

TABLE OF CONTENTS

CHAPTER 10	3
YUNUS ^{SA}	3
(109 VERSES)	3
MERITS.....	3
VERSE 1	3
VERSE 2	3
VERSES 3 & 4	5
VERSE 5	7
VERSES 6 - 8	9
VERSES 9 – 12.....	10
VERSES 13 - 17	12
VERSES 18 - 21	13
VERSES 22 & 23	14
VERSE 24	15
VERSE 25	17
VERSES 26.....	18
VERSE 27	19
VERSES 28 - 35	20
VERSES 36 - 46	23
VERSES 47.....	25
VERSES 48 - 54	26
VERSES 55 - 58	27
THE PREFERENCE OF KNOWING THE INTERPRETATION OF THE QURAN AND KNOWING IT BY THEIR ^{ASWS} MERCY.....	28
VERSES 59 - 64	32

The Believer, and the Infidel, and the weak one	33
VERSES 65 - 74	36
VERSES 75 - 86	38
VERSE 87	39
VERSES 88 & 89	41
VERSES 90 - 92	44
VERSES 93 - 95	47
VERSES 96 & 97	50
VERSE 98	51
VERSES 99 & 100	54
VERSE 101	56
VERSE 102	57
VERSE 103	58
VERSES 104 – 109	58

CHAPTER 10

YUNUS^{SA}

(109 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن فضيل الرسان، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة يونس في كل شهرين أو ثلاثة لم يخف عليه أن يكون من الجاهلين، و كان يوم القيامة من المقربين».

Ibn Babuwayh, by his chain, from Fazeyl Al Rasaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites Surah Yunus^{as} during every two months or three, there would be no fear of him becoming of the ignorant ones. And on the Day of Judgement he would be of the Proximity ones'.¹

VERSE 1

الرَّءُفُ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {1}

[10:1] Alif Lam Ra. These are the Verses of the Book of the Wise

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العبدي، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا بن رسول الله، ما معنى الرءوف؟ قال (عليه السلام): «معناه أنا الله الرءوف».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany informed us, regarding was he wrote him upon the hands of Ali Bin Ahmad Al Baghdady Al Waraq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al Sowry who said,

'I said to Ja'far^{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 [10:1] Alif Lam Ra?' He^{asws} said: 'Its Meaning is – I^{azwj} am Allah^{azwj}, the Kind (الرءوف)'.²

VERSE 2

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ {2}

[10:2] Is it a strange for the people that We Revealed to a man from among them Saying: Warn the people and give good News to those who believe that

¹ ثواب الأعمال: 106.
² معاني الأخبار: 1 / 22.

for them is a true footing with their Lord. The unbelievers say: This one is a clear sorcerer

عن يونس بن عبد الرحمن، عن أبي عبد الله (عليه السلام)، في قوله: وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ، قال: «الولاية».

From Yunus Bin Abdul Rahman,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **[10:2] and give good News to those who believe that for them is a true footing with their Lord**, he^{asws} said: The 'Al-Wilayah'.³

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن يونس، قال: أخبرني من رفعه، إلى أبي عبد الله (عليه السلام)، في قوله تعالى: وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ. قال: «ولاية أمير المؤمنين (عليه السلام)».

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Yunus, from the one who informed him,

It (was) asked from Abu Abdullah^{asws} regarding the Words of the High **[10:2] and give good News to those who believe that for them is a true footing with their Lord**. The Imam^{asws} said: The 'Wilayah of Amir-ul-Momineen'.⁴

علي بن إبراهيم، قال: حدثني أبي، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ، قال: «هو رسول الله (صلى الله عليه و آله)».

Ali Bin Ibrahim, from his father, from Hamaad bin Isa, from Ibrahim Bin Umar Al Yamani,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High **[10:2] a true footing with their Lord**. He^{asws} said: 'He^{saww} is Rasool-Allah^{saww}'.⁵

الطبرسي: قيل: إن معنى قَدَمَ صِدْقٍ شفاعاة محمد (صلى الله عليه و آله) لهم يوم القيامة. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Ali Tabarsy said that,

'The Meaning of **[10:2] a true footing** is the intercession of Muhammad^{saww} for them on the Day of Judgement'. He said, 'And it is reported from Abu Abdullah^{asws}'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ فَقَالَ هُوَ رَسُولُ اللَّهِ (صلى الله عليه و آله).

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al-Yamani, from the one whom he mentioned:

³ تفسير العياشي 2: 4 / 119

⁴ الكافي 1: 50 / 349

⁵ تفسير القمي 1: 308

⁶ مجمع البيان 5: 134

Abu Abdullah^{asws} regarding the Statement of Allah^{azwj} Blessed and High: **[10:2] and give good News to those who believe that for them is a true footing with their Lord, so he^{asws} said: 'He^{saww} is Rasool-Allah^{saww}.'**⁷

VERSES 3 & 4

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ {3} إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا أَنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۗ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {4}

[10:3] Surely your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne, Regulating the affair, there is no intercessor except after His Permission; that is Allah, your Lord, therefore worship Him; will you not then mind? [10:4] To Him is your return, of all (of you); the Promise of Allah is True; He Begins the creation, then Repeats it, in order to Recompense those who believe and do righteous deeds; and (as for) those who disbelieve, they shall have a drink of hot water and painful Punishment because they had disbelieved

عَنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَمَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَفِي يَوْمِ الْأَحَدِ وَالْإِثْنَيْنِ خَلَقَ الْأَرْضِيْنَ وَ خَلَقَ أَقْوَاتَهَا فِي يَوْمِ الثَّلَاثَاءِ وَ خَلَقَ السَّمَاوَاتِ يَوْمَ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيْسِ وَ خَلَقَ أَقْوَاتَهَا يَوْمَ الْجُمُعَةِ.

From him, from Abdullah Bin Sinan who said:

I heard Abu Abdullah^{asws} saying that: 'Allah^{azwj} Created the good on the day of Sunday, and He^{azwj} did not Create the evil before the good. And during the day of Sunday and the Monday Created the firmaments and created their sustenance during the day of Tuesday, and Created the Skies on the day of Wednesday and Thursday, and Created their sustenance on the day of Friday'.⁸

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer, who says:

'Abu Abdullah^{asws} has said: 'The one who alleges that Allah^{azwj} is from something, or within something, or upon something, 'فقد كفر' so he has blasphemed.⁹

العياشي: عن أبي جعفر، عن رجل، عن أبي عبد الله (عليه السلام)، قال: «إن الله خلق السماوات و الأرض في ستة أيام، فالسنة تنقص ستة أيام».

Al-Ayyashi, has narrated:

⁷ Al Kafi – H 15001

⁸ الكافي (Extract) 8: 117 /145

⁹ الكافي 1: 99 /99.

From a man who has said that Abu Ja'far^{asws} has narrated (on behalf of) Abu Abdullah^{asws} that he said: 'Allah^{azwj} Created the skies and the earth in six days, so the year is six days' short'.¹⁰

عن الصباح بن سيابة، عن أبي جعفر (عليه السلام)، قال: إن الله خلق الشهور اثني عشر شهرا، و هي ثلاثمائة و ستون يوما، فحجز عنها ستة أيام خلق فيها السماوات و الأرض، فمن ثم تقاصرت الشهور».

From Al-Sabah Bin Sayabat,

'Abu Ja'far^{asws} having said: 'Allah^{azwj} Created the months as twelve months, and these are of three hundred and sixty days. So He^{azwj} Separated six days from it in which He^{azwj} created the skies, and the earth. So from then the months are deficient' (29 days in six months).¹¹

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان بن يحيى، عن عبد الرحمن بن الحجاج، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فقال: «استوى في كل شيء، فليس شيء أقرب إليه من شيء، لم يبعد منه بعيد و لم يقرب منه قريب، استوى في كل شيء».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaj who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic [20:5] **The Beneficent is Established upon the Throne**, so he^{asws} said: 'Established in everything. So there is nothing nearer to Him^{azwj} than a thing, nor is anything distant from Him^{azwj} nor is there anything nearer to Him^{azwj}. He^{azwj} is Established in everything'.¹²

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن النضر بن سويد، عن عاصم بن حميد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من زعم أن الله من شيء، أو في شيء، أو على شيء، فقد كفر». قلت فسر لي. قال: «أعني بالحواية من الشيء له، أو بإمساك له، أو من شيء سبقه».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Hameed, from Abu Baseer,

'Abu Abdullah^{asws} having said: 'The one who claims that Allah^{azwj} is from something, or in something, or upon something, so 'فقد كفر' so he has blasphemed'. I said, 'Explain it for me'. He^{asws} said: 'I^{asws} mean by the imagining something for Him^{azwj}, or Grasping Him^{azwj}, or something preceding Him^{azwj}'.

وفي رواية أخرى: «من زعم أن الله من شيء فقد جعله محدثا، و من زعم أنه في شيء فقد جعله محصورا، و من زعم أنه على شيء فقد جعله محمولا».

And in another report, he^{asws} said: 'The one who thinks that Allah^{azwj} is from something, so he Made Him^{azwj} out to be something new. And the one who thinks

¹⁰ تفسير العيّاشي 2: 120 / 6.

¹¹ تفسير العيّاشي 2: 120 / 7.

¹² الكافي 1: 99 / 7.

that He^{azwj} is inside something, so he has made Him^{azwj} to be fortified. And the one who thinks that He^{azwj} is upon something, so he has Made Him^{azwj} to be carried'.¹³

عن جابر، عن أبي جعفر (عليه السلام)، قال: قال أمير المؤمنين (عليه السلام): «إن الله جل ذكره و تقدست أسماؤه خلق الأرض قبل السماء، ثم استوى على العرش لتدبير الأمور».

From Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'Surely, Allah^{azwj}, Majestic is His^{azwj} Mention, and Holy are His^{azwj} Names, Created the earth before the sky, then Established upon the Throne for the Regulation of the affairs'.¹⁴

VERSE 5

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {5}

[10:5] He is the (One) Who Made the sun a brightness and the moon a light, and Ordained for it stations so that you might know the computation of years and the accounting. Allah did not Create it but with the Truth; He Details the Signs for a people who are knowing

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ أَبِي النَّوَّارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلَتْ فِدَاكَ لِأَيِّ شَيْءٍ صَارَتِ الشَّمْسُ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ فَقَالَ إِنَّ اللَّهَ خَلَقَ الشَّمْسَ مِنْ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقًا مِنْ هَذَا وَ طَبَقًا مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاسًا مِنْ نَارٍ فَمِنْ تَمَّ صَارَتْ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ قُلْتُ جُعِلَتْ فِدَاكَ وَ الْقَمَرُ قَالَ إِنَّ اللَّهَ تَعَالَى ذِكْرُهُ خَلَقَ الْقَمَرَ مِنْ ضَوْءِ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقًا مِنْ هَذَا وَ طَبَقًا مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاسًا مِنْ مَاءٍ فَمِنْ تَمَّ صَارَ الْقَمَرُ أَبْرَدَ مِنَ الشَّمْسِ.

Sahl Bin Ziyad, from Ali Bin Hassaan, from Ali Bin Abu Al-Nawaar, from Muhammad Bin Muslim who said:

I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}. Which is that thing which makes the sun to be hotter than the moon?' So he^{asws} said: 'Allah^{azwj} Created the sun from the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it with a clothing from the fire. Then it became hotter than the moon'. I said, 'May I be sacrificed for you, and the moon?' He^{asws} said: 'Allah^{azwj} Created the moon from the illumination of the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it in a clothing of water, so the moon became colder than the sun'.¹⁵

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبيزى، عن أبي ذر الغفاري (رحمه الله)، قال: كنت أخذًا بيد النبي (صلى الله عليه و آله) و نحن نتماشى [جميعاً]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟ قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم

¹³ الكافي 1: 9/99.

¹⁴ تفسير العياشي 2: 7/120.

¹⁵ الكافي 8: 332/241.

تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز و جل: وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

'Abu Dharr Al-Ghafary^{ar} has narrated, 'I^{ar} was hand in hand with the Prophet^{saww}, and we were walking together, so we looked at the sun until it disappeared. So I^{ar} said, 'O Rasool-Allah^{saww}, where does it disappear to?' He^{saww} said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that it comes directly below the Throne. So it pauses in prostration, and the Angels, those who are allocated to it, prostrate along with it. Then it says, 'O Lord^{azwj}! Where do You^{azwj} Command me to rise from? From my West or from two ascents?' So those are the Words of the Mighty and Majestic **[36:38] And the sun runs on to a term appointed for it; that is the Measurement of the Mighty, the Knowing**, Meaning by that what the Mighty Lord^{azwj} has Made in His^{azwj} kingdom, and the Knower of His^{azwj} Creation'.

قال: «فيأتيها جبرئيل بحلة ضوء من نور العرش على مقادير ساعات النهار في طولها في الصيف، أو قصره في الشتاء، أو ما بين ذلك في الخريف و الربيع- قال- فتلبس تلك الحلة كما يلبس أحدكم ثيابه ثم ينطلق بها في جو السماء حتى تطلع من مطلعها».

He^{saww} said: 'Jibraeel^{as} comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges'.

قال النبي (صلى الله عليه و آله): «و كأني بها قد حبست مقدار ثلاث ليال، ثم لا تكسى ضوءها، و تؤمر أن تطلع من مغربها، فذلك قوله عز و جل: إِذَا الشَّمْسُ كَوَّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

The Prophet^{saww} said: 'Then it is as if it has imprisoned the light for a Measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic **[81:1] When the sun is covered, [81:2] And when the stars darken**.

و القمر كذلك من مطلعته و مجراه في أفق السماء و مغربه و ارتفاعه إلى السماء السابعة، و يسجد تحت العرش، ثم يأتيه جبرئيل بالحلة من نور الكرسي، فذلك قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا». قال أبو ذر (رحمه الله): ثم اعتزلت مع رسول الله (صلى الله عليه و آله) فصلينا المغرب.

And the Moon as well has been informed of its course and it rises to the seventh sky, and prostrates underneath the Throne. Then Jibraeel^{as} comes to it with a garment of the Light of the Chair (Al-Kursi), so that is in the Words of the Mighty and Majestic **[10:5] He is the (One) Who Made the sun a brightness and the moon a light**. Abu Dharr^{ar} said, 'Then I^{ar} secluded myself^{ar} with Rasool-Allah^{saww}. So we Prayed the Evening (Al-Maghrib) Prayer'.¹⁶

¹⁶ التوحيد: 7 /280

VERSES 6 - 8

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ {6} إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ {7} أُولَئِكَ مَاوَأَهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ {8}

[10:6] Surely in the alternation of the night and the day, and what Allah has Created in the skies and the earth, there are Signs for a people who are fearing
[10:7] Surely those who do not hope in Our meeting and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs
[10:8] (As for) those, their abode is the Fire because of what they had earned

و قال علي بن إبراهيم: قوله تعالى: إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَا يُؤْمِنُونَ بِهِ وَ رَضُوا بِالْحَيَاةِ الدُّنْيَا وَ اطمأننوا بها وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ قال: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Words of the High **[10:7] Surely those who do not hope in Our meeting** i.e., not believing in it **and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs**, said, 'The Signs are Amir-ul-Momineen^{asws} and the Imams^{asws}, and the evidence to that are the words of Amir-ul-Momineen^{asws}: 'There is no Sign of Allah^{azwj} greater than I^{asws}!'¹⁷

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قلت له: جعلت فداك، إن الشيعة يسألونك عن تفسير هذه الآية: عَمَّ يَسْأَلُونَ عَنِ النَّبَأِ الْعَظِيمِ. قال: «ذلك إلي إن شئت أخبرتهم و إن شئت لم أخبرهم- ثم قال:- لكني أخبرك بتفسيرها».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! The Shias are asking you^{asws} about the interpretation of this Verse **[78:1] What are they asking about? [78:2] About the Great News**'. He^{asws} said: 'That is upon me^{asws}, if I^{asws} like to I^{asws} shall inform them, and if I^{asws} like I^{asws} shall not inform them'. Then he^{asws} said: 'But, I^{asws} shall inform you of its interpretation'.

قلت: عَمَّ يَسْأَلُونَ؟ قال: فقال: «هي في أمير المؤمنين (صلوات الله عليه)، كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نأ أعظم مني».

I said, '(What about) **[78:1] What are they asking about?** So he^{asws} said: 'It is regarding Amir-ul-Momineen^{asws}. Amir-ul-Momineen^{asws} had said: 'There is no Sign of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}!'¹⁸

الزمخشري في (ربيع الأبرار): عن علي (عليه السلام): «من اقتبس علما من علم النجوم من حملة القرآن، ازداد به إيمانا و يقينا». ثم تلا: إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ الْآيَةَ.

¹⁷ تفسير القمي 1: 309.
¹⁸ الكافي 1: 3/161

Al Zamakhshary – In Rabi'e Al Abrar,

(It has been narrated) from Ali^{asws} having said: 'The one who extracts the knowledge of the stars (Astrology) from the provisions of the Quran, he would increase by it in faith and conviction'. Then he^{asws} recited **[10:6] Surely, in the alternation of the night and the day – the Verse**.¹⁹

VERSES 9 – 12

إِنَّ الدِّينَ أَمْنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ {9} دَعَاؤُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجَ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {10} وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَبَدَّلَ اللَّهُ دِينَهُمْ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ {11} وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زَيْنٌ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ {12}

[10:9] Surely, (as for) those who believe and do righteous deeds, their Lord will Guide them by their faith; there shall flow underneath them rivers in Gardens of bliss [10:10] Their call in it shall be: Glory to You O Allah! And their greeting in it shall be: Peace; and the last of their calls shall be: The Praise is for Allah, the Lord of the Worlds [10:11] And if Allah were to hasten the evil to the people as they desire the hastening on of good, their doom should certainly have been Decreed for them; but We leave those alone who hope not for Our meeting, in their inordinacy, blindly wandering on [10:12] And when harm touches a human being, he calls upon Us, whether lying on his side or sitting or standing; but when We Remove his harm from him, he passes on as though he had never called upon Us on account of a harm that had touched him; thus that which they do is made to be fair-seeming to the extravagant

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق و محمد بن أحمد السناني و علي بن أحمد بن محمد بن محمد بن عمران الدقاق (رضي الله عنه)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليه السلام) عن قول الله عز و جل: مَنْ يَدْعُ اللَّهَ فَهُوَ الْمُهْتَدِ وَمَنْ يَضِلُّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا.

Ibn Babuwayh, from Ali Bin Abdullah Al Waraq and Muhammad Bin Ahmad Al Sanany and Ali Bin Ahmad Bin Muhammad Bin Umrans Al Daqaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Ja'far Bin Suleyman Al basry, from Abdullah Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[18:17] whomsoever Allah Guides, so he is the rightly Guided one, and whomsoever He Causes to err, you shall not find for him any friend to lead (him) aright.**

فقال: «إن الله تبارك و تعالی یضل الظالمین يوم القيامة عن دار كرامته، و یهدی أهل الإيمان و العمل الصالح إلى جنته، كما قال عز و جل و یضل الله الظالمین و یفعل الله ما یشاء، و قال عز و جل إِنَّ الدِّينَ أَمْنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ».

So he^{asws} said: 'Allah^{azwj} Blessed and High would Cause the straying of the unjust on the Day of Judgement from the House of His^{azwj} Prestige, and Guide the people of the faith and righteous deeds to His^{azwj} Paradise, just as the Mighty and Majestic has

¹⁹ ربيع الأبرار 1: 117.

Said [14:27] and Allah Causes the unjust to go astray, and Allah Does what He Desires to. And Allah^{azwj} Mighty and Majestic Says [10:9] Surely (as for) those who believe and do good, their Lord will Guide them by their faith; there shall flow from beneath them rivers in Gardens of Bliss'.²⁰

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، قال: «أما الجنان المذكورة، في الكتاب، فإنهن: جنة عدن، و جنة الفردوس، و جنة النعيم، و جنة المأوى».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al Madany,

(It has been narrated) from Abu Ja'far^{asws} having said: 'As for the Gardens which are Mentioned in the Book so these are – the Garden of Eden, and the Garden of Firdous, and the Garden of the Naeem (Bliss) and the Garden of Ma'awa'.

قال: «فإن الله عز و جل جنانا محفوفة بهذه الجنات، و إن المؤمن ليكون له من الجنان ما أحب و اشتهى، يتنعم فيهن كيف يشاء، و إذا أراد المؤمن شيئاً أو اشتهى إنما دعواه فيها إذا أراد، أن يقول: سبحانك اللهم، فإذا قالها تبادرت إليه الخدم بما اشتهى من غير أن يكون طلبه منهم أو أمر به، و ذلك قوله عز و جل: دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيهَا سَلَامٌ يعني الخدام. قال: وَ آخِرُ دَعَوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يعني بذلك عند ما يقضون من لذاتهم من الجماع و الطعام و الشراب يحمدون الله عز و جل عند فراغهم».

He^{asws} said: 'So Allah^{azwj} has Surrounded Gardens with these Gardens, and for the Believer would be what he loves and desires, being blissful in these howsoever he desires to. And when the Believer wants something, or covets it – but rather he would have already called for it when he intended it, and he would be saying [10:10] **Glory to You O Allah**. So when he says it, the attendants would come to him with it without him having sought it from them or having ordered them for it. And these are the Words of the Mighty and Majestic [10:10] **Their call in it shall be: Glory to You O Allah! And their greeting in it shall be: Peace** Meaning the attendants **and the last of their calls shall be: The Praise is for Allah, the Lord of the Worlds** Meaning by that what had been Decreed for them from the pleasures from the copulation, and the food, and the drinks, they would be Praising Allah^{azwj} Mighty and Majestic during their free time'.²¹

المفيد في (الاختصاص): بإسناده عن جعفر بن محمد، عن أبيه، عن جده الحسين بن علي بن أبي طالب (عليهم السلام)، عن النبي (صلى الله عليه و آله)- في حديث طويل مع يهودي، و قد سأله عن مسائل- قال (صلى الله عليه و آله): «إذا قال العبد: (سبحان الله) سبح كل شيء معه ما دون العرش، فيعطى قائلها عشر أمثالها، و إذا قال: (الحمد لله) أنعم الله عليه بنعيم الدنيا حتى يلقاه بنعيم الآخرة، و هي الكلمة التي يقولها أهل الجنة إذا دخلوها، و الكلام ينقطع في الدنيا ما خلا الحمد لله، و ذلك قوله: تَحِيَّتُهُمْ فِيهَا سَلَامٌ».

Al Mufeed in Al Ikhtisas, by his chain,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, from the Prophet^{saww} – in a lengthy Hadeeth with a Jew, and he had asked him certain questions – he^{saww} said: 'When the servant says 'سبحان الله' **Glory to You O Allah!**, everything which is underneath the Throne Glorifies with him, and its speaker is Given ten of its like. And when he says 'الحمد لله' **The Praise is for Allah**, Allah^{azwj}

²⁰ التوحيد: 1 / 241

²¹ (Extract) الكافي 8: 69 / 95

Favours upon him the bounties of the world attaching these with the Bounties of the Hereafter, and it is the Word which would be spoken by the people of the Paradise when they enter it. And the speech is cut-off in the world except for **The Praise is for Allah**, and these are His^{azwj} Words **And their greeting in it shall be: Peace**، 'سلام'.²²

VERSES 13 - 17

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا^{١٣} وَجَاءَهُمْ رَسُولُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا^{١٤} كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {13} ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ {14} وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ^{١٥} قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ^{١٦} قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي^{١٧} إِنْ أُتِيعَ إِلَّا مَا يُوْحَىٰ إِلَيَّ^{١٨} إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15} قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ^{١٩} فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ^{٢٠} أَفَلَا تَعْقِلُونَ {16} فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ^{٢١} إِنَّهُ لَا يَفْلَحُ الْمُجْرِمُونَ {17}

[10:13] And We did Destroy generations before you when they were unjust, and their Rasools had come to them with clear arguments, and they would not believe; thus do We Recompense the guilty people [10:14] Then We Made you successors in the land after them so that We may see how you are acting [10:15] And when Our clear Verses are recited to them, those who are not hoping for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it from myself; I follow nothing but what is Revealed unto me; surely I fear, if I were to disobey my Lord, the Punishment of a Mighty Day [10:16] Say: If Allah had Desired (otherwise) I would not have recited it to you, nor would He have Taught it to you; indeed I have lived a lifetime among you before it; do you not then understand? [10:17] Who is then more unjust than the one who forges a lie against Allah or (who) gives the lie to His Signs? Surely, the guilty shall not be successful

ثم قال علي بن ابراهيم: و أما قوله أو بدله فإنه حدثني الحسن بن علي، عن أبيه، عن حماد بن عيسى، عن أبي السفاج، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل أنت بقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ: «يعني أمير المؤمنين علي بن أبي طالب (عليه السلام) قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَاءِ نَفْسِي إِنْ أُتِيعَ إِلَّا مَا يُوْحَىٰ إِلَيَّ يعني في علي بن أبي طالب أمير المؤمنين (عليه السلام)».

Then Ali Bin Ibrahim said, 'And as for His^{azwj} Words [10:15] or change it, so it was narrated to me by Al Hassan Bin Ali, from his father, from Hamaad Bin Isa, from Abu Al Safaataj,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [10:15] **Bring a Quran other than this or change it** having said: **It Means Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} Say: It does not beseem me that I should change it from myself; I follow nothing but what is Revealed unto me** Meaning regarding Ali^{asws} Bin Abu Talib Amir-ul-Momineen^{asws}.²³

محمد بن يعقوب: عن علي بن محمد، عن سهل بن زياد، عن أحمد بن الحسين، عن عمر بن يزيد، عن محمد بن جمهور، عن محمد بن سنان، عن الفضل بن عمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ، قال: «قالوا: أو بدل عليا (عليه السلام)».

Muhammad Biin Yaqoub, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Al Husayn, from Umar Bin Yazeed, from Muhammad Bin Jamhour, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

²² لاختصاص: 34.

²³ تفسير القمي 1: 310

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the High [10:15] **Bring a Quran other than this or change it**, he^{asws} said: 'Or change Ali^{asws}'.²⁴

العباشي: عن الثمالي، عن أبي جعفر (عليه السلام)، في قول الله تعالى: وَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدَّلَهُ فُلُ مَا يَكُونُ لِي أُنْ أَبَدُّهُ مِنْ تَلْفَاءِ نَفْسِي إِنْ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ: «قالوا: لو بدل مكان علي أبو بكر أو عمر اتبعناه».

Al-Ayyashi, from Al-Sumaly,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} the High [10:15] **And when Our clear Verses are recited to them, those who are not hoping for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it from myself; I follow nothing but what is Revealed unto me**, he^{asws} said: 'They said, 'If only you^{saww} would change in place of Ali^{asws}, Abu Bakr, or Umar, we would follow you^{saww}'.²⁵

VERSES 18 - 21

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ۗ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ {18} وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ {19} وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {20} وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۗ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۗ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ {21}

[10:18] **And they are worshipping besides Allah what can neither harm them nor benefit them, and they are saying: These are our intercessors with Allah. Say: Are you informing Allah of what He does not Know of in the skies and the earth? Glory be to Him, and Exalted is He above what they are associating**
 [10:19] **And people were nothing but a single nation, so they differed; and had not a Word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that which they were differing on**
 [10:20] **And they are saying: Why is not a Sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait - surely I am too, along with you, from those who are waiting**
 [10:21] **And when We Make people taste of Mercy after a harm touches them, they devise plots against Our Signs. Say: Allah is Quicker to plan; surely, Our Messengers are writing down what you are plotting of**

ابن بابويه، قال: حدثنا علي بن أحمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال: سألت الصادق (عليه السلام) عن قول الله عز و جل: الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

Ibn Babuwayh said, 'Ali Bin Ahmad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufyy, from Musa Bin Umran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

²⁴ الكافي 1: 37 / 347

²⁵ تفسير العباشي 2: 10 / 120.

'I asked Al-Sadiq^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[2:1] Alif Lam Mim [2:2] That is the Book; there is no doubt in it, it is a Guide for the pious [2:3] Those who believe in the unseen.**

فقال: «المتقون: شيعة علي (عليه السلام)، و الغيب: هو الحجة القائم، و شاهد ذلك قول الله عز و جل: وَ يُفَوِّضُ لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

So he^{asws} said: 'The **pious** - the Shias of Ali^{asws}, and **the unseen** – it is Al-Hujjat Al-Qaim^{asws}. And the testimony of that are the Words of Allah^{azwj} Mighty and Majestic **[10:20] And they are saying: Why is not a Sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait - surely I am too, along with you, from those who are waiting**'.²⁶

و عنه: بإسناده عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الفرج. قال: «إن الله عز و جل يقول: فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

And from him, by his chain, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the Relief (Al-Qaim^{asws}). He^{asws} said: 'Surely, Allah^{azwj} Mighty and Majestic is Saying **[10:20] therefore wait - surely I am too, along with you, from those who are waiting**'.²⁷

VERSES 22 & 23

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بَهُمْ بِرِيحٍ طَيِّبَةٍ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَنْجَيْتَنَا مِنْ هَذِهِ لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ {22} فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {23}

[10:22] He it is Who Makes you travel by the land and the sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice due to it, a violent wind overtakes them and the waves surge in on them from all sides, and they think that they are being overwhelmed, they supplicate to Allah, being sincere to Him in obedience: If You were to Rescue us from this, we would become of the grateful ones [10:23] But when He Rescues them, so they are unjustly rebellious in the earth. O you people! But rather, your rebellion is against your own selves – a provision of the life of the world - then to Us shall be your return, so We will Inform you of what you had been doing

العياشي: عن منصور بن يونس، عن أبي عبد الله (عليه السلام): «ثلاث يرجعن على صاحبهن: النكت، و البغي، و المكر، قال الله: يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ».

Al Ayyashi, from Mansour Bin Yunus,

²⁶ كمال الدين و تمام النعمة: 17.

²⁷ كمال الدين و تمام النعمة: 4 / 645.

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three shall return to their perpetrators – the breaking (of the allegiance), and the rebellion, and the plots. Allah^{azwj} Says [10:23] **But rather, your rebellion is against your own selves**'.²⁸

قال: و قال أمير المؤمنين (عليه السلام) في كتابه الذي كتبه إلى شيعته يذكر فيه خروج عائشة إلى البصرة، و عظم خطأ طلحة و الزبير فقال: «و أي خطيئة أعظم مما أتيا! أخرجوا زوج رسول الله (صلى الله عليه و آله) من بيتها، و كشفها عنها حجابا ستره الله عليها و صانا حلالهما في بيوتهما! ما أنصفا لا لله و لا لرسوله من أنفسهما.

(Ali Bin Ibrahim) said,

'And Amir-ul-Momineen^{asws} said in his^{asws} letter which he^{asws} wrote to the Shias, mentioning in it the coming out of Ayesha to Al-Basra and the major error of Talha and Al-Zubayr, so he^{asws} said: 'And which error is greater than what these two have come with? They have brought out the wife of Rasool-Allah^{saww} from her house, and uncovered from her a veil which Allah^{azwj} had Veiled upon her, and kept their own wives in their own houses!' They have not done justice to Allah^{azwj} and His^{azwj} Rasool^{saww}.

ثلاث خصال مرجعها على الناس في كتاب الله: البغي، و المكر، و النكث، قال الله: يا أَيُّهَا النَّاسُ إِنَّمَا بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ، و قال: فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ، و قال: وَ لَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ، و قد بغينا علينا، و نكثنا بيعتي، و مكرا بي».

There are three qualities being referenced upon the people in the Book of Allah^{azwj} – The rebellion, and the plotting, and the breaking (of the allegiance). Allah^{azwj} Said [10:23] **O you people! Your rebellion is against your own souls**, and Said [48:10] **Therefore whoever breaks (the Covenant), he breaks it only against his own soul**, and Said [35:43] **and the evil plans shall not beset any except the planners of it**, and they have rebelled against us^{asws}, and broke their allegiance with me^{asws}, and plotted against me^{asws},²⁹

VERSE 24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْن بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ {24}

[10:24] **But rather, an example of the life of the world is like water which We Send down from the sky, so by its mingling grows the herbage of the earth of which men and cattle eat, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our Command comes to it, by night or by day, so We Render it as mowed down; as though it had not been in existence yesterday; thus do We Clarify the Signs for a people who reflect**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ ذَكَرَ هَذِهِ الْخُطْبَةَ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) يَوْمَ الْجُمُعَةِ الْحَمْدُ لِلَّهِ أَهْلُ الْحَمْدِ وَ وَلِيِّهِ وَ مَنْتَهَى الْحَمْدُ وَ مَحَلَّهُ الْبَدِيءِ الْبَدِيعِ الْأَجَلِّ الْأَعْظَمِ الْأَعَزِّ الْأَكْرَمِ الْمُتَوَحِّدِ بِالْكَبْرِيَاءِ وَ الْمُتَفَرِّدِ بِالْأَلَاءِ الْقَاهِرِ بَعْرَهُ وَ الْمُسْلِطِ بِقَهْرِهِ الْمُتَمَتِّعِ بِقُوَّتِهِ الْمُهَيِّمِ بِقُدْرَتِهِ

²⁸ تفسير العياشي 2: 13 / 121

²⁹ تفسير القمي 2: 210.

وَالْمُتَعَالَى فَوْقَ كُلِّ شَيْءٍ بِجَبْرُوتِهِ الْمَحْمُودِ بِامْتِنَانِهِ وَ بِإِحْسَانِهِ الْمُتَفَضَّلِ بِعَطَائِهِ وَ جَزِيلِ فَوَائِدِهِ الْمَوْسِعِ بِرِزْقِهِ الْمُسْبِغِ
بِنِعْمِهِ تَحْمَدُهُ عَلَى آيَاتِهِ وَ تَظَاهِرُ نِعْمَائِهِ حَمْدًا بَازِنُ عَظَمَةِ جَلَالِهِ وَ يَمْلَأُ قَدْرَ الْآيَةِ وَ كِبْرِيَاءَهُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ حُدَّهُ
لَا شَرِيكَ لَهُ الَّذِي كَانَ فِي أَوْلِيَّتِهِ مُتَقَادِمًا وَ فِي دَيْمُومِيَّتِهِ مُتَسَيِّطِرًا خَضَعَ الْخَلَائِقُ لَوْحَدَانِيَّتِهِ وَ رُبُوبِيَّتِهِ وَ قَدِيمِ أَرْلِيَّتِهِ وَ
دَانُوا لِدَوَامِ أَبَدِيَّتِهِ

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No'man, who has narrated the following:

Abu Abdullah^{asws} mentioned this sermon of Amir-ul-Momineen^{asws} on the day of Friday : - 'All Praise is for Allah^{azwj} Who^{azwj} is Deserving of all Praise and is the Guardian of it, and all Praise ends to Him^{azwj} in its rightful place, the Initiator, and Inventor, the Majestic, the Magnificent, the Mighty, the Benevolent, the only One for the Greatness, and the Unique One for the Highness, the Omnipotent with Esteem, and the Overcomer by His^{azwj} Omnipotence, the Preventer by His^{azwj} Force, the Dominant by His^{azwj} Power, Higher than everything by His^{azwj} Compulsiveness, the Praised One by His^{azwj} Gratitude and by His^{azwj} Favours, the Provider by His^{azwj} Gifts, and excessive Benefits, the Expansive in His^{azwj} Sustenance, the Bestower by His^{azwj} Bounties. We Praise Him^{azwj} for His^{azwj} Bounties and apparent Blessings, with a Praise weighed by His^{azwj} Greatness and His^{azwj} Majesty, and filled by His^{azwj} Blessings and Greatness. And I^{asws} testify that there is no god except for Allah^{azwj}, One with no associates to Him^{azwj}, Who^{azwj} was in His^{azwj} Existence as Foremost and in His^{azwj} Everlasting. Veiled from the creatures was His^{azwj} Oneness, and His^{azwj} Lordship, and His^{azwj} being Eternal, and they were submitted to the continuance of time.

وَ أَشْهَدُ أَنْ مُحَمَّدًا (صلى الله عليه وآله) عَبْدُهُ وَ رَسُولُهُ وَ خَيْرُهُ مِنْ خَلْقِهِ اخْتَارَهُ بَعْلَمِهِ وَ اصْطَفَاهُ لَوْحِيهِ وَ انْتَمَنَهُ عَلَى
سِرِّهِ وَ ارْتَضَاهُ لِخَلْقِهِ وَ انْتَدَبَهُ لِعَظِيمِ أَمْرِهِ وَ لِضِيَاءِ مَعَالِمِ دِينِهِ وَ مَنَاهِجِ سَبِيلِهِ وَ مَفْتَاحِ وَحْيِهِ وَ سَبَبِ لِبَابِ رَحْمَتِهِ ابْتَعَثَهُ
عَلَى حِينِ قَفْرَةٍ مِنَ الرُّسُلِ وَ هِدَاةٍ مِنَ الْعِلْمِ وَ اخْتِلَافٍ مِنَ الْمِلَلِ وَ ضَلَالٍ عَنِ الْحَقِّ وَ جَهَالَةٍ بِالرَّبِّ وَ كُفْرٍ بِالْبَعْثِ وَ الْوَعْدِ
أَرْسَلَهُ إِلَى النَّاسِ أَجْمَعِينَ رَحْمَةً لِلْعَالَمِينَ بِكِتَابِ كَرِيمٍ قَدْ فَضَّلَهُ وَ فَصَّلَهُ وَ بَيَّنَّهُ وَ أَوْضَحَهُ وَ أَعَزَّهُ وَ حَفِظَهُ مِنْ أَنْ يَأْتِيَهُ
الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ

And I^{asws} testify that Muhammad^{saww} is His^{azwj} servant, and His^{azwj} Messenger^{saww}, and His^{azwj} elite from His^{azwj} creatures having Chosen him^{saww} with His^{azwj} Knowledge and Selected him^{saww} for His^{azwj} Revelation, and Relied upon him^{saww} for His^{azwj} Secret, and was Pleased with him^{saww} for His^{azwj} creatures, Assigned him^{saww} for His^{azwj} Great Command as a beacon for the Principles of His^{azwj} Religion and a Program for His^{azwj} Way, and an Opener for His^{azwj} Revelation, as a Reason for the Door of His^{azwj} Mercy. He^{azwj} Sent him^{saww} during a gap from the Messengers^{as}, and Guides from the Knowledge, and during fatigue from the differing and straying from the truth, and ignorance about the Lord^{azwj}, and denial of the Resurrection, and the Promise that He^{azwj} Sent him^{saww} to all the people as a Mercy to the Worlds by the Honourable Book which He^{azwj} had Excelled it, and Detailed it, and Explained it, and Clarified it, and Strengthened it, and Preserved it from it being approached by the falsehood from its front and from its back.

تَنْزِيلٍ مِنْ حَكِيمٍ حَمِيدٍ ضَرَبَ لِلنَّاسِ فِيهِ الْأَمْثَالَ وَ صَرَّفَ فِيهِ الْآيَاتِ لَعَلَّهُمْ يَعْقِلُونَ أَحَلَّ فِيهِ الْحَلَالَ وَ حَرَّمَ فِيهِ الْحَرَامَ وَ
شَرَعَ فِيهِ الدِّينَ لِإِعْبَادِهِ عُدْرًا وَ نَذْرًا لِنَلَا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَ يَكُونُ بَلَاغًا لِقَوْمٍ عَابِدِينَ فَبَلَّغَ رِسَالَتَهُ وَ
جَاهَدَ فِي سَبِيلِهِ وَ عَبْدَهُ حَتَّى أَتَاهُ الْيَقِينُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا

A Revelation from the Most Wise and Praised One^{azwj}. In it He^{azwj} struck examples, and Gave therein Signs for the ones who have intellect. He^{azwj} Permitted therein the Permissibles and Prohibited therein the Prohibitions, and Legalised therein the Religion for His^{azwj} servants, Giving Excuses and Warnings so that they would become a Proof for the people to Allah^{azwj} after the Messengers^{as} and become a Preaching for a worshipping people. So he^{saww} preached His^{azwj} Message, and strived in His^{azwj} Way, and worshipped Him^{azwj} they were convinced. May Greetings of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}, and submission to him^{saww} be a lot of Peace.

أَوْصِيَكُمْ عِبَادَ اللَّهِ وَ أَوْصِي نَفْسِي بِتَقْوَى اللَّهِ الَّذِي ابْتَدَأَ الْأُمُورَ بِعِلْمِهِ وَ إِلَيْهِ يَصِيرُ عَدَا مِعَادَهَا وَ بِيَدِهِ قَنَاؤُهَا وَ قَنَاؤُكُمْ وَ تَصْرُؤُ أَيَامِكُمْ وَ فَنَاءُ آجَالِكُمْ وَ انْقِطَاعُ مُدَّتِكُمْ فَكَأَنَّ قَدْ زَالَتْ عَنْ قَلِيلٍ عَنَا وَ عَنْكُمْ كَمَا زَالَتْ عَنْكُمْ كَأَنَّ قَبْلَكُمْ

I^{asws} advise you, O servants of Allah^{azwj} to fear Allah^{azwj} Who Began the affairs by His^{azwj} Knowledge and to Him^{azwj} is their journey tomorrow for its end. And in His^{azwj} Hand is their extinction, and your extinction, and the expiration for your days, and the extermination of your allocated terms, and the cutting off of your terms. So, very shortly it would pass by you all just as it had left the ones who were before you all.

فَاجْعَلُوا عِبَادَ اللَّهِ اجْتِهَادَكُمْ فِي هَذِهِ الدُّنْيَا التَّرْوُدَ مِنْ يَوْمِهَا الْقَصِيرِ لِيَوْمِ الْآخِرَةِ الطَّوِيلِ فَإِنَّهَا دَارُ عَمَلٍ وَ الْآخِرَةُ دَارُ الْقَرَارِ وَ الْجَزَاءِ فَتَجَافَوْا عَنْهَا فَإِنَّ الْمُعْتَرَّ مَنْ اغْتَرَّ بِهَا لَنْ تَعُدَّ الدُّنْيَا إِذَا تَنَاهَتْ إِلَيْهَا أُمْنِيَّةُ أَهْلِ الرَّغْبَةِ فِيهَا الْمُحِبِّينَ لَهَا الْمُطْمَئِنِّينَ إِلَيْهَا الْمُفْتُونِينَ بِهَا أَنْ تَكُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَ الْأَنْعَامُ الْآيَةُ

Servants of Allah^{azwj}! Make your striving in this world to provide from these short-lived days for the days of the Hereafter which are prolonged, for this is the house for the deeds and the Hereafter is the house for dwelling in, and the Recompense. So abandon it (the world), for deceived is the one who is deceived by its deception. Do not rely upon the world by attaching your hopes and become the ones who love it, the ones who covet it, the ones who are fascinated by it just like what Allah^{azwj} Mighty and Majestic has Said: **[10:24] But rather, an example of the life of the world is like water which We Send down from the sky, so by its mingling grows the herbage of the earth of which men and cattle eat, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our Command comes to it, by night or by day, so We Render it as mowed down; as though it had not been in existence yesterday; thus do We Clarify the Signs for a people who reflect.**³⁰

VERSE 25

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {25}

[10:25] And Allah Invites to the House of Al-Salaam and Guides whomsoever He so Desires to the Straight Path

ابن بابويه، قال: حدثنا علي بن عبد الله الوراق، قال: حدثنا سعد بن عبد الله، قال: حدثنا العباس بن سعد الأزرق- و كان من العامة- قال: حدثنا عبد الرحمن بن صالح، قال: حدثنا شريك بن عبد الله، عن العلاء بن عبد الكريم، قال: سمعت أبا

³⁰ Al-Kafi – H 14642

جعفر (عليه السلام) يقول في قول الله عز و جل: وَ اللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ، فقال: «إن السلام، هو الله عز و جل، و داره التي خلقها لأولياته الجنة».

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraq narrated to us, from Sa'ad Bin Abdullah, from Al Abbas Ibn Saeed Al Azraq – and he was from the General Muslims, from Abdul Rahman Bin Saiih, from Shareek Bin Abdullah, from Al A'ala Ibn Abdul Kareem who said,

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic **[10:25] And Allah Invites to the House of Al-Salaam**, so he^{asws} said: 'Al-Salaam – is Him^{azwj} (who) is Allah^{azwj} Mighty and Majestic, And His^{azwj} House is the one which He^{azwj} Created for His^{azwj} Friends – the Paradise'.³¹

ابن شهر آشوب: عن علي بن عبد الله بن عباس، عن أبيه، و زيد بن علي بن الحسين (عليهم السلام)، في قوله تعالى: وَ اللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ: «يعني به الجنة يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ يعني به ولاية علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Ali Bin Abdullah Bin Abbas,

(It has been narrated) from his father, and Zayd son of Ali^{asws} Bin Al-Husayn^{asws}, regarding the Words of the High **[10:25] And Allah Invites to the House of Al-Salaam**: 'It means by it the Paradise **and Guides whomsoever He so Desires to the Straight Path** Meaning by it the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.³²

VERSES 26

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ {26}

[10:26] For those who do good is good and more; neither darkness nor disgrace shall cover their faces; these are the dwellers of the Paradise; in it they shall abide eternally

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَ زِيَادَةٌ: «فأما الحسنى فهي الجنة، و أما الزيادة فالدنيا، ما أعطاهم الله فيها لم يحاسبهم به في الآخرة، و يجمع الله لهم ثواب الدنيا و الآخرة، و يثيبهم بأحسن أعمالهم في الدنيا و الآخرة، يقول الله: وَ لَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَ لَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[10:26] For those who do good is good and more**: 'So as for the good, so it is the Paradise, and as for the more, so it is the world, what Allah^{azwj} would Give them in it and would not Reckon them with, in the Hereafter. And Allah^{azwj} would Gather for them the Rewards of the world and the Hereafter, and Reward them for the good deeds of their in the world and the Hereafter. Allah^{azwj} is Saying **neither darkness nor disgrace shall cover their faces; these are the dwellers of the Paradise; in it they shall abide eternally**'.³³

³¹ معاني الأخبار: 2/176.

³² المناقب 3: 74، شواهد التنزيل 1: 358/263.

³³ تفسير القمي 1: 311.

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن أبي جميلة و منصور بن يونس، عن محمد بن مروان، عن أبي عبد الله (عليه السلام)، قال: «ما من عين إلا و هي باكية يوم القيامة، إلا عينا بكت من خوف الله، و ما اغرورقت عين بمائها من خشية الله عز و جل إلا حرم الله عز و جل سائر جسدها على النار، و لا فاضت على خده فرهق ذلك الوجه قتر و لا ذلة، و ما من شيء إلا و له كيل أو وزن إلا الدمعة، فإن الله عز و جل يطفئ باليسير منها البحار من النار، فلو أن عبدا بكى في أمة لرحم الله عز و جل تلك الأمة ببيكاء ذلك العبد».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Abu Jameela and Mansour Bin Yunus, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There would be none from the eyes except that it would be crying on the Day of Judgement, except for the eye which cried from Fear of Allah^{azwj}, and an eye would not be filled from its water (tears) due to fear of Allah^{azwj} Mighty and Majestic except that Allah^{azwj} Mighty and Majestic would Forbid its body upon the Fire, and would not Let there be upon the cheeks of that face darkness or disgrace. And there is none from the things except that for it is a measurement or a weight except for the tears, for Allah^{azwj} Mighty and Majestic would Extinguish by the smallest of it, oceans of Fire. So if a servant were to weep for the community, Allah^{azwj} Mighty and Majestic would be Merciful upon that community due to the weeping of that servant'.³⁴

VERSE 27

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {27}

[10:27] And (as for) those who have earned evil, the Recompense of an evil is the like of it, and abasement shall come upon them - they shall have none to protect them from Allah - as if their faces had been covered with slices of the dense darkness of the night; these are the inmates of the Fire; in it they shall abide eternally

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ الَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَ تَرْهَقُهُمْ ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ. قال: «هؤلاء أهل البدع و الشبهات و الشهوات يسود الله وجوههم، ثم يلقونه، يقول الله: كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا يسود الله وجوههم يوم القيامة، و يلبسهم الذلة و الصغار، يقول الله: أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ».

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 **[10:27] And (as for) those who have earned evil, the Recompense of an evil is the like of it, and abasement shall come upon them - they shall have none to protect them from Allah**, he^{asws} said: 'They are the people of the innovation, and the doubts, and the lustful desires, Allah^{azwj} would Darken their faces, then dump them. Allah^{azwj} is Saying **as if their faces had been covered with slices of the dense darkness of the night** Allah^{azwj} would Darken their faces on the Day of Judgement, and Clothe them with disgrace and the belittlement. Allah^{azwj} is Saying **these are the inmates of the Fire; in it they shall abide eternally**'.³⁵

³⁴ الكافي 2: 349 / 2.

³⁵ تفسير القمي 1: 311.

Yahya Al-halby, from Al-Musna, from Abu Baseer, who has said:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **[10:27] as if their faces had been covered with slices of the dense darkness of the night**, he^{asws} said: 'But, have you seen the house when it is the night, so it would be darker inside than the outside of it. So, like that, their darkness would be increased'.³⁶

VERSES 28 - 35

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائِكُمْ ۖ فَرَزَلْنَا بَيْنَهُمْ ۖ وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ {28} فَكَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لِغَافِلِينَ {29} هُنَالِكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۗ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقَّ ۖ وَوَضَّلْنَا عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {30}

[10:28] And on the Day when We will Gather them all together, then We will Say to those who associated: In your places, you and your associates! Then We shall Widen (the distance) between them and their associates would say: It was not us that you were worshipping [10:29] Therefore Allah is sufficient as a Witness between us and you that we were quite unaware of your worshipping (us) [10:30] That is where every soul shall become acquainted with what it sent before, and they shall be brought back to Allah, their true Master, and it shall escape from them that which they were forging

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ {31} فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ ۖ فَمَاذَا بَعْدَ الْحَقِّ إِلَّا الضَّلَالُ ۗ فَأَنَّى تُصْرَفُونَ {32} كَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ {33}

[10:31] Say: Who Gives you sustenance from the sky and the earth? Or Who Controls the hearing and the visions? And Who Brings forth the living from the dead, and Brings forth the dead from the living? And Who Regulates the affairs? So they will be saying: Allah. Say then: Will you not then fear? [10:32] So that is Allah, your True Lord; and what is there after the Truth except for the error; how are you then turned back? [10:33] Thus does the Word of your Lord prove to be True against those who transgress that they are not believing

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ قُلْ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ فَأَنَّى تُؤْفَكُونَ {34} قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۗ قُلْ اللَّهُ يَهْدِي لِلْحَقِّ ۗ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَىٰ ۗ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ {35}

[10:34] Say: Is there any one among your associates who can begin the creation and then repeat it? Say: Allah Begins the creation then He Repeats it; how are you then deluded? [10:35] Say: Is there any of your associates who guides to the Truth? Say: Allah Guides to the Truth. Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ وَ الْحَجَّالِ جَمِيعًا عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ الْجَرِيرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) يُوبِّخُونَا وَ يُكَدِّبُونَا أَنَا نَقُولُ إِنَّ صَيِّحَتَيْنِ تَكُونَانِ يَقُولُونَ مِنْ أَيْنَ نَعْرِفُ

³⁶ Al Kafi – H 14803

المُحَقَّةُ مِنَ الْمُبْطَلَةِ إِذَا كَانَتْمَا قَالَ فَمَاذَا تَرُدُّونَ عَلَيْهِمْ قُلْتُمْ مَا نَرُدُّ عَلَيْهِمْ شَيْئاً قَالَ قُولُوا بُصِّدُوا بِهَا إِذَا كَانَ مَنْ يُؤْمِنُ بِهَا مِنْ قَبْلِ إِنْ أَلَّهِ عَزَّ وَجَلَّ يَقُولُ أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ.

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ibn Fazzaal and Al-Hajjaal, from Sa'albat, from Abdul Rahmaan Bin Muslama Al-Jariry who said:

I said to Abu Abdullah^{asws}: 'They (people) reproach us (Shias) and belie us that we are saying that the two 'announcements' which are to occur. They are saying, 'How would we differentiate between the true one from the false one, if we were to be there?' He^{asws} said: 'So what do you respond to them with?' I said, 'We do not respond to them with anything'. He^{asws} said: 'Say to them, 'Those who believed in it from before (have faith) would recognise it. Allah^{azwj} Mighty and Majestic Says: **[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?**³⁷

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن عمرو بن عثمان، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «لقد قضى أمير المؤمنين (صلوات الله عليه) بقضية، ما قضى بها أحد كان قبله، وكانت أول قضية قضى بها بعد رسول الله (صلى الله عليه وآله)، وذلك أنه لما قبض رسول الله (صلى الله عليه وآله) وأفضى الأمر إلى أبي بكر أتى برجل قد شرب الخمر، فقال له أبو بكر: أشربت الخمر؟ فقال الرجل: نعم. فقال: ولم شربتها وهي محرمة؟ فقال: إني لما أسلمت ومنزلي بين ظهراني قوم يشربون الخمر ويستحلونها، ولو أعلم أنها حرام اجتنبتها».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah, from Amro Bin Usmaan, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir-ul-Momineen^{asws} had judged with a judgement which one before him^{asws} had judged. And the first judgement which he^{asws} judged after Rasool-Allah^{saww} was that when Rasool-Allah^{saww} passed away, and the command went to Abu Bakr, they brought a man who had drunk the intoxicant. So Abu Bakr said to him, 'You have drunk the intoxicant?' So the man said, 'Yes'. So he said, 'And why did you drink it and it is Forbidden?' So he said, 'When I embraced Islam my people were drinking the intoxicant and had permitted it for themselves, and had I known that it was Forbidden, I would have stayed away from it'.

قال: «فالتفت أبو بكر إلى عمر، فقال: ما تقول- يا أبا حفص- في أمر هذا الرجل؟ فقال: معضلة و أبو الحسن لها. فقال أبو بكر: يا غلام، ادع لنا علياً. فقال عمر: بل يؤتى الحكم في منزله. فأتوه و معهم سلمان الفارسي، فأخبروه بقضية الرجل، فاقتص عليه قصته، فقال علي (عليه السلام) لأبي بكر: ابعت معه من يدور به على مجالس المهاجرين و الأنصار، فمن كان تلا عليه آية التحريم فليشهد عليه، فإن لم يكن تلي عليه آية التحريم فلا شيء عليه.

He^{asws} said: 'So Abu Bakr turned towards Umar, so he said, 'What are you saying – O Abu Hafsa – regarding the matter of this man?' So he said, 'It is a dilemma, and Abu Al Hassan^{asws} is the one for it (to resolve the matter)'. So Abu Bakr said, 'O boy! Call Ali^{asws} for us!' So Umar said, 'But, (we should go) to his^{asws} home for the judgement'. So they came, and with him^{asws} was Salman Al-Farsi^{as}. So they informed him^{asws} with the story of the man, so Ali^{asws} said to Abu Bakr: 'Send someone with him who can go around to the gatherings of the Emigrants and the Helpers. So if there was on who had recited the Verse of the Prohibition to him, let him testify for it.

³⁷ Al Kafi – H 14700

But, if there is no one who had recited to him the (Verse of the) Prohibition, then there is nothing against him’.

ففاعل أبو بكر بالرجل ما قال علي (عليه السلام)، فلم يشهد عليه أحد، فخلى سبيله. فقال سلمان لعلي (عليه السلام): لقد أرشدتهم؟ فقال علي (عليه السلام): إنما أردت أن أجدد تأكيد هذه الآية في و فيهم أ فمن يهدي إلى الحق أحق أن يتبع أم لا يهدي إلا أن يهدي فما لكم كيف تحكمون».

So Abu Bakr did with the man what Ali^{asws} had said. There was no one who testified against him, so they let him go on his way. So Salman^{as} said to Ali, ‘You^{asws} have guided them?’ So Ali^{asws} said: ‘But rather, I^{asws} wanted that this Verse be confirmed with regards to me^{asws} and them **[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?**³⁸

و عنه: عن أبي محمد القاسم بن العلاء (رحمه الله)، بإسناده عن عبد العزيز بن مسلم، عن الرضا (عليه السلام) - في حديث - قال فيه: «إن الأنبياء و الأئمة (صلوات الله عليهم) يوفقهم الله و يؤتيتهم من مخزون علمه و حكمه ما لا يؤتيتهم غيرهم، فيكون علمهم فوق علم أهل زمانهم في قوله تعالى: أ فمن يهدي إلى الحق أحق أن يتبع أم لا يهدي إلا أن يهدي فما لكم كيف تحكمون».

And from him (Yaqoub Al Kulayni), from Abu Muhammad Al Qasim Bin Al A’ala, by his chain from Abdul Aziz Bin Muslim,

(It has been narrated) from Al-Reza^{asws} – in a Hadeeth – in which he^{asws} said: ‘The Prophets^{as} and the Imams^{asws}, Allah^{azwj} Guides them^{asws} and Gives them^{asws} from the Treasures of His^{azwj} Knowledge, and His^{azwj} Wisdom which He^{azwj} did not Give to others. Thus, their^{asws} Knowledge came to be higher than the knowledge of the people of their era – regarding the Words of the High **[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?**³⁹

العياشي: عن عمرو بن أبي القاسم، قال: سمعت أبا عبد الله (عليه السلام) و ذكر أصحاب النبي (صلى الله عليه و آله)، ثم قرأ: أ فمن يهدي إلى الحق أحق أن يتبع إلى قوله: تحكمون فقلنا: من هو أصلحك الله؟ فقال: «بلغنا أن ذلك علي (عليه السلام)».

Al Ayyashi, from Amro Bin Abu Al Qasim who said,

‘I heard Abu Abdullah^{asws} and he^{asws} mentioned the companions of the Prophet^{saww}, then recited **[10:35] Is He then Who Guides to the Truth more worthy to be followed** up to His^{azwj} Words **how are you judging?** So we said, ‘May Allah^{azwj} Keep you^{asws} well! Who is he?’ ‘So he^{asws} said: ‘It has reached us^{asws}, that is Ali^{asws}’.⁴⁰

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أ فمن يهدي إلى الحق أحق أن يتبع أم لا يهدي إلا أن يهدي فما لكم كيف تحكمون فأما من يهدي إلى الحق فهم محمد (صلى الله عليه و آله) و آل محمد (عليهم السلام) من بعده، و أما من لا يهدي إلا أن يهدي فهو من خالف - من قريش و غيرهم - أهل بيته من بعده».

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

³⁸ الكافي 7: 249 / 4.

³⁹ الكافي 1: 157 / 1، معاني الأخبار: 100

⁴⁰ تفسير العياشي 2: 18 / 122.

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging? So as for the ones who Guides to the Truth, so they^{asws} are Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} from after him^{saww}. And as for the one who does not find Guidance unless he himself is guided, so he is the one from the opposition – from Qureysh and others – and his family from after him^{saww}.**⁴¹

وقوله صلى الله عليه وآله: (إني تركت فيكم أمرين لن تضلوا ما تمسكتم بهما كتاب الله وعترتي لا تتقدموهم ولا تتخلفوا عنهم ولا تعلموهم فإنهم أعلم منكم)، فينبغي أن لا يكون الخليفة على الأمة إلا أعلمهم بكتاب الله وسنة نبيه وقد قال الله: (أفمن يهدي إلى الحق أحق أن يتبع أمن لا يهدي إلا أن يهدى فما لكم كيف تحكمون)، وقال: (وزاده بسطة في العلم والجسم)، وقال: أو أثاره من علم إن كنتم صادقين وقال رسول الله صلى الله عليه وآله: (ما ولت أمة قط أمرها رجلا وفيهم أعلم إلا لم يزل أمرهم يذهب سفالا حتى يرجعوا إلى ما تركوا)، فما الولاية غير الإمارة على الأمة؟

(Amir-ul-Momineen^{asws}) said: 'And his^{saww} words: 'I^{saww} am leaving among you two matters, you will never go astray if you attach yourselves to them both, Book of Allah^{azwj} and my^{saww} Family. Do not be in front of them^{asws}, and do not oppose them^{asws}, and do not (try to) teach them^{asws} for they^{asws} are more knowledgeable than you are'. So it is befitting that none should be the Caliph over the community except for the one who is more knowledgeable than them of the Book of Allah^{azwj} and the Sunnah of its Prophet^{saww}, and Allah^{azwj} has Said: **[10:35] Is He then Who Guides to the Truth more worthy to be followed, or he who does not find Guidance unless he is himself Guided? So what is the matter with you; how are you judging?**⁴²

VERSES 36 - 46

وَمَا يَتَّبِعْ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ {36} وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {37} أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ {38}

[10:36] And most of them do not follow (anything) but conjecture; surely the conjecture will not avail anything against the Truth; surely Allah is a Knower of what they are doing [10:37] And this Quran was not such as could be forged by those besides Allah, but it is a Verification of that which is in front of it and a detail of the Book, there is no doubt in it, is from the Lord of the Worlds [10:38] Or are they saying: He has forged it? Say: Then bring a Chapter like it and invite whom you can besides Allah, if you are truthful

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلْمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {39} وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ {40} وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِينُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ {41}

[10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them; thus did those before them belie (the Truth); then look at what was the end of the unjust [10:40] And among them is he who believes in it, and among them is he who

⁴¹ تفسير القمي 1: 312

⁴² Kitaab Sulaym Bin Qays Al Hilali – H 11 (Extract)

does not believe in it, and your Lord is most Knowing of the mischief-makers [10:41] And if they call you a liar, so say: My deeds are for me and your deeds are for you; you are clear of what I do and I am clear of what you are doing

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ {42} وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ {43} إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ {44}

[10:42] And among them are those who listen to you intently, but can you make the deaf to hear although they will not understand? [10:43] And among them are those who look at you, but can you show the way to the blind though they will not see? [10:44] Surely, Allah does not do any injustice to the people, but the people are unjust to themselves

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۗ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ {45} وَإِنَّمَا نُرِيكَ بَعْضَ الَّذِي نَعُدُّهُمْ أَوْ تَتَوَقَّيْتُكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ {46}

[10:45] And on the Day when He will Gather them as though they had not stayed but an hour of the day, they will be recognising each other. They would lose, the ones who called the meeting with Allah to be a lie, and they are not followers of the right direction [10:46] And if We were to Show you part of what We Threaten them with, or cause you to die, yet to Us is their return, then Allah is the Bearer of Witness to what they had been doing

حدثنا المهيثم النهدي عن محمد بن عمر بن يزيد عن يونس عن ابي يعقوب بن اسحق بن عبد الله عن ابي عبد الله عليه السلام قال ان الله تبارك وتعالى حصر عبادته بايتين من كتابه الا يقولوا حتى يعلموا ولا يردوا ما لم يعلموا ان الله تبارك وتعالى يقول لم يؤخذ عليهم ميثاق الكتاب الا يقولوا على الله الا الحق وقال بل كذبوا لما لم يحيطوا بعلمه ولما يأتهم تأويله.

It has been narrated to us by Al-Haysam Al-Nahdy, from Muhammad Bin Umar Bin Yazeed, from Yunus, from Abu Yaqoub Bin Is'haq Bin Abdullah, who has narrated:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} Blessed and High, Restricted His^{azwj} servant by two Verses from His^{azwj} Book so that they would say only that which they know, and don't respond to what they do not know. Allah^{azwj} Blessed and High Said "[7:169] Was not the Covenant of the Book Taken from them, that they would not ascribe to Allah anything but the Truth?" and Said [10:39] But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them'.⁴³

قال: و في رواية ابي الجارود، عن ابي جعفر (عليه السلام)، في قوله: وَ مِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ «فهم أعداء محمد و آل محمد من بعده وَ رَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ الفساد: المعصية لله و لرسوله».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words [10:40] and among them is he who does not believe in it: 'They are the enemies of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} from after him^{saww} and your

⁴³ Basaair Al Darajaat – P 10 Ch 22 H 3

Lord is most Knowing of the mischief-makers – the mischief, it is the disobedience to Allah^{azwj} and His^{azwj} Rasool^{isaww}.⁴⁴

سعد بن عبد الله في (بصائر الدرجات): عن أحمد بن محمد بن عيسى و محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر، عن حماد بن عثمان، عن زرارة، قال: سألت أبا عبد الله (عليه السلام) عن هذه الأمور العظام من الرجعة و أشباهها. فقال: «إن هذا الذي تسألون عنه لم يجئ أوانه، و قد قال الله عز و جل: بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلْمِهِ و لَمَّا يَأْتِهِمْ تَأْوِيلُهُ».

Sa'ad Bin Abdullah in Basaair Al Darajaat, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usmaan, from Zarara who said,

'I asked Abu Abdullah^{asws} about these matters of the (decaying) bones from the Return (الرجعة), and similar to these, so he^{asws} said: 'This which you are asking about, it is too early for its coming, and Allah^{azwj} Mighty and Majestic has Said [10:39] **But, they are belying that which they have no comprehension of its Knowledge, and it's explanation has not yet come to them**'.⁴⁵

VERSES 47

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ {47}

[10:47] And every community had a Rasool; so when their Rasool comes (on the Day of Judgement), the matter would be Decided between them with equity and they shall not be dealt with unjustly

العباشي: عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية: لِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ، قال: «تفسيرها بالباطن: أن لكل قرن من هذه الامة رسولا من آل محمد يخرج إلى القرن الذي هو إليهم رسول، و هم الأولياء، و هم الرسل».

Al-Ayyashi, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the interpretation of this Verse **[10:47] And every community had a Rasool; so when their Rasool comes (on the Day of Judgement), the matter would be Decided between them with equity and they shall not be dealt with unjustly**, he^{asws} said: 'Its esoteric interpretation is that, for every generation from this community is a Rasool^{asws} from the Progeny^{asws} of Muhammad^{isaww}, coming out to the generation to which he^{asws} is Rasool^{asws} for, and they^{asws} are the Guardians^{asws}, and they^{asws} are the Rasools^{asws}.

و أما قوله: فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ، قال: «معناه أن الرسل يقضون بالقسط و هم لا يُظْلَمُونَ كما قال الله».

And as for His^{azwj} Words **so when their Rasool comes (on the Day of Judgement), the matter would be Decided between them with equity**, he^{asws}

⁴⁴ تفسير القمي 1: 312.

⁴⁵ مختصر بصائر الدرجات: 24.

said: 'Its Meaning is that he^{asws} would be judging equitably **and they shall not be dealt with unjustly** just as Allah^{azwj} Says'.⁴⁶

VERSES 48 - 54

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {48} قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {49} قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا أَوْ نَهَارًا مَادَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ {50} أَنْتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ الْآنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {51}

[10:48] And they are saying: When will this threat come about, if you are truthful? [10:49] Say: I do not control for myself any harm, or any benefit except what Allah so Desires; every community has a term; when their term comes, so they shall not be able to delay it for an hour, nor can they hasten it [10:50] Say: Tell me if His Punishment comes to you by night or by day, what then is there of it that the guilty would hasten on? [10:51] And when it occurs, would you believe in it? Now! (you believe), and already you wished to have it hastened on

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا دُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ {52} وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ {53} وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَقُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ {54}

[10:52] Then it shall be Said to those who were unjust: Taste eternal Punishment; Will you be Reckoned with except for what you earned? [10:53] And they are asking you: Is it true? Say: Yes! By my Lord! It is most surely the Truth, and you will not be escaping it [10:54] And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the Punishment and then it shall be Decided between them equitably and they shall not be dealt with unjustly

العياشي: عن حمران، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ، قال: «هو الذي سمي لملك الموت (عليه السلام) في ليلة القدر».

Al Ayyashi, from Hamran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[10:49] when their term comes, so they shall not be able to delay it for an hour, nor can they hasten it.** He^{asws} said: 'It is that which is named for the Angel of death during the Night of Pre-destination (ليلة القدر)'.⁴⁷

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَّاتًا: «يعني ليلا أو نهارا ما ذا يستعجل منه المجرمون فهذا عذاب ينزل في آخر الزمان على فسقة أهل القبلة و هم يجحدون نزول العذاب عليهم».

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

⁴⁶ تفسير العياشي 2: 23 / 123

⁴⁷ تفسير العياشي 2: 24 / 123

(It has been narrated) from Abu Ja'far^{asws}, regarding the Words of the High [10:50] **Say: Tell me if His Punishment comes to you by night** Meaning night or day **what then is there of it that the guilty would hasten on.** So this is the Punishment which would descend at the end of times upon the mischievous ones of the people of the Qiblah (Muslims) and they would be fighting the descent of the Punishment upon them'.⁴⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن القاسم بن محمد الجوهري، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ يَسْتَنْبِئُونَكَ أَمْ حَقُّ هُوَ، قال: «ما تقول في علي؟ قُلْ إِي وَ رَبِّي إِنَّهُ لَحَقٌّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad Al Jowhary, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High [10:53] **And they are asking you: Is it true?** He^{asws} said: (It means) 'What you are saying regarding Ali^{asws}?' **Say: Yes! By my Lord! It is most surely the Truth, and you will not be escaping it.**⁴⁹

العباشي: عن يحيى بن سعيد، عن أبي عبد الله (عليه السلام) عن أبيه، في قول الله: وَ يَسْتَنْبِئُونَكَ أَمْ حَقُّ هُوَ، قال: «يستنبئك- يا محمد- أهل مكة عن علي بن أبي طالب (عليه السلام)، إمام هو؟ قُلْ إِي وَ رَبِّي إِنَّهُ لَحَقٌّ».

Al-Ayyashi, from Yahya Bin Saeed,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws}, regarding the Words of Allah^{azwj} [10:53] **And they are asking you: Is it true?** He^{asws} said: 'The people of Makkah are asking you^{saww} – O Muhammad^{saww} – about Ali^{asws} Bin Abu Talib^{asws}, is he^{asws} an Imam^{asws}? **Say: Yes! By my Lord! It is most surely the Truth.**⁵⁰

ابن شهر آشوب: عن الباقر (عليه السلام)، في قوله: وَ يَسْتَنْبِئُونَكَ أَمْ حَقُّ هُوَ، قال: «يسألونك- يا محمد- علي وصيك؟ قل: إِي وَ رَبِّي إِنَّهُ لَوْصِي».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} regarding His^{azwj} Words [10:53] **And they are asking you: Is it true?** He^{asws} said: 'They are asking you^{saww} – O Muhammad^{saww} – is Ali^{asws} your^{saww} successor^{asws}? **Say: Yes! By my Lord! He^{asws} is my^{saww} successor^{asws}.**⁵¹

VERSES 55 - 58

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {55} هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ {56} يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ {57} قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ {58}

⁴⁸ تفسير القمي 1: 312.

⁴⁹ الكافي 1: 87 / 356.

⁵⁰ تفسير العياشي 2: 25 / 123.

⁵¹ المناقب 3: 61، شواهد التنزيل 1: 363 / 267 و 364.

[10:55] Indeed! Surely Allah's is what is in the skies and the earth; Indeed! Allah's Promise is True, but most of them are not knowing [10:56] He Gives life and Causes death, and to Him you shall be returning [10:57] O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Believers [10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from what which they are amassing

- فضل العالم بتأويل القرآن والعالم برحمته -

THE PREFERENCE OF KNOWING THE INTERPRETATION OF THE QURAN AND KNOWING IT BY THEIR^{ASWS} MERCY

وقال رسول الله (صلى الله عليه وآله) في قوله تعالى: " يا أيها الناس قد جاءتكم موعظة من ربكم وشفاء لما في الصدور وهدى ورحمة للمؤمنين قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما

And Rasool-Allah^{saww} said regarding the Words of the High^{azwj} - **[10:57] O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests and a Guidance and a Mercy for the Believers [10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from what which they are amassing**

قال رسول الله (صلى الله عليه وآله): " فضل الله عزوجل " القرآن والعلم بتأويله " ورحمته " توفيقه لموالاته محمد وآله الطيبين، ومعاداة أعدائهم.

Rasool-Allah^{saww} said: 'The Grace of Allah^{azwj} Mighty and Majestic – The Quran and the Knowledge with its interpretation; And the Mercy – His^{azwj} Inclination for (the Shias) to be in the Wilayah of Muhammad^{saww} and the Goodly Progeny^{asws} of Muhammad^{saww}, and being inimical to their^{asws} enemies'.

" ثم قال رسول الله (صلى الله عليه وآله): وكيف لا يكون ذلك خيرا مما يجمعون، وهو ثمن الجنة ونعيمها، فإنه يكتسب بها رضوان الله تعالى الذي هو أفضل من الجنة ويستحق بها الكون بحضرة محمد وآله الطيبين الذي هو أفضل من الجنة. - و - إن محمدا وآله الطيبين أشرف زينة في الجنان.

Then Rasool-Allah^{saww} said: 'And why should this not be better than all that they are amassing, for by this is earned the Pleasure of Allah^{azwj} the High which is better than the Paradise and the whole universes deserves it due to the presence of Muhammad^{saww} and his^{asws} Goodly Progeny^{asws} and that is better than the Paradise. – and - Muhammad^{saww} and his^{asws} Goodly Progeny^{asws} are the most Noble Ornaments in the Gardens.'

ثم قال (صلى الله عليه وآله): يرفع الله بهذا القرآن والعلم بتأويله، وبموالاتنا أهل البيت والتبري من أعدائنا أقواما، فيجعلهم في الخير قادة، تقص آثارهم، وترمق أعمالهم ويقتدى بفعالهم، وترغب الملائكة في خلقتهم، وبأجنتها تمسحهم، وفي صلواتها - تبارك عليهم، و - تستغفر لهم - حتى - كل رطب ويابس - يستغفر لهم - حتى حيتان البحر وهو امه - سباع الطير - وسباع البر وأنعامه، والسماء ونجومها.

Then he^{saww} said: 'Allah^{azwj} has Elevated with this Quran and by its Knowledge of its interpretation, and by our^{asws} Wilayah of the People^{asws} of the Household and distancing from our enemies, certain people. Allah^{azwj} will bring good Guides for them who will copy their^{asws} actions and act upon them^{asws} and the Angels will desire these

(follower's) friendship and will touch them with their wings and will bless them in their felicitations, and every wet and dry thing will ask for their forgiveness, even the creatures of the sea and land, and even the sky and its stars.⁵²

العياشي: عن السكوني، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «شكا رجل إلى النبي (صلى الله عليه وآله) وجعا في صدره، فقال: استشف بالقرآن، لأن الله يقول: وَ شِفَاءٌ لِمَا فِي الصُّدُورِ».

Al Ayyashi, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'A man complained to the Prophet^{saww} of pain in his chest. So he^{saww} said: 'Heal yourself by the Quran, because Allah^{azwj} is Saying **[10:57] and a Healing for what is in the chests**'.⁵³

عن الأصبغ بن نباتة، عن أمير المؤمنين (عليه السلام)، في قول الله: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا، قال: «فليفرح شيعتنا هو خير مما أعطي عدونا من الذهب و الفضة».

From Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen^{asws} regarding the Words of Allah^{azwj} **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing.** He^{asws} said: 'So our^{asws} Shias would be rejoicing. It is better than what our^{asws} enemies have been Given from the gold and the silver'.⁵⁴

4916 / [4]- عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «الإقرار بنبوة محمد (عليه وآله السلام) و الانتمام بأمر المؤمنين (عليه السلام) هو خير مما يجمع هؤلاء في دنياهم».

From Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said, '(What about) **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing?**' He^{asws} said: 'The acceptance of the Prophet-hood of Muhammad^{saww}, and the completion of it with Amir-ul-Momineen^{asws}, it is better from what they are amassing in their world'.⁵⁵

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عمر بن عبد العزيز، عن محمد بن الفضيل، عن الرضا (عليه السلام)، قال: قلت: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ؟ قال: «بولاية محمد و آل محمد (عليهم السلام) هو خير مما يجمع هؤلاء من دنياهم».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Al-Reza^{asws}, said, 'I said, '(What about) **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing?**' He^{asws} said: 'By (being with) the

⁵² Tafseer Imam Hassan Al Askari^{asws} – S 2

⁵³ تفسير العياشي 1: 27 / 124.

⁵⁴ تفسير العياشي 2: 28 / 124.

⁵⁵ تفسير العياشي 2: 29 / 124.

Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, it is better from what they are amassing in their world'.⁵⁶

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، قال: حدثنا سهل بن المرزبان الفارسي، قال: حدثنا محمد بن منصور، عن عبد الله بن جعفر، عن محمد بن الفيض بن المختار، عن أبيه، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده (عليهم السلام)، قال: «خرج رسول (صلى الله عليه وآله) ذات يوم وهو راكب، وخرج علي (عليه السلام) وهو يمشي، فقال له: يا أبا الحسن، إما أن تركب وإما أن تنصرف، فإن الله عز وجل أمرني أن تركب إذا ركبت، و تمشي إذا مشيت، و تجلس إذا جلست، إلا أن يكون حد من حدود الله لا بد لك من القيام والقعود فيه. و ما أكرمني الله بكرامة إلا وقد أكرمك بمثلها، و خصني بالنبوة والرسالة، و جعلك وليي في ذلك، تقوم في حدوده و في صعب أموره.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy narrated to us, from his father, from his grandfather Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Sahl Bin Al Marzabaan Al Farsy, from Muhammad Bin Mansour, from Abdullah Bin Ja'far, from Muhammad Bin Al Fayz Bin Al Mukhtar, from his father,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} Al-Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'One day Rasool-Allah^{saww} went out, and he^{saww} was riding (upon a mule), and Ali^{asws} came out, and he^{asws} was walking. So he^{saww} said to him^{asws}: 'O Abu Al Hassan^{asws}! Either you^{asws} ride or else you^{asws} leave, for Allah^{azwj} Mighty and Majestic Commanded me^{saww} that you^{asws} should ride when I^{saww} ride, and you^{asws} should walk when I^{saww} walk, and you^{asws} be seated when I^{saww} am seated, except that there comes to be a Limit from the Limits of Allah^{azwj} that it is inevitable for you^{asws} to stand and be seated with regards to it. And Allah^{azwj} has not Honoured me^{saww} with an Honour except that He^{azwj} had Honoured you^{asws} with the like of it, and specialised me^{saww} with the Prophet-hood and the Message, and Made you^{asws} to be my^{asws} successor^{asws} with regards to that, to stand in its Limits and in the correctness of its affairs.

و الذي بعث محمداً بالحق نبياً، ما آمن بي من أنكرك، و لا أقر بي من جحدك، و لا آمن بي من كفر بك، و إن فضلك لمن فضلي، و إن فضلي لفضل الله، و هو قول الله عز و جل: قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ قَبِذْكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ففضل الله نبوة نبيكم، و رحمته ولاية علي بن أبي طالب قَبِذْكَ قال: بالنبوة و الولاية فَلْيَفْرَحُوا يعني الشيعة هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ يعني مخالفيهم، من الأهل و المال و الولد في دار الدنيا.

By the One Who^{azwj} Sent Muhammad^{saww} with the Truth as a Prophet^{saww}, he has not believed in me^{saww}, the one who has denied you^{asws}; and not accepted me^{saww}, the one who fought against you^{asws}; nor believed in me^{saww} the one who rejected you^{asws}. And surely, your^{asws} Grace is from my^{saww} Grace, and my^{saww} Grace is Grace of Allah^{azwj}, and these are the Words of Allah^{azwj} Mighty and Majestic **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing.** The Grace of Allah^{azwj} is the Prophet-hood of your Prophet^{saww}, and His Mercy is Wilayah of Ali^{asws} Bin Abu Talib^{asws} **so it is by that** – by the Prophet-hood and the Wilayah **they should be rejoicing** Meaning the Shias **it is better from that which they are amassing** Meaning the opponents, from the family, and the wealth, and the sons in the house of the world'.

⁵⁶ الكافي 1: 350 / 55.

و الله- يا علي- ما خلقت إلا لتعبد ربك، و لتعرف بك معالم الدين، و يصلح بك دارس السبيل، و لقد ضل من ضل عنك، و لن يهتدي إلى الله عز و جل من لم يهتد إليك و إلى ولايتك، و هو قول ربي عز و جل: **وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا تَمَّ اهْتَدَى** يعني إلى ولايتك.

By Allah^{azwj}! O Ali^{asws}! Nothing has been Created except for the worship of your^{asws} Lord^{azwj}, and by the recognition of you^{asws} as a landmark of the Religion, and the students to correct their ways by you^{asws}. And he has strayed, the one who strays away from you^{asws}, and will never be Guided to Allah^{azwj} Mighty and Majestic the one who was not guided to you^{asws} and to your^{asws} Wilayah. And these are the Words of my^{saww} Lord^{azwj} Mighty and Majestic **[20:82] And I am Forgiving to him who repents and believes and does righteous deeds, then follows the right Guidance** – Meaning, to your^{asws} Wilayah.

و لقد أمرني ربي تبارك و تعالى أن أفترض من خلقك ما أفترضه من حقي، و إن حَقَّ لمفروض على من آمن بي، و لولاك لم يعرف حزب الله، و بك يعرف عدو الله، و من لم يلقه بولايتك لم يلقه بشيء، و لقد أنزل الله عز و جل إلي: يا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ يَعْنِي فِي وَلَايَتِكَ يَا عَلِي وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ لَوْ لَمْ اِبْلَغْ مَا أَمَرْتُ بِهِ مِنْ وَلَايَتِكَ لَحَبِطَ عَمَلِي، و من لقي الله عز و جل بغير ولايتك فقد حبط عمله، و عد ينجز لي، و ما أقول إلا قول ربي تبارك و تعالى، و إن الذي أقول لمن الله عز و جل أنزله فيك.

And my^{saww} Lord^{azwj} Blessed and High, has Commanded me^{asws} that I^{saww} should presume from your^{asws} morals what I^{saww} have presumed from my^{saww} rights, and that your^{asws} rights are obligated upon the one who believes in me^{saww}. And had it not been for that, the party of Allah^{azwj} would not have been recognised. And it is through you^{asws} that the enemies of Allah^{azwj} are recognised, and the one who does not attach himself to your^{asws} Wilayah has attached himself to nothing. And Allah^{azwj} Mighty and Majestic has Revealed unto me^{saww} **[5:67] O Messenger! Deliver what has been Revealed unto you from your Lord; and if you do it not, then you have not delivered His Message.** And if I^{saww} were not to deliver what my^{saww} Lord^{azwj} has Commanded me^{saww} with from your^{asws} Wilayah, my^{saww} deeds would be nullified. And the one who meets Allah^{azwj} Mighty and Majestic without having your^{asws} Wilayah, so his deeds would (also) be nullified, and leave his Recompense to me^{saww}. And I^{saww} do not say except for the Words of my^{saww} Lord^{azwj} Blessed and High. And surely, that which I^{saww} say is from Allah^{azwj} Mighty and Majestic which He^{azwj} has Revealed regarding you^{asws},⁵⁷

وروى الشيخ محمد بن يعقوب (ره)، عن أحمد بن محمد، عن (عمر بن) عبد العزيز، عن محمد بن الفضيل، عن الرضا عليه السلام قال: قلت له: قوله تعالى * (قل بفضل الله وبرحمته فبذلك فليفرحوا هو خير مما يجمعون) * قال: بولاية محمد وآل محمد صلوات الله عليهم [هو خير مما اعطوا: من الذهب والفضة. يعني فليفرحوا شيعتنا] هو خير مما يجمع هؤلاء من دنياهم.

Al Shaykh Muhammad Bin Yaqoub reported, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fazel,

(It has been narrated) from Al-Reza^{asws}, said, 'I said to him^{asws}, '(What about) the Words of the High **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing; it is better from that which they are amassing?**' He^{asws} said: 'It is by the Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} upon them. It is better than what they are given from the gold and

the silver. It Means, our^{asws} Shias are happy, that it is better than what those ones are amassing in their world'.⁵⁸

وروى محمد بن (مسعود)، عن الاصبغ بن نباتة، عن أمير المؤمنين عليه السلام في قوله تعالى * (قل بفضل الله وبرحمته فبذلك فليفرحوا) * قال: بذلك فليفرحوا شيعتنا، هو خير مما اعطوا أعداؤنا من الذهب والفضة. يعني: فليفرحوا شيعتنا بولايتهم وحبهم لنا * (هو خير مما يجمعون) * أعداؤهم من متاع الدنيا

It has been reported from Muhammad Bin Masoud, from Al Asbagh Bin Nabata,

(It has been narrated) from Amir-ul-Momineen^{asws} regarding the Words of the High **[10:58] Say: By the Grace of Allah and by His Mercy – so it is by that they should be rejoicing.** He^{asws} said: 'It is due to that, that our^{asws} Shias are rejoicing, for it is better than what our^{asws} enemies have been given from the gold and the silver. It Means – Our^{asws} Shias are rejoicing due to their Wilayah to and their love for us^{asws} it is better from that which they are amassing – their enemies from the enjoyment of the world'.⁵⁹

الطبرسي، قال: قال أبو جعفر الباقر (عليه السلام): «فضل الله: رسول الله، و رحمته: علي بن أبي طالب (صلوات الله عليه)».

Al Tabarsy said,

'Abu Ja'far Al Baqir^{asws} said: **[10:58] the Grace of Allah – Rasool-Allah^{saww} and His Mercy – Ali^{asws} Bin Abu Talib^{asws}**.⁶⁰

VERSES 59 - 64

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَتَمَّ عَلَى اللَّهِ تَفْتَرُونَ {59} وَمَا ظَنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {60} وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ {61}

[10:59] Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah Allowed you, or are you forging (a lie) against Allah? [10:60] And what will be the thoughts of those who forge lies against Allah on the Day of Resurrection? Most surely Allah is the Lord of Grace to the people, but most of them are not appreciating [10:61] And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are Witnesses over you when you enter into it, and there does not lie concealed from your Lord a minute weight on the earth or in the sky, nor anything less than that nor greater, but it is in a clear Book

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62} الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {63} لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {64}

⁵⁸ Taweel Al Ayaat – Ch 10 H 7

⁵⁹ Taweel Al Ayaat – Ch 10 H 8

⁶⁰ مجمع البيان 5: 178.

[10:62] Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving [10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement

المؤمن والكافر والمستضعف

The Believer, and the Infidel, and the weak one

قلت: أصلحك الله، أيدخل النار المؤمن العارف الداعي؟ قال عليه السلام: لا. قلت: أيدخل الجنة من لا يعرف إمامه؟ قال عليه السلام: لا، إلا أن يشاء الله. قلت: أيدخل الجنة كافر أو مشرك؟ قال: لا يدخل النار إلا كافر، إلا أن يشاء الله.

I said, 'May Allah^{azwj} Keep you^{asws} well, will the believer who recognises his caller^{asws}, enter the Fire?' He^{asws} (Amir-ul-Momineen^{asws}) said: 'No'. I said, 'Will the one who does not recognise his Imam^{asws}, enter the Paradise?' He^{asws} said: 'No, except if Allah^{azwj} so Desires'. I said, 'Will the infidel or the Polytheist enter the Paradise?' He^{asws} said, 'None shall enter the Fire except for the infidel, except for what Allah^{azwj} so Desires'.

قلت: أصلحك الله، فمن لقي الله مؤمناً عارفاً بإمامه مطيعاً له، أمن أهل الجنة هو؟ قال: نعم إذا لقي الله وهو مؤمن من الذين قال الله عز وجل: (الذين آمنوا وعملوا الصالحات)، (الذين آمنوا وكانوا يتقون)، (الذين آمنوا ولم يلبسوا إيمانهم بظلم).

I said, 'May Allah^{azwj} Keep you^{asws} well, the one who meets Allah^{azwj} as a Believer, having recognised his Imam^{asws} and having been obedient to him^{asws}, is one of the people of the Paradise?' He^{asws} said: 'Yes, if he meets Allah^{azwj}, and he is a Believer for whom Allah^{azwj} has Said **“[2:82] And (as for) those who believe and do righteous deeds”, “[10:63] Those who believe and guarded”, “[6:82] "It is those who believe and confuse not their beliefs with wrong”**.

قلت: فمن لقي الله منهم على الكبائر؟ قال: هو في مشيئته، إن عذبه فيذنبه وإن تجاوز عنه فبرحمته. قلت: فيدخله النار وهو مؤمن؟ قال: نعم بذنبه، لأنه ليس من المؤمنين الذين عنى الله (أنه ولي المؤمنين)، لأن الذين عنى الله (أنه لهم ولي) و(أنه لا خوف عليهم ولا هم يحزنون)، هم المؤمنون (الذين يتقون الله والذين عملوا الصالحات والذين لم يلبسوا إيمانهم بظلم).

I said, 'If one of them meets Allah^{azwj} having committed major sins?' He^{asws} said: 'He will be at Allah^{azwj}'s Desire. If He^{azwj} Punishes him, it will be due to his sins, and if He^{azwj} Elevates him, it would be due to His^{azwj} Mercy'.

I said, 'He will enter the Fire, and he is a Believer?' He^{asws} said: 'Yes, due to his sins, because he is not from those Believers about whom Allah^{azwj} has Said **“[3:68] Allah is the Guardian of the believers”**, because Allah^{azwj} Means **“[10:62] Now surely the friends of Allah - they shall have no fear nor shall they grieve”**, they are the Believers **“[6:82] "It is those who believe and confuse not their beliefs with wrong”**.⁶¹

⁶¹ Tafseer Imam Hassan Al Askari^{asws} - H 7 (Extract)

عَنْهُمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا قَالَ هِيَ الرُّؤْيَا الْحَسَنَةُ يَرَى الْمُؤْمِنُ فَيُبَشِّرُ بِهَا فِي دُنْيَاهُ.

From him, from Ahmad Bin Muhammad, from Ibn Fazzaal, from Abu Jameela, from Jabir, who has narrated the following:

Abu Ja'far^{asws} has reported that a man asked the Rasool^{saww} Allah^{azwj} about the Words of Allah^{azwj}: **[10:64] For them is good news in the life of the world**, he^{saww} said: 'This is the good dream which the Believer sees, so he receives good news by it in this world'.⁶²

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن ابن فضال، عن علي بن عقبة، عن أبيه، قال: قال لي أبو عبد الله (عليه السلام): «يا عقبة، لا يقبل الله من العباد يوم القيامة إلا هذا الأمر الذي أنتم عليه، و ما بين أحدكم و بين أن يرى ما تقربه عينه إلا أن تبلغ نفسه إلى هذه». ثم أهوى بيده إلى الوريد، ثم اتكأ.

Muhammad Bin Yaqoub, from A number of our companions, from Sahl Bin Ziyad, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

'Abu Abdullah^{asws} said to me: 'O Uqba! Allah^{azwj} will not Accept (anything) from the servant on the Day of Judgement except this matter (Al-Wilayah) which you are upon, and what is between one of you and between what would delight his eyes except that his soul reaches up to here'. Then he^{asws} extended his^{asws} hand to the jugular (vein). Then he^{asws} reclined.

و كان معي المعلى فغمزني أن أسأله، فقلت: يا بن رسول الله، فإذا بلغت نفسه هذه، أي شيء يرى؟ فقلت له بضع عشرة مرة: أي شيء؟ فقال في كلها: «يرى»، و لا يزيد عليها، ثم جلس في آخرها، فقال: «يا عقبة». فقلت: لبيك و سعديك. فقال: «أبيت إلا أن تعلم؟» فقلت: نعم- يا بن رسول الله- إنما ديني مع دينك، فإذا ذهب ديني كان ذلك، كيف لي بك- يا بن رسول الله- كل ساعة؟ و بكيت، فرق لي، فقال: «يراهما، و الله». فقلت: بأبي و أمي، من هما؟ قال: «ذلك رسول الله (صلى الله عليه و آله)، و علي (عليه السلام)- يا عقبة- لن تموت نفس مؤمنة أبدا حتى تراهما».

And with me was Al-Moala, so he winked at me that I should ask him^{asws}. So I said, 'O son^{asws} of Rasool-Allah^{saww}! So when his soul reaches over here, which thing does one see?' So I said to him^{asws} some ten times, 'Which thing?' So he^{asws} said to me: 'One sees'. And he^{asws} did not elaborate on it. Then he^{asws} sat at the end of it, so he^{asws} said: 'O Uqba!' So I said, 'At your^{asws} service, and disposal!' So he^{asws} said: 'You only want to learn?' So I said, 'Yes - O son^{asws} of Rasool-Allah^{saww} - but rather my Religion is with your^{asws} Religion. If my Religion goes, how (bad) that would be. How would I be with you^{asws} - O son^{asws} of Rasool-Allah^{saww} - at that time?' And I cried, so he^{asws} feared for me, so he^{asws} said: 'He sees both of them^{asws}, by Allah^{azwj}!' So I said, 'May my father and my mother be sacrificed for you^{asws}, who both?' He^{asws} said: 'That is Rasool-Allah^{saww}, and Ali^{asws} - O Uqba - a soul of a Believer never dies ever until he sees them both^{asws}'.

قلت: فإذا نظر إليهما المؤمن، أ يرجع إلى الدنيا؟ فقال: «لا، يمضي أمامه، إذا نظر إليهما». فقلت له: يقولان شيئاً؟ قال: «نعم، يدخلان جميعاً على المؤمن، فيجلس رسول الله (صلى الله عليه و آله) عند رأسه، و علي (عليه السلام) عند رجليه، فيكب عليه رسول الله (صلى الله عليه و آله)، فيقول: يا ولي- الله، أبشر، أنا رسول الله، إني خير لك مما تركت من الدنيا. ثم ينهض رسول الله (صلى الله عليه و آله) فيقوم علي (عليه السلام) حتى يكب عليه، فيقول: يا ولي الله، أبشر أنا علي بن أبي طالب الذي كنت تحب أما لأنفعنك».

⁶² Al Kafi - H 14508

I said, 'So when the Believer looks at them^{asws}, does he return to the world?' So he^{asws} said: 'No! He passes away before it, when he looks at both of them^{asws}'. So I said to him^{asws}, 'Do they both^{asws} say anything?' He^{asws} said: 'Yes! They both come up to the Believer together. Rasool-Allah^{saww} sits by his head, and Ali^{asws} by his feet. So Rasool-Allah^{saww} addresses him saying: 'O friend of Allah^{azwj}! Receive good news, I^{saww} am Rasool-Allah^{saww}. I^{saww} am better for you than what you have left from the world'. Then Rasool-Allah^{saww} rises, so Ali^{asws} stands up until he^{asws} addresses him saying: 'O friend of Allah^{azwj}! Receive good news, I^{asws} am Ali^{asws} Bin Abu Talib^{asws} whom you used to love, and it would be of benefit for you'.

ثم قال: «إن هذا في كتاب الله عز وجل». فقلت: أين- جعلني الله فداك- هذا من كتاب الله؟ قال: «في يونس، قول الله عز وجل ها هنا: الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ».

Then he^{asws} said: 'This is in the Book of Allah^{azwj} Mighty and Majestic'. So I said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws} – this is from the Book of Allah^{azwj}?'. He^{asws} said: 'In (Surah) Yunus^{as}, the Words of Allah^{azwj} Mighty and Majestic over here **[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter; there is no changing the Words of Allah; that is the mighty achievement**'.⁶³

العباشي: عن عبد الرحمن بن سالم الأشمل، عن بعض الفقهاء، قال: قال أمير المؤمنين (عليه السلام): أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ، ثم قال: «تدرون من أولياء الله؟» قالوا: من هم، يا أمير المؤمنين؟ فقال: «هم نحن و أتباعنا فمن تبعنا من بعدنا، طوبى لنا و طوبى لهم، و طوباهم أفضل من طوبانا».

Al Ayyashi, from Abdul Rahman Bin Saalim Al Ashal, from one of the jurists who said,

'Amir-ul-Momineen^{asws} said: '**[10:62] Indeed, (as for) the friends of Allah - they shall have no fear nor shall they be grieving**'. Then he^{asws} said: 'Do you all know who the friends of Allah^{azwj} are?' They said, 'Who are they, O Amir-ul-Momineen^{asws}?'. So he^{asws} said: 'They are us^{asws}, and the ones who follow us^{asws}. So the ones who follow us^{asws} from after us^{asws} (Shiah to come later) Blessings are for us^{asws} all and Blessings are for them, and their Blessings are higher than our Blessings'.

قيل: يا أمير المؤمنين، ما شأن طوباهم أفضل من طوبانا؟ ألسنا نحن و هم على أمر؟ قال: «لا، لأنهم حملوا ما لم تحملوا، و أطاقوا ما لم تطيقوا».

It was said, 'O Amir-ul-Momineen^{asws}! What is the matter that their Blessings are higher than ours? Is it not that us and them are upon one matter?' He^{asws} said: 'No! Because they would be carrying what you cannot endure, and they would be tolerating that which you cannot tolerate'.⁶⁴

عن عبد الرحيم، قال: قال أبو جعفر (عليه السلام): «إنما أحدكم حين تبلغ نفسه هاهنا، فينزل عليه ملك الموت، فيقول له: أما ما كنت ترجو فقد أعطيتك، و أما ما كنت تخافه فقد أمنت منه، و يفتح له باب إلى منزله من الجنة، و يقال له: انظر إلى مسكنك من الجنة، و انظر هذا رسول الله و علي و الحسن و الحسين (عليهم السلام) رفقاً و ك، و هو قول الله: الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ لَهُمُ الْبُشْرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ».

⁶³ الكافي 3: 1/128

⁶⁴ تفسير العباسي 2: 30/124

From Abdul Rahman said,

'Abu Ja'far^{asws} said: 'When the soul of one of you reaches over here (throat), so the Angel of Death descends upon him saying to him: 'As for what you had been hoping for, you will be Given it, and as for what you had been fearing, you would be secured from it'. And the Gate of the Paradise would be Opened for him to his house in the Paradise, and it is said to him: 'Look towards your dwelling from the Paradise, and look, this is Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, your friends. And these are the Words of Allah^{azwj} **[10:63] Those who had believed and were pious [10:64] For them is good news in the life of the world and in the Hereafter**'⁶⁵

ابن شهر آشوب: عن زريق، عن الصادق (عليه السلام)، في قوله تعالى: هُمُ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا ، قال: «هو أن يبشراه بالجنة عند الموت». يعني محمدا و عليا (عليهما السلام).

Ibn Shehr Ashub, from Zareyq,

(It has been narrated) from Al-Sadiq^{asws} regarding the Words of the High **[10:64] For them is good news in the life of the world and in the Hereafter**. He^{asws} said: 'It is that he would be given the good news of the Paradise during the death'. Meaning Muhammad^{saww}, and Ali^{asws}⁶⁶.

VERSES 65 - 74

وَلَا يَخْزُنُكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ {65} أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {66} هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنْ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ {67}

[10:65] And let not their speech grieve you; surely the Might is wholly Allah's; He is the Hearing, the Knowing [10:66] Indeed, whoever is in the skies and whoever is in the earth is Allah's; and they do not (really) follow any associates, who are calling on others besides Allah; they are not following (anything) but conjectures, and they are only lying [10:67] He is the one Who Made for you the night that you might rest in it, and the day giving light; most surely there are Signs in it for a people who would hear

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَ اللَّهِ ۗ هُوَ الْغَنِيُّ ۗ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا ۗ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {68} قُلْ إِنْ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {69} مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ {70}

[10:68] They say: Allah has Taken a son (for Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the skies and what is in the earth; you have no authorisation for this; are you saying against Allah what you do not know? [10:69] Say: Those who are forging a lie against Allah shall not be successful [10:70] (It is only) a provision in this world, then to Us shall be their return; then We shall Make them taste severe Punishment because they disbelieved

⁶⁵ تفسير العياشي 2: 32 / 124.

⁶⁶ المناقب 3: 223.

وَأْتَلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكَيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرَكُمْ عَلَيْكُمْ عَمَةً تُمْ أَقْضُوا إِلَيَّ وَلَا تُنظِرُونِ {71} فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {72}

[10:71] And recite to them the News of Noah when he said to his people: O people! If my stay and my reminding (you) of the Signs of Allah is hard on you - so upon Allah do I rely - then gather your affairs and your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite [10:72] But if you turn back, I did not ask for any recompense from you; my Reward is only upon Allah, and I am Commanded that I should become of the submitters

فَكَذَّبُوهُ فَجَبَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ {73} ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ {74}

[10:73] But they belied him, so We Delivered him and those with him in the ship, and We Made them Caliphs and Drowned those who rejected Our Signs; see then what was the end of the (people) warned [10:74] Then did We Sent after him Rasools to their people, so they came to them with clear arguments, but they would not believe in what they had belied before; thus it is that We Set Seals upon the hearts of those who transgressed

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل، عن صالح بن عقبة، عن عبد الله بن محمد الجعفي و عقبة جميعا، عن أبي جعفر (عليه السلام)، قال: «إن الله عز و جل خلق الخلق، فخلق من أحب، مما أحب، و كان ما أحب أن خلقه من طينة الجنة. و خلق من أبغض مما أبغض، و كان ما أبغض أن خلقه من طينة النار، ثم بعثهم في الظلال».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ju'fy and Uqba together,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the creation, so He^{azwj} Created the one He^{azwj} Loved from what He^{azwj} Loved, and whatever He^{azwj} Loved, He^{azwj} Created it from the clay of the Paradise. And He^{azwj} Created the one He^{azwj} Disliked from what He^{azwj} Disliked, and what He^{azwj} Disliked, He^{azwj} Created from the clay of the Fire, then Sent them in the (world of) shadows'.

فقلت: و أي شيء الظلال؟ فقال: «ألم تر إلى ظلك في الشمس شيئا و ليس بشيء؟ ثم بعث منهم النبيين، فدعواهم إلى الإقرار بالله عز و جل، و هو قوله عز و جل و لئن سألتهم من خلقهم ليقولنَّ الله، ثم دعواهم إلى الإقرار بالنبيين، فأقر بعض و أنكر بعض، ثم دعواهم إلى ولايتنا، فأقر بها و الله من أحب، و أنكرها من أبغض، و هو قوله: فما كانوا ليؤمنوا بما كذبوا به من قبل». ثم قال: أبو جعفر (عليه السلام): «كان التكذيب ثم».

So I said, 'And which thing And which thing is the shadow?' So he^{asws} said: 'Have you not looked at the shadow of something in the sun, and it is nothing? Then among them He^{azwj} Sent the Prophets^{as}, so they^{as} called them to the acceptance of Allah^{azwj} Mighty and Majestic. And these are the Words of the Mighty and Majestic **[43:87] And if you should ask them who created them, they would certainly say: Allah.** Then they called them to the acceptance of the Prophets^{as}, so some of

them accepted and some of them denied. Then they^{as} called them to our^{asws} Wilayah, so, by Allah^{azwj}, the one who was Loved (by Allah^{azwj}) accepted it, and the one who was Disliked (by Allah^{azwj}) rejected it. And these are His^{azwj} Words [10:74] **but they would not believe in what they had belied before**. Then Abu Ja'far^{asws} said: 'That was the belying then (at that time)'.⁶⁷

عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ إِلَى قَوْلِهِ بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ، قَالَ: «بَعَثَ اللَّهُ الرَّسُلَ إِلَى الْخَلْقِ وَهُمْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ، فَمَنْ صَدَقَ حِينَئِذٍ صَدَقَ بَعْدَ ذَلِكَ، وَ مَنْ كَذَبَ حِينَئِذٍ كَذَبَ بَعْدَ ذَلِكَ».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words [10:74] **Then did We Sent after him Rasools to their people, so they came to them with clear arguments, but they would not believe in what they had belied before**. He^{asws} said: 'Allah^{azwj} Sent the Rasools^{as} to the creatures and they were in the backs of the men and the wombs of the women. So the one who ratified at that time, ratified after that (upon coming to the world), and the one who belied at that time, belied after that (upon coming to the world)'.⁶⁸

VERSES 75 - 86

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَنَّهُ بآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {75} فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ {76} قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ {77} قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ {78}

[10:75] **Then We Sent from after them Musa and Haroun to Pharaoh and his chiefs with Our Signs, but they were arrogant and they were a guilty people**
 [10:76] **So when the Truth came to them from Us they said: Surely this is clear sorcery!**
 [10:77] **Musa said: Are you saying (this) for the Truth when it has come to you? Is this sorcery? And the magicians are not successful**
 [10:78] **They said: Have you come to us to turn us away from what we found our forefathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you two**

وَقَالَ فِرْعَوْنُ ائْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ {79} فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ {80} فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَيَبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ {81} وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {82}

[10:79] **And Pharaoh said: Come to me with every skillful magician**
 [10:80] **And when the magicians came, Musa said to them: Cast down what you have to cast**
 [10:81] **So when they cast down, Musa said to them: What you have come with is the sorcery; surely Allah will be Invalidating it; surely Allah does not make the work of mischief-makers to thrive**
 [10:82] **And Allah will Show the Truth to be the Truth by His Words, though the guilty may be averse (to it)**

⁶⁷ الكافي 2: 8 / 3.

⁶⁸ تفسير العباسي 2: 36 / 126.

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ۗ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ {83} وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ {84} فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ {85} وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ {86}

[10:83] But none believed in Musa except the offspring of his people, on account of the fear of Pharaoh and their chiefs, lest he should persecute them; and surely Pharaoh was lofty in the land; and surely he was of the extravagant
[10:84] And Musa said: O people! If you believe in Allah, then rely upon Him if you are submitters **[10:85] So they said: We rely upon Allah: Our Lord! Do not Make us a Trial for the unjust people** **[10:86] And Rescue us by Your Mercy from the unbelieving people**

قال علي بن إبراهيم: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ قَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ: «فإن قوم موسى استعبدهم آل فرعون، وقالوا: لو كان لهؤلاء على الله كرامة كما يقولون ما سلطنا عليهم. فقال موسى لقومه: يا قوم إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ وَ نَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ».

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 **[10:84] And Musa said: O people! If you believe in Allah, then rely upon Him if you are submitters** **[10:85] So they said: We rely upon Allah: Our Lord! Do not Make us a Trial for the unjust people**, said: 'The people of Musa^{as} had been enslaved by the people of the Pharaoh^{la}, and they said, 'Had there been Dignity for them from Allah^{azwj} as they are saying it to be, we would not have been empowered over them'. So Musa^{as} said to his^{as} people **[10:84] And Musa said: O people! If you believe in Allah, then rely upon Him if you are submitters** **[10:85] So they said: We rely upon Allah: Our Lord! Do not Make us a Trial for the unjust people** **[10:86] And Rescue us by Your Mercy from the unbelieving people**'.⁶⁹

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، عن قوله: رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ، قال: «لا تسلطهم علينا فتفتنهم بنا».

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

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, about His^{azwj} Words **[10:85] Our Lord! Do not Make us a Trial for the unjust people**, said: 'Do not empower them over us, so we would end up being tried by them'.⁷⁰

VERSE 87

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّأَ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {87}

[10:87] And We Revealed unto Musa and his brother, saying: Provide for your people houses to abide in Egypt and make your (own) houses as a Qiblah (Direction) and establish Prayer; and give good news to the Believers

⁶⁹ تفسير القمي 1: 314.

⁷⁰ تفسير العياشي 2: 38 / 127.

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهم)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون، و قد اجتمع في مجلسه جماعة من العلماء و الفقهاء و المتكلمين، فسألته العلماء عن الفرق بين العترة و الامة و شرف العترة، و ذكر اثني عشر موطناً في تفسير الاصطفاء من القرآن- إلى أن قال:- «و أخرج محمد (صلى الله عليه و آله) الناس من مسجده ما خلا العترة حتى تكلم الناس في ذلك، و تكلم العباس، فقال: يا رسول الله، لم تركت علياً و أخرجتنا؟ فقال رسول الله (صلى الله عليه و آله): ما أنا تركته و أخرجتكم، و لكن الله عز و جل تركه و أخرجكم، و في هذا تبيان قوله (صلى الله عليه و آله) لعلي (عليه السلام): أنت مني بمنزلة هارون من موسى».

Ibn Babuwayh said, 'Ali Bin Al Husayn Bin Shazawiya Al Mowdab and Ja'far Bin Muhammad Bin Masrou, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayan Bin Al Salt who said,

'Al-Reza^{asws} was present at a gathering of Al-Mamoun, and there had gathered in his gathering a group of scholars, and the jurists, and the theologians. So the scholars asked him^{asws} about the difference between the Family (of Rasool-Allah^{saww}) and the community, and the nobility of the Family. And he^{asws} mentioned twelve places regarding the interpretation of the 'Choosing' from the Quran – until he^{asws} said: 'And Muhammad^{saww} expelled the people from his^{saww} Masjid except for his^{saww} own Family to the extent that the people spoke regarding that, and Al-Abbas spoke, so he said, 'O Rasool-Allah^{saww}! Why did you^{saww} leave Ali^{asws} and expelled us?' So Rasool-Allah^{saww} said: 'It was not I^{saww} that left him^{asws} and expelled you all, but it was Allah^{azwj} Mighty and Majestic Who Left him^{asws} and Expelled you all'. And in this is an explanation of his^{saww} words to Ali^{asws}: 'You^{asws} are from me^{saww} of the status of Haroun^{as} from Musa^{as}'.

قالت العلماء: و أين هذا من القرآن؟ قال الرضا (عليه السلام): «أوجدكم في ذلك قرانا و أقرؤه عليكم؟» قالوا: هات. قال: «قول الله عز و جل: وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتاً وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً فِي هَذِهِ الْآيَةِ مَنْزِلَةَ هَارُونَ مِنْ مُوسَى، وَ فِيهَا أَيْضاً مَنْزِلَةُ عَلِيِّ (عَلَيْهِ السَّلَام) مِنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، وَ مَعَ هَذَا دَلِيلٌ ظَاهِرٌ [3]» في قول رسول الله (صلى الله عليه و آله) حين قال: ألا إن هذا المسجد لا يحل لجنب إلا لمحمد و آله».

The scholars said, 'And where is this from the Quran?' Al-Reza^{asws} said: 'Will you be finding this in the Quran or shall I^{asws} recite it to you all?' They said, 'Give it'. He^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic [10:87] **And We Revealed unto Musa and his brother, saying: Provide for your people houses to abide in Egypt and make your (own) houses as a Qiblah (Direction)**. So in this Verse is a status of Haroun^{as} from Musa^{as}, and in it as well is a status of Ali^{asws} from Rasool-Allah^{saww}. And along with this apparent evidence regarding the words of Rasool-Allah^{saww} where he^{saww} said: 'Indeed! Surely, this Masjid is not Permissible for one in requirement of a major ablution (الجنب) except for Muhammad^{saww} and his^{saww} Progeny^{asws}'.

قالت العلماء يا أبا الحسن، هذا الشرح و هذا البيان لا يوجد إلا عندكم معشر أهل بيت رسول الله (صلى الله عليه و آله). فقال (عليه السلام): «و من ينكر لنا ذلك، و رسول الله يقول: أنا مدينة العلم و علي بابها، فمن أراد المدينة فليأتها من بابها؟ و فيما أوضحنا و شرحنا من الفضل و الشرف و التقديرة و الاصطفاء و الطهارة، ما لا ينكره إلا معاند لله عز و جل».

The scholars said, 'O Abu Al-Hassan^{asws}! This is the narration and the explanation which cannot be found except with you^{asws}, O group of the People^{asws} of the Household of Rasool-Allah^{saww}'. So he^{asws} said: 'And who can deny us^{asws} that, and Rasool-Allah^{saww} has said: 'I^{asws} am the City of the Knowledge and Ali^{asws} is its Gate,

so the one who wants (to come to) the city, so he should come to it from its Gate?' And with regards to what I^{asws} have clarified, and explained from the merits, and the nobility, and the preferences, and the Choosing, and the Purity, none can deny it except for the one stubborn to Allah^{azwj} Mighty and Majestic'.⁷¹

و من (مناقب ابن المغازلي الشافعي) أيضا: يرفعه إلى عدي بن ثابت، قال: خرج رسول الله (صلى الله عليه وآله) إلى المسجد، فقال: «إن الله أوحى إلى نبيه موسى أن ابن لي مسجدا طاهرا لا يسكنه إلا أنت و هارون و ابنا هارون، و إن الله أوحى إلي أن أبني مسجدا طاهرا لا يسكنه إلا أنا و علي و فاطمة و ابنا علي».

And from Manaqib Ibn Al Magazili Al Shafei'e as well, raising it to Udayy Bin Sabit who said,

'Rasool-Allah^{saww} went out to the Masjid, so he^{saww} said: 'Surely Allah^{azwj} Revealed unto His^{azwj} Prophet^{as} Musa^{as} that: "Build for Me^{azwj} pure Masjid, none should dwell in it except for you^{as}, and Haroun^{as} and the two sons of Haroun'. And Allah^{azwj} Revealed unto me^{saww} that I^{as} should built a pure Masjid, none should dwell in it except for myself^{saww}, and Ali^{asws}, and Fatima^{asws}, and the two sons^{asws} of Ali^{asws}'.⁷²

VERSES 88 & 89

وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالَهُمْ وَاشْدُدْ عَلَيَّ قُلُوبَهُمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ {88} قَالَ قَدْ أُجِيبْتُ دَعْوَتِكُمْ فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ {89}

[10:88] And Musa said: Our Lord! Surely You Gave Pharaoh and his chiefs finery and riches in the life of the world; Our Lord, they lead (people) astray from Your Way: Our Lord! Destroy their riches and harden their hearts so for they will not believe until they see the Painful Punishment [10:89] He said: I have Accepted the supplication of both of you, therefore be steadfast and do not follow the path of those who do not know

وقال أمير المؤمنين (عليه السلام): وأما الطمس لاموال قوم فرعون فقد كان مثله آية لمحمد (صلى الله عليه وآله) وعلي (عليه السلام)، وذلك أن شيخا كبيرا جاء بابنه إلى رسول الله (صلى الله عليه وآله) والشيخ يبكي ويقول: يا رسول الله ابني هذا غدوته صغيرا، وصننته طفلا عزيزا، وأعنته بمالي كثيرا حتى - إذا - اشتد أزره، وقوي ظهره، وكثر ماله، وفنيت قوتي، وذهب مالي عليه وصرت من الضعف إلى ماترى قعد بي، فلا يواسيني بالقوت الممسك لرمقي.

And Amir-ul-Momineen^{asws} said: 'And as for the obliteration of wealth of the people of the Pharaoh^{la}, the like of this Sign was for Muhammad^{saww} and Ali^{asws}. And that happened when an old man brought his son over to Rasool-Allah^{saww} and wept and said: 'O Rasool-Allah^{saww}! This son of mine, since he was little was very dear to me and I spent a lot of wealth on him until he has now become one with a strong back and has a lot of wealth. My strength is gone and all my wealth has gone to him and I am weak as you^{saww} can see me sitting here. He does not even comfort me by a little of his strength'.

فقال رسول الله (صلى الله عليه وآله) للشاب: ماذا تقول؟ قال يا رسول الله لا فضل معي عن قوتي وقوت عيالي. فقال رسول الله (صلى الله عليه وآله) للوالد: ماذا تقول؟ قال: يا رسول الله إن له أنابيب حنطة وشعير وتمر وزبيب، و - بدر-

⁷¹ عيون أخبار الرضا (عليه السلام) 1: 232 / 1.

⁷² مناقب علي بن أبي طالب (عليه السلام): 301 / 252.

الدرهم والدنانير وهو غني. فقال رسول الله (صلى الله عليه وآله) للابن: ما تقول؟ قال الابن: يا رسول الله مالي شئ مما قال.

Rasool-Allah^{saww} said to the young man: 'What have you to say?' He said: 'O Rasool-Allah^{saww}! I only have that which is sufficient for me and my family'. Rasool-Allah^{saww} said to the father: 'What do you say to this?' He said: 'O Rasool-Allah^{saww}! He has got piles of barley, dates and raisins and bags of Dirhams and Dinars and he is rich'. Rasool-Allah^{saww} said to the son: 'What do you say?' The son said: 'O Rasool-Allah^{saww}! I do not have anything from what he says'.

قال رسول الله (صلى الله عليه وآله): إتق الله يا فتى، وأحسن إلى والدك المحسن إليك يحسن الله إليك، قال: لا شئ لي. قال رسول الله (صلى الله عليه وآله): فنحن نعطيهِ عنك في هذا الشهر، فأعطه أنت فيما بعده وقال لاسامة: أعط الشيخ مائة درهم نفقة شهر لنفسه وعياله. ففعل.

Rasool-Allah^{saww} said: 'Fear Allah^{azwj} and be good to your parent and the benefactor to you, and Allah^{azwj} will be Good to you'. He said: 'I have nothing with me'. Rasool-Allah^{saww} said: 'We^{saww} will give you the allowance for this month, and you give him from next month onwards'. He^{saww} said to Osama: 'Give a hundred Dirhams to this Sheikh for this family's monthly expenditure'. He did that.

فلما كان رأس الشهر جاء الشيخ والغلام، فقال الغلام: لا شئ لي. فقال رسول الله (صلى الله عليه وآله): لك مال كثير، ولكنك تمسي اليوم وأنت فقير وقير؟؟؟، أفقر من أبيك هذا، لا شئ لك. فانصرف الشاب، فاذا جيران أنابيره قد اجتمعوا عليه يقولون: حول هذه الانابير عنا. فجاء إلى أنابيره، فاذا الحنطة والشعير والتمر والزبيب قد نتن جميعه، وفسد وهلك، وأخذوه بتحويل ذلك عن جوارهم، فاكثرى اجراء بأموال كثيرة فحولوها وأخرجوها بعيدا عن المدينة.

When the start of the month came up, the Sheikh brought his son, who again said: 'I have nothing'. Rasool-Allah^{saww} said: 'You have a lot of wealth, but by this evening you will be poor, even poorer than this father of yours. Nothing will be left with you'. The young man went away and saw that his neighbours have gathered by his house complaining: 'We are living around these piles of smelly foodstuff'. He went to the piles of wheat, barley, dates and raisins and saw that they had gone off and a pungent smell was coming out of the pile. He removed them with the help of workers and dumped these outside the city.

ثم ذهب ليخرج إليهم الكراء من أكياسه التي فيها دراهمه ودنانيره فاذا هي - قد - طمست ومسخت حجارة، وأخذه الحمالون بالاجرة، فباع ماكان له من كسوة وفرش ودار وأعطاهما في الكراء، وخرج من ذلك كله صفرا، ثم بقي فقيرا وفقيرا لا يهندي إلى قوت يومه، فسقم لذلك جسده وضني.

Then he went home to pay the porters their due, but when he looked inside the bags he saw that the coins had turned into stones. The porters pressed him for the money, and so he paid them by selling his clothing, furnishings and even the house and gave it to them, and came out of there with nothing. He became so poor that he did not know where his next meal was coming from, and his body was exhausted.

فقال رسول الله (صلى الله عليه وآله): يا أيها العاقون للاباء والامهات اعتبروا، واعلموا أنه كما طمس في الدنيا على أمواله فكذلك جعل بدل ما كان اعد له في الجنة من الدرجات معدا له في النار من الدرجات.

Rasool-Allah^{saww} said: 'O you who have been disowned by their fathers and mothers, learn a lesson from this! And know that just like his wealth was destroyed in this

world, in the same way the Levels which had been prepared for him in Paradise have been replaced by levels in the Fire'.

ثم قال رسول الله (صلى الله عليه وآله): إن الله تعالى ذم اليهود بعبادة العجل من دون الله بعد رؤيتهم لتلك الآيات، فإياكم وأن تضاهوهم في ذلك. وقالوا: وكيف نضاهيهم يا رسول الله؟ قال: بأن تطيعوا مخلوقا في معصية الله وتتوكلوا عليه من دون الله، فتكونوا قد ضاهيتموهم.

Rasool-Allah^{saww} said: 'Allah^{azwj} Condemned the Jews for worshipping the calf after having witnessed those Signs, so beware of copying them in that'. They asked: 'How would we copy them O Rasool-Allah^{saww}?'. He^{saww} replied: 'By obeying a person in disobedience to Allah^{saww} and relying on him apart from Allah^{azwj}, then you will be copying them'.

قال الامام (عليه السلام): وأما نظيره لعلي بن أبي طالب فإن رجلا من محبيه كتب إليه من الشام: يا أمير المؤمنين أنا بعيالي مثقل وعليهم إن خرجت خائف وبأموالي التي - اخلفها إن خرجت - ضنين، واحب للحاق بك، والكون في جملتك، والحفوف في خدمتك، فجد لي يا أمير المؤمنين. فبعث إليه علي (عليه السلام): إجمع أهلك وعيالك وحصل عندهم مالك، وصل على ذلك كله على محمد وآله الطيبين، ثم قل: " اللهم هذه كلها ودائعي عندك بأمر عبدك ووليك علي بن أبي طالب " ثم قم وانهض إلي.

Imam Hassan Al-Askari^{asws} said: 'And a similar event took place with Ali Bin Abu Talib^{asws}. A man from those that love him^{asws} wrote to him from Damascus: 'O Amir-ul-Momineen^{asws}! I am burdened with my family and am scared of leaving my wealth in case it gets stolen. I would love to come to you^{asws} more than I love the universe and spend time in your^{asws} service. Advise me O Amir-ul-Momineen^{asws}!' Ali^{asws} wrote back to him: 'Gather together your family and entrust them with your wealth and recite over them all "O Allah^{azwj} Send you Salutation upon Muhammad^{saww} and his^{saww} Progeny^{asws}". Then say "Our Allah^{azwj}! I entrust all these to You^{azwj} by the order of Your^{azwj} Guardian Ali Bin Abu Talib^{asws}". Then come over to me'.

ففعل الرجل ذلك، واخبر معاوية بهربه إلى علي بن أبي طالب (عليه السلام) فأمر معاوية أن يسبى عياله ويسترقوا، وأن ينهب ماله. فذهبوا، فألقى الله تعالى عليهم شبه عيال معاوية، وشبه أخص حاشية ليزيد ابن معاوية يقولون: نحن أخذنا هذا المال وهو لنا، وأما عياله فقد استرققناهم وبعثناهم إلى السوق. فكفوا لما رأوا ذلك.

The man did that. The informants of Muawiya informed him that the man had run away to Ali Bin Abu Talib^{asws}. Muawiya sent orders to captivate his family and plunder his wealth. The soldiers went to his house but Allah^{azwj} made his family members to look like the family members of Muawiya, especially a likeness of Yazeed Bin Muawiya who said to them: 'We have already taken this wealth and it is ours'. As for the family members, they took them to the slave market to sell them, but whoever saw them refused to buy them.

وعرف الله عياله أنه قد ألقى عليهم شبه عيال معاوية وعيال خاصة يزيد، فأشفقوا من أموالهم أن يسرقها اللصوص، فمسخ الله المال عقارب وحيات، كلما قصد اللصوص ليأخذوا منه لدغوا ولسعوا، فمات منهم قوم، وضني آخرون، ودفع الله عن ماله بذلك إلى أن قال علي (عليه السلام) يوما للرجل: أتحب أن يأتيك عيالك ومالك؟ قال: بلى.

Allah^{azwj} Made it known to him that his family members were turned to look like the family members of Muawiya and especially Yazeed. For the protection of his wealth from thieves, Allah^{azwj} Converted that into scorpions and snakes whenever someone intended to steal from it. Some of the thieves died for trying and others were exhausted. And Allah^{azwj} Defended his wealth in this manner. Ali^{asws} said to the man

one day: 'Would you like your family and your wealth to join you here?' He said: 'Yes' please.

قال علي (عليه السلام): اللهم انت بهم. فاذا هم بحضرة الرجل لا يفقد من جميع عياله وماله شيئا. فأخبروه بما ألقى الله تعالى من شبه عيال معاوية وخاصته وحاشية يزيد عليهم وبما مسخه من أمواله عقارب وحيات تلسع اللص الذي يريد أخذ شئ منه. قال علي على السلام: إن الله ربما أظهر آية لبعض المؤمنين ليزيد في بصيرته، ولبعض الكافرين ليبالغ في الاعداء إليه.

Ali^{asws} said: 'Our Allah^{azwj}! Bring them to him'. They appeared in his presence, and there was no one missing either from his family members or anything from his wealth. They informed him of how Allah^{azwj} had Converted them to look like the family members of Muawiya and the wealth used to turn into scorpions and snakes which used to bite those who tried to take anything from it. Ali^{asws} said: 'Allah^{azwj} Manifests Signs to some Believers and it increases their understanding, and to some of the infidels in order to cut-off their excuses'.⁷³

العباشي: عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «كان بين قوله: قَدْ أُجِيبَتْ دَعْوَتُكُمْ و بين أن أخذ فرعون أربعون سنة».

Al Ayyashi, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In between His^{azwj} Words [10:89] He said: I have Accepted the supplication of both of you and between the capture (death) of Pharaoh^{la} was a span of forty years'.⁷⁴

VERSES 90 - 92

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ {90} الْآنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ {91} فَأَلَيْكُمْ نُنَجِّيكُمْ بِبَدَنِكُمْ لِيَكُونَ لِمَنْ خَلَقَ آيَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ {92}

[10:90] And We Made the Children of Israel to pass across the sea, then Pharaoh and his hosts followed them in rebellion and spite; until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe and I am of those who are submitters [10:91] What! Now! And you had disobeyed before and you were of the mischief-makers [10:92] But this day We will Rescue you with your body that you may be a sign to those (who will come) after you, and surely the majority of the people are heedless from Our Signs

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن سفيان بن سعيد، قال: سمعت أبا عبد الله جعفر بن محمد الصادق (عليهما السلام) - و كان و الله صادقا كما سمي - يقول: «يا سفيان، عليك بالتقية، فإنها سنة إبراهيم الخليل (عليه السلام)، و إن الله عز و جل قال لموسى و هارون (عليهما السلام): اذهبوا إلى فرعون إنه طغى فقولوا له قولا لينا لعله يندكر أو يخشى يقول الله عز و جل: كنياه، و قولاً له: يا أبا مصعب». (و كان اسم فرعون أبا مصعب الوليد بن مصعب).

⁷³ Tafseer Imam Hassan Al Askari^{asws} – S 288 & 289

⁷⁴ تفسير العياشي 2: 40 / 127.

And from him, from Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Askary, from Muhammad Bin Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father, from Sufyan Bin Saeed who said,

'I heard Abu Abdullah Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} – and by Allah^{azwj}, he^{asws} was as truthful as he^{asws} has been named – saying: 'O Sufyan! It is upon you to observe dissimulation, for it is the Sunnah of Ibrahim^{as} the Friend, and that Allah^{azwj} Mighty and Majestic Said to Musa^{as} and Haroun^{as} **[20:43] Go both to Pharaoh, surely he has transgressed [20:44] Then speak to him a gentle word perhaps he may mind or fear.** Allah^{azwj} Mighty and Majestic is Saying: "Teknonym him^{la}, and say to him^{la}: 'O Abu Mas'ab!' (And the name of Pharaoh^{la} was Abu Mas'ab Al-Waleed Bin Mas'ab).

إلى أن قال: قال: سفیان: فقلت له: يا بن رسول الله، هل يجوز أن يطمع الله عز و جل عباده في كون ما لا يكون؟ قال: «لا». فقلت: فكيف قال الله عز و جل لموسى و هارون (عليهما السلام): لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى و قد علم أن فرعون لا يتذكر و لا يخشى.

Sufyan (the narrator) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Is it permissible that Allah^{azwj} Mighty and Majestic would Tempt His^{azwj} servants by the fact that will not be happening?' He^{asws} said: 'No!' So I said, 'So did Allah^{azwj} Mighty and Majestic Say to Musa^{as} and Haroun^{as} **[20:44] perhaps he may mind or fear,** and had Known that Pharaoh^{la} would not mind nor fear'.

فقال: «إن فرعون قد تذكر و خشي، و لكن عند رؤية البأس، حيث لم ينفعه الإيمان، ألا تسمع الله عز و جل يقول: حَتَّىٰ إِذَا أَدْرَكَهُ الْعَرَقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ، فلم يقبل الله عز و جل إيمانه، و قال: الْآنَ وَ قَدْ عصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ فَأَلْيَوْمَ نُنَجِّبُكَ بِنَدْبِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ، يقول: نلتيقك على نجوة من الأرض، لتكون لمن بعدك علامة و عبرة».

So he^{asws} said: 'Pharaoh^{la} did mind and did fear, but (he did fear) when he^{la} saw the evil (Punishment), where the belief did not benefit him^{la}. Have you not heard Allah^{azwj} Mighty and Majestic Saying **[10:90] until when drowning overtook him, he said: I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit.** So Allah^{azwj} Mighty and Majestic did not Accept his^{la} belief and Said **[10:91] What! Now! And indeed you disobeyed before and you were of the mischief-makers [10:92] But We will this day Deliver you with your body that you may be a Sign to those after you** – the Verse. He^{azwj} is Saying: "We^{azwj} will Cast you^{la} upon the shore from the earth, for you^{la} to become a sign and a lesson for the ones after you^{la} .⁷⁵

و دخل موسى و أصحابه البحر، و كان أصحابه اثني عشر سبطا، فضرب الله لهم في البحر اثني عشر طريقا، فأخذ كل سبط في طريق، و كان الماء قد ارتفع على رؤوسهم مثل الجبال، فجزعت الفرقة التي كانت مع موسى (عليه السلام) في طريقه، فقالوا: يا موسى أين إخواننا؟ فقال لهم: معكم في البحر. فلم يصدقوه، فأمر الله البحر، فصارت طاقات، حتى كان ينظر بعضهم إلى بعض، و يتحدثون.

Musa^{as} and his^{as} companions entered the sea. And his^{as} companions were of twelve tribes, so Allah^{azwj} Struck twelve pathways for them in the sea, and every tribe took to one pathway. And the water was higher than their heads like the mountains. So a tribe who was with Musa^{as} panicked in its pathway and said, 'O Musa^{as}! Where are our brothers?' So he^{as} said to them: 'With you in the sea'. They refused to ratify

معاني الأخبار: 20 /385 75

him^{as}, so Allah^{azwj} Commanded the sea that it should become such that they could see and talk to each other.

و أقبل فرعون و جنوده، فلما انتهى إلى البحر، قال لأصحابه: ألا تعلمون أي ربكم الأعلى؟ قد فرج لي البحر. فلم يجسر أحد أن يدخل البحر، و امتنعت الخيل منه لهول الماء، فتقدم فرعون، حتى جاء إلى ساحل البحر، فقال له منجمه: لا تدخل البحر. و عارضه فلم يقبل منه، و أقبل على فرس حصان، فامتنع الحصان أن يدخل الماء،

Pharaoh^{la} and his^{la} army came over. So when they ended up at the seashore, he^{la} said to his companions, 'Do you not know that I^{la} am your highest lord?' The sea has opened up for me^{la}. But, not one of them had the courage to enter the sea, and the horses refrained around the water. So Pharaoh^{la} preceded until he came to the coast of the sea. His^{la} astrologer said to him^{la}, 'Do not enter the sea!' And he^{la} turned away from him, and did not accept (his advice) from him, and he^{la} faced turned towards a horse, but the mare refrained from entering the water.

فعطف عليه جبرئيل، و هو على ماديانة، فتقدمه و دخل، فنظر الفرس إلى الرمكة فطلبها، و دخل البحر، و اقتحم أصحابه خلفه. فلما دخلوا كلهم، حتى كان آخر من دخل من أصحابه، و آخر من خرج من أصحاب موسى، أمر الله الرياح، فضربت البحر بعضه ببعض، فأقبل الماء يقع عليهم مثل الجبال، فقال فرعون عند ذلك: أمنتُ أنه لا إله إلا الذي أمنتُ به بنوا إسرائيل و أنا من المسلمين فأخذ جبرئيل كفا من حمأ، فدهسها في فيه، ثم قال: الآن و قد عصيت قبل و كنت من المفسدين.»

Jibraeel^{la} appeared in front of it, and he^{as} was upon a horse, and entered the water. The horse looked at it and entered the water in pursuit of it and all of his^{la} companions came up behind him^{la}. So when all of them had entered it, until the last one of them had entered into the sea, and the last one from the companions of Musa^{as} had exited from it, Allah^{azwj} Commanded the wind, so it struck the sea waves against each other. Thus the water came down upon them like the mountains. Pharaoh^{la} said during that **[10:90] I believe that there is no god but He in Whom the Children of Israel believe and I am of those who submit.** So Jibraeel^{as} grabbed a handful of dust and inserted it in his^{la} mouth, then said **[10:91] What! now! and indeed you disobeyed before and you were of the mischief-makers**.⁷⁶

ابن بابويه، قال: حدثنا عبد الواحد بن عبدوس النيسابوري العطار (رضي الله عنه)، قال: حدثنا علي ابن محمد بن قتيبة النيسابوري، عن حمدان بن سليمان النيسابوري، قال: حدثنا إبراهيم بن محمد الهمداني، قال: قلت لأبي الحسن الرضا (عليه السلام): لأي علة أغرق الله عز و جل فرعون و قد آمن به و أقر بتوحيده؟ قال: «لأنه آمن عند رؤية البأس، و الإيمان عند رؤية البأس غير مقبول، و ذلك حكم الله تعالى في السلف و الخلف

Ibn Babuwayh, from Abdul Wahid Bin Abdous Al Neyshapuri Al Attaar, from Ali Ibn Muhammad Quteyba Al Neyshapuri, from Hamdan Bin Suleyman Al Neyshapuri, Ibrahim Bin Muhammad Al hamdany who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'For which reason did Allah^{azwj} Mighty and Majestic Drown Pharaoh^{la} and he^{la} had believed in Him^{azwj} and accepted His^{azwj} Oneness?' He^{asws} said: 'Because he^{la} when he^{la} saw the evil, and belief during seeing the evil is not acceptable. And that is the Judgement of Allah^{azwj} regarding the ancestors and the posterity'.⁷⁷

⁷⁶ (Extract) تفسير القمي 2: 118

⁷⁷ (Extract) عيون أخبار الرضا (عليه السلام) 2: 7 / 77

VERSES 93 - 95

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صَدَقَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ ۗ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {93} فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۗ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {94} وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ {95}

[10:93] And We had lodged the Children of Israel in a goodly abode and We Provided them with good things; but they did not differ until the Knowledge had come to them; surely your Lord will Judge between them on the Day of Judgement concerning that in which they differed [10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you; certainly the Truth has come to you from your Lord, therefore you should not be of the disputers [10:95] And you should not be of those who reject the Signs of Allah, (for) then you would become from the losers

علي بن إبراهيم، قال: حدثني أبي، عن عمرو بن سعيد الراشدي، عن ابن مسكان، عن أبي عبد الله (عليه السلام)، قال: «لما أسرى برسول الله (صلى الله عليه و آله) إلى السماء، فأوحى الله إليه في علي (صلوات الله عليه) ما أوحى من شرفه و عظمه عند الله، و رد إلى البيت المعمور، و جمع له النبيين فصلوا خلفه، عرض في نفس رسول الله (صلى الله عليه و آله) من عظم ما أوحى الله إليه في علي (عليه السلام)، فأنزل الله: فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ يَعْنِي الْأَنْبِيَاءَ، فَقَدْ أَنْزَلْنَا عَلَيْهِمْ فِي كِتَابِهِمْ مِنْ فَضْلِهِ مَا أَنْزَلْنَا فِي كِتَابِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ، وَ لَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ». فقال الصادق (عليه السلام): «فوالله ما شك و ما سأل».

Ali Bin Ibrahim said, 'My father narrated to me, from Amro Bin Saeed Al Raashidy, from Ibn Muskaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} was ascended to the sky, so Allah^{azwj} Revealed unto him^{saww} with regards to Ali^{asws}, what He^{azwj} Revealed from his^{asws} nobility and greatness in the Presence of Allah^{azwj}, and he^{saww} returned to the Bayt Al-Ma'mour, and there had gathered for him^{saww} the Prophets^{as}. So they^{as} all Prayed behind him^{saww}. It showed in the self of Rasool-Allah^{saww} from the greatness of what Allah^{azwj} Had Revealed unto him^{saww} with regards to Ali^{asws}. Allah^{azwj} Revealed **[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you;** Meaning the Prophets^{as}, for We^{azwj} had Revealed unto them^{as} in their^{as} Books from his^{asws} merits which We Revealed in your^{saww} Book **certainly the Truth has come to you from your Lord, therefore you should not be of the disputers [10:95] And you should not be of those who reject the Signs of Allah, (for) then you would become from the losers**'. So Al-Sadiq^{asws} said: 'So, by Allah^{azwj}! There is no doubt what was asked'.⁷⁸

ابن بابويه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رضي الله عنه)، قال: حدثنا جعفر بن محمد بن محمد ابن مسعود، عن أبيه، قال: حدثنا علي بن عبد الله، عن بكر بن صالح، عن أبي الخير، عن محمد بن حسان، عن محمد بن عيسى، عن محمد بن إسماعيل الداري، عن محمد بن سعيد الإنخري- و كان ممن يصحب موسى بن محمد بن علي الرضا (عليه السلام)- أن موسى أخبره، أن يحيى بن أكثم كتب إليه يسأله عن مسائل، فيها: و أخبرني عن قول الله عز و جل: فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ مِنْ الْمَخَاطَبِ بِالْأَيَّةِ؟ فَإِنْ كَانَ الْمَخَاطَبُ بِهَا النَّبِيِّ (صلى الله عليه و آله) أليس قد شك فيما أنزل الله عز و جل إليه؟ و إن كان المخاطب غيره فعلى غيره إذن أنزل القرآن؟

تفسير القمي 1: 316. ⁷⁸

thus recognise the Prophet^{saww} that he^{saww} is a truthful with regards to what he^{saww} is saying, but I^{azwj} Loved it that he^{saww} should do justice from himself'.⁷⁹

و عنه، قال: حدثنا محمد بن الحسن (رضي الله عنه)، قال: حدثنا الحسين بن الحسن بن أبان، عن الحسين بن سعيد، عن حماد بن عيسى، عن إبراهيم بن عمر، رفعه إلى أحدهما (عليهما السلام)، في قول الله عز و جل لنبيه (صلى الله عليه و آله): **فَإِنْ كُنْتُمْ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ**. قال: «قال رسول الله (صلى الله عليه و آله): لا أشك و لا أسأل».

And from him, (Al Sadouq) who said, 'Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Abaan, from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Ibrahim Bin Umar,

It was asked from the one of the two (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{saww} **[10:94] But if you are in doubt as to what We have Revealed to you, ask those who read the Book before you.** He^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} do not doubt, nor do I^{saww} Question'.⁸⁰

ابن شهر آشوب: سئل الباقر (عليه السلام) عن قوله تعالى: **فَسْئَلِ الَّذِينَ يَقرُؤُونَ الْكِتَابَ مِنْ قَبْلِكَ**. فقال: «قال رسول الله (صلى الله عليه و آله): لما أسري بي إلى السماء الرابعة أذن جبرئيل و أقام، و جمع النبيين و الصديقين و الشهداء و الملائكة، ثم تقدمت و صليت بهم، فلما انصرفت قال لي جبرئيل: قل لهم: بم تشهدون؟ قالوا: نشهد أن لا إله إلا الله، و أنك رسول الله، و أن عليا أمير المؤمنين».

Ibn Shehr Ashub –

'Al-Baqir^{asws} was asked about the Words of the High **[10:94] ask those who read the Book before you.** So he^{asws} said: 'Rasool-Allah^{saww} said: 'When I^{saww} was ascended with to the fourth sky, Jibraeel^{as} Called out (Azaan for the Prayer), and stood. And the Prophets^{as}, and the Truthful, and the Martyrs, and the Angels gathered. Then I^{saww} proceeded to lead them in the Prayer with them. Jibraeel^{as} said to me^{saww}: 'Say to them: 'How would you all be testifying?' They said, 'We testify that there is no god except for Allah^{azwj}, and that you^{saww} are Rasool-Allah^{saww}, and that Ali^{asws} is Amir-ul-Momineen^{asws}'.⁸¹

(تفسير الثعلبي) و (أربعين الخطيب) بإسنادهما عن الحسين بن محمد الدينوري، بإسناده عن علقمة، عن ابن مسعود، عن النبي (صلى الله عليه و آله)، قال: «لما عرج بي إلى السماء، انتهيت مع جبرئيل إلى السماء الرابعة، فرأيت بيتا من ياقوت أحمر، فقال جبرئيل: هذا هو البيت المعمور، خلقه الله تعالى قبل السماوات و الأرض بخمسين ألف عام، ثم قال: قم- يا محمد- فصل».

Tafseer Al Sa'alby and Arbaeen Al Khateeb, by their two chains, from Al Husayn Bin Muhammad Al Daynoury, by his cahin from Alqama, from Ibn Masoud,

(It has been narrated) from the Prophet^{saww} having said: 'When I^{saww} was ascended with to the sky, I^{saww} ended up with Jibraeel^{as} to the fourth sky. So I^{saww} saw a House of red sapphire. So Jibraeel^{as} said: 'This is Bayt Al-Mamour. Allah^{azwj} the High, Created it before the skies and the earth by fifty thousand years'. Then said: 'Arise – O Muhammad^{saww} – so Pray!'

⁷⁹ علل الشرائع: 1 / 129

⁸⁰ علل الشرائع: 2 / 130

⁸¹ البحار: 37 / 338: 79 عن تأويل الآيات

و جمع الله النبيين فصليت بهم، فلما سلمت أتاني ملك من عند ربي، و قال يا محمد، ربك يقرئك السلام، و يقول لك: سل الرسل على ماذا أرسلتهم من قبلك؟ فسألهم، فقالوا: على ولايتك و ولاية علي بن أبي طالب».

'And Allah^{azwj} Gathered the Prophets^{as}, So I Prayed with them^{as}. So when I^{saww} greeted (at the end of the Prayer), An Angel came to me^{saww} from My^{azwj} Lord^{azwj} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys the Greetings to you^{saww} and is saying to you^{saww}: "The Rasools^{as}, upon what did I^{azwj} Sent them, from before you^{saww}? So I^{saww} asked them^{as} all. So they said, 'Upon your^{saww} Wilayah, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'⁸².

VERSES 96 & 97

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ {96} وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ {97}

[10:96] Surely those against whom the Word of your Lord has proved True will not be believing [10:97] Even though every Sign should come to them, to the extent that they witness the Painful Punishment

قال: فلما قرعهم بهذا رسول الله (صلى الله عليه وآله) حضره منهم جماعة فعاندوه وقالوا: يا محمد إنك تدعي على قلوبنا خلاف ما فيها ما نكره أن تنزل عليك حجة تلزم الانقياد لها فننقاد. فقال رسول الله (صلى الله عليه وآله): لئن عاندتم هاهنا محمداً، فستعاندون رب العالمين إذ أنطق صحائفكم بأعمالكم، وتقولون: ظلمتنا الحفظة، فكتبوا علينا ما لم نفعل فعند ذلك يستشهد جوارحكم فتشهد عليكم.

Imam Hassan Al-Askari^{asws} said: 'When Rasool-Allah^{saww} read this (Wilayah of Ali^{asws}) a group of them came over and argued and said: 'O Muhammad^{saww}! You^{saww} are demanding from our hearts that which is not there. We are not denying that which has been Revealed unto you^{saww} that it is a proof obligating us to follow it'. Rasool-Allah^{saww} said: 'If you are arguing now with Muhammad^{saww}, you will soon be arguing with the Lord^{azwj} of the worlds when your deeds are opened up and you would be saying: 'The guarding Angels have been unjust to us, for they have written for us that, which we have not done'. Then the parts of your bodies will bear witness against you'.

فقالوا: لا تبعد شاهدك، فانه فعل الكذابين، بيننا وبين القيامة بعد، أرنا في أنفسنا ما تدعي لنعلم صدقك، ولن تفعله لآنك من الكذابين.

So they said: 'Do not push your^{asws} witness far away, for that is the deed of liars. The distance between us and the Day of Judgment is great. Show us what you^{saww} are claiming so that we can know your^{saww} truth, and you^{saww} will never do this for you^{saww} are from the liars'.

فقال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): استشهد جوارحهم. فاستشهدها علي (عليه السلام)، فشهدت كلها عليهم أنهم لا يودون أن ينزل على أمة محمد على لسان محمد خير من عند ربكم آية بينة، وحجة معجزة لنبوته، وإمامة أخيه علي (عليه السلام) مخافة أن تبهرهم حجته، ويؤمن به عوامهم، ويضطرب عليهم كثير منهم.

Rasool-Allah^{saww} said to Ali^{asws}: 'Take witness from their body parts'. Ali^{asws} told them to bear witness. All of their limbs bore witness that: 'They do not like it that, there should Come down upon the community of Muhammad^{saww}, issued from the tongue

مائة منقبة: 82 / 150 عن ابن عباس، بنابيع المودة: 82 عن ابن مسعود⁸²

of Muhammad^{asws}, a 'good' from your^{saww} Lord^{azwj}, i.e., a Verse as a miraculous proof of your^{saww} Prophet-hood and the Imamate of your^{saww} brother Ali^{asws}. (They) fear that your^{saww} proof would render them speechless and their people would believe in you^{saww} and a lot of them would turn away from them'.

فقالوا: يا محمد لسنا نسمع هذه الشهادة التي تدعي أن جوارحنا تشهد بها. فقال: يا علي هؤلاء من الذين قال الله تعالى: (إن الذين حقت عليهم كلمة ربك لا يؤمنون ولو جاءتهم كل آية). ادع عليهم بالهلاك. فدعا عليهم علي (عليه السلام) بالهلاك، فكل جارحة نطقت بالشهادة على صاحبها انفتت حتى مات مكانه.

They said: 'O Muhammad^{saww}! We did not hear this testimony that our body parts have borne'. He^{saww} said: 'O Ali^{asws}! These are the people about whom Allah^{azwj} Says: **[10:96] Surely those against whom the Word of your Lord has proved True will not be believing [10:97] Even though every Sign should come to them, to the extent that they witness the Painful Punishment.** Supplicate for their destruction!' Ali^{asws} supplicated for their destruction. All those body parts of theirs that had born witness, fell off from them and they died in their places.

فقال قوم آخرون حضروا من اليهود: ما أقساک يا محمد قتلتم أجمعين! فقال رسول الله (صلى الله عليه وآله): ما كنت لألین علی من اشتد علیه غضب الله تعالى أما إنهم لو سألوا الله تعالى بمحمد وعلي وآلهما الطيبين أن يمهلهم ويقيلهم لفعل بهم كما كان فعل بمن كان من قبل من عبدة العجل لما سألوا الله بمحمد وعلي وآلهما الطيبين، وقال الله لهم على لسان موسى: لو كان دعا بذلك على من قد قتل لاعفاه الله من القتل كرامة لمحمد وعلي وآلهما الطيبين (عليهم السلام).

Another group of Jews, who were present, said: 'You^{saww} are hard of heart O Muhammad^{saww}! You^{saww} killed them all'. Rasool-Allah^{saww} said: 'Why should I^{saww} be lenient towards those against whom Allah^{azwj} is Wrathful? If they had asked Allah^{azwj} for the sake Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}, He^{azwj} would have Given them more time and Removed this deed from them just like the deed of the calf worshippers was Removed from them when they asked Allah^{azwj} for the sake Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}. And Allah^{azwj} Said to them by the tongue of Musa^{as}: 'Had they supplicated like that for having killed, Allah^{azwj} would have Forgiven them for the killing, for the prestige of Muhammad^{aw} and Ali^{asws} and their^{asws} goodly Progeny^{asws}'.⁸³

VERSE 98

فَلَوْلَا كَانَتْ قَرْيَةً آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَا آمَنُوا كَشَفْنَا عَنْهُمْ غَدَابَ الْخُرِّي فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {98}

[10:98] If only there had been a town which would had believed so that its belief would have benefited it, but the people of Yunus, when they believed, We Removed from them the Punishment of disgrace in the life of the world and We Gave them provision till a while

فلما رأى يونس ذلك نادى في الظلمات: أن لا إله إلا أنت سبحانك، إنني كنت من الظالمين. فاستجاب الله له، وأمر الحوت أن يلفظه، فلفظه على ساحل البحر، وقد ذهب جلده و لحمه، وأنبت الله عليه شجرة من يقطين- وهي الدباء- فأظلمت عن الشمس، فشكر، ثم أمر الله الشجرة فتحت عنه، و وقعت الشمس عليه، فجزع، فأوحى الله إليه: يا يونس، لم لم ترحم مائة ألف أو يزيدون و أنت تجزع من ألم ساعة! فقال: يا رب، عفوك عفوك. فرد الله عليه بدنه، و رجع إلى قومه، و آمنوا به،

⁸³ Tafseer Imam Hassan Al Askari^{asws} – S 310 (Extract)

و هو قوله: قَلَوُ لَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ مَنَعْنَاهُمْ إِلَى حِينٍ»

So when Yunus^{as} saw that, **[21:87] so he called out in the darkness: There is no god but You, Glory be to You; surely I was of the unjust ones.** So Allah^{azwj} Answered him^{as} and Commanded the whale that it should spit him^{as} out. So it spit him^{as} out upon the coast of the sea, and his^{as} skin and flesh had dissolved, and Allah^{azwj} Caused a pumpkin tree to grow for him^{as} – and it is the gourd – It shaded him^{as} from the sun. So he^{as} was thankful. Then Allah^{azwj} Commanded the tree, so it withered away, and the sun shone upon him^{as}. So he^{as} was alarmed. So Allah^{azwj} Revealed unto him^{as}: “O Yunus^{as}! Why, why did you^{as} not have mercy upon a hundred thousand or more, and you^{as} are alarmed from the pain of an hour?’ So he^{as} said: ‘O Lord^{azwj}! Your^{azwj} Forgiveness, Your^{azwj} Forgiveness!’ So Allah^{azwj} Returned his^{as} body back to him^{as} and he^{as} returned to his^{as} people, and they believed in him^{as}, and these are His^{azwj} Words **[10:98] If only there had been a town which would had believed so that its belief would have benefited it, but the people of Yunus, when they believed, We Removed from them the Punishment of disgrace in the life of the world and We Gave them provision till a while**.⁸⁴

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): لأبي علة صرف الله عز و جل العذاب عن قوم يونس و قد أظلمهم، و لم يفعل ذلك بغيرهم من الأمم؟

Ibn Babuwayh said, ‘Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai’e, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Saalim, from his father, from Abu Baseer who said,

‘I said to Abu Abdullah^{asws}, ‘For which reason did Allah^{azwj} Mighty and Majestic Exchange the Punishment from the people of Yunus^{as} and He^{azwj} Had Shaded (Protected) them, and did not do that with other communities?’

فقال: «لأنه كان في علم الله عز و جل أنه سيصرفه عنهم لتوبتهم، و إنما ترك إخبار يونس بذلك، لأنه عز و جل أراد أن يفرغه لعبادته في بطن الحوت، فيستوجب بذلك ثوابه و كرامته».

So he^{asws} said: ‘Because it was in the Knowledge of Allah^{azwj} Mighty and Majestic that it would be Exchanged from them due to their repentance. But rather, left alone Yunus^{as} to give the news of that, because the Mighty and Majestic Wanted that he^{as} should devote himself^{as} to His^{azwj} worship in the belly of the whale, so that it would Obligate by that his^{as} Rewards and his^{as} prestige’.⁸⁵

محمد بن الحسن الصفار: عن العباس بن معروف، عن سعدان بن مسلم، عن صباح المزني، عن الحارث بن حصيرة، عن حبة العرنبي، قال: قال أمير المؤمنين (عليه السلام): «إن الله عرض ولايتي على أهل السماوات و على أهل الأرض، أقر بها من أقر، و أنكرها من أنكر، أنكرها يونس فحبسه الله في بطن الحوت حتى أقر بها».

Muhammad Bin Al-Hassan Al-Saffar, from Al-Abbas Bin Marouf, from Sa’dan Bin Muslim, from Sabah Al-Mazny, from Al-Haris Bin Haseyra, from Habat Al-Arany who said,

⁸⁴ (Extract) تفسير القمّي 1: 317

⁸⁵ علل الشرائع: 1 / 77

'Amir-ul-Momineen^{asws} said: 'Allah^{azwj} Presented my^{asws} Wilayah upon the inhabitants of the sky, and upon the inhabitants of the earth, and the one who accepted it, accepted it, and the one who rejected it, rejected it. And Yunus^{as} paused (with regards to) it, so Allah^{azwj} Captivated him^{as} in the belly of the whale until he^{as} accepted it'.⁸⁶

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، قال: قال أبو عبد الله (عليه السلام): «ما رد الله العذاب إلا عن قوم يونس، و كان يونس يدعوهم إلى الإسلام فيأبون ذلك فهم أن يدعو عليهم، و كان فيهم رجلان: عابد، و عالم، و كان اسم أحدهما مليخا، و اسم الآخر روبيل، فكان العابد يشير على يونس بالدعاء عليهم، و كان العالم ينهاه، و يقول: لا تدع عليهم فإن الله يستجيب لك، و لا يحب هلاك عباده.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} did not Ward off the Punishment except from the people of Yunus^{as}. And Yunus^{as} used to call them to Al-Islam, so they were refusing that, and they used to call against him. Among them were two men, a worshipper, and a scholar. The name of one of them was Maleyja, and the name of the other one was Roubel. The worshipper used to indicate to Yunus^{as} to supplicate against them, and the scholar used to prevent it, and was saying, 'Do not supplicate against them, for Allah^{azwj} would Answer you^{as}, and He^{azwj} does not like to Destroy His^{azwj} servants'.

فقبل قول العابد، و لم يقبل من العالم، فدعا عليهم، فأوحى الله عز و جل إليه: يأتيهم العذاب في سنة كذا و كذا، في شهر كذا و كذا، و في يوم كذا و كذا.

So he^{as} accepted the words of the worshipper, and did not accept from the scholar. He^{as} supplicated against them. Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "There shall come upon them, the Punishment, in such and such a year, in such and such a month, and on such and such a day".

فلما قرب الوقت خرج يونس من بينهم مع العابد، و بقي العالم فيها، فلما كان ذلك اليوم نزل العذاب، فقال لهم العالم: يا قوم، افزعوا إلى الله فلعله يرحمكم، فيرد العذاب عنكم. فقالوا: كيف نصنع؟ قال: اجتمعوا و اخرجوا إلى المفازة، و فرقوا بين النساء و الأولاد، و بين الإبل و أولادها، و بين البقر و أولادها، و بين الغنم و أولادها، ثم ابكوا، و ادعوا. فذهبوا، و فعلوا ذلك، و ضجوا، و بكوا، فرحمهم الله، و صرف عنهم العذاب، و فرق العذاب على الجبال، و قد كان نزل و قرب منهم.

So when the times approached, Yunus^{as} went out from among them along with the worshipper, whilst the scholar remained amongst them. So when it was the day in which the Punishment was due to descend, the scholar said to them, 'O people! Panic towards Allah^{azwj}, perhaps He^{azwj} would be Merciful to you all, and so the Punishment may be Warded off from you all'. They said, 'How shall we do that?' He said, 'Gather together, and go out to the wasteland, and separate the women, and the children, and camel and its children, and the cow and its children, and the sheep and its children. Then cry out and supplicate'. So they went and did that, and cried out in distress. Allah^{azwj} was Merciful to them, and Warded off the Punishment from them, and fragmented itself upon the mountain, and it was quite near to them.

⁸⁶ بصائر الدرجات: 1/95.

فَأَقْبَلَ يُونُسَ لِيَنْظُرَ كَيْفَ أَهْلَكَهُمُ اللَّهُ تَعَالَى، فَرَأَى الزَّارِعِينَ يَزْرَعُونَ فِي أَرْضِهِمْ، قَالَ: لَهُمْ: مَا فَعَلَ قَوْمُ يُونُسَ. فَقَالُوا لَهُ، وَ لَمْ يَعْرِفُوهُ: إِنَّ يُونُسَ دَعَا عَلَيْهِمْ فَاسْتَجَابَ اللَّهُ لَهُ، وَ نَزَلَ الْعَذَابُ عَلَيْهِمْ، فَاجْتَمَعُوا وَ بَكَوْا، وَ دَعَوْا، فَرَحِمَهُمُ اللَّهُ، وَ صَرَفَ ذَلِكَ عَنْهُمْ، وَ فَرَّقَ الْعَذَابَ عَلَى الْجِبَالِ، فَهَمَّ إِذْ يَطْلُبُونَ يُونُسَ لِيُؤْمِنُوا بِهِ.

Yunus^{as} returned to see how Allah^{azwj} had Destroyed them, but when he^{as} saw their farmers cultivating in their own land, said to them: 'What did the people of Yunus^{as} do?' So they said, and they did not recognise him^{as}, 'Yunus^{as} supplicated against them and Allah^{azwj} Answered for him^{as}, and it (almost) descended upon them. They gathered together, and cried, and supplicated, and Allah^{azwj} was merciful upon them, and Exchanged that from them, and the Punishment fragmented itself upon the mountain. So now, they are seeking Yunus^{as} so that they can express their belief in him^{as}.⁸⁷

VERSES 99 & 100

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ {99} وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْقِلُونَ {100}

[10:99] And had your Lord so Desired, all those who are in the earth would have believed, all of them together; will you then force the people until they become Believers? [10:100] And it is not for a soul to believe except by Allah's Permission; and He Casts uncleanness upon those who will not understand

ابن بابويه، قال: حدثنا تميم عن عبد الله بن تميم القرشي، قال: حدثنا أبي، عن أحمد بن علي الأنصاري، عن أبي الصلت عبد السلام بن صالح الهروي، في مسائل سألتها المأمون أبا الحسن علي بن موسى الرضا (عليه السلام)، فكان فيما سأله أن قال له المأمون: فما معنى قول الله تعالى: وَ لَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ۗ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ؟.

Ibn babuwayh said, 'Tameem narrated to us, from Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansary, from Abu Al Salt Abdul Salaam Bin Salih Al Harwy

(It has been narrated) regarding questions which Al-Mamoun asked Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws}. So from what he asked, Mamoun said to him^{asws}, 'So what is the Meaning of the Words of the High **[10:99] And had your Lord so Desired, all those who are in the earth would have believed, all of them together; will you then force the people until they become Believers? [10:100] And it is not for a soul to believe except by Allah's Permission?**'

فَقَالَ الرضا (عليه السلام): «حدثني أبي موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: إن المسلمين قالوا لرسول الله (صلى الله عليه و آله): لو أكرهت- يا رسول الله- من قدرت عليه من الناس على الإسلام لكثير عددنا و قوينا على عدونا. فقال رسول الله (صلى الله عليه و آله): ما كنت لألقى الله تعالى ببدعة لم يحدث لي فيها شيئا، و ما أنا من المتكلمين.

Al-Reza^{asws} said: 'My^{asws} father^{asws} Musa Bin Ja'far^{asws} narrated to me^{asws}, from his^{asws} father^{asws} Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad Bin Ali^{asws}, from his^{asws} father^{asws} Ali Bin Al Husayn^{asws}, from his^{asws} father^{asws} Al Husayn Bin Ali^{asws}, from his^{asws} father^{asws} Ali Bin Abu Talib^{asws} having said: 'The Muslims said

to Rasool-Allah^{saww}, 'O Rasool-Allah^{saww}! If only you^{saww} would force the people by the power against them to be upon Al Islam, it would increase our number and our strength against our enemies'. So Rasool-Allah^{saww} said: 'I^{saww} am not going to meet Allah^{azwj} with an innovation in which there would be nothing for me^{saww}, and I^{saww} am not from the pretenders'.

فأنزل الله تبارك و تعالى عليه: يا محمد و لو شاء ربك لآمن من في الأرض كلهم جميعاً على سبيل الإلجاء و الاضطرار في الدنيا، كما يؤمنون عند المعاينة و رؤية البأس في الآخرة، و لو فعلت ذلك بهم لم يستحقوا مني ثواباً و لا مدحاً، لكني أريد منهم أن يؤمنوا مختارين غير مضطرين، ليستحقوا مني الزلفى و الكرامة و دوام الخلود في جنة الخلد أ فأنت تُكره الناس حتى يكونوا مؤمنين.

Thus Allah^{azwj} Blessed and High Revealed: "O Muhammad^{saww}! **[10:99] And had your Lord so Desired, all those who are in the earth would have believed, all of them together** upon the Way of forcing and compulsion in the world, just as they are believing when they see the evil (Punishment) in the Hereafter. And Had I^{azwj} done that with them, they would not be deserving of any Rewards from Me^{azwj} not any Praise, by I^{azwj} Want from them to believe out of choice, not out of compulsion, in order to be deserving from Me^{azwj} the nearness, and the Prestige, and spent an eternity of time in the eternal Paradise **will you then force the people until they become Believers?**

و أما قوله تعالى: و ما كان لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ فليس ذلك على سبيل تحريم الإيمان عليها، و لكن على معنى أنها ما كانت لتؤمن إلا بإذن الله، و إذنه أمره لها بالإيمان ما كانت مكلفة متعبدة، و إلجاؤه إياها إلى الإيمان عند زوال التكليف و التعبد عنها.

And as for the Words of the High **[10:100] And it is not for a soul to believe except by Allah's Permission?** So that is not upon the way of a Prohibition against having faith, but it is upon the Meaning that they were not going to believe until Allah^{azwj} had Permitted it. And His^{azwj} Permission is His^{azwj} Command for it for the belief which was responsible and devout, and the forcing it to the faith at the end of the assignment and the worship from it.

فقال المأمون: فرجت عني- يا أبا الحسن- فرج الله عنك.

So Al Mamoun said, 'You^{asws} have relieved me – O Abu Al Hassan^{asws} – may Allah^{azwj} Relieve you^{asws}'.⁸⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس و علي بن محمد، عن سهل بن زياد أبي سعيد، عن محمد بن عيسى، عن يونس، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الرجس هو الشك، و الله لا تشك في ربنا أبداً».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus and Ali Bin Muhammad, from Sahl Bin Ziyad Abu Saeed, from Muhammad Bin Isa, from Yunus, from Ibn Muskaan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The uncleanness (الرجس) – it is the doubt. By Allah^{azwj}, we^{asws} do not doubt regarding our^{asws} Lord^{azwj}, ever'.⁸⁹

⁸⁸ عيون أخبار الرضا (عليه السلام) 1: 33 / 134

⁸⁹ الكافي 1: 226 .1

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

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

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

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

Allah^{azwj} Mighty and Majestic Said to His^{azwj} Prophet^{saww} **[28:56] Surely you cannot guide whom you love, but Allah Guides whom He Desires to.** And Said **[10:99] will you then force the people till they become Believers?** Leave the people, for the people are taking from the people, and you (Shias) are taking from Rasool-Allah^{saww} and Ali^{asws} and no one else. And I^{asws} heard my^{asws} father^{asws} saying: ‘When Allah^{azwj} Decrees a servant that he should enter into this matter (Al-Wilayah), it would be easier for him that the bird flying to its nest.⁹⁰

VERSE 101

قُلْ أَنْظَرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ {101}

[10:101] Say: Look at what is it that is in the skies and the earth; and the Signs and the warners do not avail a people who would not believe

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد بن عبد الله، عن أحمد بن هلال، عن أمية بن علي، عن داود الرقي، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تبارك و تعالى: وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ. قال: «الآيات هم آل محمد، و النذر هم الأنبياء (صلوات الله عليهم أجمعين)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Ahmad Hilal, from Umeyt Bin Ali, from Dawood Al Raqy who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Blessed and High **[10:101] and the Signs and the warners do not avail a people who would not believe.** He^{asws} said: ‘The Signs - they^{asws} are the Progeny^{asws} of Muhammad^{saww}; and the warners – they^{asws} are the Prophets^{as, 91}.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّهُ جَبْرَيْلُ بِالْبَرَقِ فَكَرَبَهَا فَأَتَى بَيْتَ الْمَقْدِسِ فَلَقِيَ مَنْ لَقِيَ مِنْ إِخْوَانِهِ مِنَ الْأَنْبِيَاءِ (عليهم السلام) ثُمَّ رَجَعَ فَحَدَّثَ أَصْحَابَهُ أَنِّي

⁹⁰ Tafseer Noor Al Saqalayn – Ch 28 H 91

⁹¹ الكافي 1: 1/16.

أَتَيْتُ بَيْتَ الْمُقَدَّسِ وَ رَجَعْتُ مِنَ اللَّيْلَةِ وَ قَدْ جَاءَنِي جِبْرَائِيلُ بِالْبُرَاقِ فَرَكِبْتُهَا وَ آيَةٌ ذَلِكَ أَنِّي مَرَرْتُ بِعَيْرٍ لِأَبِي سُفْيَانَ عَلَى مَاءٍ لِبَنِي فُلَانَ وَ قَدْ أَضَلُّوا جَمَلًا لَهُمْ أَحْمَرَ وَ قَدْ هَمَّ الْقَوْمُ فِي طَلْبِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Yahya Al-Kahily, who has said:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **[10:101] and the Signs and the warners do not avail a people who would not believe.** He^{asws} said: 'When ascension took place with the Messenger^{saww} of Allah^{azwj}, Jibraeel came up to him^{saww} with *Al-Buraaq* (the ride). So he^{saww} rode on it and came to *Bayt Al-Maqdas* (Jerusalem). So he^{saww} met the ones whom he^{saww} met from his^{saww} brothers from the Prophets^{as}. Then he^{saww} returned and narrated it to his^{saww} companions, 'I^{saww} came to *Bayt Al-Maqdas*, and returned during the night. Jibraeel came to me^{saww} with *Al-Buraaq*, so I^{saww} rode upon it, and the sign of that is that I^{saww} passed by the camels of Abu Sufyan being watered at the watering hole of the clan of so and so. A red camel of theirs had strayed and the group were looking for it.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّمَا جَاءَ الشَّامَ وَ هُوَ رَاكِبٌ سَرِيعٌ وَ لَكِنَّا كُنَّا قَدْ أَنْتَبَيْمُ الشَّامَ وَ عَرَفْنَاهَا فَسَلُّوهُ عَنِ أَسْوَاقِهَا وَ أَبْوَابِهَا وَ تُجَارِهَا فَقَالُوا يَا رَسُولَ اللَّهِ كَيْفَ الشَّامُ وَ كَيْفَ أَسْوَاقِهَا قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا سُئِلَ عَنِ الشَّيْءِ لَا يَعْرِفُهُ شَقَّ عَلَيْهِ حَتَّى يُرَى ذَلِكَ فِي وَجْهِهِ قَالَ فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَنَاهُ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ الشَّامُ قَدْ رُفِعَتْ لَكَ فَالْتَفَتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَإِذَا هُوَ بِالشَّامِ بِأَبْوَابِهَا وَ أَسْوَاقِهَا وَ تُجَارِهَا

So some of them said to the others, 'But rather he^{saww} went to Syria whilst riding at speed whereas you have been to Syria and recognise it. So ask him^{saww} about its markets, and its doors, and its businessmen'. So they said, 'O Messenger^{saww} of Allah^{azwj}, how is Syria, and how are its markets?' He^{asws} said: 'The Messenger^{saww}, when asked about something that he^{saww} did not recognise, he^{saww} would not describe it until after seeing it in front of him^{saww}. So when they were in the middle of that, Jibraeel came up to him^{saww} and said: 'O Rasool Allah^{saww}, this here is Syria which has been raised for you^{saww}!' So the Rasool Allah^{saww} turned and visualised Syria, with its doors, and its markets, and its businessmen'.

فَقَالَ آيِنَ السَّائِلُ عَنِ الشَّامِ فَقَالُوا لَهُ فُلَانٌ وَ فُلَانٌ فَأَجَابَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي كُلِّ مَا سَأَلُوهُ عَنْهُ فَلَمْ يُؤْمِنْ مِنْهُمْ إِلَّا قَلِيلٌ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا تُعْنِي الْآيَاتُ وَ النَّذْرُ عَنِ قَوْمٍ لَا يُؤْمِنُونَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَعُوذُ بِاللَّهِ أَنْ لَا نُؤْمِنَ بِاللَّهِ وَ بِرَسُولِهِ أَمَّا بِاللَّهِ وَ بِرَسُولِهِ (صلى الله عليه وآله).

So he^{saww} said: 'Where are the questioners about Syria?' So they said to him^{saww}, 'It is so and so and so and so and so'. So the Rasool Allah^{saww} answered them with regards to all of what they asked from him^{saww}. Even then they did not believe from among them, except for a few, and it is the Statement of Allah^{azwj} Blessed and High: **[10:101] and the Signs and the warners do not avail a people who would not believe.** Then Abu Abdullah^{asws} said: 'We^{asws} seek Refuge with Allah^{azwj} from disbelief in Allah^{azwj} and in His^{azwj} Rasool^{saww}. We^{asws} believe in Allah^{azwj} and in His^{azwj} Messenger^{saww}.⁹²

VERSE 102

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ^{٩٢} قُلْ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {102}

⁹² Al Kafi – H 15002

[10:102] So are they awaiting except like the days of those who passed away before them? Say: Wait then; I too am with you from the waiting ones

العباشي: عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام) قال: سألته عن شيء في الفرج. فقال: «أو ليس تعلم أن انتظار الفرج من الفرج؟ إن الله يقول: فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

Al Ayyashi, from Muhammad Bin Al Fazeyl, from Abu Al Hassan,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about something regarding the Relief (Al-Qaim^{asws}). So he^{asws} said: 'Or do you not know that the waiting for the Relief is from the Relief? Surely Allah^{azwj} is Saying **[10:102] Wait then; I too am with you from the waiting ones**'.⁹³

VERSE 103

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ {103}

[10:103] Then We Rescue Our Rasools and those who believe – similar to that, it is binding upon Us (that) We Rescue the Believers

العباشي: عن مصقلة الطحان، عن أبي عبد الله (عليه السلام) قال: «ما يمنعكم أن تشهدوا على من مات منكم على هذا الأمر أنه من أهل الجنة؟! إن الله يقول: كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ».

Al Ayyashi, from Masqalat Al Tahaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'What is preventing you all to testify over the one who dies upon this matter (Al-Wilayah) that he is from the people of the Paradise? Surely, Allah^{azwj} is Saying **[10:103] similar to that, it is binding upon Us (that) We Rescue the Believers**'.⁹⁴

VERSES 104 – 109

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ {104} وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {105} وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ {106}

[10:104] Say: O you people! If you are in doubt as to my Religion, then (know that) I do not worship those whom you are worshipping besides Allah, but I worship Allah, Who will Cause you to die; and I am Commanded that I should be of the Believers [10:105] And that you should set your face towards the upright Religion; and you should not be of the Polytheists [10:106] And do not call besides Allah on that which can neither benefit you nor harm you, for if you were to do it then you would be of the unjust

وَإِنْ يَمَسُّنَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ {107} قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ {108} وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ وَهُوَ خَيْرُ الْحَاكِمِينَ {109}

⁹³ تفسير العياشي 2: 138 / 50.

⁹⁴ تفسير العياشي 2: 138 / 51.

[10:107] And if Allah should Afflict you with a harm, then there is none to remove it but He; and if He Intends good to you there is none to repel His Grace; He Brings it to whom He Desires to of His servants; and He is the Forgiving, the Merciful [10:108] Say: O you people! Indeed there has come to you the Truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you [10:109] And follow what is Revealed unto you and be patient until Allah should give Judgment, and He is the best of the judges.