَلَقْتُهَا فَضْلًا مِنْ رَحْمَتِي لِيَتَعَاطَفَ بِهَا الْعِبَادُ وَ لَهَا عِنْدِي سُلْطَانٌ فِي مَعَادِ الْآخِرَةِ وَ أَنَا قَاطِعٌ مَنْ قَطَعَهَا وَ وَاصِلٌ مَنْ وَصَلَهَا وَ كَذَلِكَ أَفْعَلُ بِمَنْ صَيَّعَ أَمْرِي

O Musa^{as}! Whenever you supplicate to Me^{azwj} and refer to Me^{azwj}, I^{azwj} shall Forgive you^{as} what was from you^{as}. The sky Glorifies to Me^{azwj} My^{azwj} Majesty, and the Angels are fearful of Me^{azwj} and anxious, and the earth Glorifies to Me^{azwj} ravenously, and all of the creation Glorifies Me^{azwj} in humbleness. Then it is on you to Pray. The Prayer has a place with Me^{azwj} and for it has in My^{azwj} Presence a firm Covenant and I^{azwj} Attach to it what was from it.

Zakat is a sacrifice in order to cleanse the wealth, and the food, for I^{azwj} do not Accept except for the 'الطَّيِّبُ' pure, (unless the instructions of) My^{azwj} 'وَجْهِي' (My Wali^{as}) are sought. And I^{azwj} Joined with that the maintenance of relations, for I^{azwj} am Allah^{azwj}, the Beneficent, the Merciful, and as for the relationships, I^{azwj} Created it Preferentially from My^{azwj} Mercy for the servants to sympathise (with each other) by it, and for it, in My^{azwj} Presence is an authorization in the return of the Hereafter, and I^{azwj} will Cut-off the one who cuts it off (from My^{azwj} Wali^{asws}), and Connect with the one who keeps the connection (with My^{azwj} Wali^{asws}). And that is how I^{azwj} will Deal in My^{azwj} Command.

يَا مُوسَى أَكْرَمَ السَّائِلِ إِذَا أَتَاكَ بِرِدِّ جَمِيلٍ أَوْ إِعْطَاءِ بَسِيرٍ فَإِنَّهُ يَأْتِيكَ مِنْ لَيْسَ بِإِنْسٍ وَ لَا جَانٍّ مَلَائِكَةُ الرَّحْمَنِ يَبْلُغُونَكَ كَيْفَ أَنْتَ صَانِعٌ فِيمَا أَوْلَيْتُكَ وَ كَيْفَ مُوَأَسَاتُكَ فِيمَا حَوَّلْتُكَ وَ أَخْشَعُ لِي بِالتَّضَرُّعِ وَ أَهْتَفُ لِي بِوَلُؤَةِ الْكِتَابِ وَ أَعْلَمُ أَنِّي أَدْعُوكَ دُعَاءَ السَّيِّدِ مَمْلُوكَهُ لِيَبْلُغَ بِهِ شَرَفَ الْمَنَارِلِ وَ ذَلِكَ مِنْ فَضْلِي عَلَيْكَ وَ عَلَى آبَائِكَ الْأَوَّلِينَ

O Musa^{as}! Be generous to the beggar when he comes to you^{as} by beautiful words, or giving easily because he may have come to you from neither from the humans nor from the Jinn. The Angels of the Beneficent come to test you^{as} to see how you^{as} are in your^{as} dealings in regard to what I^{azwj} have Given to you^{as}, and how consoling you^{as} are regarding what I^{azwj} have Authorised you^{as} with. And be humble to Me^{azwj} with the beseeching, and wail to Me^{azwj} by lamentations from the Book. And know that I^{azwj} Call you with the Calling of the master to his slave to Make him reach to the honourable position, and that is from My^{azwj} Grace to you^{as} and to your^{as} forefathers of the former ones.

يَا مُوسَى لَا تَنْسِنِي عَلَى كُلِّ حَالٍ وَ لَا تَفْرَحْ بِكَثْرَةِ الْمَالِ فَإِنَّ نِسْيَانِي يُفْسِي الْقُلُوبَ وَ مَعَ كَثْرَةِ الْمَالِ كَثْرَةُ الذُّنُوبِ الْأَرْضُ مُطِيعَةٌ وَ السَّمَاءُ مُطِيعَةٌ وَ الْبِحَارُ مُطِيعَةٌ وَ عَصِيَانِي شَفَاءُ النَّفْلِينَ وَ أَنَا الرَّحْمَنُ الرَّحِيمُ رَحْمَانٌ كُلُّ زَمَانٍ آتِي بِالشَّدَةِ بَعْدَ الرَّخَاءِ وَ بِالرَّخَاءِ بَعْدَ الشَّدَةِ وَ بِالْمُلُوكِ بَعْدَ الْمُلُوكِ وَ مُلْكِي دَائِمٌ قَائِمٌ لَا يَزُولُ وَ لَا يَخْفَى عَلَيَّ شَيْءٌ فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ كَيْفَ يَخْفَى عَلَيَّ مَا مِنِّي مُبْتَدُوهُ وَ كَيْفَ لَا يَكُونُ هُمْكَ فِيمَا عِنْدِي وَ إِلَيَّ تَرْجِعُ لَا مَحَالَةَ

O Musa^{as}! Do not forget Me^{azwj} in every situation, and do not be happy due to the abundance of the wealth, because forgetting Me^{azwj} hardens the hearts, and the abundance of the wealth brings the abundance of the sins. The earth is obedient, and the sky is obedient, and the oceans are obedient, whereas disobedient to Me^{azwj} are the unfortunate ones of Humans and the Jinns (Al-Saqalayn). And I^{azwj} am the Beneficent, the Merciful. I^{azwj} am Beneficent in every era. I^{azwj} Give hardship after ease, and ease after hardship, and kings after kings, whereas My^{azwj} Kingdom is permanently based and will never cease. And there is not hidden from Me^{azwj} anything in the earth, nor in the sky, and how can it be hidden from Me^{azwj} and from Me^{azwj} is its beginning, and how come you are not fearful regarding what is in My^{azwj} possession, and to Me^{azwj} you^{as} will inevitably return.

يَا مُوسَى اجْعَلْنِي جِرْزَكَ وَ ضَعْ عِنْدِي كُنْزَكَ مِنَ الصَّالِحَاتِ وَ خَفْنِي وَ لَا تَخَفْ غَيْرِي إِلَيَّ الْمَصِيرُ

O Musa^{as}! Make Me^{azwj} to be your^{as} Protector, and place in My^{azwj} possession your treasure for the good deeds, and fear Me^{azwj} and do not fear others. To Me^{azwj} is the destination.

يَا مُوسَى ارْحَمْ مَنْ هُوَ أَسْفَلُ مِنْكَ فِي الْخَلْقِ وَ لَا تَحْسُدْ مَنْ هُوَ فَوْقَكَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ

O Musa^{as}! Be merciful to the one who is lower than you among the creatures, and do not become jealous of the one who is above you^{as}, for the jealousy consumes the good deeds just like the fire consumes the firewood.

يَا مُوسَى إِنَّ ابْنِي آدَمَ تَوَاضَعَا فِي مَنْزِلَةٍ لِنَبَالَا بِهَا مِنْ فَضْلِي وَ رَحْمَتِي فَقَرَّبَا قُرْبَانًا وَ لَا أَقْبَلُ إِلَّا مِنَ الْمُتَّقِينَ فَكَانَ مِنْ شَأْنِهِمَا مَا قَدْ عَلِمْتَ فَكَيْفَ تَثِقُ بِالصَّاحِبِ بَعْدَ الْأَخِ وَ الْوَزِيرِ

O Musa^{as}! The two sons of Adam^{as} wanted to express humbleness at a stage so that they could win My^{azwj} Grace and My^{azwj} Mercy. So they offered offerings, and I^{azwj} do not Accept except from the pious ones. So their affair was what you^{as} know, so, after

this, how can you^{as} (select) a trustworthy companion, the brother and the vizier (but by Me^{azwj})?

يَا مُوسَى ضَعِ الْكِبْرَ وَ دَعِ الْفُخْرَ وَ اذْكُرْ أَنَّكَ سَاكِنُ الْقَبْرِ فَلْيَمْنَعْكَ ذَلِكَ مِنَ الشَّهَوَاتِ

O Musa^{as}! Put aside the arrogance and leave the pride, and remember that you^{as} will be dwelling in the grave, and that should prevent you^{as} from the lustful desires.

يَا مُوسَى عَجِّلِ التُّوبَةَ وَ أَخْرِ الذَّنْبَ وَ تَأَنَّ فِي الْمَكْتَبِ بَيْنَ يَدَيَّ فِي الصَّلَاةِ وَ لَا تَرْجُ غَيْرِي اتَّخِذْنِي جُنَّةً لِلشَّدَائِدِ وَ حِصْنًا لِمَلِمَاتِ الْأُمُورِ

O Musa^{as}! Hasten to the repentance, and delay the sins, and deliberate in your^{as} staying in front of Me^{azwj} during the Prayer, and do not place hope in others. Take Me^{azwj} to be your^{as} shield in the difficulties, and as a fortress in disastrous circumstances.

يَا مُوسَى كَيْفَ تَخْشَعُ لِي خَلِيقَةً لَا تَعْرِفُ فَضْلِي عَلَيْهَا وَ كَيْفَ تَعْرِفُ فَضْلِي عَلَيْهَا وَ هِيَ لَا تَنْظُرُ فِيهِ وَ كَيْفَ تَنْظُرُ فِيهِ وَ هِيَ لَا تُؤْمِنُ بِهِ وَ كَيْفَ تُؤْمِنُ بِهِ وَ هِيَ لَا تَرْجُو ثَوَابًا وَ كَيْفَ تَرْجُو ثَوَابًا وَ هِيَ قَدْ قَبِعَتْ بِالْأُنْيَا وَ اتَّخَذَتْهَا مَأْوَى وَ رَكَنَتْ لِيهَا رُكُونَ الظَّالِمِينَ

O Musa^{as}! How can a creature humble itself to Me^{azwj} without being aware of My^{azwj} Mercy, and how can one recognise My^{azwj} Mercy without having observed it; and how can one (ever) observe it without having faith in it, and how can one believe in it without having any hope of being blessed from it; and how can one hope for being Blessed while being satisfied with the world, having taken refuge in it and relying on the support of the unjust ones.

يَا مُوسَى نَافِسٌ فِي الْخَيْرِ أَهْلُهُ فَإِنَّ الْخَيْرَ كَاسْمِهِ وَ دَعِ الشَّرَّ لِكُلِّ مَفْتُونٍ

O Musa^{as}! Compete for the good with the people of goodness because the good is like its name, and leave the evil for those who are fascinated by it.

يَا مُوسَى اجْعَلْ لِسَانَكَ مِنْ وَرَاءِ قَلْبِكَ تَسْلَمَ وَ أَكْثِرْ ذِكْرِي بِاللَّيْلِ وَ النَّهَارِ تَغْنَمَ وَ لَا تَتَّبِعِ الْخَطَايَا فَتَنْدَمَ فَإِنَّ الْخَطَايَا مَوْعِدُهَا النَّارُ

O Musa^{as}! Keep your^{as} tongue behind your^{as} heart and you^{as} will be safe, and Remember Me^{azwj} abundantly during the night and the day and you will gain, and do not follow the sins (errors) but you^{as} will regret, for the sins are scheduled for the Fire.

يَا مُوسَى أَطِيبِ الْكَلَامَ لِأَهْلِ التَّرْكِ لِلذُّنُوبِ وَ كُنْ لَهُمْ جَلِيسًا وَ اتَّخِذْهُمْ لِعَيْنِكَ إِخْوَانًا وَ جِدَّ مَعَهُمْ يَجِدُونَ مَعَكَ

O Musa^{as}! Speak good to the people who have left the sins and be in their company, and take them as your^{as} brother in your^{as} absence, and strive along with them and let them strive with you^{as}.

يَا مُوسَى الْمَوْتُ يَأْتِيكَ لَا مَحَالَةَ فَتَزَوِّدْ زَادَ مَنْ هُوَ عَلَى مَا يَتَزَوَّدُ وَ ارِدْ عَلَى الْيَقِينِ

O Musa^{as}! The death will inevitably come to you^{as}. So make provision of such provisions like the one who is certain that it would last him till (he reaches) his destination.

يَا مُوسَى مَا أُرِيدَ بِهِ وَجْهِ فَكَثِيرٌ قَلِيلُهُ وَمَا أُرِيدَ بِهِ غَيْرِي فَقَلِيلٌ كَثِيرُهُ وَإِنْ أَصْلَحَ أَيَّامِكَ الَّذِي هُوَ أَمَامَكَ فَانظُرْ أَيُّ يَوْمٍ هُوَ فَأَعِدْ لَهُ الْجَوَابَ فَإِنَّكَ مُؤَفَّفٌ وَمَسْنُونٌ وَخُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ وَأَهْلِهِ فَإِنَّ الدَّهْرَ طَوِيلُهُ قَصِيرٌ وَقَصِيرُهُ طَوِيلٌ وَكُلُّ شَيْءٍ فَإِنْ فاعَمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِكَيْ يَكُونَ أَطْمَعُ لَكَ فِي الْأَخْرَةِ لَا مَحَالَةَ فَإِنَّ مَا بَقِيَ مِنَ الدُّنْيَا كَمَا وَلَى مِنْهَا وَكُلُّ عَامِلٍ يَعْمَلُ عَلَى بَصِيرَةٍ وَمِثَالٍ فَكُنْ مُرْتَادًا لِنَفْسِكَ يَا ابْنَ عِمْرَانَ لَعَلَّكَ تَفُوزُ غَدًا يَوْمَ السُّؤَالِ فَهَذَاكَ يَخْسِرُ الْمُبْطِلُونَ

O Musa^{as}! What you^{as} intend with by for My^{azwj} Face 'وَجْهِ' (My Wali^{as}), even a little (submission) is a lot, and what you^{as} intend with by for other than Me^{azwj}, even a lot (of effort to please him) is little (worthless). And reform your^{as} days which are in front of you^{as}, and to realize the day in front of you and prepare to benefit from it, as for you^{as} will be Paused and Questioned. Take your^{as} lesson from the (past) era and its people, for the span of the era is short, but its shortness can be availed (to earn rewards), since everything is destined for destruction. So act as if you^{as} can see the Reward for your^{as} deeds in order for it to be an inevitable greed for you^{as} regarding the Hereafter, for whatever is remaining from the world is like what has passed from it, and every worker strives upon visions and examples. So return to yourself^{as}, O son^{as} of Imran^{as}, perhaps you^{as} will succeed tomorrow on the Day of Questioning, for that is where the wrong doers will lose out.

يَا مُوسَى أَلْقِ كَفَيْكَ ذُلًا بَيْنَ يَدَيَّ كَفَعَلَ الْعَبْدِ الْمُسْتَصْرِخِ إِلَى سَيِّدِهِ فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ رُحِمْتَ وَ أَنَا أَكْرَمُ الْقَادِرِينَ

O Musa^{as}! Throw out your^{as} hand in front of Me^{azwj} like the act of the slave calling out to his master, for if you^{as} were to do that, you^{as} will be the recipient of Mercy for I^{azwj} am the Most Generous of the Powerful ones.

يَا مُوسَى سَأَلَنِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُمَا بِيَدِي لَا يَمْلِكُهُمَا أَحَدٌ غَيْرِي وَ انظُرْ حِينَ تَسْأَلُنِي كَيْفَ رَغَبْتِكَ فِيمَا عِنْدِي لِكُلِّ عَامِلٍ جَزَاءٌ وَ قَدْ يُجْزَى الْكُفُورُ بِمَا سَعَى

O Musa^{as}! Ask Me^{azwj} from My^{azwj} Grace, and My^{azwj} Mercy, for these two are in My^{azwj} Hands, none other is their owner, and look when you^{as} ask Me^{azwj} how your^{as} wish is with what is in My^{azwj} Possession. For every worker is a Recompense, and the disbeliever will be Recompensed with what he strives for.

يَا مُوسَى طِبَّ نَفْسًا عَنِ الدُّنْيَا وَ انطَوِ عَنْهَا فَإِنَّهَا لَيْسَتْ لَكَ وَ لَسْتَ لَهَا مَا لَكَ وَ لِدارِ الظَّالِمِينَ إِلَّا لِعَامِلٍ فِيهَا بِالْخَيْرِ فَإِنَّهَا لَهُ نِعْمَ الدَّارُ

O Musa^{as}! Do not concern yourself^{as} with the world and seclude from it, for it is not for you^{as}, and you^{as} are not its owner, and it is a house for the unjust ones. However, the one who does good deeds in it, it is a good house for him.

يَا مُوسَى مَا أَمْرُكَ بِهِ فَاسْمَعْ وَ مَهْمَا أَرَاهُ فَاصْنَعْ خُذْ حَقَائِقَ التَّوْرَةِ إِلَى صَدْرِكَ وَ تَبَقِّظْ بِهَا فِي سَاعَاتِ اللَّيْلِ وَ النَّهَارِ وَ لَا تُمَكِّنْ أَبْنَاءَ الدُّنْيَا مِنْ صَدْرِكَ فَيَجْعَلُونَهُ وَكْرًا كَوَكْرِ الطَّيْرِ

O Musa^{as}! What I^{azwj} have Commanded you^{as} to, so listen and keep quiet at whatever you^{as} see. Take the realities of the Torah to your^{as} chest, and keep vigil by

it in the hours of the night and the day, and do not let the sons of the world to make your^{as} chest to be a nest like the nest of the birds.

يَا مُوسَىٰ أَبْنَاءَ الدُّنْيَا وَ أَهْلِهَا فَتَنَّنَ بَعْضُهُمْ لِبَعْضٍ فَكُلٌّ مَزِينٌ لَهُ مَا هُوَ فِيهِ وَ الْمُؤْمِنُ مَنْ زِينَتْ لَهُ الْآخِرَةُ فَهُوَ يَنْظُرُ إِلَيْهَا مَا يَفْتَنُّ قَدْ حَالَتْ شَهْوَتُهَا بَيْنَهُ وَ بَيْنَ لَذَّةِ الْعَيْشِ فَأَدْلَجْتُهُ بِالْأَسْحَارِ كَفَعَلَ الرَّكَّابِ السَّائِقِ إِلَىٰ غَايَتِهِ يَظُلُّ كَثِيبًا وَ يُمَسِي حَزِينًا فَطَوَّبَىٰ لَهُ لَوْ قَدْ كَشِفَ الْغَطَاءُ مَا دَا يُعَايِنُ مِنَ السُّرُورِ

O Musa^{as}! The sons of the world and its people are a trial for some of them to the others. So each one of them decorates what is regarding him, whereas the Believer is the one for whom the Hereafter is decorated. So he looks at it unabated, and its pleasures become a barrier for him in between him and the pleasures of life. So he idealises by the dawn like the act of the passenger driven by it to its destination, remaining bleak and sad in the evening. So good news would be for him, and the curtain is Lifted, what he will see would delight his eyes.

يَا مُوسَىٰ الدُّنْيَا نُطْفَةٌ لَيْسَتْ بِنَوَابٍ لِلْمُؤْمِنِ وَ لَا نَقْمَةٍ مِنْ فَاجِرٍ فَالْوَيْلُ الطَّوِيلُ لِمَنْ بَاعَ ثَوَابَ مَعَادِهِ بِلَعْفَةٍ لَمْ تَبَقْ وَ بِلَعْسَةٍ لَمْ تَذُمَّ وَ كَذَلِكَ فَكُلٌّ كَمَا أَمَرْتُكَ وَ كُلُّ أَمْرِي رَشَادٌ

O Musa^{as}! The world is a seed. It is not of any benefit for the Believer, nor is it a penalty for the one who is sinful. So, a lengthy woe is for the one who sells the Reward of his return for a morsel, which does not remain and a sip, which does not continue. So be as I^{azwj} have Commanded you^{as} to be, and every Command of Mine^{azwj} is Guidance.

يَا مُوسَىٰ إِذَا رَأَيْتَ الْغَنَىٰ مُقْبِلًا فَقُلْ ذَنْبٌ عَجَلْتُ لِي عُقُوبَتُهُ وَ إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرَحِبًا بِشِعَارِ الصَّالِحِينَ وَ لَا تَكُنْ جَبَّارًا ظَلُومًا وَ لَا تَكُنْ لِلظَّالِمِينَ قَرِينًا

O Musa^{as}! When you^{as} see the richness coming to you^{as}, so say: 'It is a sin which is hastening the punishment for me^{as}'. And when you^{as} see the poverty coming to you^{as}, so say: 'Welcome to the sign of the righteous ones'. And do not become an unjust tyrant, and do not join up with the unjust ones.

يَا مُوسَىٰ مَا عُمُرٌ وَ إِنْ طَالَ يُدْمُ آخِرُهُ وَ مَا ضَرَّكَ مَا رُويَ عَنْكَ إِذَا حُمِدَتْ مَعْبَتُهُ

O Musa^{as}! What is a lifetime and it is lengthy and its end is condemnable. And what goes away from you^{as} does not adversely affect you^{as} if you^{as} were to praise its result.

يَا مُوسَىٰ صَرَخَ الْكِتَابُ إِلَيْكَ صُرَاخًا بِمَا أَنْتَ إِلَيْهِ صَائِرٌ فَكَيْفَ تَرْفُدُ عَلَىٰ هَذَا الْعُيُونُ أَمْ كَيْفَ يَجِدُ قَوْمٌ لَذَّةَ الْعَيْشِ لَوْ لَا التَّمَادِي فِي الْعَقْلَةِ وَ الْإِتْبَاعُ لِلشَّقْوَةِ وَ التَّتَابُعُ لِلشَّهْوَةِ وَ مِنْ دُونِ هَذَا يَجْزَعُ الصَّادِقُونَ

O Musa^{as}! The Book has Screamed out to you^{as} a loud Scream with what you^{as} are headed for. So how can the eyes fall asleep upon this, or how can the people find pleasure in the life. Had it not been for the deliberately being oblivious, and the following of the misfortune and the following of the lustful desires, and from other than this, that the righteous are in grief.

يَا مُوسَىٰ مُرَّ عِبَادِي يُدْعُونِي عَلَىٰ مَا كَانَ بَعْدَ أَنْ يُفْرُوا لِي أَنِّي أَرْحَمُ الرَّاحِمِينَ مُجِيبُ الْمُضْطَرِّينَ وَ أَكْشِفُ السُّوءَ وَ أُبَدِّلُ الزَّمَانَ وَ آتِي بِالرِّخَاءِ وَ أَشْكُرُ الْيُسَيْرَ وَ أَثِيبُ الْكَثِيرَ وَ أَغْنِي الْفَقِيرَ وَ أَنَا الدَّائِمُ الْعَزِيزُ الْقَدِيرُ فَمَنْ لَجَأَ إِلَيْكَ وَ انْضَوَىٰ إِلَيْكَ

مِنَ الْخَاطِئِينَ فَقُلْ أُهْلًا وَ سَهْلًا يَا رَحْبَ الْفَنَاءِ بِفَنَاءِ رَبِّ الْعَالَمِينَ وَ اسْتَغْفِرْ لَهُمْ وَ كُنْ لَهُمْ كَاحِدِهِمْ وَ لَا تَسْتَظِلْ عَلَيْهِمْ بِمَا أَنَا أُعْطَيْتَكَ فَضْلَهُ وَ قُلْ لَهُمْ فَلْيَسْأَلُونِي مِنْ فَضْلِي وَ رَحْمَتِي فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرِي وَ أَنَا ذُو الْفَضْلِ الْعَظِيمِ طُوبَى لَكَ

O Musa^{as}! Order My^{azwj} servants to supplicate to Me^{azwj} in whatever situation they may be in after having accepted that I^{azwj} am indeed the Most Merciful of the merciful ones, the Answerer to the restless, and Remover of the evil, and the Changer of the eras, and the Giver of comfort, Thankful for a little, and Rewarding a great deal, and Enricher of the poor, and I^{azwj} am the Eternally Mighty and Powerful. So the one who comes to you^{as} and joined up with you^{as} from the sinful ones, so say: 'Welcome to the courtyard of the Lord^{azwj} of the Worlds', and seek Forgiveness for them, and be kind to them like one of other, and do not dominate them by what I^{azwj} have Given to you^{as} of the preference over them, and tell them to ask from Me^{azwj} from (and) My^{azwj} Grace, and My^{azwj} Mercy, for no one else is the owner of these, and I^{azwj} am of the Great Grace , Good to you.

يَا مُوسَى كَهْفُ الْخَاطِئِينَ وَ جَلِيسُ الْمُضْطَرِّينَ وَ مُسْتَعْفِرٌ لِلْمُذْنِبِينَ إِنَّكَ مِنِّي بِالْمَكَانِ الرَّضِيِّ فَادْعُنِي بِالْقَلْبِ النَّقِيِّ وَ اللِّسَانِ الصَّادِقِ وَ كُنْ كَمَا أَمَرْتُكَ أَطْعَ أَمْرِي وَ لَا تَسْتَظِلْ عَلَى عِبَادِي بِمَا لَيْسَ مِنْكَ مُبْتَدَأُهُ وَ تَقَرَّبْ إِلَيَّ فَإِنِّي مِنْكَ قَرِيبٌ فَإِنِّي لَمْ أَسْأَلْكَ مَا يُؤْذِيكَ ثَقْلَهُ وَ لَا حَمْلَهُ إِنَّمَا سَأَلْتُكَ أَنْ تَدْعُونِي فَاجِيبْكَ وَ أَنْ تَسْأَلَنِي فَأَعْطِيكَ وَ أَنْ تَتَّقَرَّبَ إِلَيَّ بِمَا مِنِّي أَخَذْتَ تَأْوِيلَهُ وَ عَلَيَّ تَمَامٌ تَنْزِيلُهُ

O Musa^{as}! Be a cave for the erroneous, and sit with the restless, and a seeker of Forgiveness among the sinful ones. You^{as} are from Me^{azwj} at the status of the Pleasure, so supplicate to Me^{azwj} with the pure heart, and the truthful tongue, and be as I^{azwj} have Commanded you^{as} to be. Be obedient to My^{azwj} Command and do not dominate over My^{azwj} servants by what is not begun from you^{as}. And come nearer to Me^{azwj}, for I^{azwj} am very near to you^{as}, for I^{azwj} will never Ask you^{as} what injures you^{as} by its weight nor to carry it (burden). But rather, I^{azwj} Ask you^{as} that you^{as} should supplicate to Me^{azwj} so I^{azwj} will Answer you^{as}, and that Ask from Me^{azwj} so I^{azwj} shall Give it to you^{as}, and that to come near to Me^{azwj} by what you^{as} have taken from Me^{azwj} of its interpretation, and to Me^{azwj} is the completion of its Revelation.

يَا مُوسَى انظُرْ إِلَى الْأَرْضِ فَإِنَّهَا عَنْ قَرِيبٍ قَبْرُكَ وَ ارْفَعْ عَيْنَيْكَ إِلَى السَّمَاءِ فَإِنَّ فَوْقَكَ فِيهَا مَلَكَ عَظِيمًا وَ ابْنُكَ عَلَى نَفْسِكَ مَا دُمْتَ فِي الدُّنْيَا وَ تَخَوْفَ الْعُطْبِ وَ الْمَهَالِكِ وَ لَا تَغْرَنَكَ زِينَةُ الدُّنْيَا وَ زَهْرَتُهَا وَ لَا تَرْضَ بِالظُّلْمِ وَ لَا تَكُنْ ظَالِمًا فَإِنِّي لِلظَّالِمِ رَصِيدٌ حَتَّى آدِيلَ مِنْهُ الْمَظْلُومَ

O Musa^{as}! Look towards the earth, for very soon it shall be your^{as} grave, and raise your^{as} eyes towards the sky for it is above you^{as} and in it are great Angels, and weep upon yourself^{as} for as long as you^{as} are in the world, and fear the perishable and the destruction, and do not be deceived by the adornments of the world and its flowers, and do not be pleased with the injustice, and do not become an unjust one for I^{azwj} Hold the oppressor to Account until I^{azwj} Get justice from him for the oppressed one.

يَا مُوسَى إِنَّ الْحَسَنَةَ عَشْرَةَ أَضْعَافٍ وَ مِنَ السَّيِّئَةِ الْوَاحِدَةَ الْهَلَاكَ لَا تُشْرِكْ بِي لَا يَجِلُّ لَكَ أَنْ تُشْرِكَ بِي قَارِبٌ وَ سَدَدٌ وَ ادْعُ دُعَاءَ الطَّامِعِ الرَّاعِبِ فِيمَا عِنْدِي النَّادِمِ عَلَى مَا قَدَّمْتَ يَدَاهُ فَإِنَّ سَوَادَ اللَّيْلِ يَمْحُوهُ النَّهَارُ وَ كَذَلِكَ السَّيِّئَةُ تَمْحُوهَا الْحَسَنَةُ وَ عَشْوَةُ اللَّيْلِ تَأْتِي عَلَى ضَوْءِ النَّهَارِ وَ كَذَلِكَ السَّيِّئَةُ تَأْتِي عَلَى الْحَسَنَةِ الْجَلِيلَةِ فَتَسْوِدُهَا .

O Musa^{as}! The good deeds are Rewarded tenfold but there is single punishment for a sin even one is so severe. Do not Associate (anyone) with Me^{azwj}, it is not Permissible for you that you^{as} should Associate with Me^{azwj}. Come nearer and be steadfast, and supplicate like the supplication of the greedy one greedy for what is in

My^{azwj} Possession, and regretful over what he has sent by what his hands (had earned) before. Just as the blackness of the night obliterates the day, and similarly the sins obliterate the good deeds, and the darkness of the night comes over the whiteness of the day, and similarly the sins come over the outstanding sins and blacken them (further).³⁶

حدثنا احمد بن محمد عن الحجال عن ثعلبة عن زرارة قال سألت ابا جعفر عليه السلام عن قول الله تبارك وتعالى وكان رسولاً نبياً من الرسول من النبي قال هو الذي يرى في منامه ويعاين الملك قلت فيكون نبي غير رسول قال نعم هو الذي يرى في منامه ويسمع الصوت ولا يعاين قلت فالامام ما منزلته قال يسمع الصوت ولا يرى ولا يعاين ثم تلى وما ارسلنا من قبلك من رسول ولا نبي ولا محدث.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Hajaal, from Tha'albat, from Zarara who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and High **[19:51] and he was a Rasool, a Prophet**, who is a Rasool^{as} and who is a Prophet^{as?}' He^{asws} said: 'He^{as} is the one who sees in his^{as} dream and he^{as} sees the Angel with his^{as} eyes'. I said, 'Is a Prophet^{as} other than a Rasool^{as?}' He^{asws} said: 'Yes, he^{as} is the one who^{as} sees in his^{as} dream and he^{as} hears the voice, but does not see with his^{as} eyes'.³⁷

VERSES 54 & 55

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ^ع إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا {54} وَكَانَ يُأْمَرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا {55}

[19:54] And mention Ismail in the Book; he was truthful in (his) promise, and he was a Rasool, a Prophet [19:55] And he enjoined on his family the Prayer and the Zakat, and was one with whom his Lord was well Pleased

المفيد في (أماليه) قال: أخبرني أبو بكر محمد بن عمر الجعابي، قال: حدثنا أبو العباس أحمد ابن محمد بن سعيد، قال: حدثنا يحيى بن زكريا، قال: حدثنا عثمان بن عيسى، عن أحمد بن سليمان، و عمران بن مروان، عن سماعة بن مهران، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الذي قال الله في كتابه: وَ أَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا سَلَطَ عَلَيْهِ قَوْمَهُ، فَكَشَطُوا وَجْهَهُ وَ فَرَوَ رَأْسَهُ،

Al Mufeed, in his Amaali, said, 'Abu Bakr Muhammad Bin Umar Al Ja'alby informed me, from Abu Al Abbas Ahmad Ibn Muhammad Bin Saeed, from Yahya Bin Zakariyya, from Usman Bin Isa, from Ahmad Bin Suleyman and Umran Bin Marwan, from Sama'at Bin Mahran who said,

'I heard Abu Abdullah^{asws} saying: 'The one about whom Allah^{azwj} has Spoken of in His^{azwj} Book **[19:51] And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet**, his^{as} people overcame him^{as}, scraped his^{as} face and scalped his^{as} head.

فبعث الله إليه ملكا، فقال له: إن رب العالمين يقرئك السلام: و يقول: قد رأيت ما صنع بك قومك، فسألني ما شئت، فقال: يا رب العالمين، لي بالحسين بن علي بن أبي طالب (عليهما السلام) أسوة».

So Allah^{azwj} Sent an Angel to him^{as} who said to him^{as}: 'The Lord^{azwj} of the Worlds Conveys His^{azwj} Greetings to you^{as} and is Saying: 'I^{azwj} have Seen what your^{as} people

³⁶ Al Kafi – H 14456

³⁷ Basaair Al Darajaat – P 8 Ch 1 H 8 (Extract)

have done to you^{as}, therefore ask Me^{azwj} whatsoever you^{as} desire to". So he^{as} said: 'O Lord^{azwj} of the Worlds! For me^{as}, with Al-Husayn Bin Ali^{asws} is an example'.

قال أبو عبد الله (عليه السلام): «و ليس هو إسماعيل بن إبراهيم، (على نبينا و عليهما السلام)».

Abu Abdullah^{asws} said: 'And he^{as} was not Ismail Bin Ibrahim^{as}'³⁸.

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين بن أبي الخطاب، و أحمد بن الحسن بن علي بن فضال، عن أبيه، عن مروان بن مسلم، عن بريد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن إسماعيل الذي ذكره الله في كتابه، حيث يقول: وَ أذْكَرُ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا أ كان إسماعيل بن إبراهيم (عليهما السلام)، فإن الناس يزعمون أنه إسماعيل بن إبراهيم (عليهما السلام)؟

And from him who said, 'Muhammad Bin Ja'far Al Razaz narrated to me, from Muhammad Bin Al Husayn Bin Abu Al Khattab, and Ahmad Bin Al Hassan Bin Ali Bin Fazal, from his father, from Marwan Bin Muslim, from Bureyd Bin Muawiya Al Ajaly who said,

'I said to Abu Abdullah^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Inform me about Ismail^{as} whom Allah^{azwj} has Mentioned in His^{azwj} Book, where He^{azwj} is Saying [19:51] **And mention Musa in the Book; he was sincere, and he was a Rasool, a Prophet,** was it Ismail Bin Ibrahim^{as}, for the people are claiming that he^{as} is Ismail^{as} Bin Ibrahim^{as}?'

فقال (عليه السلام): «إسماعيل مات قبل إبراهيم، و إن إبراهيم كان حجة لله قائما، صاحب شريعة، فإلى من أرسل إسماعيل إذن». فقلت: جعلت فداك، فمن كان؟

So he^{asws} said: 'Ismail^{as} passed away before Ibrahim^{as}, and that Ibrahim^{as} was the standing Proof of Allah^{azwj}, the Master of the Law, besides the one to whom Ismail^{as} was Sent. So I said, 'May I be sacrificed for you^{asws}! So who was he^{as}?'

فقال (عليه السلام): «ذاك إسماعيل بن حزقيال النبي بعثه الله إلى قومه، فكذبوه و قتلوه و سلخوا وجهه، فغضب الله عليهم، فوجه إليه سطاطائيل ملك العذاب، فقال له: يا إسماعيل: أنا سطاطائيل ملك العذاب، وجهني إليك رب العزة لأعذب قومك بأنواع العذاب إن شئت. فقال له إسماعيل: لا حاجة لي في ذلك يا سطاطائيل

So he^{asws} said: 'That was Ismail Bin Hizkeel^{as}, the Prophet^{as} Allah^{azwj} Sent to his^{as} people. So they belied him^{as} and murdered him^{as} scraped (the skin) off his^{as} face. Thus Allah^{azwj} was Angered against them, and Directed Satataiel, and Angel of Punishment to him^{as}. So he said to him^{as}: 'O Ismail^{as}! I am Satataiel, Angel of Punishment. The Lord^{azwj} of Honour has Directed me to Punish your^{as} people with whichever type of Punishment you^{as} like'. So Ismail^{as} said to him: 'There is no need for myself^{as} with regards to that, O Satatiel'.

فأوحى الله إليه: فما حاجتك يا إسماعيل؟ فقال إسماعيل: يا رب، إنك أخذت الميثاق لنفسك بالربوبية، و لمحمد بالنبوة، و لوصيه بالولاية، و أخبرت خير خلقك بما تفعل أمته بالحسين بن علي (عليهما السلام) بعد نبيها، و إنك وعدت الحسين (عليه السلام) أن تكره إلى الدنيا، حتى ينتقم بنفسه ممن فعل ذلك به،

So Allah^{azwj} Revealed to him^{as}: "So what is your^{as} need, O Ismail^{as}?" So Ismail^{as} said: 'O Lord^{azwj}! You^{azwj} have Taken the Covenant for Yourself^{azwj} for the Lordship, and for Muhammad^{saww} for the Prophet-hood, and for his^{saww} successor for the Wilayah, and Informed the best of Your^{azwj} creatures for what his^{saww} community would do with

³⁸ 7 /39 الأمالي

Al-Husayn^{asws} Bin Ali^{asws} after its Prophet^{saww}, and You^{azwj} have Promised Al-Husayn^{asws} that You^{azwj} will Return him^{as} to the world, until he^{asws} avenges by himself^{asws} from the ones who did that to him^{asws}.

فحاجتي إليك- يا رب- أن تكرني إلى الدنيا، حتى أنتقم ممن فعل ذلك بي كما تكر الحسين (عليه السلام). فوعد الله إسماعيل بن حزقيل ذلك، فهو يكر مع الحسين بن علي (صلوات الله عليهما)». .

Thus, my^{as} need to You^{azwj} – O Lord^{azwj}! – that You^{azwj} should Return me^{as} to the world, until I^{as} take Revenge from the ones who did that with me^{as}, just as You^{azwj} would be Returning Al-Husayn^{asws}. Thus, Allah^{azwj} Promised that to Ismail Bin Hizkeel^{as}, and so he^{as} would be returning along with Al-Husayn Bin Ali^{asws},³⁹

صاحب (الأربعين) عن (الأربعين)، بإسناده عن أنس بن مالك، عن رسول الله (صلى الله عليه و آله)- في حديث- قال (صلى الله عليه و آله) فيه: «يا أنس، من أراد أن ينظر إلى إسماعيل في صدقه- هو إسماعيل بن حزقيل، و هو الذي ذكره الله في القرآن: وَ أَذْكَرُ فِي الْكِتَابِ إِسْمَاعِيلَ- فلينظر إلى علي بن أبي طالب».

The author of Al Arbaeen, from Al Arbaeen, from Anas Bin Malik,

(It has been narrated) from Rasool-Allah^{saww} – in a Hadeeth – having said: ‘O Anas! The one who intends that he should look at Ismail^{as} in his truthfulness – and he is Ismail Bin Hizkeel^{as}, and he^{as} is the one whom Allah^{azwj} has Mentioned in the Quran **[19:54] And mention Ismail in the Book** – so he should look at Ali^{asws} Bin Abu Talib^{asws},⁴⁰

VERSES 56 & 57

وَأَذْكَرُ فِي الْكِتَابِ إِدْرِيسَ ؑ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {56} وَرَفَعْنَاهُ مَكَانًا عَلِيًّا {57}

[19:56] And mention Idrees in the Book; he was a truthful man, a Prophet
[19:57] And We Elevated him to a High place

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، عن رسول الله (صلى الله عليه و آله) في حديث الإسراء، قال (صلى الله عليه و آله): «ثم صعدت إلى السماء الرابعة، و إذا فيها رجل، فقلت: من هذا، يا جبرئيل؟ قال: هذا إدريس رفعه الله مكانا عليا، فسلمت عليه و سلم علي، و استغفرت له و استغفر لي».

And from him (Ali Bin Ibrahim), from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws}, from Rasool-Allah^{saww}, in a Hadeeth of the Ascension, having said; ‘Then I^{saww} ascended to the fourth sky, and therein was a man. So I^{saww} said: ‘Who is this one, O Jibraeel^{as?}’ He^{as} said: ‘This is Idrees^{as}. Allah^{azwj} has Elevated him^{as} to a high status. So I^{saww} greeted him^{as} and he^{as} greeted me^{saww}. And I^{saww} sought Forgiveness for him^{as}, and he^{as} sought Forgiveness for me^{saww},⁴¹

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن حدثه، عن أبي عبد الله (عليه السلام)، قال: «إن الله تبارك و تعالى غضب على ملك من الملائكة، فقطع جناحه، و ألقاه في جزيرة من جزائر البحر، فبقي ما شاء الله في ذلك

³⁹ كامل الزيارات: 3 / 65.

⁴⁰ الأربعين عن الأربعين للخزاعي: 27 / 27.

⁴¹ تفسير القمي: 2: 8.

البحر، فلما بعث الله إدريس (عليه السلام)، جاء ذلك الملك إليه، فقال: يا نبي الله، ادع الله لي أن يرضى عني، و يرد علي جناحي. قال: نعم فدعا له إدريس (عليه السلام)، فرد عليه جناحه، و رضي عنه.

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from the one who narrated it to him,

'Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and High was Angered upon an Angel from the Angels, so He^{azwj} Cut-off his wings, and Cast him in as island from islands of the sea. So he remained in that sea for as long as Allah^{azwj} so Desired it. So when Allah^{azwj} Sent Idrees^{as}, that Angel came to him and said: 'O Prophet^{as} of Allah^{azwj}! Supplicate for me that He^{azwj} should be Pleased with me and Return my wings back to me'. He^{as} said: 'Yes'. So Idrees^{as} supplicated for him, and his wings were Returned back to him, and Allah^{azwj} was Pleased with him'.

فقال الملك لإدريس: أ لك إلي حاجة؟ قال: نعم، أحب أن ترفعني إلى السماء، حتى أنظر إلى ملك الموت، فإنه لا عيش لي مع ذكره، فأخذته الملك على جناحه، حتى انتهى به إلى السماء الرابعة، فإذا ملك الموت يحرك رأسه تعجباً، فسلم إدريس على ملك الموت، و قال له: مالك تحرك رأسك؟

So the Angel said to Idrees^{as}: 'Do you have any need from me?' He^{as} said: 'Yes. I^{as} would like you to raise me^{as} up to the sky until I^{as} look at the Angel of Death, for there is no life for me along with his remembrance'. So the Angel took him^{as} upon his wings, until he ended up with him^{as} at the fourth sky, and there was the Angel of Death shaking his head in astonishment. So Idrees^{as} greeted the Angel of Death and said to him: 'Why are you shaking your head?'

قال: إن رب العزة أمرني أن أقبض روحك بين السماء الرابعة و الخامسة فقلت: يا رب، و كيف هذا، و غلظ السماء الرابعة مسيرة خمسمائة عام، و من السماء الرابعة إلى السماء الثالثة مسيرة خمسمائة عام، و من السماء الثالثة إلى السماء الثانية مسيرة خمسمائة عام، و كل سماء و ما بينهما كذلك، فكيف يكون هذا؟

He said: 'The Lord^{azwj} of Honour Commanded me that I should capture your^{as} soul in between the fourth and the fifth sky. So I said to Him^{azwj}: 'O Lord^{azwj}! And how can this be, and the thickness of the fourth sky is of the travel distance of five hundred years, and from the fourth sky to the third sky is the travel distance of five hundred years, and the thickness of the third sky is of five hundred years, and from the third sky to the second sky is the travel distance of five hundred years, and every sky and what is between it and the other is like that. So how is this going to happen?'

ثم قبض روحه بين السماء الرابعة و الخامسة، و هو قوله: وَ رَفَعْنَاهُ مَكَاناً عَلِيًّا.

Then he captured his^{as} soul between the fourth and the fifth sky, and these are His^{azwj} Words [19:57] **And We Elevated him to a High place**.

قال: «و سمي إدريس لكثرة دراسته للكتب».

He^{asws} said: 'And Idrees^{as} has been named as such due to the frequency of his^{as} studying (Daraasat) of the Books'.⁴²

⁴² تفسير القمي 2: 51.

VERSES 58 - 63

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿58﴾ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا ﴿59﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ﴿60﴾ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا ﴿61﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا ﴿62﴾ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿63﴾

[19:58] These are they on whom Allah Bestowed Favours, from among the Prophets from the offspring of Adam, and of those whom We Carried with Noah, and from the offspring of Ibrahīm and Israeel, and of those whom We Guided and Chose; when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping [19:59] But there came after them an evil generation, who neglected Prayers and followed the lustful desires, so they will be meeting Ghayya [19:60] Except for the one who repents and believes and does righteous deeds, so they would be entering the Paradise, and they shall not be dealt with unjustly in any way [19:61] The Gardens of perpetuity which the Beneficent has Promised to His servants, in the hidden; surely His Promise shall come to fulfilment [19:62] They shall not hear therein any vain discourse, but only: Peace; and they shall have their sustenance therein morning and evening [19:63] That is the Paradise which We Cause those of Our servants to inherit who were pious

محمد بن العباس، قال: حدثنا جعفر بن محمد الرازي، عن محمد بن الحسين، عن محمد بن أبي عمير، عن عمر بن أدنية، عن بريد بن معاوية، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «كان علي بن الحسين (عليهما السلام) يسجد في سورة مريم، حين يقول: وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكِيًّا وَ يقول: نحن عنيانا، ونحن أهل الهدى و الصفة».

Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Razy, from Muhammad Bin Al Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azinat, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} used to prostrate in *Surah Maryam* where He^{azwj} is Saying **[19:58] and of those whom We Guided and Chose; when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping**, and he^{asws} was saying: 'It is us^{asws} who are Meant, and we^{asws} are the people^{asws} of Guidance and the elites'.⁴³

و عنه، قال: حدثنا محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَ مِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَ مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَ إِسْرَائِيلَ وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكِيًّا.

And from him, from Muhammad Bin Hamam Bin Suheyl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[19:58] These are they on whom Allah Bestowed Favours, from among the Prophets from the offspring of Adam, and of those whom We Carried with Noah, and from the offspring of**

43. تأويل الآيات 1: 305 / 11.

Ibrahim and Israeel, and of those whom We Guided and Chose; when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping.

قال: «نحن ذرية إبراهيم، ونحن المحمولون مع نوح، ونحن صفوة الله، وأما قوله: وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا فهم- و الله- شيعتنا الذين هداهم الله لمودتنا و اجتباهم لديننا، فحيوا عليه، و ماتوا عليه، و وصفهم الله بالعبادة، و الخشوع، و رقة القلب، فقال: إِذَا تَنَلَّى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا،

He^{asws} said: 'We^{asws} are the offspring of Ibrahim^{as}, and we^{asws} are the ones carried with Noah^{as}, and we^{asws} are the elites of Allah^{azwj}. And as for His^{azwj} Words **and of those whom We Guided and Chose**, so they, by Allah^{azwj}, are our^{asws} Shias whom Allah^{azwj} Guided to our^{asws} cordiality, and Chose them for our^{asws} Religion. So they live upon it, and die upon it, and Allah^{azwj} Described them with the worship, and the humbleness, and the tender-heartedness, so He^{azwj} Said **when the Verses of the Beneficent were recited to them, they fell down prostrating and weeping.**

ثم قال عز و جل: فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا. و هو جبل من صفر يدور في جهنم،

Then the Mighty and Majestic Said [19:59] **But there came after them an evil generation, who neglected Prayers and followed the lustful desires, so they will be meeting Ghayya** and it is a revolving yellow mountain in Hell.

ثم قال عز و جل: إِلَّا مَنْ تَابَ مِنْ غَشَّ آلِ مُحَمَّدٍ وَ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظْلَمُونَ شَيْئًا إِلَى قَوْلِهِ: كَانَ نَقِيًّا».

Then the Mighty and Majestic Said [19:60] **Except for the one who repents from having cheated the Progeny^{asws} of Muhammad^{saww} and believes and does righteous deeds, so they would be entering the Paradise, and they shall not be dealt with unjustly in any way up to His^{azwj} Words [19:63] who were pious**.⁴⁴

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن علي بن الصلت، عن ابن أخي شهاب بن عبد ربه، قال: شكوت إلى أبي عبد الله (عليه السلام) ما ألقى من الأوجاع و التخم، فقال لي: «تغد و تعش، و لا تأكل بينهما شيئاً، فإن فيه فساد البدن، أما سمعت الله عز و جل يقول: وَ لَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَ عُشِيًّا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ali Bin Al Salt, from Shahab Bin Abd Rabah who said,

'I complained to Abu Abdullah^{asws} of what I was suffering from the pains and the rots, so he^{asws} said to me: 'Morning and evening (breakfast and dinner), and do not eat anything between the two, for in it is the spoiling of the body. Have you not heard Allah^{azwj} Mighty and Majestic Saying [19:62] **and they shall have their sustenance therein morning and evening**'.⁴⁵

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن عثمان، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن أرواح المؤمنين. فقال: «في حجرات في الجنة، يأكلون من طعامها، و يشربون من شرابها، و يقولون: ربنا أقم لنا الساعة، و أنجز لنا ما وعدتنا، و ألحق آخرنا بأولنا».

⁴⁴ تأويل الآيات 1: 305 / 12.

⁴⁵ الكافي 6: 288 / 2.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the souls of the Believers, so he^{asws} said: 'In the chambers in the Paradise, eating from its foods, and drinking from its drinks, and they would be saying, 'Our Lord^{azwj}! Establish the Hour for us, and Recompense us what You^{azwj} have Promised us, and the meeting of our later ones with our former ones'.⁴⁶

VERSES 64 & 65

وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا {64} رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا {65}

[19:64] And we do not descend except by the Command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord was not forgetful [19:65] The Lord of the skies and the earth and what is between the two, so worship Him and be patient in His worship. Do you know of any one being equal to Him?

ابن بابويه: بإسناده عن أمير المؤمنين (عليه السلام) - في حديثه في جواب الشاك - قال: «و أما قوله: وَ مَا كَانَ رَبُّكَ نَسِيًّا، فَإِن رَّبَّنَا تَبَارَكَ وَ تَعَالَى عَلُو كَبِيرًا لَيْسَ بِالذِّي يَنْسَى، وَ لَا يَغْفَل، بَلْ هُوَ الْحَفِيزُ الْعَلِيمُ، وَ قَدْ يَقُولُ الْعَرَبُ فِي بَابِ النِّسْيَانِ: قَدْ نَسِينَا فَلَانَ فَلَا يَذْكُرُنَا أَيُّ إِنَّهُ لَا يَأْمُرُ لَنَا بِخَيْرٍ، وَ لَا يَذْكُرُنَا بِهِ».

Ibn babuwayh, by his chain,

(It has been narrated) from Amir-ul-Momineen^{asws} – in a Hadeeth regarding the answer to the doubt – said: 'And as for His^{azwj} Words **[19:64] and your Lord was not forgetful**, so our Lord^{azwj} Blessed and High is Higher and Greater, is not One with the forgetfulness, nor negligence, but He^{azwj} is the Knowledgeable Protector. And the Arabs are saying with regards to the matter of the forgetfulness, 'So and so has forgotten us, so he does not remember us'; i.e., he does not order us any good, nor does he remembers us by it'.⁴⁷

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

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

⁴⁶ الكافي 3: 4 / 244

⁴⁷ التوحيد: 260.

'I asked Al-Reza^{asws} Ali^{asws} Bin Musa^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[9:67] They have forgotten Allah; so He has forgotten them.** So he^{asws} said: 'Allah^{azwj} Blessed and High, neither forgets nor does He^{azwj} slip, but rather it is the creatures who forget and have slip of mind. Have you not heard the Mighty and Majestic **[19:64] and your Lord is not forgetful?** But rather, He^{azwj} Recompenses the one who forgets Him^{azwj} and forgets his meeting Him^{azwj} on the Day (of Judgement) by Making them forget themselves, just as the Mighty and Majestic Said **[59:19] And be not like those who forgot Allah, so He made them forget their own souls: these it is that are the transgressors,** and the Words of the Mighty and Majestic **[7:51] That day shall We Forget them as they forgot the meeting of this Day of theirs**'.⁴⁸

VERSES 66 & 67

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا {66} أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا {67}

[19:66] And the human being is saying: What! When I am dead I shall soon be Brought forth alive? [19:67] Or does not the human being remember that We Created him before, when he was nothing?

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن علي بن أسباط، عن خلف بن حماد، عن ابن مسكان، عن مالك الجهني، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: أ و لم ير الإنسان أنا خلقناه من قبل ولم يك شيئاً، فقال: «لا مقدرًا ولا مكوناً».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-Hasany, from Ali Bin Asbaat, from Khalaf Bin Hamaad, from Ibn Muskan, from Malik Al-Jahny who said:

'I asked Abu Abdullah^{asws} the Words of the High **[19:67] Does not the human being remember that We created him before, when he was nothing?** So he^{asws} said: 'Neither Measurement nor a configuration'.

قال: و سألته عن قوله تعالى: هل أتى على الإنسان حيناً من الدهر لم يكن شيئاً مذكوراً، فقال: «كان مقدرًا غير مذكور».

And I asked him^{asws} about the Words of the High **[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention,** so he^{asws} said: 'He was of a measurement not worthy of mention.'⁴⁹

أحمد بن محمد بن خالد البرقي: عن أبيه، عن إسماعيل بن إبراهيم و محمد بن أبي عمير، عن عبد الله بن بكير، عن زرارة، عن حمران، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هل أتى على الإنسان حيناً من الدهر لم يكن شيئاً مذكوراً، فقال: «كان شيئاً ولم يكن مذكوراً». قلت: فقوله: أ و لا يذكُر الإنسان أنا خلقناه من قبل و لم يك شيئاً قال: «لم يكن شيئاً في كتاب و لا علم».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Ismail Bin Ibrahim and Muhammad Bin Abu Umeyr, from Abdullah Bin Bakeyr, from Zurara, from Humran who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[76:1] There surely came over the human being a period of time when he had not become a thing worthy of mention,** so he^{asws} said: 'He was a thing, and was not being

⁴⁸ عيون أخبار الرضا (عليه السلام) 1: 18 / 125

⁴⁹ (Extract) الكافي 1: 5 / 114

mentioned'. I said, '(What about) His^{azwj} Words [19:67] **Does not the human being remember that We created him before, when he was nothing?** He^{asws} said: 'He had not become a thing (worth Mentioning), neither in the Book nor in the Knowledge'.⁵⁰

VERSES 68 - 72

فَوَرِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا {68} ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا {69} ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا {70} وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا {71} ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا {72}

[19:68] So by your Lord! We will Gather them together and the Satans, then shall We Cause them to be present around Hell on their knees [19:69] Then We will most certainly Extract from every sect of them, the one who was the most stubbornly rebellious against the Beneficent [19:70] Then We do Know best those who deserve most to be burned therein [19:71] And there is not one of you but shall pass over it; this is an Ordained Decree of your Lord [19:72] Then We will Deliver those who were pious, and We will Leave the unjust therein on their knees

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثني أحمد بن محمد بن عيسى، عن علي بن الحكم، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، في قوله: **وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا**. قال: «أما تسمع الرجل يقول: وردنا ماء بني فلان، فهو الورد، ولم يدخله».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al 'ala,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[19:71] And there is not one of you but shall pass over it**. He^{asws} said: 'Have you not heard the man saying, 'We passed by the Clan of so and so?' So it is the passing, and not entering inside it'.⁵¹

VERSES 73 - 75

وَإِذَا تَتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ نَدِيًّا {73} وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِثِيًّا {74} قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا {75}

[19:73] And when Our clear Verses are recited to them, those who disbelieve say to those who believe: Which of the two sects is better in position and best in assembly? [19:74] And how many of the generations have We Destroyed before them who were better in respect of equipment and outwardly appearance! [19:75] Say: As for him who was in error, the Beneficent would Prolong his term, until they see what they were threatened with, either the Punishment or the Hour; So they shall soon be knowing who was in an evil position and a weaker army

⁵⁰ المحاسن: 234 /243
⁵¹ تفسير القمي 2: 52.

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسن بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَاماً وَأَحْسَنُ نَدِيًّا.

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [19:73] **And when Our clear Verses are recited to them, those who disbelieve say to those who believe: Which of the two sects is better in position and best in assembly?**

قال: «كان رسول الله (صلى الله عليه و آله) دعا قريشا إلى ولايتنا، فنفروا و أنكروا، قال الَّذِينَ كَفَرُوا من قريش لِلَّذِينَ آمَنُوا، الذين أقروا لأمير المؤمنين (عليه السلام) و لنا أهل البيت أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَاماً وَأَحْسَنُ نَدِيًّا، تعبيراً منهم، فقال الله ردا عليهم: وَ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ مِنَ الْأُمَمِ السَّالِفَةِ هُمْ أَحْسَنُ أَتَاناً وَ رَعِيًّا».

He^{asws} said: 'Rasool-Allah^{saww} had called the Qureysh to our^{asws} Wilayah, but they dissuaded (others) and denied it. **those who disbelieve** from the Qureysh **say to those who believe**, the ones who accepted Amir-ul-Momineen^{asws} and us^{asws} the People^{asws} of the Household **Which of the two sects is better in position and best in assembly?** (which is) a taunting from them. Therefore Allah^{azwj} Said in Response against them [19:74] **And how many of the generations have We Destroyed before them** from the previous communities **who were better in respect of equipment and outwardly appearance!**

قلت: قوله: قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا؟ قال: «كلهم كانوا في الضلالة لا يؤمنون بولاية أمير المؤمنين (عليه السلام)، و لا بولايتنا، فكانوا ضالين مضلين، فيمد لهم في ضلالتهم و طغيانهم حتى يموتوا، فيصيرهم شرا مكانا و أضعف جندا».

I said, '(What about) His^{azwj} Words [19:75] **Say: As for him who was in error, the Beneficent would Prolong his term?**' He^{asws} said: 'All of them were in the error, not believing in the Wilayah of Amir-ul-Momineen^{asws}, nor in our^{asws} Wilayah. So they were (leading) astray and starying (themselves), so they were prolonged in their strayin and their insolence until they died. Thus they came to be in an evil place and a weaker army'.

قلت: قوله: حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَ إِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَاناً وَ أضعفُ جُنْدًا؟ قال: «أما قوله حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فهو خروج القائم (عليه السلام)، و الساعة، فسيعلمون ذلك اليوم، و ما نزل بهم من الله على يدي وليه، فذلك قوله: مَنْ هُوَ شَرٌّ مَكَاناً يعني عند القائم (عليه السلام) وَ أضعفُ جُنْدًا».

I said, '(What about) His^{azwj} Words [19:75] **until they see what they were threatened with, either the Punishment or the Hour; So they shall soon be knowing who was in an evil position and a weaker army?**' He^{asws} said: 'As for His^{azwj} Words [19:75] **until they see what they were threatened with, so it is the rising of Al-Qaim^{asws}, and the Hour.** Thus they will come to know on that Day, and what has Descended upon them from Allah^{azwj} upon the hands of His^{azwj}

Guardian^{asws}. So these are His^{azwj} Words **who was in an evil position** Meaning, in the presence of Al-Qaim^{asws} and a weaker army.⁵²

VERSES 76 - 80

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا {76} أَفَرَأَيْتَ الَّذِي كَفَرَ بِآبَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا {77} أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {78} كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا {79} وَنَرْتُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا {80}

[19:76] And Allah would Increase in Guidance those who (seek) Guidance; and ever-abiding righteous works are better with your Lord in Recompense and better in yield [19:77] Have you, then, seen him who disbelieves in Our Signs and says: I shall be given wealth and children? [19:78] Has he gained Knowledge of the unseen, or made a Covenant with the Beneficent? [19:79] By no means! We shall Write down what he is saying, and We will lengthen to him the length of the Punishment [19:80] And to Us shall return what he is saying, and he shall come to Us alone

قلت: قوله: وَ يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى؟ قال: «يزيدهم ذلك اليوم هدى على هدى، باتباعهم القائم (عليه السلام) حيث لا يجحدونه، و لا ينكرونه».

I said, '(What about) His^{azwj} Words **[19:76] And Allah would Increase in Guidance those who (seek) Guidance?**' He^{asws} said: 'He^{azwj} will Increase them, on that Day, with Guidance upon Guidance, due to their following Al- Qaim^{asws} where they would neither fight against him^{asws}, nor would they be denying him^{asws}.'⁵³

قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام)، قال: وَ الْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ مَرَدًّا قال: الباقيات الصالحات، و هو قول المؤمن: سبحان الله، و الحمد لله و لا إله إلا الله، و الله أكبر.

And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws} having said: **[19:76] and ever-abiding righteous works are better with your Lord in Recompense and better in yield**, he^{asws} said: 'The ever-abiding righteous works (الباقيات الصالحات), and this is the speech of the Believer, 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest'.⁵⁴

VERSES 81 - 87

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا {81} كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا {82} أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْوَهُمْ أَرْأَى {83} فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا {84} يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدًّا {85} وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِثًا {86} لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {87}

[19:81] And they have taken gods besides Allah, that they should be to them a source of strength [19:82] By no means! They shall soon be denying their worshipping them, and they shall be becoming adversaries against them [19:83] Do you not see that We have Sent the Satans upon the unbelievers, inciting them by an incitement? [19:84] Therefore do not be hasty against

⁵² Extract 1) الكافي 1: 90 / 357

⁵³ Extract 2) الكافي 1: 90 / 357

⁵⁴ Extract) تفسير القمي 2: 52.

them, but rather We only Number out to them a number [19:85] The Day on which We will Gather the pious to the Beneficent as a (Royal) delegation [19:86] And We will Drive the guilty to Hell filthy [19:87] They shall not control intercession, except he who took a Covenant with the Beneficent

قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، قال: حدثنا الحسن ابن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا. قال: «يوم القيامة، أي يكون هؤلاء الذين اتخذوهم آلهة من دون الله عليهم ضدا يوم القيامة، و يتبرءون منهم، و من عبادتهم إلى يوم القيامة».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Ibn Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[19:81] And they have taken gods besides Allah, that they should be to them a source of strength [19:82] By no means! They shall soon be denying their worshipping them, and they shall be becoming adversaries against them.** He^{asws} said: 'On the Day of Judgement, all those whom that they had taken as gods, apart from Allah^{azwj}, would go against them on the Day of Judgement, and distance themselves from them, and the ones who would be worshipping them up to the Day of Judgement'.

ثم قال: «ليست العبادة هي الركوع و السجود، و إنما هي طاعة الرجال، من أطاع مخلوقا في معصية الخالق فقد عبده».

Then he^{asws} said: 'This is not the worship of the bowings and the prostrations, but rather, it is the obedience to the men. The one who obeys the creatures in disobedience to the Creator, so he has worshipped him'.⁵⁵

محمد بن يعقوب: عن محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن علي بن إسماعيل الميثمي، عن عبد الأعلى مولى آل سام، قال: قلت لأبي عبد الله (عليه السلام): قول الله عز و جل: إِنَّمَا نَعُدُّ لَهُمْ عَدًّا؟ قال: «ما هو عندك؟» قلت: عد الأيام. قال: «إن الآباء و الأمهات يحصون ذلك- قال- لا، و لكنه عدد الأنفاس».

Muhammad Bin yaqoub, from Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Abdul A'la slave of the progeny of Saam who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic **[19:84] Therefore do not be hasty against them, but rather We only Number out to them a number**'. He^{asws} said: What do you think of it?' I said, 'Numbering of the days'. He^{asws} said: 'The fathers and the mothers have counted that'. He^{asws} said: 'No! But, it is the number of breaths (you take)'.⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سئلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَانًا أَوْلَيْكَ رِجَالٌ اتَّقُوا اللَّهَ فَأَحَبَّهُمْ اللَّهُ وَ اخْتَصَّهُمْ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمْ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated:

⁵⁵ تفسير القمّي 2: 55

⁵⁶ الكافي 3: 33 / 259

Abu Ja'far^{asws} having said that: 'Rasool^{saww} of Allah^{azwj} was asked about the Statement of Allah^{azwj}: **[19:85] The Day on which We will Gather the pious to the Beneficent as a (Royal) delegation**, so he^{saww} said: 'O Ali^{asws}! Surely, the delegation will not come up except on rides. These will be the men who feared Allah^{azwj}, so Allah^{azwj} Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنَ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مَكَلَّلَةٌ بِالذَّرِّ وَ الْيَافُوتِ وَ جَلَانِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطْمُهَا جَدَلُ الْأَرْجَوَانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ

Then he^{saww} said to him^{asws}: 'O Ali^{asws}! By the One^{azwj} Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفٌ مَلَكٍ مِنْ قُدَامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَزْفُونَهُمْ رَفَأً حَتَّى يَبْتَنُّوهُا بِهِمْ إِلَى بَابِ الْجَنَّةِ

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise'.⁵⁷

قلت: قوله تعالى لا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا؟ قال: «إلا من دان الله بولاية أمير المؤمنين (عليه السلام)، و الأئمة من بعده، فهو العهد عند الله».

I said, '(What about) the Word of the High **[19:87] They shall not control intercession, except he who took a Covenant with the Beneficent?**' He^{asws} said: 'Except for the one whom Allah^{azwj} (Brought) closer with the Wilayah of Amir-ul-Momineen^{asws}, and the Imams^{asws} from after him^{asws}, and it is the Covenant with Allah^{azwj},⁵⁸

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: لا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا. قال: «لا يشفع و لا يشفع لهم، و لا يشفعون إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا إِلَّا مَنْ أذن له بولاية علي أمير المؤمنين و الأئمة (عليهم السلام) من بعده، فهو العهد عند الله».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[19:87] They shall not control intercession, except he who took a Covenant with the Beneficent.** He^{asws} said: 'They will not (attain) intercession, nor would they be interceded for, nor would they be interceding (for anyone) **except he who took a Covenant with the Beneficent** except for the one for whom it is Permitted by the

⁵⁷ Al Kafi – H 14517 (Extract)

⁵⁸ 90 /357 :1 الكافي (Extract 3)

Wilayah of Amir-ul-Momineen^{asws} and the Imams^{asws} from after him^{asws}. Thus, it is the Covenant with Allah^{azwj},⁵⁹

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وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا {88} لَقَدْ جِئْتُمْ شَيْئًا إِذَا {89} تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًا {90} أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا {91} وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا {92}

[19:88] And they are saying: The Beneficent has Taken a son [19:89] Certainly you have come with an abominable assertion [19:90] The skies may almost be torn apart at that, and the earth rent asunder, and the mountains crumble to pieces [19:91] That they are ascribing a son to the Beneficent [19:92] And it does not befit the Beneficent that He should Take a son

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنَ عَبْدًا {93} لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا {94} وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا {95} إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا {96} فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا {97} وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا {98}

[19:93] There is none in the skies and the earth but will come to the Beneficent as a servant [19:94] He has Knowledge of them and has Numbered them with a numbering [19:95] And every one of them will come to Him on the Day of Judgement alone [19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them [19:97] So We have Made it easy by your tongue that you may give good news thereby to the pious and warn thereby a contentious people [19:98] And how many a generation have We Destroyed before them! Do you see any one of them or hear a sound of them?

قلت: قوله: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا؟ قال: «ولاية أمير المؤمنين (عليه السلام) هي الود الذي قال الله تعالى».

I said, '(What about) His^{azwj} Words **[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them?**' He^{asws} said: 'The Wilayah of Amir-ul-Momineen^{asws}, it is the cordiality which Allah^{azwj} the High Speaks of'.

قلت: قوله: فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا؟ قال: «إنما يسره الله على لسانه حين أقام أمير المؤمنين (عليه السلام) علماء، فبشر به المؤمنين، و أنذر به الكافرين، و هم الذين ذكرهم الله في كتابه لدا، أي كفارا».

I said, '(What about) **[19:97] So We have Made it easy by your tongue that you may give good news thereby to the pious and warn thereby a contentious people?**' He^{asws} said: 'But rather, Allah^{azwj} Made it to be easy upon his^{saww} tongue where he^{saww} established Amir-ul-Momineen^{asws} as a flag (an Imam). Thus, the Believers received good news by it, and the Infidels were warned by it, and they are the ones whom Allah^{azwj} Mentions in His^{azwj} Book as **a contentious people**. i.e., Infidels'.⁶⁰

⁵⁹ تفسير القمي 2: 56

⁶⁰ الكافي (Extract 4) 1: 90 / 357

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن، عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): قوله: **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا**؟ قال: «ولاية أمير المؤمنين (عليه السلام) هي الود الذي ذكره الله».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, '(What about) **[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them?**' He^{asws} said: 'Wilayah of Amir-ul-Momineen^{asws}, it is the cordiality which is Mentioned by Allah^{azwj, 61}

و عنه، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن يعقوب بن جعفر بن سليمان، عن علي بن عبد الله بن العباس، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا**، قال: «نزلت في علي (عليه السلام)، فما من مؤمن إلا و في قلبه حب لعلي (عليه السلام)».

And from him, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Yaqoub Bin Ja'far Bin Suleyman, from Ali Bin Abdullah Bin Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them.** He^{asws} said: 'It was Revealed regarding Ali^{asws}. So, there is none from the Believers except that in his heart is the love for Ali^{asws, 62}

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «كان سبب نزول هذه الآية، أن أمير المؤمنين (عليه السلام) كان جالسا بين يدي رسول الله (صلى الله عليه و آله)، فقال له: قل- يا علي- اللهم اجعل لي في قلوب المؤمنين ودا، فأنزل الله: **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا**».

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'The reason for the Revelation of this Verse was that Amir-ul-Momineen^{asws} was seated in front of Rasool-Allah^{saww}, so he^{saww} said to him^{asws}: 'Say, O Ali^{as}! Our Allah^{azwj}! Make cordiality to be for me^{asws} to be in the hearts of the Believers, (He^{asws} did that) so Allah^{azwj} Revealed **[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them**'.⁶³

شرف الدين النجفي: قال علي بن إبراهيم: روى فضالة بن أيوب، عن أبيان بن عثمان، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، في قوله: **إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ** قال: «آمنوا بأمر المؤمنين (عليه السلام)، و عملوا الصالحات بعد المعرفة».

Sharaf Al Deen Al Najafy, from Ali Bin Ibrahim, from Fazalat Bin Ayoub, from Abaan Bin Usmaan, from Abu Hamza Al Sumaly,

⁶¹ تفسير القمي 2: 57

⁶² تأويل الآيات 1: 18/309

⁶³ تفسير القمي 2: 56

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[19:96] (As for) those who believe and do righteous deeds.** He^{asws} said: **'Believe in Amir-ul-Momineen^{asws} and do righteous deeds after the recognition (المعرفة).'**⁶⁴

ابن الفارسي في (الروضة): قال الباقر (عليه السلام): قال رسول الله (صلى الله عليه و آله): إِنَّ الَّذِينَ آمَنُوا وَعَمَلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا هُوَ عَلِيٌّ فَإِنَّمَا يَسْرِنَاهُ بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ قَالَ: هُوَ عَلِيٌّ وَ تَنْذِرَ بِهِ قَوْمًا لُدًّا، قَالَ: بني امية قوما ظلمة».

Ibn Al Farsy, is Al Rowzat –

'Al-Baqir said, 'Rasool-Allah^{saww} said: **'[19:96] (As for) those who believe and do righteous deeds, the Beneficent would Make the cordiality for them he^{asws} is Ali^{asws} [19:97] So We have Made it easy by your tongue that you may give good news thereby to the pious he^{asws} is Ali^{asws} and warn thereby a contentious people – the Clan of Umayya are a people in darkness'**.⁶⁵

⁶⁴ تأويل الآيات 1: 308 / 16.

⁶⁵ روضة الواعظين: 106.