

TABLE OF CONTENTS

CHAPTER 16	3
AL-NAHL.....	3
(128 VERSES)	3
VERSES 65 - 128.....	3
VERSES 65 - 67	3
VERSES 68 & 69.....	5
The esoteric explanation	5
The apparent explanation.....	7
The apparent cure of licking honey	7
Drinking water, honey, or milk	8
The Emir of the bees	9
VERSE 70.....	9
VERSES 71 & 72.....	11
VERSES 73 & 74.....	11
VERSE 75.....	12
VERSE 76.....	13
VERSES 77 - 81	14
VERSES 82 & 83.....	16
VERSE 84.....	18
VERSES 85 - 89	20
VERSE 90.....	24
The esoteric interpretation	24
The Apparent interpretation.....	26
The Altered Verse	27
For the Friday sermon.....	28
VERSES 91 - 96	28
VERSES 97	33

VERSES 98 - 100	34
VERSE 101	39
VERSE 102.....	39
VERSE 103.....	40
VERSES 104 & 105	40
The Signs of Allah ^{azwj}	41
VERSES 106 - 111	42
VERSES 112 & 113	46
VERSES 114 & 115	49
VERSE 116 & 117.....	51
The Forbiddance of issuing Fatwas	52
VERSES 118 – 123.....	54
VERSE 124.....	56
Punishment of the violators of the Sabbath.....	56
VERSE 125.....	57
VERSE 126.....	61
VERSES 127 & 128.....	62

CHAPTER 16

AL-NAHL

(128 VERSES)

VERSES 65 - 128

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 65 - 67

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ
{65}

And Allah Sends down water from the sky, so He Revives the earth by it after its death. Surely in that is a Sign for a people who listen [16:65]

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبْنَا خَالِصًا سَائِغًا
لِلشَّارِبِينَ {66}

And surely there is a lesson for you in the cattle. We Quench you from what is in their bellies – from what is between dung and blood – pure milk, palatable for the drinkers [16:66]

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ
يَعْقِلُونَ {67}

And from fruits of the palms and the grapes, you are taking intoxicants from it and a goodly sustenance. Surely in that there is a Sign for people using their intellects [16:67]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَيْسَ أَحَدٌ يَعْصُ بِشُرْبِ اللَّبَنِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يُقُولُ لَبْنَا خَالِصًا سَائِغًا لِلشَّارِبِينَ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no one who chokes by drinking the milk because Allah^{azwj} Mighty and Majestic is Saying: **pure milk, palatable for the drinkers [16:66]**'.¹

العياشي: عن سعيد بن يسار، عن أبي عبد الله (عليه السلام) قال: «إن الله أمر نوحاً (عليه السلام) أن يحمل في السفينة من كل زوجين اثنين. فحمل الفحل والعجوة، فكانا زوجاً، فلما نضب الماء أمر الله نوحاً أن يغرس الحبله و هي الكرم، فأتاه إبليس فمنعه من غرسها، و أبي نوح (عليه السلام) إلا أن يغرسها، و أبي إبليس أن يدعه يغرسها، و قال: ليست لك و لا لأصحابك، إنما هي لي و لأصحابي فتنازعا ما شاء الله.

Al Ayyashi, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Commanded Noah^{as} that he^{as} should carry in the ship, two from every pair. So he^{as} carried the palm (tree) and Al-Ajwa (dates of the finest quality), which were a pair. So when the water subsided, Allah^{azwj} Commanded Noah^{as} that he^{as} should plant it. So Iblees^{la} came to him^{as} and prevented him^{as} from planting it, and Noah^{as} refused except that he^{as} would (definitely) plant it, and Iblees^{la} refused to let him^{as} plant it, and said, 'This is not for you^{as}, nor for your^{as} companions. But rather, it is for me^{la} and my^{la} companions. So there was a conflict for as long as Allah^{azwj} so Desired it.

ثم إنهما اصطلحا على أن جعل نوح (عليه السلام) لإبليس ثلثيها و لنوح (عليه السلام) ثلثها، و قد أنزل الله لنبيه (صلى الله عليه و آله) في كتابه ما قد قرأتموه: **و مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَراً وَ رِزْقاً حَسَناً** فكان المسلمون [يشربون] بذلك،

Then they both reconciled upon that Noah^{as} would make two thirds of it to be for Iblees^{la}, and a third to be for Noah^{as}. And Allah^{azwj} has Revealed to His^{azwj} Prophet^{saww} in His^{azwj} Book what had you have read it: **And from the fruits of the palms and the grapes - you obtain from them intoxicants and goodly provision [16:67]**. So the Muslims were drinking that.

ثم أنزل الله آية التحريم، هذه الآية: **إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ - إِلَى - مُنْتَهَى** يا سعيد، فهذه آية التحريم، و هي نسخت الآية الاخرى».

Then Allah^{azwj} Revealed the Verse of the Prohibition, this Verse: **O you who believe! But rather, the wine, and the gambling, and the monuments (for idols), and the arrows (for dividing) [5:90]** – up to **So will you (not) be abstaining? [5:91]**. O Saeed! So this is the Verse of the Prohibition, and it Abrogates the other Verse'.²

¹ Al Kafi – V 6 – The Book of Foodstuffs Ch 84 H 5

² 40 / 262 : 2 تفسير العياشي

VERSES 68 & 69

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ {68}

And your Lord Revealed unto the bee saying: "Take houses from the mountains and from the trees and from what they are constructing [16:68]

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ {69}

Then eat from all the fruits and travel the Way of your Lord submissively'. There comes out from their bellies a drink of different colours wherein is healing for the people. Surely in that there is a Sign for a thinking people" [16:69]

The esoteric explanation

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي الوشاء، عن رجل، عن حريز بن عبد الله، عن أبي عبد الله (عليه السلام) في قوله: وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ. قال: «نحن النحل الذي أوحى الله إليها: أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا أمرنا أن نتخذ من العرب شيعه و مِنَ الشَّجَرِ يقول: من العجم و مِمَّا يَعْرِشُونَ من الموالي، و الذي يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ العلم الذي يخرج منا إليكم».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Ali Al Washa, from Hareyz Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **And your Lord Revealed unto the bee [16:68]**. He^{asws} said: 'We^{asws} are the bees whom Allah^{azwj} has Revealed unto, **"Take houses from the mountains** - Commanded that we^{asws} should take Shias from the Arabs, **and from the trees** - and from the non-Arabs, **and from what they are constructing [16:68]** - from the slaves. **There comes out from their bellies a drink of different colours [16:69]**. Its colours, it is the Knowledge which comes out from us^{asws} to you all'.³

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) في قوله: وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ إِلَىٰ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ:

Al Ayyashi, from Mas'adat Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **And your Lord Revealed unto the bee saying: "Take houses from the mountains and from the trees and**

³ تفسير القتيبي 1: 387.

from what they are constructing [16:68] - up to: Surely in that there is a Sign for a thinking people [16:69].

«فالنحل: الأئمة، و الجبال: العرب، و الشجر: الموالي عتاقة، و مما يعرشون: يعني الأولاد و العبيد ممن لم يعتق و هو يتولى الله و رسوله و الأئمة.

(He^{asws} said): 'So, **the bee** – the Imams^{asws}; and **the mountains** – the Arabs; and **the trees** – the freed slaves; and **what they are constructing** – Means the children and the slaves from the ones who have not been freed, and they are befriending Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the Imams^{asws}.

و شَرَابٌ الْمُخْتَلَفُ أَلْوَانُهَا: فنون العلم الذي قد يعلم الأئمة شيعتهم: فِيهِ شِفَاءٌ لِلنَّاسِ يَقُولُ: فِي الْعِلْمِ شِفَاءٌ لِلنَّاسِ، وَ الشَّيْعَةُ هُمُ النَّاسُ، وَ غَيْرَهُمُ اللَّهُ أَعْلَمُ بِهِمْ مَا هُمْ».

And: **a drink of different colours [16:69]** – skill of the Knowledge which the Imams^{asws} have taught their^{asws} Shias, **wherein is healing for the people**. And the Shias, they are the people, and as for the others, Allah^{azwj} is more Knowing what they are'.

قال: «و لو كان كما يزعم أنه العسل الذي يأكله الناس، إذن ما أكل منه و لا شرب ذو عاهة إلا برئ، لقول الله: فِيهِ شِفَاءٌ لِلنَّاسِ وَ لا خَلْفَ لِقَوْلِ اللَّهِ،

He^{asws}: 'And if it was as they are claiming it to be, that it is the honey which the people are eating, then no one with a handicap would eat from it, except that he would be free from it, as per the Words of Allah^{azwj}: **wherein is healing for the people**, and it is not opposing the Words of Allah^{azwj}.

و إنما الشفاء في علم القرآن، لقوله: وَ نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّأَهْلِهِ لَا شَكَّ فِيهِ وَ لا مَرِيَّةٌ، وَ أَهْلُهُ: أئمة الهدى الذين قال الله: ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا».

But rather, the healing is the Knowledge of the Quran, as per His^{azwj} Words: **And We Reveal from the Quran what is a healing and a mercy for the Momineen [17:82]**. So it is a Healing and a Mercy for its people, there is no doubt in it whatsoever. And its people are the Imams^{asws} of Guidance about whom Allah^{azwj} Says: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32]**⁴.

الحسن بن أبي الحسن الديلمي، بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُونَ. قال: «ما بلغ بالنحل أن يوحى إليها، بل فينا نزلت، و نحن النحل، و نحن المقيمون لله في أرضه بأمره، و الجبال: شيعتنا، و الشجر: النساء المؤمنات».

Al Hassan Bin Abu Al Hassan Al Daylami, by his chain from Abu Baseer,

⁴ تفسير العياشي 2: 43 / 263

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **And your Lord Revealed unto the bee saying: "Take houses from the mountains and from the trees and from what they are constructing [16:68].** He^{asws} said: 'What can reach by the bee if it is Revealed to it? But, it was Revealed regarding us^{asws}, and we^{asws} are the bee, and we^{asws} are the establishers for Allah^{azwj} in His^{azwj} earth by His^{azwj} Command. And **the mountains** are our^{asws} Shias, and **the trees** are the believing women (Mominaat)".⁵

و في رواية أبي الربيع الشامي، عنه (عليه السلام) في قول الله: وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ فَقَالَ: «رسول الله (صلى الله عليه و آله)» أَنْ أَخَذِي مِنَ الْجِبَالِ بُيُوتاً قَالَ: «تزوج من قريش» وَ مِنَ الشَّجَرِ قَالَ: «في العرب» وَ مِمَّا يَعْرِشُونَ، قَالَ: «في الموالي» يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ قَالَ: «أنواع العلم فيه شفاء للناس».

And in a report of Abu Al Rabie Al Shamy,

'From him^{asws} regarding the Words of Allah^{azwj}: **And your Lord Revealed unto the bee**, so he^{asws} said: 'Rasool-Allah^{saww}, **"Take houses from the mountains – Marry from Quraysh, and from the trees**, he^{asws} said: 'Among the Arabs', **and from what they are constructing [16:68]**, he^{asws} said: 'Among the slaves'. **There comes out from their bellies a drink of different colours [16:69]**, he^{asws} said: 'Variety of knowledge **wherein is healing for the people [16:69]**".⁶

The apparent explanation

العياشي: عن محمد بن يوسف، عن أبيه، قال: سألت أبا جعفر (عليه السلام) عن قول الله: وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ قَالَ: «إلهام».

Al Ayyashi, from Muhammad Bin Yusuf, from his father who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **And your Lord Revealed unto the bee [16:68].** He^{asws} said: 'Inspiration".⁷

The apparent cure of licking honey

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «لعقة العسل فيها شفاء، قال: مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ».

From Abu Baseer,

⁵ تأويل الآيات 1: 12 / 256 عن الديلمي في تفسيره.

⁶ تفسير العياشي 2: 264 / 44.

⁷ تفسير العياشي 2: 263 / 41.

(It has been narrated) from Abu Abdullah^{asws} having said: 'Lick the honey, for there is a healing therein'. He^{azwj} Said: **There comes out from their bellies a drink of different colours wherein is healing for the people [16:69]**.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَعَقُ الْعَسَلِ شِفَاءٌ مِنْ كُلِّ دَاءٍ قَالَ اللَّهُ عَزَّ وَجَلَّ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ وَهُوَ مَعَ قِرَاءَةِ الْقُرْآنِ وَ مَضْغِ اللَّبَانِ يُذِيبُ الْبَلْعَمَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Licking the honey is a healing from every illness. Allah^{azwj} Mighty and Majestic Says: **There comes out from their bellies a drink of different colours wherein is healing for the people [16:69]**, and it is with the recitation of the Quran and chewing frankincense melting the phlegm'.⁹

Drinking water, honey, or milk

عن سيف بن عميرة، عن شيخ من أصحابنا، عن أبي عبد الله (عليه السلام) قال: كنا عنده، فسأله شيخ، فقال: بي وجع و أنا أشرب له النبيذ، و وصفه لي الشيخ؟ فقال له: «ما يمنعك من الماء الذي جعل الله منه كل شيء حي؟» قال: لا يوافقني.

From Sayf Bin Umeyra, from a Sheykh from our companions,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I was in his^{asws} presence, so an old man asked him^{asws}, 'I have pain, and I drink intoxicant (النبيذ) for it, and it has been prescribed for me by the Sheykh (as medicine)?' So he^{asws} said to him: 'What prevents you from (drinking) the water which Allah^{azwj} has Made every living thing?' He said, 'It does not agree with me'.

قال له أبو عبد الله (عليه السلام): «فما يمنعك من العسل؟ قال الله: فِيهِ شِفَاءٌ لِلنَّاسِ قال: لا أجد. قال: «فما يمنعك من اللبن الذي نبت منه لحمك، و اشتد عظمك». قال: لا يوافقني. فقال له أبو عبد الله (عليه السلام): «أ تريد أن آمرك بشرب الخمر؟! لا والله، لا آمرك».

Abu Abdullah^{asws} said to him: 'So what prevents you from the honey? Allah^{azwj} Says **wherein is healing for the people [16:69]**? He said, 'I cannot find it'. He^{asws} said: 'So what is preventing you from the milk by which your flesh grows, and your bones get stronger?' He

⁸ تفسير العياشي 2: 42 / 263.

⁹ Al Kafi – V 6 – The Book of Foodstuffs Ch 81 H 2

said, 'It does not agree with me'. So Abu Abdullah^{asws} said: 'Do you want me^{asws} that I^{asws} should order you to drink the intoxicant? No, by Allah^{azwj}, I^{asws} will not order it'.¹⁰

The Emir of the bees

ابن شهر آشوب: عن الرضا (عليه السلام) في هذه الآية: «قال النبي (صلى الله عليه و آله): علي أمير بني هاشم ، فسمي أمير النحل».

Ibn Shehr Ashub,

(It has been narrated) from Al-Reza^{asws} regarding this Verse (16:68) having said: 'The Prophet^{saww} said: 'Ali^{asws} is the Emir of the Clan of Hashim^{as}, so is called Emir of the bees (أمير النحل)'.¹¹

VERSE 70

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۗ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ {70}

And Allah Created you, then He Causes you to die, and from you is one who is returned to the worst age so that he does not know anything, after knowing. Surely Allah is All-Knowing, Powerful [16:70]

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن العباس، عن ابن أبي نجران، عن محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله (عليه السلام) قال: «إذا بلغ العبد مائة سنة فذلك أزدل العمر».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Muhammad Bin Ahmad, from Al Abbas, from Ibn Abu Najran, from Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the servant reaches the age of one hundred years, so that is: **the worst age [16:70]** (أزدل العمر)'.¹²

الطبرسي: روي عن علي (عليه السلام): «إن أزدل العمر خمس و سبعون سنة». و روي عن النبي (صلى الله عليه و آله) مثل ذلك.

¹⁰ تفسير العياشي 2: 264 / 45.

¹¹ المناقب 2: 315

¹² تفسير القمي 2: 78

Al-Tabarsy – ‘It has been reported from Ali^{asws} having said: **‘the worst age [16:70] (أرذل العمر)** is the age of seventy five years’. And it is reported from the Prophet^{saww} similar to that’.¹³

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن أبي منصور عن ذكره عن جابر قال سألت أبا جعفر عليه السلام عن الروح قال يا جابر

It has been narrated to us by Umran Bin Musa Bin Ja’far, from Ali Bin Ma’bad, from Abdullah^{asws} bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

‘I asked Abu Ja’far^{asws} about the Spirit. He^{asws} said: .O Jabir! . . .

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهيم بالخطيئة فإذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فإذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه

And as for what has been Mentioned of the companions of the right hand, they are the true Momineen. He^{azwj} has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the *Eman* and *Eman* gets taken away from him.

فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى أرذل العمر لكيلا يعلم بعد علم شيئا

If he repents to Allah^{azwj}, Allah^{azwj} Forgives him, and Reduces from the servant one of these four, and these are the Words of Allah^{azwj}; **And Allah Created you, then He Causes you to die, and from you is one who is returned to the worst age so that he does not know anything, after knowing [16:70].**

فتنتقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان وروح البدن فبروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتيه ملك الموت

So the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam^{as}, not coming to them; and there would remain in him the Spirit of the *Eman* and Spirit of the Body. With the Spirit of the *Eman*, he worships Allah^{azwj}, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death’.¹⁴

¹³ مجمع البيان 5: 574

¹⁴ Basaair Al Darajaat – P 9 Ch 14 H 5 (Extract)

VERSES 71 & 72

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ ۗ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ
أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۗ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ {71}

And Allah has Preferred some of you over the others regarding the Sustenance, but those who have been Preferred will not hand over their sustenance to what their right hands possess so they would be equal in it. Is it the Favour of Allah they are denying? [16:71]

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ
الطَّيِّبَاتِ ۗ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ {72}

And Allah Made wives for you from yourselves and Made sons to be for you from your wives, and grandsons, and Graced you from the good things. Is it the falsehood they are believing in and with the Favour of Allah they are committing Kufr? [16:72]

العباشي: عن عبد الرحمن الأشل، قال: قال أبو عبد الله (عليه السلام) عن قول الله: وَ جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَ حَفَدَةً.
قال: «الحفدة: بنو البنت، و نحن حفدة رسول الله (صلى الله عليه و آله)».

Al Ayyashi, from Abdul Rahman Al A'shal who said,

'Abu Abdullah^{asws} said about the Words of Allah^{azwj}: **and Made sons to be for you from your wives, and grandsons [16:72]:** 'الحفدة' (Grandsons) are the sons of the daughter, and we^{asws} are the grandsons (الحفدة) of Rasool-Allah^{saww},¹⁵

VERSES 73 & 74

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ
{73}

And they are worshipping from besides Allah what neither controls for them any sustenance from the skies and the earth by anything nor are they able to [16:73]

¹⁵ تفسير العياشي 2: 46 / 264.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

Therefore, do not strike resemblances for Allah; surely Allah Knows and you do not know [16:74]

علي بن إبراهيم، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في حديث تفسير قوله تعالى: اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ الْآيَةُ، و في آخر الحديث: قلت لجعفر بن محمد: جعلت فداك- يا سيدي- إنهم يقولون: مثل نور الرب؟ قال: «سبحان الله! ليس لله مثل، قال الله: فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ».

Ali Bin Ibrahim said, 'Humeyd Bin Ziyad narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha bin Zayd,

(It has been narrated) from Ja'far Bin Muhammad^{asws} from his^{asws} father^{asws} in a Hadeeth of Tafseer of the Words of the Exalted: **Allah is Light of the skies and the earth. An example of His Light is like a niche wherein is a lamp, the lamp [24:35]** – the Verse, and in another Hadeeth, (the narrator said), 'I said to Ja'far^{asws} Bin Muhammad^{asws}, 'May I be sacrificed for you^{asws}, O my Master^{asws}! They (people) are saying, 'The Lord^{azwj} is like light?' He^{asws} said: 'Glorious is He^{azwj}! There is no example for Allah^{azwj}. Allah^{azwj} Says: **Therefore do not strike resemblances for Allah [16:74]**'.¹⁶

VERSE 75

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {75}

Allah Strikes an example of an owned slave, not being able upon anything; and one We Graced from Us a googly sustenance, so he spends from it secretly and openly, are they equal? The Praise is for Allah! But, most of them do not know [16:75]

الشيخ في (التهذيب): بإسناده عن الحسين بن سعيد، عن حماد بن عيسى، عن حريز، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن رجل ينكح أمته من رجل، أ يفرق بينهما إذا شاء؟ فقال: «إن كان مملوكه، فليفرق بينهما إذا شاء، إن الله تعالى يقول: عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ فَلَيْسَ لِلْعَبْدِ شَيْءٌ مِنَ الْأَمْرِ، وَإِنْ كَانَ زَوْجَهَا حُرًّا فَإِنْ طَلَّقَهَا عَتَقَهَا».

Al Sheykh in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

¹⁶ تفسير القمي 2: 103.

'I asked Abu Abdullah^{asws} about a man who marries off his bondmaid to a man, can he effect a separation between the two of them if he so desires to?' So he^{asws} said: 'If he was in his possession, so he can affect separation between the two of them if he so desires to. Allah^{azwj} is saying: **an owned slave, not being able upon anything [16:75]**. Thus there is nothing from the commands for the slave. And if he marries her, then she is free. So if he were to divorce her, so she is a freed slave'.¹⁷

و عنه: بإسناده عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن أبان بن عثمان، عن شعيب بن يعقوب العرقوبي، عن أبي عبد الله (عليه السلام) قال: سئل - وأنا عنده أسمع - عن طلاق العبد. قال: «ليس له طلاق و لا نكاح، أما تسمع الله تعالى يقول: عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ» قال: «لا يقدر على طلاق و لا على نكاح إلا بإذن مولاه».

And from him, by his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abaan Bin Usman, from Shuayb Bin Yaquoub Al Aqarqufy,

'Abu Abdullah^{asws} was asked, and I was in his^{asws} presence, about the divorce of the slave. He said: 'There is no divorce for him, nor a marriage. Have you not heard Allah^{azwj} the Exalted Saying: **an owned slave, not being able upon anything [16:75]**?' He^{asws} said: 'He neither has the power upon the divorce, nor upon the marriage except by the permission of his master'.¹⁸

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ ابْنِ فَضَالٍ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ لَيْثِ الْمُرَادِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْعَبْدِ هَلْ يَجُوزُ طَلَاقُهُ فَقَالَ إِنْ كَانَتْ أُمَّتَكَ فَلَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَ إِنْ كَانَتْ أُمَّةً قَوْمِ آخِرِينَ أَوْ حُرَّةً جَازَ طَلَاقُهُ .

Muhammad, from Ahmad, from Ibn Fazzal Bin Salih, from Lays Al Murady who said,

'I asked Abu Abdullah^{asws} about the slave, is his divorce allowed?' So he^{asws} said: 'If she was a bondmaid, so no. Allah^{azwj} Mighty and Majestic is Saying: **an owned slave, not being able upon anything [16:75]**. If she was a bondmaid of another people, or a free woman, his divorce is allowed'.¹⁹

VERSE 76

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ ۗ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۗ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {76}

¹⁷ التهذيب 7: 340 / 1392.

¹⁸ التهذيب 7: 347 / 1421.

¹⁹ Al Kafi – V 7 – The Book of Divorce Ch 75 H 2

And Allah Strikes an example of two men – one of them being dumb, not being able upon anything, and he is a burden upon his master. Wherever he sends him, he does not come with any good. Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]

ابن شهر آشوب: عن حمزة بن عطاء، عن أبي جعفر (عليه السلام) في قوله تعالى: هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ. قال: «هو علي بن أبي طالب (عليه السلام)، يأمر بالعدل، وهو على صراط مستقيم».

Ibn Shehr Ashub, from Hamza Bin Ata'a,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **Are they equal, him and the one who orders with the justice [16:76]**, he^{asws} said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}, ordering by the justice, **and he is upon the Straight Path? [16:76]**'.²⁰

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبدالله بن الصلت، عن يونس بن عبد الرحمن، عن ذكره، عن عبید الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصراط المستقيم أمير المؤمنين علي (عليه السلام)».

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Straight Path is Amir-Al-Momineen Ali^{asws}'.²¹

في كتاب كمال الدين وتام النعمة باسناده إلى خيشمة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصراط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

(It has been narrated) from Abu Ja'far^{asws} in a lengthy Hadeeth and in it he^{asws} said: 'And we^{asws} are the Clear Way and the Straight Path to Allah^{azwj} Mighty and Majestic, and we^{asws} are the Favour of Allah^{azwj} upon His^{azwj} creation'.²²

VERSES 77 - 81

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {77}

²⁰ المناقب 2: 107

²¹ معاني الأخبار: 2/32، شواهد التنزيل 1: 96/61

²² Tafseer Noor Al Saqalayn – CH 1 – H 104

And for Allah is the unseen of the skies and the earth. And what is the matter of the Hour except like a blink of the eye or it is nearer. Surely, Allah is Able upon all things [16:77]

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
لَعَلَّكُمْ تَشْكُرُونَ {78}

And Allah Extracted you from the bellies of your mothers, you were not knowing anything, and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78]

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {79}

Are they not looking at the birds controlled in the atmosphere of the sky? What is withholding them except Allah? Surely in that are Signs for a believing people [16:79]

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۗ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ {80}

And Allah Made dwellings to be for you from your houses and Made houses to be for you from the skins of the cattle. You find these light on the day of your departing and the day of your staying; and from their wool, and their fur, and their hair (you make) furnishings and a provision for a while [16:80]

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ۗ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ {81}

And Allah Made shades for you from what He Created, and Made shelters for you from the mountains, and Made garments for you to save you from the heat and garments to save you from your fighting. Like that He Completes His Favours upon you, perhaps you would be submitting [16:81]

قال علي بن إبراهيم: و في رواية أبي الجارود، في قوله: أَثَاثًا قال: «المال»، و متاعاً قال: «المنافع»، إلى حين: «أي إلى حين بلاغها».

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

(It has been narrated) regarding His^{azwj} Words: **furnishings [16:80]** (أَتَانًا), he^{asws} (5th Imam^{asws}) said: 'The wealth'. **and a provision**, he^{asws} said: 'The benefits', **for a while**, he^{asws} said: 'Until it reaches it (its term)'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَرِّ وَالْبُرْدِ مِمَّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أَيُّوبَ إِنَّ الْمَرِيخَ كَوَكَبٍ حَارٌّ وَزُحْلُ كَوَكَبٍ بَارِدٌ فَإِذَا بَدَأَ الْمَرِيخُ فِي الِازْتِفَاعِ انْحَطَّ زُحْلٌ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا اِرْتَفَعَ الْمَرِيخُ دَرَجَةً انْحَطَّ زُحْلٌ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الِازْتِفَاعِ وَ يَنْتَهِيَ زُحْلٌ فِي الْهَبُوطِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

I asked Abu Abdullah^{asws} about the heat and the cold, from what do they emanate?' O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

فَيَجْلُو الْمَرِيخُ فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَإِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْحَرِيفِ بَدَأَ زُحْلٌ فِي الِازْتِفَاعِ وَ بَدَأَ الْمَرِيخُ فِي الْهَبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا اِرْتَفَعَ زُحْلٌ دَرَجَةً انْحَطَّ الْمَرِيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الْهَبُوطِ وَ يَنْتَهِيَ زُحْلٌ فِي الِازْتِفَاعِ فَيَجْلُو زُحْلٌ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الْحَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبُرْدُ

For the Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. So that is its coldest time.

وَ كُلَّمَا اِرْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا اِرْتَفَعَ هَذَا فَإِذَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَالْفِعْلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشِّتَاءِ يَوْمٌ حَارٌّ فَالْفِعْلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun.²⁴

VERSES 82 & 83

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {82}

²³ تفسير القمي 1: 388.

²⁴ (Extract) الكافي 8: 474 / 306

So if they turn back, then rather upon you is the clear delivery (of the Message) [16:82]

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

They are recognising the Favour of Allah, then they are denying it, and most of them are Kafirs [16:83]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ قَالَ حَدَّثَنِي أَبِي عَنْ أَحْمَدَ بْنِ عَيْسَى قَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِهِ عَزَّ وَجَلَّ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا قَالَ لَمَّا نَزَلَتْ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُتِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ اجْتَمَعَ نَقَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي مَسْجِدِ الْمَدِينَةِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy who said, 'My father narrated to me, from Ahmad Bin Isa who said,

'Ja'far^{asws} Bin Muhammad^{asws} narrated to me, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} regarding the Words of the Mighty and Majestic **They are recognising the Favour of Allah, then they are denying it [16:83]**. He^{asws} said: 'When it was Revealed: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55]**, a number of the companions of Rasool-Allah^{sawww} gathered in the Masjid of Al-Medina.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ مَا تَقُولُونَ فِي هَذِهِ آيَةِ فَقَالَ بَعْضُهُمْ إِنَّ كَفَرْنَا بِهَذِهِ آيَةِ نَكْفُرُ بِسَائِرِهَا وَ إِنْ آمَنَّا فَإِنَّ هَذَا دُلٌّ حِينَ يُسَلِّطُ عَلَيْنَا ابْنَ أَبِي طَالِبٍ فَقَالُوا قَدْ عَلِمْنَا أَنَّ مُحَمَّدًا صَادِقٌ فِيمَا يَقُولُ وَ لَكِنَّا نَتَوَلَّاهُ وَ لَا نُطِيعُ عَلِيًّا فِيمَا أَمَرَنَا

So some of them said to the others, 'What are you saying regarding this Verse?' Some of them said, 'If we were to disbelieve in this Verse, we would be disbelieving with the rest of it, and if we believe, so this would be a humiliation when the son^{asws} of Abu Talib^{asws} would be empowered upon us'. So they said, 'We have known that Muhammad^{sawww} is truthful in whatever he^{sawww} is saying, but we shall turn back on him^{sawww} and we will not obey Ali^{asws} in what he^{sawww} is commanding us'.

قَالَ فَتَزَلَّتْ هَذِهِ آيَةُ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا يَعْرِفُونَ يَعْنِي وِلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ أَكْثَرُهُمُ الْكَافِرُونَ بِالْوِلَايَةِ .

He^{asws} said: 'Thus, this Verse was Revealed: **They are recognising the Favour of Allah, then they are denying it [16:83]** – Meaning the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **and most of them are Kafirs** with the Wilayah'.²⁵

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: يَعْرِفُونَ نِعْمَتَ اللَّهِ الآية. قال: «عرفهم ولاية علي (عليه السلام) و أمرهم بولايته، ثم أنكروا بعد وفاته».

²⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 77

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} regarding the Words of the Exalted: **They are recognising the Favour of Allah [16:83]** – the Verse. He^{asws} said: 'He^{saww} made them to recognise the Wilayah of Ali^{asws}, and ordered them for his^{asws} Wilayah, then they denied it after his^{saww} passing away'.²⁶

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: يَعْرفُونَ نِعْمَتَ اللَّهِ الْآيَةَ. قال: «عرفهم ولاية علي (عليه السلام) و أمرهم بولايته، ثم أنكروا بعد وفاته».

Ibn Shehr Ashub,

'From Al-Baqir^{asws} regarding the Words of the Exalted: **They are recognising the Favour of Allah [16:83]** – the Verse: 'And he^{saww} ordered them with his^{asws} Wilayah, then they denied after his^{saww} expiry'.²⁷

العياشي: عن جعفر بن أحمد، عن العمركي النيسابوري، عن علي بن جعفر بن محمد، عن أخيه موسى بن جعفر (عليهما السلام) أنه سئل عن هذه الآية يَعْرفُونَ نِعْمَتَ اللَّهِ الْآيَةَ، فقال: «عرفوه ثم أنكروه».

Al Ayyashi, from Ja'far Bin Ahmad, from Al Amraky Al Neyshapouri,

'From Ali son of Ja'far Bin Muhammad^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws} having been asked about this Verse: **They are recognising the Favour of Allah [16:83]** – the Verse, so he^{asws} said: 'They recognised it, then they denied it'.²⁸

VERSE 84

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84}

And on the Day when We will Send a witness from every community, then those who are committing Kufr will neither be Permitted (excuses) nor would they be (Permitted) to make amends [16:84]

[ابن شهر آشوب] أبو حمزة الثمالي، عن أبي جعفر (عليه السلام) في قوله تعالى: * (ويوم نبعث من كل أمة شهيدا) * قال: نحن الشهود على هذه الأمة.

Ibn Shehr Ashub, Abu Hamza Al Sumaly,

²⁶ المناقب 3: 99.

²⁷ المناقب 3: 99.

²⁸ تفسير العياشي 2: 266 / 55.

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **And on the Day when We will Send a witness from every community [16:84]**, said: 'We^{asws} are the witnesses upon this community'.²⁹

الطبرسي: عن الصادق (عليه السلام) قال: «لكل زمان و أمة إمام، تبعث كل أمة مع إمامها».

Al Tabarsy,

'From Al-Sadiq^{asws} having said: 'For every era and community there is an Imam^{asws}. Every community would be Resurrected with its Imam^{asws}''³⁰.

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

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

'I heard Ali^{asws} say that: 'When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord^{azwj}, then about his Prophet^{saww}, then about his Wali^{asws} (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished'.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لا سبيل له

A man said to him^{asws}, 'For the one who recognises his Lord^{azwj}, and his Prophet^{saww}, and does not recognise his Guardian^{asws}? He^{asws} said: 'Not to these, and not to those, and the one whom Allah^{azwj} Let's to stray, that way will not be found for him, there will be no way for him.

وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتاج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا تتبع آياتك من قبل ان نذل ونخزي تمام ضاللتهم جهالتهم بالايات وهم الاوصياء

And it was said to the Prophet^{saww}, 'Who is the Guardian^{asws} O Prophet^{saww}? He^{saww} said: 'Your Guardian in this era is Ali^{asws}, and the one^{asws} after him^{asws}, his^{asws} successor^{asws}; and for every era there is a knowledgeable one^{asws} that Allah^{azwj} Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets^{as}, 'Our Lord^{azwj}, If only You^{azwj} had Sent to us a Rasool^{as} so that we could have follow Your^{azwj} Signs

²⁹ Tafseer Abu Hamza Al Sumaly - H 175

³⁰ مجمع البيان 6: 584.

before we become disgraced and discredited'. They were completely misguided and ignorant from the Signs, as were (established) for the successors^{as} (of their Prophets^{as}).

هم الشهداء على اوليائهم والنبي الشهيد عليهم اخذ لهم موثيق العباد بالطاعة واخذ النبي صلى الله عليه وآله عليهم الموثيق بالطاعة

They^{asws} are witnesses over their^{asws} friends, and the Prophet^{saww} is the witness over them^{asws}, having taken a Covenant for them^{asws} over the servants of their obedience to them^{asws}, and the Prophet^{saww} took a Covenant to them^{asws} for their^{asws} obedience to him^{saww}.³¹

VERSES 85 - 89

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ {85}

And when those who are unjust see the Punishment, then it would neither be Lightened from them nor would they be Respited [16:85]

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ ۗ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ {86}

And when those who associated see their associates, they shall say, 'Our Lord! These are our associates, those we were supplicating to from besides you'. But the words would be thrown back to them: "You are liars!" [16:86]

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ ۗ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {87}

And they shall cast the submission to Allah on that Day, and it would be lost from them, whatever they had been fabricating [16:87]

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ {88}

Those who are committing Kufr and are hindering from the Way of Allah, We shall Increase them in Punishment above the Punishment due to what they had been corrupting [16:88]

³¹ Basaair Al Darajaat – P10 Ch 16 H 9 (Extract)

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ ۗ وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ ۗ
وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ {89}

And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, and Guidance and Mercy and glad tidings for the submitters [16:89]

ويؤيد هذا التأويل: ما رواه صاحب كتاب الاحتجاج بإسناده إلى عبد الله بن جعفر الحميري ذكر حديثا مسندا يرفعه إلى حماد اللحام قال: قال أبو عبد الله عليه السلام: نحن والله نعلم ما في السماوات والارض، وما في الجنة وما في النار، وما بين ذلك. قال حماد: فنهنت إليه النظر. فقال: يا حماد إن ذلك في كتاب الله يقولها ثلاثا،

And what supports this explanation, is what has been reported by the author of the book Al-Ihtijaj (Al Tabarsee) by his chain to Abdullah Bin Ja'far Al-Humeysi with a chain going up to Hamaad Al-Haam who said,

'Abu Abdullah^{asws} said: 'We^{asws}, by Allah^{azwj}, know what is in the skies and the earth, and what is in Paradise and what is in Hell, and what there is in between that.' Hamaad said, 'I ended up looking at him^{asws}.' He^{asws} said: 'O Hamaad, that is in the Book of Allah^{azwj}'. He^{as} said it three times.'

ثم تلا هذه الآية (ويوم نبعث في كل امة شهيدا عليهم من أنفسهم وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شئ وهدى ورحمة وبشرى للمسلمين). إنه من كتاب الله الذي فيه تبيان كل شئ.

The he^{asws} recited this Verse: **And on the Day We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). And We Revealed the Book unto you as a clarification of all things, and a Guidance and a Mercy and a glad tiding for the submitters [16:89].** This is from the Book of Allah^{azwj} wherein is an explanation of all things.³²

حدثنا احمد بن محمد عن عبد الرحمن بن ابي نجران عن يونس بن يعقوب عن الحسن بن المغيرة عن عبد الاعلى وعبيده بن بشير قال قال أبو عبد الله عليه السلام ابتداء منه والله ان لاعلم ما في السماوات وما في الارض وما في الجنة وما في النار وما كان وما يكون إلى ان تقوم الساعة ثم قال اعلمه من كتاب انظر إليه هكذا ثم بسط كفيه ثم قال ان الله يقول انا انزلنا اليك الكتاب فيه تبيان كل شئ.

It has been narrated to us Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Yunus Bin Yaqoub, from Al-Hassan Bin Al-Mugheira, from Abdul A'la and Ubeyda Bin Bashir who said:

Abu Abdullah^{asws} said: 'From the beginning, by Allah^{azwj}, I know what is in the skies, and what is in the Earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour'. Then said: 'I^{asws} know all this from looking at the Book'. Then he^{asws} extended his^{asws} hand, then said:

³² Taweel Al Ayaat – CH 55 H 3

'Allah^{azwj} has Said: **And We Revealed the Book unto you in it is a clarification of all things [16:89]**'.³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ الْمُؤْمِنِ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ وَاللَّهِ إِنِّي لَأَعْلَمُ كِتَابَ اللَّهِ مِنْ أَوْلَاهِ إِلَى آخِرِهِ كَأَنَّهُ فِي كَفِّي فِيهِ خَبْرُ السَّمَاءِ وَ خَبْرُ الْأَرْضِ وَ خَبْرُ مَا كَانَ وَ خَبْرُ مَا هُوَ كَائِنٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ تَبْيَانُ كُلِّ شَيْءٍ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Isa, from Abu Abdullah Al Momin, from Abdul A'ala, a slave of the family of Saam who said,

'I heard Abu Abdullah^{asws} saying: 'By Allah^{azwj}! I^{asws} am more knowing of the Book of Allah^{azwj}, from its beginning to its end, as if it was in my^{asws} palm. Therein is news of the sky and news of the earth, and news of what has occurred, and news of what is going to occur. Allah^{azwj} Mighty and Majestic Said: **in it is a clarification of all things [16:89]**'.³⁴

و عنه: عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن سيف التمار، قال: كنا عند أبي عبد الله (عليه السلام) و نحن جماعة في الحجر، فقال: «و رب هذه البنية، و رب هذه الكعبة- ثلاث مرات- لو كنت بين موسى و الخضر لأخبرتهما أني أعلم منهما، و لأنبأتهما بما ليس في أيديهما».

And from him, from Ibrahim Bin Is'haq, from Abdullah Bin Hamad, from Sayf Al Tamar who said,

'We were in the presence of Abu Abdullah^{asws} and we were a group at the (Black) Stone, and he^{asws} said: 'By the Lord^{azwj} of this construction, and Lord^{azwj} of this Kabah!' – three times - : 'If I^{asws} was between Musa^{as} and Al Khizr^{as}, I^{asws} would inform them I^{asws} am more knowledgeable than both of them^{as}, and inform them with what (knowledge) wasn't in their^{as} hands'.³⁵

و عنه: عن علي بن محمد بن سعد، عن حمدان بن سليمان النيسابوري، عن عبد الله بن محمد اليماني، عن مسلم بن الحجاج، عن يونس، عن الحسين بن علوان، عن أبي عبد الله (عليه السلام) قال: «إن الله خلق اولي العزم من الرسل، و فضلهم بالعلم، و أورثنا علمهم و فضلهم، و فضلنا عليهم في علمهم، و علم رسول الله (صلى الله عليه و آله) ما لم يعلموا، و علمنا علم الرسول و علمهم».

And from him, from Ali Bin Muhammad Bin Saeed, from Hamdan Bin Suleyman Al Neshapuri, from Abdullah Bin Muhammad Al Yamani, from Muslim Bin Al Hajaaj, from Yunus, from Al Husayn Bin Alwaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Surely Allah^{azwj} Created the Determined Ones (اولي العزم) from the Prophets^{as}, and Graced them with the Knowledge, and Made us^{asws} to inherit their^{as} Knowledge and their^{as} merits, and Preferred us^{asws} above them^{as} with regards to their^{as} Knowledge, and Taught Rasool-Allah^{saww} what He^{azwj} did not

³³ Basaair Al Darajaat – P 3 Ch 6 H 2

³⁴ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 4

³⁵ بصائر الدرجات: 3 / 250

Teach them^{as}, and Taught us^{asws} the Knowledge of the Rasool^{saww} and their^{as} Knowledge (as well)³⁶.

عن عبد الملك بن سليمان: أنه وجد في دفين الزماني رق مكتوب فيه تأريخه ألف و مائتا سنة بخط السريانية، و تفسيره بالعربية، قال: لما وقعت المشاجرة بين موسى بن عمران و الخضر (عليهما السلام) في قوله عز و جل في سورة الكهف في قصة السفينة و الغلام و الجدار، و رجع إلى قومه فسأله أخوه هارون عما استعمله من الخضر، فقال له: علم ما لم يضر جهله، و لكن كان ما هو أعجب من ذلك. قال: و ما هو؟

From Abdul Malik Bin Sulayman, who found in a buried parchment, in which was written the history of one thousand two hundred years, in Assyrian writing, and its explanation in Arabic.

He said, 'When the disagreement occurred between Musa^{as} Bin Imran^{as} and Al-Khizr^{as} regarding the Words of the Mighty and Majestic in Surah Al-Kahf (Chapter 18) in the story of the boat, and the young boy, and the wall, and when he^{as} returned to his^{as} people, his^{as} brother^{as} Haroun^{as} asked him^{as} about what transpired with Al-Khizr^{as}. So he^{as} said to him^{as}: 'He^{as} taught me^{as} that which did not harm his^{as} ignorance, but there was something which was even stranger than that'. He^{as} said: 'What was it?'

قال: بينما نحن على شاطئ البحر وقوف إذ أقبل طائر على هيئة الخطاف فنزل على البحر، فأخذ في منقاره ماء فرمى به إلى المشرق، ثم أخذ ثانية و رمى به إلى المغرب، ثم أخذ ثالثة فرمى به [إلى الجنوب، ثم أخذ رابعة فرمى به إلى الشمال، ثم أخذ فرمى به] إلى السماء، ثم أخذ فرمى به إلى الأرض، ثم أخذ مرة أخرى فرمى به إلى البحر، ثم جعل يرفرف و طار، فبقينا مبهوتين لا نعلم ما أراد الطائر بفعله.

He^{as} said: 'We^{as} were paused upon the sea shore when a bird came and descended upon the sea. So it took in its beak a drop of water and threw it to towards the east. Then it took a second drop and threw it towards the west. Then it took a third drop, so it threw it towards the south. Then it took a fourth drop and threw it towards the north. Then it took a fifth drop and threw it towards the sky. Then it took a drop and threw it towards the earth. Then it took it again and threw in into the sea. Then it fluttered and flew away. So we^{as} remained in astonishment, not knowing what the bird intended by its actions.

فبينما نحن كذلك إذ بعث الله علينا ملكا في صورة آدمي، فقال: ما لي أراكما مبهوتين؟ قلنا: فيما أراد الطائر بفعله، قال: أو ما تعلمان ما أراد؟ قلنا له: الله أعلم. قال: إنه يقول: ليعتق الله في آخر الزمان نبيا اسمه محمد (صلى الله عليه و آله)، له وصي اسمه علي (عليه السلام)، و علمكما جميعا في علمهما مثل هذه القطرة في هذا البحر.

So we^{as} were in the midst of that, when Allah^{azwj} Sent unto us^{as} and Angel in the image of a human, so he said: 'What is the matter that I see the two of you^{as} in astonishment?' We^{as} said: 'It is regarding what the bird intended by its actions'. He said: 'So what do you^{as} two know about what it intended?' We^{as} said: 'Allah^{azwj} Knows'. He said: 'Allah^{azwj} would be Sending, at the end of the times, a Prophet^{saww} whose name would be Muhammad^{saww}, and there would be a successor^{asws} for him^{saww} whose name would be Ali^{asws}, and all of the

³⁶ بصائر الدرجات: 2 / 247

Knowledge of the both of you^{as} compared to their^{asws} Knowledge is like this drop in this sea'.³⁷

VERSE 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ {90}

Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90]

The esoteric interpretation

العياشي: عن سعد، عن أبي جعفر (عليه السلام): إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ قَالَ: «يا سعد، إن الله يأمر بالعدل و هو محمد (صلى الله عليه وآله)، و الإحسان و هو علي (عليه السلام) و إيتاء ذى القربى و هو قرابتنا، أمر الله العباد بمودتنا و إيتائنا، و نهاهم عن الفحشاء و المنكر، من بغى على أهل البيت و دعا إلى غيرنا».

Al Ayyashi, from Sa'ad,

(It has been narrated) from Abu Ja'far^{asws} regarding: **Surely Allah Commands with the justice [16:90]**. He^{asws} said: 'O Sa'ad! Surely Allah^{azwj} Commanded for the justice and he^{saww} is Muhammad^{saww}, and the good, so he^{asws} is Ali^{asws}, and the giving to the near of kin, so they are our^{asws} near of kin. Allah^{azwj} has Commanded the servants to be cordial to us^{asws} and to be obedient to us^{asws}, and Forbidden them from the immoralities, and the evil, the ones who rebelled against the People^{asws} of the Household, and called to other than us^{asws}.³⁸

عن عامر بن كثير، و كان داعية الحسين بن علي، عن موسى بن أبي الغدير، عن عطاء الهمداني، عن أبي جعفر (عليه السلام) في قول الله: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ. قَالَ: «العدل: شهادة أن لا إله إلا الله، و الإحسان: ولاية أمير المؤمنين (عليه السلام)، و ينهى عن الفحشاء: الأول، و المنكر: الثاني، و البغي: الثالث».

From Aamir Bin Kaseer, and he was an advocate for Al Husayn Bin Ali, from Muhas Bin Abu Al Ghadeer, from Ata'a Al Hamdany,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin [16:90]**. He^{asws}

³⁷ الروضة لابن شاذان: 26، عنه البحار 40: 177 / 60.

³⁸ تفسير العياشي 2: 267 / 59.

said: '**the justice** – Testimony that there is no god except for Allah^{azwj}; **and the kindness** – Wilayah of Amir-Al-Momineen^{asws}; **and Forbids from the immoralities** – the first one (Abu Bakr); **and the evil** – the second one (Umar); **and the tyranny** – the third one (Usmaan)'.³⁹

الحسن بن أبي الحسن الديلمي: بإسناده إلى عطية بن الحارث، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ.

Al Hassan Bin Abu Al Hassan Al Dulaymi, by his chain going up to Atiya Bin Al Haaris,

(It has been narrated) from Abu Ja'far^{asws}, regarding the Words of the Exalted: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny [16:90].**

قال: «العدل: شهادة الإخلاص، و أن محمدا رسول الله (صلى الله عليه و آله)، و الإحسان: ولاية أمير المؤمنين (عليهم السلام)، و الإيتان بطاعتهما (صلوات الله عليهما). و إيتاء ذى القربى: الحسن و الحسين و الأئمة من ولده (عليهم السلام)، و ينهى عن الفحشاء و المنكر و البغى و هو من ظلمهم و قتلهم و منع حقوقهم و موالاة أعدائهم، فهو المنكر الشنيع و الأمر الفظيع».

He^{asws} said: 'The **justice** – the sincere testimony, and that Muhammad is Rasool-Allah^{saww}; and the **kindness** – Wilayah of Amir-Al-Momineen, and its doing is to be obedient to both of them^{asws}; and the **giving to the near of kin** – Al-Hassan^{asws} and Al-Husayn^{asws} and the Imams^{asws} from his^{asws} sons^{asws}; And the forbidding from **the immoralities, and the evil, and the tyranny [16:90]**, so these are the ones who were unjust to them^{asws}, and murdered them^{asws}, and prevented their^{asws} rights, and befriended their^{asws} enemies – thus it is an evil, and a heinous and horrific matter'.⁴⁰

و في رواية سعد الإسكاف، عنه، قال: «يا سعد إنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ و هو محمد (صلى الله عليه و آله) فمن أطاعه فقد عدل و الإحسان علي (عليه السلام)، فمن تولاه فقد أحسن، و المحسن في الجنة، و إيتاء ذى القربى فمن قرابتنا، أمر الله العباد بمودتنا و إيتائنا، و نهاهم عن الفحشاء و المنكر، من بغى علينا أهل البيت و دعا إلى غيرنا».

And in a report of Sa'ad Al Sakaaf,

'From him^{asws} having said: 'O Sa'ad! **Surely Allah Commands with the justice**, and he^{saww} is Muhammad^{saww}. So the one who obeys him^{saww}, he has been just; **and the kindness**, is Ali^{asws}. So the one who befriends him^{asws}, so he has been kind, and the kind one would be in the Paradise; **and giving to the near of kin**, so it is (giving) our^{asws} near of kin. Allah^{azwj} Commanded the servant with our^{asws} cordiality and giving to us^{asws}, and Forbade them from the immoralities and the evil of the one who are tyrannical against us^{asws}, the People^{asws} of the Household and are calling to others than us^{asws}'.⁴¹

³⁹ تفسير العياشي 2: 62 / 267.

⁴⁰ تأويل الآيات 1: 20 / 261.

⁴¹ تفسير العياشي 2: 63 / 268.

The Apparent interpretation

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن أبي عبد الله، قال: حدثنا عبد الرحمن بن العباس بن الفضل بن العباس بن ربيعة بن الحارث بن عبد المطلب، عن صباح بن خاقان، عن عمرو بن عثمان التيمي القاضي، قال: خرج أمير المؤمنين (عليه السلام) على أصحابه، و هم يتذكرون المروءة. فقال: «أين أنتم من كتاب الله؟» قالوا: يا أمير المؤمنين، في أي موضع؟ فقال: «في قوله عز و جل: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ فَالْعَدْلُ: الإِنصاف، و الإحسان: التفضل».

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Abu Abdullah, from Abdul Rahman Bin Al Abbas Bin Al Fazal Bin Al Abbas Bin Rabie Bin Al Haris Bin Abdul Muttalib, from Sabah Bin Khaqan, from Amro Bin Usman Al Taymi the judge who said,

'Amir Al-Momineen^{asws} came out to his^{asws} companions, and they were discussing the magnanimity, so he^{asws} said: 'Where are you from the Book of Allah^{azwj}?' They said, 'O Amir Al-Momineen^{asws}! In which place?' He^{asws} said: 'In His^{azwj} Words, the Mighty and Majestic: **Allah Commands with the justice, and the kindness [16:90]**. So the justice is the fairness, and the kindness is the courteousness".⁴²

و عنه، قال: حدثنا، محمد بن أبي عبد الله، قال: حدثنا موسى بن عمران، قال: حدثني، الحسين بن يزيد، عن إسماعيل بن مسلم، قال: جاء رجل إلى أبي عبد الله جعفر بن محمد (صلوات الله عليهما) و أنا عنده، فقال: يا بن رسول الله، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِبْتِئَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ و قوله: أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ «1»؟

And from him, said, 'It was narrated to us by Muhammad Bin Abu Abdullah, from Musa Bin Imran, from Al Husayn Bin Yazeed, from Ismail Bin Muslim who said,

'A man came to Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} and I was in his^{asws} presence, and he said, 'O son^{asws} of Rasool-Allah^{sawww}! (What about): **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90]**, and His^{azwj} Words: **He has Commanded that you shall not worship except Him [12:40]?**'

فقال: «نعم، ليس لله في عبادته أمر إلا العدل و الإحسان، فالدعاء من الله عام، و الهدى خاص، مثل قوله: وَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

⁴² معاني الأخبار: 1 / 257

So he^{asws} said: ‘Yes, there isn’t a matter for Allah^{azwj} in His^{azwj} worship except the justice, and the kindness. So the supplication from Allah^{azwj} is general, and the Guidance is special, similar to His^{azwj} Words: **and Guides the one He Desires, to the Straight Path [10:25]**’.⁴³

The Altered Verse

عن إسماعيل الحريري، قال: قلت لأبي عبد الله (عليه السلام): قول الله: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ؟

From Ismail Al Hareyri who said,

‘I said to Abu Abdullah^{asws}, ‘(What about) the Words of Allah^{azwj}: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny [16:90]**?’

قال: «اقرأ كما أقول لك- يا إسماعيل- إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى **حقه**».

He^{asws} said: ‘Read it as I^{asws} am saying to you – O Ismail - **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin **their rights** [16:90]**’.

فقلت: جعلت فداك، إنا لا نقرأ هكذا في قراءة زيد. قال: «و لكننا نقرأها هكذا في قراءة علي (عليه السلام)».

So I said, ‘May I be sacrificed for you^{asws}! We do not recite it like this in the recitation of Zayd!’ He^{asws} said: ‘But we^{asws} are reciting it like this in the recitation of Ali^{asws}’.

قلت: فما يعني بالعدل؟ قال: «شهادة أن لا إله إلا الله». قلت: و الإحسان؟ قال: «شهادة أن محمدا رسول الله (صلى الله عليه و آله)». قلت: فما يعني بإيتاء ذي القربى **حقه**؟ قال: «أداء إمام إلى إمام بعد إمام» و يَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ قال: «ولاية فلان و فلان».

I said, ‘So what is the meaning of **‘with the justice’**?’ He^{asws} said: ‘Testimony that there is no god except for Allah^{azwj}’. I said, ‘And **‘and the kindness’**?’ He^{asws} said: ‘Testimony that Muhammad is Rasool-Allah^{sawwj}’. I said, ‘So what is the meaning of **‘and giving to the near of kin **their rights** [16:90]**?’ He^{asws} said: ‘Fulfilment (of duties) to an Imam^{asws}, to an Imam^{asws}, after an Imam^{asws}. **And Forbids from the immoralities, and the evil [16:90]**, he^{asws} said: ‘Wilayah of so and so (Abu Bakr), and so and so (Umar)’’.⁴⁴

⁴³ تفسير القمي 1: 388.

⁴⁴ تفسير العياشي 2: 60 / 2687.

For the Friday sermon

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْخَلِّيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي خُطْبَةِ يَوْمِ الْجُمُعَةِ الْخُطْبَةُ الْأُولَى الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَسْتَهْدِيهِ وَنَعُودُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِيَ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}: 'Regarding a sermon on the day of Friday, the first sermon – The Praise is for Allah^{azwj}. We Praise Him^{azwj}, and seek His^{azwj} Assistance, and we seek His^{azwj} Forgiveness, and seek His^{azwj} Guidance, and we seek Refuge with Allah^{azwj} from the evils of ourselves and from the sinfulness of our deeds. The one whom Allah^{azwj} Guides, so there is no one to misguide him, and the one whom Allah^{azwj} Lets to stray, so there is no guide for him. . . .

ثُمَّ يَدْعُو اللَّهَ عَلَى عَدُوِّهِ وَ يَسْأَلُ لِنَفْسِهِ وَ أَصْحَابِهِ ثُمَّ يَرْفَعُونَ أَيْدِيَهُمْ فَيَسْأَلُونَ اللَّهَ حَوَائِجَهُمْ كُلَّهَا حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ قَالَ اللَّهُمَّ اسْتَجِبْ لَنَا وَ يَكُونُ آخِرَ كَلَامِهِ أَنْ يَقُولَ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِبْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Then he (the prayer leader) should supplicate to Allah^{azwj} against His^{azwj} enemies, and he should ask for himself and his companions. Then they (the people) should be raising their hands, so they should be asking Allah^{azwj} for their needs, all of them, until when they are free from that, he should say, 'O Allah^{azwj}! Answer us!', and it should happen to be the last of his speech that he should be saying: ***Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90]***.

ثُمَّ يَقُولُ اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَذَكَّرَ فَتَنْفَعَهُ الذِّكْرَى ثُمَّ يَنْزِلُ .

Then he should be saying, 'O Allah^{azwj}! Make us to be from the ones who are mindful so the Reminder benefitted him'. Then you should descend (end the sermon)⁴⁵.

VERSES 91 - 96

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا
 ۞ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ {91}

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 70 H 6 (Extract)

And fulfil the Covenant of Allah when you were Covenanted and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]

وَلَا تَكُونُوا كَالَّذِينَ نَقَضَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ إِنَّمَا يَبُلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ
{92}

And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become a community which is more prosperous than (another) community. But rather, Allah is Trying you with him, and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92]

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ {93}

And had Allah so Desired it He would Make you a single community, but He Lets stray one He so Desires to and Guides one He so Desires to, and you will be Questioned about what you had been doing [16:93]

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۗ وَلَكُمْ عَذَابٌ عَظِيمٌ {94}

And do not take your oaths as a means of deceit between you, for the feet would waver after its stability and you will taste the evil due to what you had been hindering from the Way of Allah, and for you would be a grievous Punishment [16:94]

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنتُمْ تَعْلَمُونَ {95}

And do not take a small price for the Covenant of Allah. Surely, what is in the Presence of Allah, it is better for you if only you knew [16:95]

مَا عِنْدَكُمْ يَنْفَدُ ۗ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {96}

What is with you would deplete, and what is with Allah would remain, and We will Recompense those who were patient, being their Recompense due to the best of what they were doing [16:96]

العياشي: عن زيد بن الجهم، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «لما سلموا على علي (عليه السلام) بإمرة المؤمنين، قال رسول الله (صلى الله عليه و آله) للأول: قم فسلم عن علي بإمرة المؤمنين. فقال: أمن الله و من رسوله، يا رسول الله؟ فقال: نعم، من الله و من رسوله

Al Ayyashi, from Zayd Bin Al Jaham,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'When Ali^{asws} was announced as Amir-Al-Momineen^{asws}, Rasool-Allah^{saww} said to the first one (Abu Bakr): 'Stand up and greet to Ali^{asws} as Amir-Al-Momineen!' So he said, 'Is this from Allah^{azwj} and His^{azwj} Rasool^{saww}, O Rasool-Allah^{saww}?' So he^{saww} said: 'Yes, it is from Allah^{azwj} and from His^{azwj} Rasool^{saww}.

ثم قال لصاحبه: قم فسلم على علي بإمرة المؤمنين. فقال: أمن الله و من رسوله؟ قال: نعم، من الله و من رسوله

Then he^{saww} said to his companion (Umar): 'Stand and greet to Ali^{asws} as Amir-Al-Momineen^{asws}!' So he said, 'Is this from Allah^{azwj} and from His^{azwj} Rasool^{saww}?' He^{saww} said: 'Yes, it is from Allah^{azwj} and from His^{azwj} Rasool^{saww}.

ثم قال لصاحبه: قم فسلم على علي بإمرة المؤمنين. فقال: أمن الله و من رسوله؟ قال: نعم، من الله و من رسوله

The he^{saww} said to his companion: 'Stand and greet to Ali^{asws} as Amir-Al-Momineen^{asws}!' So he said, 'Is this from Allah^{azwj} and from His^{azwj} Rasool^{saww}?' He^{saww} said: 'Yes, it is from Allah^{azwj} and from His^{azwj} Rasool^{saww}.

ثم قال: يا مقداد، قم فسلم على علي بإمرة المؤمنين - قال - فقام و سلم، و لم يقل ما قال صاحبه

The he^{saww} said: 'O Miqdad^{as}! Stand and greet to Ali^{asws} as Amir-Al-Momineen^{asws}!' He^{asws} said, 'So he^{as} stood up and greeted, and did not say that which the others had said'.

ثم قال: قم - يا أبا ذرّ - فسلم على علي بإمرة المؤمنين. فقام و سلم

Then he^{saww} said: 'O Abu Dharr^{as}! Go and greet to Ali^{asws} as Amir-Al-Momineen^{asws}!' So he^{as} stood up and submitted.

ثم قال: قم - يا سلمان - و سلم على علي بإمرة المؤمنين. فقام و سلم».

Then he^{saww} said: 'Stand - O Salman^{as} - and greet to Ali^{asws} as Amir-Al-Momineen^{asws}!' So he^{as} stood up and submitted.

قال: «حتى إذا خرجا، و هما يقولان: لا و الله، لا نسلم له ما قال أبدا، فأنزل الله تبارك و تعالى على نبيه: وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا بقولكم: أمن الله و من رسوله؟ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ وَ لَا تَكُونُوا كَالَّذِي نَفَضَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْكَى مِنْ أُمَّتِكُمْ».

He^{asws} said: ‘When the two of them (Abu Bakr and Umar) went out, and they were both saying, ‘No, by Allah^{azwj}! We will not submit to him^{asws} with what he^{saww} has said, ever!’, so, Allah^{azwj} Blessed and Exalted Revealed unto His^{azwj} Prophet^{saww}: **and do not be breaking the oaths after its affirmation, and you have made Allah as a surety upon you [16:91]** with their speech, ‘Is this from Allah^{azwj} and from His^{azwj} Rasool^{saww}?’ **Surely Allah Knows what you are doing [16:91] And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become imams who are purer than your Imams [16:92]**’.

قال: قلت: جعلت فداك، إنما نقرؤها أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْكَى مِنْ أُمَّةٍ

I said, ‘May I be sacrificed for you^{asws}! But rather, we are reciting it as **that you could become a community which is more prosperous than (another) community [16:92]**’.

فقال: «ويحك- يا زيد- و ما أرى؟! أن تكون أئمة هي أركى من أئمتكم إِمَّا يَبْلُغُكُمْ اللَّهُ بِهِ يَعْنِي عَلِيًّا (عليه السلام) وَ كَيْبِئِنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِنْ بُضِلَ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ وَ لَسْتُمْ لَعَمْرَائِي كُنْتُمْ تَعْمَلُونَ

So he^{asws} said: ‘Woe be unto you – O Zayd – and what is more numerous? **That you could become imams who are better than your Imams. But rather, Allah is Trying you with him – meaning Ali^{asws} - and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92] And had Allah so Desired it He would Make you a single community, but He Lets stray one He so Desires to and Guides one He so Desires to, and you will be Questioned about what you had been doing [16:93]**’.

وَ لَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ بَعْدَ ثُبُوتِهَا بَعْدَ مَا سَلَّمْتُمْ عَلَى عَلِيٍّ (عليه السلام) بِأَمْرِ الْمُؤْمِنِينَ وَ تَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ يَعْنِي عَلِيًّا (عليه السلام) وَ لَكُمْ عَذَابٌ عَظِيمٌ».

And do not take your oaths as a means of income between you, for the feet would waver after its stability – after having submitted to Ali^{asws} as Emir of the Momineen, and you will taste the evil due to what you had been hindering from the Way of Allah – meaning Ali^{asws} and for you would be a grievous Punishment [16:94]’.

ثم قال لي: «لما أخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) فأظهر ولايته، قالوا جميعا: و الله، ليس هذا من تلقاء الله، و ما هو إلا شيء أراد أن يشرف به ابن عمه.

Then he^{asws} said to me: ‘When Rasool-Allah^{saww} grabbed the hand of Ali^{asws}, and manifested his^{asws} Wilayah, they both (Abu Bakr and Umar) said together, ‘By Allah^{azwj}! This is not what

Allah^{azwj} has Cast, and it is nothing except something which he^{saww} intends to honour his^{saww} cousin with''⁴⁶.

علي بن إبراهيم، قال: حدثني أبي، رفعه، قال: قال أبو عبد الله (عليه السلام): «لما نزلت الولاية، و كان من قول رسول الله (صلى الله عليه و آله) بغدير خم: سلموا على علي بإمرة المؤمنين. فقالوا: أمن الله أو من رسوله؟ فقال: اللهم نعم، حقا من الله و من رسوله.

Ali Bin Ibrahim said, 'My father narrated to me, raising it, said,

'Abu Abdullah^{asws} said: 'When the Wilayah (of Ali^{asws}) was Revealed, and it was from the words of Rasool-Allah^{saww} at Ghadeer Khumm: 'Submit to Ali^{asws} as Emir of the Momineen, so they saying, 'Is it from Allah^{azwj} or from His^{azwj} Rasool^{saww}?' He^{saww} said: 'O Allah^{azwj}, yes! It is a reality from Allah^{azwj} and from His^{azwj} Rasool^{saww}.

فقال: إنه أمير المؤمنين و إمام المتقين، و قائد الغر المحجلين، يقعه الله يوم القيامة على الصراط، فيدخل أوليائه الجنة، و يدخل أعداءه النار.

Then he^{saww} said: 'He^{asws} is Emir of the Momineen, and Imam of the pious, and Guide of the resplendent. Allah^{azwj} would have him^{asws} to be seated upon the Bridge on the Day of Judgment, so he^{asws} would make his^{asws} friends to enter the Paradise, and his^{asws} enemies to enter the Fire.

و أنزل الله عز و جل و لا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ يعني: قول رسول الله (صلى الله عليه و آله): من الله و رسوله.

And Allah^{azwj} Mighty and Majestic Revealed: ***And fulfil the Covenant of Allah when you were Covenanted and do not be breaking the oaths after its affirmation, and you have made Allah as a surety upon you. Surely Allah Knows what you are doing [16:91]*** – meaning, the words of Rasool-Allah^{saww}: '(It is) from Allah^{azwj} and His^{azwj} Rasool^{saww}.

ثم ضرب لهم مثلا، فقال: و لا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ».

Then He^{azwj} Struck an example for them, so He^{azwj} Said: ***And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you [16:92]***'⁴⁷.

عن عبد الرحمن بن سالم الأشل، عنه (عليه السلام)، قال: «التي نقضت غزلها من بعد قوة أنكاثا عائشة هي نكثت أيمانها».

From Abdul Rahman Bin Saalim Al Ashal,

⁴⁶ (Extract) تفسير العياشي 2: 64 / 268

⁴⁷ تفسير القمي 1: 389.

(It has been narrated) from him^{asws} having said: '**And do not become like the one who breaks her yarn from after spinning it tightly [16:92]** - was Ayesha. She broke her oath'.⁴⁸

VERSES 97

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {97}

One who does righteous deed, from male or female, and he is a Momin, then We will Make him live a good life and We will Recompense them, being their Recompense for what they were doing [16:97]

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت،

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

'It was said to Abu Abdullah^{asws}, 'Abu Al-Khattab is mentioning from you^{asws}, that you^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like'.

فقال: «لعن الله أبا الخطاب، و الله ما قلت له هكذا، و لكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز و جل يقول: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ، و يقول تبارك و تعالى: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً.

So he^{asws} said: 'May Allah^{azwj} Curse Abu Al-Khattab! By Allah^{azwj}, I^{asws} did not say it to him like this. But, I^{asws} said to him: 'When you recognise the Truth, then (you can) do whatsoever you like from the good deeds, they would be Accepted from you. Allah^{azwj} Mighty and Majestic is Saying: **One who does evil deed, so he would not be Recompensed except for its like, and one who does righteous deed, from male or female, and he is a Momin, so they would be entering the Paradise, being Sustained therein without measure [40:40]**. And the Blessed and Exalted is Saying: **One who does righteous deed, from male or female, and he is a Momin, then We will Make him live a good life [16:97]**'.⁴⁹

الشيخ، في (أماليه): قال: أخبرنا أبو محمد الحسن بن محمد بن يحيى الفحام بسر من رأى، قال: حدثني أبو الحسن محمد بن أحمد بن عبيد الله بن المنصور، قال: حدثني الإمام علي بن محمد، قال: حدثني أبي محمد بن علي، قال: حدثني أبي علي بن موسى،

⁴⁸. تفسير العياشي 2: 269 / 65.

⁴⁹. معاني الأخبار: 388 / 26.

قال: حدثني أبي موسى بن جعفر (عليهم السلام)، قال: قال سيدنا الصادق (عليه السلام) في قوله: فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً قَالَ: «الفتنوع».

Al Sheykh in his (book) Amaaly, said, 'It was informed to us by Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Faham at Sur Man Rayy, from Abu Al Hassan Muhammad Bin Ahmad Bin Ubeydullah Bin Al Mansour,

'From the Imam Ali^{asws} Bin Muhammad^{asws} having said: 'It was narrated to me^{asws} by my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} having said: 'It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Musa^{asws} having said: 'It was narrated to me^{asws} by my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said: 'Our Master Al-Sadiq^{asws} said regarding His^{azwj} Words: **then We will Make him live a good life [16:97]**, said: 'The contentment'⁵⁰.

VERSES 98 - 100

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {98}

So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {99}

Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99]

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ {100}

But rather, his authority is upon those who befriend him and those who associate with Him [16:100]

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

From him, from Ali Bin Al-Hassan, from Mansour bin Yunus, from Abu Baseer, who has narrated the following:

I said to Abu Abdullah^{asws} about: **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98] Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99].**

⁵⁰ الأمالي 1: 281.

فَقَالَ يَا أَبَا مُحَمَّدٍ يُسَلِّطُ وَاللَّهِ مِنَ الْمُؤْمِنِ عَلَى بَدَنِهِ وَ لَا يُسَلِّطُ عَلَى دِينِهِ قَدْ سُلِّطَ عَلَى أَيُّوبَ (عليه السلام) فَشَوَّهَ خَلْقَهُ وَ لَمْ يُسَلِّطُ عَلَى دِينِهِ وَ قَدْ يُسَلِّطُ مِنَ الْمُؤْمِنِينَ عَلَى أَسْبَابِهِمْ وَ لَا يُسَلِّطُ عَلَى دِينِهِمْ

So he^{asws} said; 'O Abu Muhammad! By Allah^{azwj}, he^{la} overcomes the Momin upon his body but does not overcome upon his Religion. He^{la} had overcome upon Ayub^{as}, so he^{la} deformed his^{as} physique but did not overcome upon his^{as} Religion, and he^{la} does overcome the Mominen upon their bodies but does not overcome upon their Religion'.

قُلْتُ قَوْلُهُ تَعَالَى إِنَّمَا سُلِّطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ قَالَ الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ يُسَلِّطُ عَلَى أَسْبَابِهِمْ وَ عَلَى أَدْيَانِهِمْ.

I said, '(What about) the Words of the Exalted: **But rather, his authority is upon those who befriend him and those who associate with Him [16:100]**. He^{asws} said: 'The ones who associate with Allah^{azwj}, he^{la} overcomes upon their bodies as well as upon their Religions'.⁵¹

ابن بابويه، قال: حدثنا أبو أحمد هانئ بن محمد بن محمود العبدي، قال: حدثنا أبي محمد بن محمود، بإسناده، رفعه إلى موسى بن جعفر (عليه السلام) في حديث سؤال الرشيد له. فقال (عليه السلام) في جواب سؤاله: «أعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم» ثم قرأ آية.

Ibn Babuwayh said, 'Abu Ahmad Hany Bin Muhammad Bin Mahmoud Al Abady narrated to us, from Abu Muhammad Bin Mahmoud by his chain,

It was asked from Musa^{asws} Bin Ja'far^{asws} in a Hadeeth of the question asked by Al-Rasheed to him^{asws}, so he^{asws} said in answer to his question: 'I^{asws} seek Refuge with Allah^{azwj} from the accursed Satan^{la}. In the Name of Allah^{azwj} the Beneficent, the Merciful'. Then he^{asws} recited the Verse'.⁵²

عن سماعة، عن أبي عبد الله (عليه السلام) في قول الله: فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ قلت: كيف أقول؟ قال: «تقول: أستعبد بالله السميع العليم من الشيطان الرجيم». و قال: «إن الرجيم أحبب الشياطين».

From Sama'at,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98]**. I said, 'How shall I say it?' He^{asws} said: 'I seek Refuge with Allah^{azwj}, the All-Hearing, the All-Knowing, from the Pelted Satan^{la}'. And he^{asws} said: '(الرجيم) is the worst of the Satans^{la}'.

قال: قلت له: لم سمي الرجيم؟ قال: «لأنه يرجم». قلت: فانفلت منها بشيء؟ قال: «لا». قلت: فكيف سمي الرجيم و لم يرجم بعد؟ قال: «يكون في العلم أنه رجيم».

⁵¹ Al Kafi – H 14881

⁵² عيون أخبار الرضا (عليه السلام) 1: 81 / 9.

He (the narrator) said, 'I said to him^{asws}, 'Why was he^{la} named as 'The Pelted'? He^{asws} said: 'Because he^{la} is Pelted'. I said, 'So, does anything escape from him^{la}? He^{asws} said: 'No'. I said, 'Then how come he^{la} was named as 'The Pelted' and was not Pelted afterwards?' He^{asws} said: 'It happened to be in the Knowledge (of Allah^{azwj}) that he^{la} would be Pelted''.⁵³

ابن بابويه: قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا سهل بن زياد، عن عبد العظيم بن عبد الله الحسيني، قال: سمعت أبا الحسن علي بن محمد العسكري (عليه السلام) يقول: «معنى الرجيم أنه مرجوم باللعن، مطرود من مواضع الخير، لا يذكره مؤمن إلا لعنه، وإن في علم الله السابق أنه إذا خرج القائم (عليه السلام) لا يبقى مؤمن في زمانه إلا رجمه بالحجارة، كما كان قبل ذلك مرجوما باللعن».

Ibn Babuwayh said, 'Muhammad Bin Ahmad Al Sanany narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I heard Abu Al-Hassan Ali^{asws} Bin Muhammad Al-Askari^{asws} saying: 'Meaning of: **the Pelted [16:98]** (Satan^{la}) is that he^{la} is pelted with the curses, outcast from the places of the good. The *Momin* does not mention him^{la} except that he curses him^{la}. And it had preceded in the Knowledge of Allah^{azwj} that when Al-Qaim^{asws} rises, there will not remain a *Momin* in his^{asws} era except that he would pelt him^{la} with the stones, just as before that he pelted him^{la} with the curses'.⁵⁴

عن حماد بن عيسى، رفعه إلى أبي عبد الله (عليه السلام) قال: سألته عن قول الله: إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَكَّلُونَهُ وَالَّذِينَ هُم بِه مُشْرِكُونَ.

From Hamaad Bin Isa,

Raising it to Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj}: **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98] Surely there isn't any authority for him upon those who are believing, and upon their Lord they are relying [16:99].**

قال: «ليس له أن يزيلهم عن الولاية، فأما الذنوب و أشباه ذلك فإنه ينال منهم كما ينال من غيرهم».

He^{asws} said: 'It is not for him^{la} to remove them (Shias) from the Wilayah. So as for the sins and what resembles that, he^{la} attains from them just like he^{la} attains from the others'.⁵⁵

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَقَاءِ إِبرَاهِيمُ بْنُ الْحُسَيْنِ بْنِ إِبرَاهِيمَ الْبَصْرِيُّ بِقِرَائَتِي عَلَيْهِ فِي الْمَحْرَمِ سَنَةَ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُتْبَةَ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبَانَ الدَّبِيلِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ كَثِيرٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ الْمُفْضَلِ أَبُو سَلْمَةَ

⁵³ تفسير العياشي 2: 67 / 270.

⁵⁴ معاني الأخبار: 1 / 139.

⁵⁵ تفسير العياشي 2: 69 / 270.

الأَصْفَهَائِي قَالَ: أَخْبَرَنِي رَاشِدُ بْنُ عَلِيٍّ بْنِ وَائِلِ الْقُرَشِيِّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَفْصِ الْمَدَنِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ أَرْطَاةَ قَالَ:

It was informed to us by the Sheykh Abu Al Baqa'a Ibrahim Bin Al Husayn Bin Ibrahim Al Basry, by my reading upon it during Al Muharram of the year five hundred and sixteen at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Abu Talib Muhammad Bin Al Hassan Bin Utba, from Abu Al Hassan Muhammad Bin Al Husayn Bin Ahmad, from Muhammad Bin Wahbab Al Dulaymi, from Ali Bin Ahmad Bin Kaseer Al Askary, from Ahmad Bin Al Mufazzal Abu Salma Al Isfahany, from Rashid Bin Ali Bin Wail Al Qurshy, from Abdullah Bin Hafs Al Madany, from Muhammad Bin Is'haq, from Saeed Bin Zayd Bin Artat who said,

لَقِيتُ كُمْيَلُ بْنُ زِيَادٍ وَ سَأَلْتُهُ عَنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أَلَا أُخْبِرُكَ بِوَصِيَّةٍ أَوْصَانِي بِهَا يَوْمًا هِيَ خَيْرٌ لَكَ مِنَ الدُّنْيَا بِمَا فِيهَا؟ فَعُلْتُ بَلَى قَالَ: قَالَ لِي عَلِيُّ

I met Kumayl Bin Ziyad and asked him about the merits of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. So he said, 'Shall I inform you of the bequest he^{asws} bequeathed to me with one day? It would be better for you that the world and whatever is in it. I said, 'Yes'. He said to me that 'Ali^{asws} said to me:

يَا كُمْيَلُ إِنَّهُ يَأْتِي لَكَ بِلُطْفٍ كَبِيرٍ فَيَأْمُرُكَ بِمَا يَعْلَمُ أَنَّكَ قَدْ أَلْفَيْتَهُ مِنْ طَاعَتِهِ لَا تَدَعُهَا فَتَحْسَبَ أَنَّ ذَلِكَ مَلَكٌ وَإِنَّمَا هُوَ شَيْطَانٌ رَجِيمٌ فَإِذَا سَكَنْتَ إِلَيْهِ وَ اطْمَأْنَنْتَ عَلَى الْعِظَائِمِ الْمُهْلِكَةِ الَّتِي لَا نَجَاةَ مَعَهَا

O Kumeyl! He (Satan^{la}) would be becoming to you with subtle tricks, and he^{la} would be instructing you with what you know and you are familiar with from His^{azwj} obedience, you will not be leaving it. So you would reckon that, that is an Angel, and rather it is Satan^{la} the Pelted. So when you settle to him^{la}, you would be reassured upon the great destructions which there would be no salvation with it.

يَا كُمْيَلُ إِنَّ لَهُ فِخَاخًا يَنْصِبُهَا فَاخْذَرْ أَنْ يُوقِعَكَ فِيهَا

O Kumayl! For him^{la} there are snares he^{la} sets up, therefore be cautious of falling into these.

يَا كُمْيَلُ إِنَّ الْأَرْضَ مَمْلُوءَةٌ مِنْ فِخَاخِهِمْ فَلَنْ يَنْجُوا مِنْهَا إِلَّا مَنْ تَتَبَّتْ بِنَا وَ قَدْ أَعْلَمَكَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُ لَنْ يَنْجُوَ مِنْهَا إِلَّا عِبَادُهُ وَ عِبَادُهُ أَوْلِيَاؤُنَا

O Kumayl! The earth is filled to the brim from their^{la} snares, so he would never be saved from these except for the one who is affirmed with us^{asws}, and Allah^{azwj} Mighty and Majestic has Let you know that none would be Saved from these except His^{azwj} servants, and His^{azwj} servants are our^{asws} friends.

يَا كُمْيَلُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَ قَوْلُهُ عَزَّ وَ جَلَّ إِنَّ سُلْطَانَهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ

O Kumayl! And these are the Words of Allah^{azwj} Mighty and Majestic: **Surely (as for) My servants, there isn't any authority for you upon them [17:65]**. And His^{azwj} Words, the

Mighty and Majestic: ***But rather, his authority is upon those who befriend him and those who associate with Him [16:100].***

يَا كُمْيَلُ انْجُبْ يَوْلَانِنَا مِنْ أَنْ يَشْرَكَكَ فِي مَالِكَ وَوَلَدِكَ كَمَا أَمَرَ

O Kumayl! Attain salvation with our^{asws} Wilayah and (block) him^{la} from participating in your wealth and in your children just as (Allah^{azwj} has) Commanded.⁵⁶

ثُمَّ قَالَ الْحَسَنُ أَبُو مُحَمَّدٍ الْإِمَامُ عَ أَمَّا قَوْلُهُ الَّذِي نَدَبَكَ [اللَّهُ] إِلَيْهِ، وَ أَمَرَكَ بِهِ عِنْدَ قِرَاءَةِ الْقُرْآنِ: «أَعُوذُ بِاللَّهِ [السَّمِيعِ الْعَلِيمِ] مِنَ الشَّيْطَانِ الرَّجِيمِ»

Then Al-Hassan^{asws}, Abu Muhammad^{asws}, the Imam^{asws} said: ‘As for His^{azwj} Words which Allah^{azwj} Assigned to and Commanded with at (the commencement) of recitation of the Quran is, ‘I seek Refuge with Allah^{azwj}, the Hearing, the Knowing, from the Pelted Satan^{la}’.

فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ عَ قَالَ: إِنَّ قَوْلَهُ: «أَعُوذُ بِاللَّهِ» أَيُّ أَمْتَنِعُ بِاللَّهِ، «السَّمِيعِ» لِمَقَالِ الْأَخْبَارِ وَ الْأَشْرَارِ وَ لِكُلِّ الْمَسْمُوعَاتِ مِنَ الْأَعْلَانِ وَ الْأَسْرَارِ «الْعَلِيمِ» بِأَفْعَالِ الْأَبْرَارِ وَ الْفَجَّارِ، وَ بِكُلِّ شَيْءٍ مَا كَانَ وَ مَا يَكُونُ [وَ مَا لَا يَكُونُ] أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ

So Amir Al-Momineen^{asws} said: ‘His words, ‘I seek Refuge with Allah^{azwj} – i.e., I am abstaining with Allah^{azwj}; ‘the Hearing’ – of the speeches of the good ones and the evil ones and for everything that can be heard from the (words) in public and secret; the ‘Knowing’ – of the deeds of the righteous ones and the immoral ones, and with everything what has already happened, and what would be happening (and what has not happened yet), that if it was to happen, how it would be happening.

«مِنَ الشَّيْطَانِ الرَّجِيمِ» (وَ الشَّيْطَانُ) هُوَ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ «الرَّجِيمُ» الْمَرْحُومُ بِاللَّعْنِ، الْمَطْرُودُ مِنْ بَقَاعِ الْخَيْرِ وَ الْإِسْتِعَاذَةُ هِيَ [بِمَا] مَا قَدْ أَمَرَ اللَّهُ بِهِ عِبَادَهُ- عِنْدَ قِرَاءَتِهِمُ الْقُرْآنَ، فَقَالَ: «فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ- إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ»

‘From the Pelted Satan^{la} – And the Satan^{la}, he^{la} is remote from every goodness, the one Pelted by the Curse, the Castaway from the good spots. And the seeking of the Refuge, it is from what Allah^{azwj} has Commanded His^{azwj} servants with, during their recitation of the Quran, so He^{azwj} Said: ***So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98] Surely there isn’t any authority for him upon those who are believing, and upon their Lord they are relying [16:99] But rather, his authority is upon those who befriend him and those who associate with Him [16:100].***

وَ مَنْ تَأَدَّبَ بِأَدَبِ اللَّهِ عَزَّ وَ جَلَّ آدَاهُ إِلَى الْفَلَاحِ الدَّائِمِ، وَ مَنْ اسْتَوَصَى بِوَصِيَّةِ اللَّهِ كَانَ لَهُ خَيْرٌ الدَّارَيْنِ.

⁵⁶ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 42 (Extract)

And the one who disciplines (himself) with the Education of Allah^{azwj} Mighty and Majestic, He^{azwj} would Enable him to achieve perpetual success; and the one who heeds the Advice of Allah^{azwj}, would have for him the goodness of the two houses (world and Hereafter).⁵⁷

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: سألته عن التعوذ من الشيطان عند كل سورة نفتحها؟ قال: «نعم، فتعوذ بالله من الشيطان الرجيم».

From Al Halby,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about the seeking of Refuge from the Satan^{la} during every Chapter (of the Holy Quran), one begins with?’ He^{asws} said: ‘Yes, you should seek Refuge with Allah^{azwj} from the Pelted Satan^{la}’.⁵⁸

VERSE 101

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۖ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {101}

And whenever We Replace a Verse in place of a Verse, and Allah is more Knowing with what He Reveals, they are saying, ‘But rather, you are a fabricator!’ But most of them do not know [16:101]

القَمِّيّ قال: كان إذا نسخت آية قالوا لرسول الله صلى الله عليه و آله و سلم أنت مفتر فردّ الله عليهم

Al-Qummi said, ‘It was so that whenever a Verse was Abrogated, they said to Rasool-Allah^{saww}, ‘You^{saww} are a fabricator’. So Allah^{azwj} Rebutted upon them’.⁵⁹

VERSE 102

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ {102}

Say: ‘The Holy Spirit Revealed it from your Lord with the Truth in order to Affirm those who are believing and as a Guidance and Glad Tidings for the submitters’ [16:102]

⁵⁷ Tafseer Imam Hassan Al Askari^{asws} – S 3

⁵⁸ تفسير العياشي 2: 68 / 270.

⁵⁹ تفسير الصافي، ج 3، ص: 156.

و عنه، قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام) في قوله: رُوحُ الْقُدُسِ. قال: «هو جبرئيل (عليه السلام)، و القدس: الطاهر لِيُثَبِّتَ الَّذِينَ آمَنُوا هم آل محمد (عليهم السلام) وَ هُدًى وَ بُشْرَى لِلْمُسْلِمِينَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***The Holy Spirit [16:102].*** He^{asws} said: 'He^{as} is Jibraeel^{as}, and the Holy – the Pure, ***in order to Affirm those who are believing*** - they^{asws} are the Progeny^{asws} of Muhammad^{saww}, ***and as a Guidance and Glad Tidings for the submitters' [16:102]***'.⁶⁰

VERSE 103

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۖ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ {103}

And We have Known they are saying, 'But rather a person teaches him'. The language of the one they are referring to is foreign, and this is clear Arabic language [16:103]

علي بن إبراهيم، قال: و هو لسان أبي فكيهة مولى بني الحضرمي، كان أعجمي اللسان، و كان قد اتبع نبي الله و آمن به، و كان من أهل الكتاب، فقالت قريش: هذا- و الله- يعلم محمدا، علمه بلسانه، يقول الله: وَ هَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ.

Ali Bin Ibrahim said,

'And it is the tongue of Abu Faqeyha, a slave of the Clan of Al Hazramy, who was of a foreign tongue (language), and he had followed the Prophet^{saww} and had believed in him^{saww}, and he was from the People of the Book (Jews and Christians). So the Quraysh said, 'By Allah^{azwj}! This is the one who teaches Muhammad^{saww}, teaching him^{saww} in his language. Allah^{azwj} is Saying: ***and this is clear Arabic language [16:103]***'.⁶¹

VERSES 104 & 105

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَهُمْ عَذَابٌ أَلِيمٌ {104}

Surely those who do not believe in the Signs of Allah, Allah will not Guide them and for them would be a painful Punishment [16:104]

⁶⁰ تفسير القمي 1: 390.

⁶¹ تفسير القمي 1: 390.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ۖ وَأُولَٰئِكَ هُمُ الْكَٰذِبُونَ {105}

But rather, the lie is fabricated by those who do not believe in the Signs of Allah, and those, they are the liars [16:105]

العياشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام): أنه ذكر رجلا كذابا ثم قال: «قال الله: إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ».

Al Ayyashi, from Al Abbas Bin Hilal,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having mentioned a man who had lied, then he^{asws} said: 'Allah^{azwj} Says: **But rather, the lie is fabricated by those who do not believe [16:105]**'.⁶²

The Signs of Allah^{azwj}

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the sucesors^{asws}, all of them^{asws}'.⁶³

و قال علي بن إبراهيم: 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 Signs are Amir-Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir-Al-Momineen^{asws}: 'There is no 'Sign' of Allah^{azwj} greater than I^{asws}!'⁶⁴

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: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

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,

⁶² تفسير العياشي 2: 71 / 271.

⁶³ (Extract) تفسير القمي 1: 199.

⁶⁴ تفسير القمي 1: 309.

From Abu Ja'far^{asws} having said, Amir-Al-Momineen^{asws} was saying: '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}!'⁶⁵

VERSES 106 - 111

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ
صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَهُمْ عَذَابٌ عَظِيمٌ {106}

One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr, so upon them is the Wrath from Allah, and for them is a grievous Punishment [16:106]

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {107}

That is because they love the life of the world over the Hereafter, and that Allah does not Guide the Kafir people [16:107]

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ ۖ وَأُولَئِكَ هُمُ الْعَافِلُونَ {108}

They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108]

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ {109}

There is no doubt, in the Hereafter they would be the losers [16:109]

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ
رَحِيمٌ {110}

Then, surely your Lord, to those who emigrated from after having been persecuted, then they struggled and were patient, surely your Lord from after it, is Forgiving, Merciful [16:110]

⁶⁵ الكافي 1: 161 / 3 (Extract)

يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِجَادِلٍ عَنِ نَفْسِهَا وَتُوقَى كُلُّ نَفْسٍ مِمَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ
{111}

On the Day every soul would come pleading about itself, and every soul would be Fulfilled for what it had done; they will not be wronged [16:111]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام) - في حديث طويل - «فأما ما فرض على القلب من الإيمان: فالإقرار، والمعرفة، والعقد، والرضا، والتسليم بأن لا إله إلا الله وحده لا شريك له إلهها واحدا لم يتخذ صاحبة ولا ولدا، وأن محمدا عبده ورسوله (صلوات الله عليه و على آله)، والإقرار بما جاء به من عند الله من نبي أو كتاب،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} – in a lengthy Hadeeth - : ‘As for what Allah^{azwj} Obligated upon the heart from the *Eman* – so it is the acceptance, and the recognition, and the Covenant, and the pleasure (being pleased), and the submission that there is no god except for Allah^{azwj}, One with no associates for Him^{azwj}, One God Who has neither Taken a female companion nor a son, and that Muhammad^{sawww} is His^{azwj} servant and Rasool^{sawww}. And the acceptance with whatever he^{sawww} came with from the Presence of Allah^{azwj} from the News or the Book.

فذلك ما فرض الله على القلب من الإقرار والمعرفة وهو عمله، وهو قول الله عز وجل: **إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ لَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا**.

So it is for that, that Allah^{azwj} has Obligated upon the heart from the acceptance, and the recognition, and it is His^{azwj} Knowledge, and these are the Words of Allah^{azwj} Mighty and Majestic: ***One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr [16:106]***.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) (إِنَّ النَّاسَ يَزُورُونَ أَنَّ عَلِيًّا)
عليه السلام (قَالَ عَلَى مِنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسَبُّوْنِي ثُمَّ تُدْعَوْنَ إِلَى الْبِرَاءَةِ مِنِّي فَلَا تَبَرَّءُوا مِنِّي فَقَالَ مَا
أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ (عليه السلام)

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

‘It was said to Abu Abdullah^{asws}, ‘The people are reporting that Ali^{asws} said upon the Pulpit of Al-Kufa: ‘O you people! You will be called to insulting me^{asws}, so insult me^{asws}. Then you would be called to the disavowing from me^{asws}, but do not disavow from me^{asws}. So he^{asws} said: ‘How frequently the people lie against Ali^{asws}’.

⁶⁶ الكافي 2: 28 / 1.

ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سُدَّعُونَ إِلَيَّ سَبِيٍّ فَسُبُونِي ثُمَّ سُدَّعُونَ إِلَيَّ الْبِرَاءَةَ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ لَا تَبَرَّؤُوا مِنِّي

Then he^{asws} said: 'But rather, he^{asws} said: 'You would be called to insult me^{asws}, so insult me^{asws}, then you would be called to the disavowment from me^{asws}, and I^{asws} am upon the Religion of Muhammad^{sawww}, but he^{asws} did not say: 'Do not disavow from me^{asws}'.

فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبِرَاءَةِ فَقَالَ وَاللَّهِ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

So the questioner said to him^{asws}, 'What is your view if I choose being killed instead of disavowment?' So he^{asws} said: 'By Allah^{azwj}! That would not be upon him, and what would be for him except what Ammar Bin Yasir passed upon where the people of Makkah coerced him, and his heart was at rest with the Eman? So Allah^{azwj} Mighty and Majestic Revealed with regards to it: **except for the one coerced, and his heart is content with the Eman [16:106]**.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ وَ أَمْرَكَ أَنْ تَعُودَ إِنْ عَادُوا .

So the Prophet^{sawww} said to him during it: 'O Ammar! If they were to repeat (coercing you), so repeat (what you said before), for Allah^{azwj} Mighty and Majestic has Revealed and Excused you, and Commanded you to repeat if they were to repeat (coercing you)'.⁶⁷

عَلَيَّْ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مُنِعَ مِثْمَ رَحْمَةِ اللَّهِ مِنْ التَّقِيَّةِ فَوَاللَّهِ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

'Abu Abdullah^{asws} said to me: 'What prevented Meysam, may Allah^{azwj} have Mercy on him, from the dissimulation (Taqiyya)? By Allah^{azwj}, he had known that this Verse was Revealed regarding Ammar and his companions: **except for the one coerced, and his heart is content with the Eman [16:106]**'.⁶⁸

الحميري عبد الله بن جعفر: بإسناده عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: «إن التقية ترس المؤمن، و لا إيمان لمن لا تقية له». فقلت له: جعلت فداك، أ رأيت قول الله تبارك و تعالى: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ قال: «و هل التقية إلا هذا».

Al Humeyri Abdullah Bin Ja'far, by his chain from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Taqiyya is a shield of the Momin, and there is no faith for the one if there is no Taqiyya for him'. So I said to him^{asws}, 'May I be sacrificed for you^{asws}! (What) do you^{asws} think of the Words of Allah^{azwj} Blessed and

⁶⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 10

⁶⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 97 H 15

Exalted; **except for the one coerced, and his heart is content with the Eman [16:106]?**
He^{asws} said: 'And is the Taqiyya other than this?'⁶⁹

عن عبد الله بن عجلان، عن أبي عبد الله (عليه السلام) قال: سألته فقلت له: إن الضحاك قد ظهر بالكوفة، و يوشك أن ندعي إلى البراءة من علي، فكيف نصنع؟ قال: «فأبرأ منه». قال: قلت له: أي شيء أحب إليك؟

From Abdullah Bin Ajlan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, so I said to him^{asws}, 'Al-Zahhak has appeared in Al-Kufa, and we are about to be called to the disavowing from Ali^{asws}, so how do we react?' He^{asws} said: 'So disavow from him^{asws}. I said to him^{asws}, 'Which thing is more beloved to you^{asws}?'

قال: «أن يمضوا في علي (عليه السلام) على ما مضى عليه عمار بن ياسر (رحمه الله)، أخذ بمكة فقالوا له: أبرأ من رسول الله، فبرئ منه، فأنزل الله عذره: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ».

He^{asws} said: 'If it were to happen with regards to Ali^{asws}, what happened in the past with Amaar Bin Yaasir. He was seized at Makkah, so they said to him, 'Do you distance yourself from Rasool-Allah^{saww}?' So he distanced himself from him^{saww}. Thus, Allah^{azwj} Revealed his excuse: **except for the one coerced, and his heart is content with the Eman [16:106]**.⁷⁰

عن أبي بكر، قال: قلت لأبي عبد الله (عليه السلام): و ما الحورية، إنا قد كنا و هم منا بعيد فهم اليوم في دورنا، أ رأيت إن أخذونا بالإيمان؟ قال: فرخص لي في الحلف لهم بالعتاق و الطلاق،

From Abu Bakr who said,

'I said to Abu Abdullah^{asws}, 'And what about the Haruriyya (sect)? We used to be distant from them and they used to be distant from us, but today they are in our circle. What is your^{asws} view if they seize us with the Eman?' He (the narrator) said, 'So he^{asws} allowed me regarding the swearing (oath) with the freeing (of the slave) and the divorce.

فقال بعضنا: مد الرقاب أحب إليك أم البراءة من علي؟ فقال: «الرخصة أحب إلي، أما سمعت قول الله في عمار: إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ؟».

So some of us said, 'Is extending the necks (to be killed) more beloved to you^{asws} or the disavowing from Ali^{asws}?' So he^{asws} said: 'The concession is more beloved to me^{asws}. Have you not heard the Words of Allah^{azwj} regarding Ammar^{ra}: **except for the one coerced, and his heart is content with the Eman [16:106]?**'⁷¹

⁶⁹ قرب الاسناد: 17.

⁷⁰ تفسير العياشي 2: 272 / 76.

⁷¹ تفسير العياشي 2: 272 / 74.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ حَدَّثَنِي عَمْرُو بْنُ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) زُفِعَ عَنْ أُمَّتِي أَرْبَعُ حِصَالٍ خَطَأُهَا وَ نَسْيَانُهَا وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا لَمْ يُطِيعُوا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ قَوْلُهُ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Dawood Al Mustariq who said, 'Amro Bin Marwan narrated to me saying,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Four characteristics have been Raised from my^{saww} community (exempted from) – its mistakes, and its forgetfulness, and whatever is compelled upon one, and what one cannot endure, and these are the Words of Allah^{azwj} Mighty and Majestic: **'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it [2:286].** And His^{azwj} Words **except for the one coerced, and his heart is content with the Eman [16:106]**'.⁷²

العياشي: عن إسحاق بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه وآله) كان يدعو أصحابه، فمن أراد به خيرا سمع و عرف ما يدعو إليه، و من أراد به شرا طبع عليه قلبه فلا يسمع و لا يعقل، و هو قوله: أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْغَافِلُونَ».

Al Ayyashi, from Is'haq Bin Amaar who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} used to call his^{saww} companions. So the one for whom good was intended, heard and recognised what he was being called to. The one for whom evil was intended, his heart was sealed, so he neither heard nor minded. And these are His^{azwj} Words: **They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108]**'.⁷³

VERSES 112 & 113

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {112}

And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But, it committed Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112]

⁷² Al Kafi V 2 – The Book Of Belief and Disbelief CH 207 H 1

⁷³ تفسير العياشي 2: 77 / 273.

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ {113}

And a Rasool from them had come to them, but they belied him, so the Punishment Seized them while they were unjust [16:113]

عنه، عن أبيه، عن عبد الله بن المغيرة، عن عمرو بن شمر، قال: سمعت أبا - عبد الله (ع) يقول: إني لاللق أصابعي من المأدم حتى أخاف أن يرى خادمي أن ذلك من جشع، وليس ذلك لذلك، إن قوما أفرغت عليهم النعمة وهم أهل الثرثار، فعمدوا إلى مخ الحنطة، فجعلوا ينجون، به صبيانهم، حتى اجتمع من ذلك جبل،

From him, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Shimr who said,

'I heard Abu Abdullah^{asws} saying: 'I^{asws} lick my^{asws} fingers from the food to the extent that I^{asws} fear that my maid servant might see me^{asws} (thinking) that is from the greed and that are not for that. There was a group of people upon whom abundant Bounties were Poured and they are the people of Al-Sar Saar (a river). So they made their bread into a surplus, and they went on to wipe their children's (backsides) with it, to the extent that, that dump yard became a mountain from that'.

قال فمر رجل صالح على امرأة وهي تفعل ذلك بصبي لها فقال: ويحكم اتقوا الله لا يغير ما بكم من نعمة فقالت: كأنك تخوفنا بالجوع، أما ما دام ثرثارنا يجري، فانا لا نخاف الجوع،

He^{asws} said: 'A righteous man passed by a woman doing that with her child, so he said, 'Woe be unto you! Fear Allah^{azwj} and do not change what Bounties are with you'. So she said, 'It is as if we are fearing the hunger. But, for as long as our Sar Saar is flowing, we do not fear the hunger'.

قال فأسف الله عزوجل وأضعف لهم الثرثار، وحبس عنهم قطر السماء ونبت الارض، قال فاحتاجوا إلى ما في أيديهم فأكلوه، ثم احتاجوا إلى ذلك الجبل، فان كان ليقسم بينهم بالميزان.

He^{asws} said: 'So Allah^{azwj} Mighty and Majestic Weakened the flow of Sar Saar to them, and Withheld from them the drops of the sky and the vegetation of the earth. They became need for what was in their hands, so they are it. Then they became needy to that very mountain (nappy soiled bread), (to the extent that) they used to divided it in between them with the scale'. (See Holy Quran Chapter 16: 112).⁷⁴

عن زيد الشحام، عن أبي عبد الله (عليه السلام) قال: «كان أبي بكره أن يمسح يده بالمنديل و فيه شيء من الطعام تعظيما له، إلا أن يمصها أو يكون إلى جانبه صبي فيمصها له». قال: «و إني أجد اليسير يقع من الخوان فأتفقده فيضحك الخادم».

From Zayd Al Shaham,

⁷⁴ Al Mahaasin – V 2 Bk 4 H 85

'From Abu Abdullah^{asws} having said: 'My^{asws} father^{asws} used to dislike to he^{asws} wipes his^{asws} hand with a towel and therein is something from the food, in reverence to it, except that he^{asws} would either suck it (himself^{asws}) or there would happen to be a child by his^{asws} side, so he^{asws} would make him suck it. And if I^{asws} loose even a little from the meal, I^{asws} find it, and the servant laughs'.

ثم قال: «إن أهل قرية- ممن كان قبلكم- كان الله قد أوسع عليهم حتى طغوا، فقال بعضهم لبعض: لو عمدنا إلى شيء من هذا النقي فجعلنا نستنجي به كان ألين علينا من الحجارة-

Then he^{asws} said: 'The people of a town – from the ones which were before you – Allah^{azwj} had Expanded upon them until they rebelled. So some of them said to the others, 'Why don't we extend (our hands) towards something from this pure (bread) and go on to wipe our backsides with it (after toilet), it would be softer upon us than the rocks (that we use)'.

قال- فلما فعلوا ذلك بعث الله على أرضهم دوابا أصغر من الجراد فلم يدع لهم شيئا خلقه الله يقدر عليه إلا أكله من شجر أو غيره، فبلغ بهم الجهد إلى أن أقبلوا على الذي كانوا يستنجون به فأكلوه، و هي القرية التي قال الله: ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً إِلَى قَوْلِهِ: بِمَا كَانُوا يَصْنَعُونَ».

He^{asws} said: 'So when they did that, Allah^{azwj} Sent upon their land, and insect smaller than the locust, and these did not leave anything for them what Allah^{azwj} had Created, they were able upon, except that these devoured it, from a tree or something else. So the struggle reached with them to the extent that they returned to that (bread) which they had been cleaning themselves with, and they ate it; and it is the tow which Allah^{azwj} Said: **And Allah Strikes an example of a town which was safe, content** up to His^{azwj} Words: **due to what they were doing [16:112]**'.⁷⁵

العياشي: عن حفص بن سالم، عن أبي عبد الله (عليه السلام) قال: «إن قوما كانوا من بني إسرائيل، يؤتى لهم من طعامهم حتى جعلوا منه تماثيل بمدن كانت في بلادهم يستنجون بها، فلم يزل الله بهم حتى اضطروا إلى التماثيل ينقونها و يأكلون منها،

Al Ayyashi, from Hafs bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There were a people from the Children of Israel, (so much) food used to come to them, to the extent that they used to make statues out of it and they used to clean their backsides with it. So, Allah^{azwj} did not Stop (Punishing) them until they were forced to go to these and eat from these.

و هو قول الله: وَ ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ».

And these are the Words of Allah^{azwj}: **And Allah Strikes an example of a town which was safe, content. Its sustenance came to it in abundance from every place. But, it committed**

⁷⁵ تفسير العياشي 2: 79 / 273

Kufr with the Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112].⁷⁶

VERSES 114 & 115

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ {114}

So eat from what Allah has Graced you, Permissible, good, and be thankful for the Favours of Allah if it Him you were worshipping [16:114]

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {115}

But rather, He has Prohibited upon you the dead, and the blood, and the flesh of the swine, and whatever is devoted to other than Allah with. But, one who is desperate, without a rebellion nor excess, then Allah is Forgiving, Merciful [16:115]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عِدَّةٌ مِنْ أَصْحَابِنَا أَيْضاً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَخْبِرْنِي جُعِلَتْ فِدَاكَ لِمَ حَرَّمَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحُمْرَ وَ الْمَيْتَةَ وَ الدَّمَ وَ لَحْمَ الْخِنْزِيرِ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether, from Amro Bin Usman, from Muhammad Bin Abdullah, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws},

and a number of our companions as well, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Aslam, from Abdul Rahman Bin Salim, from Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'Inform me, may I be sacrificed for you^{asws}, why did Allah^{azwj} Blessed and Exalted Prohibiting the wine, and the dead, and the blood, and the flesh of the swine?'

فَقَالَ إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى لَمْ يَحْرَمَ ذَلِكَ عَلَى عِبَادِهِ وَ أَحَلَّ لَهُمْ سِوَاهُ رَغْبَةً مِنْهُ فِيمَا حَرَّمَ عَلَيْهِمْ وَ لَا زُهْدًا فِيمَا أَحَلَّ لَهُمْ وَ لَكِنَّهُ خَلَقَ الْخَلْقَ وَ عَلَّمَ عَزَّ وَ جَلَّ مَا تَقُومُ بِهِ أَبْدَانُهُمْ وَ مَا يُصْلِحُهُمْ فَأَحَلَّهُ لَهُمْ وَ أَبَا حَهُ تَفَضُّلاً مِنْهُ عَلَيْهِمْ بِهِ تَبَارَكَ وَ تَعَالَى لِمُصْلِحَتِهِمْ وَ عَلَّمَ مَا يَضُرُّهُمْ فَتَهَاؤُهُمْ عَنْهُ وَ حَرَمَهُ عَلَيْهِمْ

⁷⁶ تفسير العياشي 2: 78 / 273.

So he^{asws} said: 'Allah^{azwj} Glorious and Exalted did not Prohibit that upon His^{azwj} servants, and Permit for them besides it as a Desire from Him^{azwj} with regards to what He^{azwj} Prohibits upon them, nor as a Distaste with regards to what He^{azwj} Permitted for them, but He^{azwj} Created the creatures and the Mighty and Majestic Knows what their bodies stand by and what is correct for them. Thus, He^{azwj} Permitted for them and Authorised it for them as a Grace from Him^{azwj} the Blessed and High, upon them with it for their correctness; and He^{azwj} Knows what harms them, so He^{azwj} Forbade them from it, and Prohibited it upon them.

ثُمَّ أَبَاحَهُ لِلْمُضْطَّرِّ وَ أَحَلَّهُ لَهُ فِي الْوَقْتِ الَّذِي لَا يَفْعَلُ بَدَنُهُ إِلَّا بِهِ فَأَمَرَهُ أَنْ يَبَالَ مِنْهُ بِقَدْرِ الْبُلْغَةِ لَا غَيْرَ ذَلِكَ

The He^{azwj} Authorised it for the desperate and Permitted it for him during the time which his body would not be able to stand except by it. So, He^{azwj} Commanded him to take from it by a measurement of the necessity, not other than that.

ثُمَّ قَالَ أَمَّا الْمَيْتَةُ فَإِنَّهُ لَا يُدْمِنُهَا أَحَدٌ إِلَّا ضَعْفَ بَدَنُهُ وَ نَحَلَ جِسْمَهُ وَ ذَهَبَتْ قُوَّتُهُ وَ انْقَطَعَ نَسْلُهُ وَ لَا يَمُوتُ آكِلِ الْمَيْتَةِ إِلَّا فَجَاءَهُ

Then he^{asws} said: 'As for the dead, so no one would be habitual with it except that it would weaken his body, and slims his body, and his strength goes away, and his lineage is cut-off, and the eater of the dead would not be dying except for suddenly.

وَ أَمَّا الدَّمُ فَإِنَّهُ يُورِثُ آكِلَهُ الْمَاءَ الْأَصْفَرَ وَ يُبْخِرُ النَّفَمَ وَ يُنْتِنُ الرَّيْحَ وَ يُسِيءُ الْخُلُقَ وَ يُورِثُ الْكَلْبَ وَ الْقَسْوَةَ فِي الْقَلْبِ وَ قِلَّةَ الرَّأْفَةِ وَ الرَّحْمَةَ حَتَّى لَا يُؤْمَنَ أَنْ يَقْتُلَ وَلَدَهُ وَ وَالِدَيْهِ وَ لَا يُؤْمَنَ عَلَى حَمِيمِهِ وَ لَا يُؤْمَنَ عَلَى مَنْ يَصْحَبُهُ

And as for the blood, so its consumer inherits the yellow water, and odour of the mouth, and stinking wind, and he would be of evil mannerisms, and intense thirst, and the hardness in the heart, and be with scarcity of the kindness and the mercy to the extent there is no safety that he would kill his children, and his parents, and there would be no safety upon his intimate one, nor would there be safety upon the one who accompanies him.

وَ أَمَّا لَحْمُ الْخِنْزِيرِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَسَخَ قَوْمًا فِي صُورِ شَيْءٍ شَبِهَ الْخِنْزِيرَ وَ الْقِرْدَ وَ الدَّبَّ وَ مَا كَانَ مِنَ الْمُسُوخِ ثُمَّ نَهَى عَنْ أْكُلِهِ لِمِثْلَةِ لِكْنِهَا يَنْتَفِعَ النَّاسُ بِهَا وَ لَا يُسْتَحْفَ بِعُقُوبَتِهَا

And as for the flesh of the swine, so Allah^{azwj} Blessed and Exalted Morphed a people in the variety of images resembling the pig, and the monkey, and the bear, and whatever was from the mutants. Then He^{azwj} Forbade from eating it due to the resemblance that perhaps the people might avail themselves by it and would not belittle its consequences.

وَ أَمَّا الْخَمْرُ فَإِنَّهُ حَرَّمَهَا لِفِعْلِهَا وَ لِفَسَادِهَا وَ قَالَ مُدْمِنُ الْخَمْرِ كَعَابِدٍ وَ تَنِي تَوْرَتُهُ الْإِزْتِعَاشَ وَ تَذْهَبُ بِنُورِهِ وَ تَهْدِمُ مُرُوءَتَهُ وَ تَحْمِلُهُ عَلَى أَنْ يَجْسُرَ عَلَى الْمَحَارِمِ مِنْ سَفْكِ الدَّمَاءِ وَ زُكُوبِ الرِّئَا فَلَا يُؤْمَنُ إِذَا سَكَرَ أَنْ يَتَّبَعَ عَلَى حَرَمِهِ وَ هُوَ لَا يَعْقِلُ ذَلِكَ وَ الْخَمْرُ لَا يَزِدَادُ شَارِبِهَا إِلَّا كُلَّ سُوءٍ .

And as for the wine, so He^{azwj} Prohibited it due to its impact and its corruption'. And he^{asws} said: 'The one habitual of the wine is like a worshipper of idols. He would inherit trembling, and his light would go away, and his manhood would be demolished, and it would carry him upon being audacious upon the Prohibitions from the shedding of the blood, and indulging in the adultery. So there is no safety, when he is intoxicated, that he would leap upon his sanctimonious family members and he has no intellect for that. And the wine does not increase its drinker except with every evil'.⁷⁷

VERSE 116 & 117

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ
 إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {116}

And do not say when your tongues describe the lie, 'This is Permissible and this is Prohibited', to fabricate the lie upon Allah. Surely, those who are fabricating the lie upon Allah will not succeed [16:116]

مَتَاعٌ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ {117}

A little enjoyment, and for them would be a painful Punishment [16:117]

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

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

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

قال: ثم تلا أبو عبد الله (عليه السلام) ثلاث آيات من كتاب الله كأنما كن في فيه- أو قال في كفه-: وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ، وَ إِذَا رَأَيْتَ الَّذِينَ يُخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يُخُوضُوا فِي حَدِيثِ غَيْرِهِ، وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ.

⁷⁷ Al Kafi – V 6 – The Book of Foodstuffs Ch 1 H 1

He (the narrator) said, 'Then Abu Abdullah^{asws} recited three Verses from the Book of Allah^{azwj} as if these were in the palm of his^{asws} hands - **And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge [6:108]; And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion [6:68]; And do not be saying what your tongues are describing of the lies, 'This is Permissible, and this is Prohibited', to fabricate the lie upon Allah [16:116]**'.⁷⁸

The Forbiddance of issuing Fatwas

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُفَضَّلِ بْنِ يَزِيدَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) أَنَّهَاكَ عَنْ خَصَلَتَيْنِ فِيهِمَا هَلَكَ الرَّجَالِ أَنَّهَاكَ أَنْ تَدِينَنَّ اللَّهَ بِالْبَاطِلِ وَ تُنْفِي النَّاسَ بِمَا لَا تَعْلَمُ .

Muhammad Bin Yahya, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ali Bin Al Hakam, from Sayf Bin Amera, from Mufazzal Bin Yazeed who said,

'Abu Abdullah^{asws} said to me: 'I^{asws} forbid you from two characteristics wherein is destruction of the men. I^{asws} forbid you to make a Religion of Allah^{azwj} with the falsehood, and issue Fatwas to the people with what you do not know'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) إِيَّاكَ وَ خَصَلَتَيْنِ فِيهِمَا هَلَكَ مَنْ هَلَكَ إِيَّاكَ أَنْ تُنْفِي النَّاسَ بِرَأْيِكَ أَوْ تَدِينَنَّ بِمَا لَا تَعْلَمُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Ubed, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Al Hajjal who said,

'Abu Abdullah^{asws} said: 'Beware of two characteristics, for in these two were destroyed, the one who was destroyed. Beware of issuing Fatwas to the people by your opinion, or making a Religion with that which you do not know'.⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ لَا هُدًى لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَ مَلَائِكَةُ الْعَذَابِ وَ لَحِقَهُ وَرْدٌ مِنْ عَمَلٍ بِفُتْيَاهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeda Al Haza'a,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who issues Fatwa to the people without knowledge and without (having) guidance, the Angels of the Mercy and the

⁷⁸ الكافي 2: 12 / 280 .

⁷⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 1

⁸⁰ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 2

Angels of the Punishment curse him, and attach him with the burden of the ones who acted by his Fatwa'.⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَارْقَادٍ عَمَّنْ حَدَّثَهُ عَنِ ابْنِ شُبْرَمَةَ قَالَ مَا ذَكَرْتُ حَدِيثًا سَمِعْتُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ (عَلَيْهِ السَّلَام) إِلَّا كَأَنَّ يَتَصَدَّعَ قَلْبِي قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Dawood Bin Farqad, from the one who narrated it,

(It has been narrated) from Ibn Shubrama (a judge) who said, 'I do not recall a Hadeeth I heard from Ja'far Bin Muhammad^{asws} except that it almost pierces my heart. He^{asws} said: 'My^{asws} father^{asws} narrated to me, from my^{asws} grandfather^{asws}, from Rasool-Allah^{saww}'.

قَالَ ابْنُ شُبْرَمَةَ وَ أَفْسِمُ بِاللَّهِ مَا كَذَبَ أَبُوهُ عَلِيُّ جَدِّهِ وَ لَا جَدُّهُ عَلِيُّ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ عَمِلَ بِالْمَقَائِسِ فَقَدْ هَلَكَ وَ أَهْلَكَ وَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَ هُوَ لَا يَعْلَمُ النَّاسِيحَ مِنَ الْمُنْسُوخِ وَ الْمُحْكَمَ مِنَ الْمُتَشَابِهِ فَقَدْ هَلَكَ وَ أَهْلَكَ .

Ibn Shubrama said, 'And I swear by Allah^{azwj}, his^{asws} father^{asws} did not lie upon his^{asws} grandfather^{asws}, nor his^{asws} grandfather^{asws} (lied) upon Rasool-Allah^{saww}. He^{asws} said: 'Rasool-Allah^{saww} said: 'The one who acts by the analogies, so he would be destroyed and destroy (others), and the one who issues Fatwas to the people without knowledge and he does not know the Abrogating (Verses of the Quran) from the Abrogated, and the Decisive from the Allegorical, so he would be destroyed and destroy (others)'.⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ حَدَّثَنِي جَعْفَرٌ عَنْ أَبِيهِ (عَلَيْهِ السَّلَام) أَنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ مَنْ نَصَبَ نَفْسَهُ لِلْقِيَاسِ لَمْ يَزَلْ ذَهْرُهُ فِي التَّبَاسِ وَ مَنْ دَانَ اللَّهُ بِالرَّأْيِ لَمْ يَزَلْ ذَهْرُهُ فِي اِرْتِمَاسٍ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Ja'far^{asws} narrated to me from his^{asws} father^{asws} that Ali^{asws} said: 'The one who establishes himself to the analogy would not cease to be in confusion during his lifetime, and the one who makes a Religion of Allah^{azwj} with the opinion would not cease to be in (a state of) drowning'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) مَنْ أَفْتَى النَّاسَ بِرَأْيِهِ فَقَدْ دَانَ اللَّهُ بِمَا لَا يَعْلَمُ وَ مَنْ دَانَ اللَّهُ بِمَا لَا يَعْلَمُ فَقَدْ ضَادَّ اللَّهُ حَيْثُ أَحَلَّ وَ حَرَّمَ فِيمَا لَا يَعْلَمُ .

He (the narrator) said, 'Abu Ja'far^{asws} said: 'The one who issues Fatwas to the people by his opinion, so he has made it as a Religion of Allah^{azwj} with what he does not know, and the one who makes it as a Religion of Allah^{azwj} with what he does not know, so he has opposed Allah^{azwj} where he is permitting and prohibiting regarding what he does not know'.⁸³

⁸¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 3

⁸² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 9

⁸³ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 19 H 17

VERSES 118 – 123

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا فَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۗ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {118}

And upon those who are Jews, We Prohibited what We have Related upon you from before, and We were not unjust to them, but they were unjust to themselves [16:118]

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشُّوْءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {119}

Then surely your Lord, to those who are working the evil by ignorance, then they repent from after that and amend, surely your Lord from after it is Forgiving, Merciful [16:119]

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {120}

Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120]

شَاكِرًا لِأَنْعَمِهِ ۗ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {121}

Grateful for His Favours. He Chose him and Guided him to the Straight Path [16:121]

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۗ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {122}

And We Gave him good in this world, and in the Hereafter he would be from the righteous [16:122]

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ {123}

Then We Revealed unto you: "Follow the Denomination of Ibrahim, the upright, and he was not from the polytheists!" [16:123]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عمار بن مروان، عن سماعة بن مهران، قال: قال لي عبد صالح (صلوات الله عليه): «يا سماعة، أمنوا على فرشهم و أخافوني، أما و الله لقد كانت الدنيا، و ما فيها إلا واحد يعبد الله، و لو كان معه غيره لأضافه الله عز و جل إليه حيث يقول: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَ لَمْ يَكُ

مِنَ الْمُشْرِكِينَ فصبر بذلك ما شاء الله، ثم إن الله آنسه بإسماعيل و إسحاق فصاروا ثلاثة، أما و الله إن المؤمن لقليل، و إن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صبروا أنسا للمؤمنين، يثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Sama'at Bin Mahran who said,

'Abd Salih^{asws} (7th Imam^{asws}) said to me: 'O Sama'at! They are feeling secure upon their beds and are frightening me^{asws}. By Allah^{azwj}! The world was such, and there was no one in it except for one (man) who worshipped Allah^{azwj}, and had there been someone else, Allah^{azwj} would have Supplemented it where He^{azwj} is Saying: **Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:120]**. And that (situation) remained for as long as Allah^{azwj} so Desired. Then Allah^{azwj} Comforted him^{as} with Ismail^{as}, and Is'haq^{as}, and so they^{as} became three.

أما و الله إن المؤمن لقليل، و إن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صبروا أنسا للمؤمنين، يثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

By Allah^{azwj}! The Momineen are few, and the people of Kufr are numerous. Do you know why that is?' So I said, 'I do not know, may I be sacrificed for you^{asws}!' So he^{asws} said: 'It becomes a source of comfort for the Momineen when they narrate what is in their chests to them (others), so they find rest upon that, and feel tranquil to it'.⁸⁴

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا. قال: «و ذلك أنه كان على دين لم يكن عليه أحد غيره، فكان امة واحدة».

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: **Surely Ibrahim was a community, obedient to Allah, upright [16:120]**. He^{asws} said: 'And that is because he^{as} was upon a Religion which no one else was on. So he^{as} was one community'.⁸⁵

العباشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) عن قوله: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا، قال: «شيء فضله الله به».

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 **Surely Ibrahim was a community, obedient to Allah, upright [16:120]**. He^{asws} said: 'Something which Allah^{azwj} had Preferred him^{as} with'.⁸⁶

⁸⁴ الكافي 2: 190 / 5.

⁸⁵ (Extract) تفسير القمي 1: 392.

VERSE 124

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {124}

But rather, the Sabbath was Made to be upon those who differed about it, and surely your Lord Will Judge between them on the Day of Judgment regarding what they were differing in [16:124]

Punishment of the violators of the Sabbath

عن هارون بن عبد العزيز، رفعه إلى أحدهم (عليهم السلام)، قال: «جاء قوم إلى أمير المؤمنين (عليه السلام) بالكوفة، و قالوا له: يا أمير المؤمنين، إن هذه الجريث تباع في أسواقنا؟»

From Haroun Bin Abdul Aziz,

‘Raising it to one of them^{asws} having said: ‘A group came to Amir Al-Momineen^{asws} at Al-Kufa, and they said to him^{asws}, ‘O Amir Al-Momineen^{asws}! These eels, can be sold in our markets?’

قال: «فتبسم أمير المؤمنين (عليه السلام) ضاحكاً، ثم قال: قوموا لأريكم عجبا، و لا تقولوا في وصيكم إلا خيرا، فقاموا معه فأثوا شاطئ بحر فتفل فيه تفل، و تكلم بكلمات، فإذا بجريثة رافعة رأسها فاتحة فاهها.

He^{asws} said: ‘So Amir Al-Momineen^{asws} smiled chuckling, then said: ‘Arise, I^{asws} will show you a wonder, and do not be saying regarding your Guardian^{asws} except good’. So they arose along with him^{asws}, and they came to the coast of a sea. So he^{asws} spit his^{asws} spittle into it and spoke with certain words, and an eel raised its head, its head wide open.

فقال أمير المؤمنين (عليه السلام): من أنت، الويل لك و لقومك؟ فقالت: نحن من أهل القرية التي كانت حاضرة البحر، إذ يقول الله في كتابه: إِذْ تَأْتِيهِمْ حِينَاتُهُمْ يَوْمَ سَبَّيْهِمْ شُرْعاً الْآيَةِ، فعرض الله علينا ولايتك، فقعدنا عنها، فمسخنا الله، فبعضنا في البر و بعضنا في البحر: فأما الذين في البحر فالجريث، و أما الذين في البر فاليربوع»

So Amir Al-Momineen^{asws} said: ‘Who are you? The woe be unto you and your people!’ It said, ‘We are from the people of the town which was by the sea, where Allah^{azwj} is Saying in His^{azwj} Book: **when their fish came to them on the day of their Sabbath on the surface (of the water) [7:163]** – the Verse. So Allah^{azwj} Displayed your^{asws} Wilayah to us, but we sat from it (not accepting it). Therefore, Allah^{azwj} Metamorphosed us, and some of us are in the land

⁸⁶ تفسير العياشي 2: 81 / 274

and some of us are in the sea. As for those in the sea, these are the eels, and as for those in the land, so these are the jerboas (lizards)'.
 قال: «ثم التفت أمير المؤمنين (عليه السلام) إلينا، فقال: أسمعتم مقاتلتها؟ قلنا: اللهم نعم، قال: و الذي بعث محمدا (صلى الله عليه و آله) بالنبوة، لتحيض كما تحيض نساؤكم».

قال: «ثم التفت أمير المؤمنين (عليه السلام) إلينا، فقال: أسمعتم مقاتلتها؟ قلنا: اللهم نعم، قال: و الذي بعث محمدا (صلى الله عليه و آله) بالنبوة، لتحيض كما تحيض نساؤكم».

He (the narrator) said: 'Then Amir Al-Momineen^{asws} turned towards us and he^{asws} said: 'Did you hear its speech?' We said, 'Yes'. He^{asws} said: 'By the One^{azwj} Who Sent Muhammad^{saww} with the Prophet-hood, they menstruate just as your womenfolk menstruate'⁸⁷.

VERSE 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ
 هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best; surely your Lord is more Knowing with ones who stray from His Way, and He is more Knowing with ones Guided aright [16:125]

وَ قَالَ الصَّادِقُ ع وَ قَدْ ذَكَرْنَا عِنْدَهُ الْجِدَالَ فِي الدِّينِ، وَ أَنَّ رَسُولَ اللَّهِ وَ الْأَيُّمَةَ ع قَدْ نَهَوْا عَنْهُ - فَقَالَ الصَّادِقُ ع: لَمْ يُنْهَ عَنْهُ مُطْلَقًا، وَ لَكِنَّهُ هُجِيَ عَنِ الْجِدَالَ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ - أ مَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَ لَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ» وَ قَوْلُهُ تَعَالَى: «ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ - وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ».

(Imam Hassan Al-Askari^{asws} said): 'And Al-Sadiq^{asws} said, and there had been mentioned in his^{asws} presence, the debating in the Religion, and that Rasool-Allah^{saww} and the Imams^{asws} had forbidden from it. So-Al Sadiq^{asws} said: 'It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah^{azwj} Mighty and Majestic Saying: **And do not dispute with the people of the Book except by what is best [29:46]**? And the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]**.

فَالْجِدَالَ بِالَّتِي هِيَ أَحْسَنُ قَدْ قَرَنَهُ الْعُلَمَاءُ بِالَّذِينَ، وَ الْجِدَالَ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ مُحَرَّمٌ حَرَمَهُ اللَّهُ تَعَالَى عَلَى شِيعَتِنَا، وَ كَيْفَ يُحَرَّمُ اللَّهُ الْجِدَالَ جُمْلَةً وَ هُوَ يَقُولُ: «وَ قَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى»

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah^{azwj} the Exalted Prohibited it upon our^{asws} Shias. And how can Allah^{azwj} Prohibit the debating as a whole, and

⁸⁷ تفسير العياشي 2: 96 / 35

He^{azwj} is Saying: **And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111].**

وَقَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ - قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» فَجَعَلَ عِلْمَ الصِّدْقِ وَالْإِيمَانَ بِالْبُرْهَانِ، وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِأَلْتِي هِيَ أَحْسَنُ

And Allah^{azwj} the Exalted Said: **These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111].** Thus, He^{azwj} Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?'

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالُ بِأَلْتِي هِيَ أَحْسَنُ، وَ أَلْتِي لَيْسَتْ بِأَحْسَنَ

So it was said, 'O son^{asws} of Rasool-Allah^{saww}! So what is the debating by that which is best, and which isn't good?'

قَالَ: أَمَّا الْجِدَالُ بِعَبْرِ أَلْتِي هِيَ أَحْسَنُ، فَأَنْ جَادَلَ مُبْطِلًا، فَيُورِدُ عَلَيْكَ بَاطِلًا فَلَا تَرُدُّهُ حُجَّةً قَدْ نَصَبَهَا اللَّهُ، وَ لَكِنْ تَجْحَدُ قَوْلَهُ أَوْ تَجْحَدُ حَقًّا - يُرِيدُ ذَلِكَ الْمُبْطِلُ أَنْ يُعِينَ بِهِ بَاطِلَهُ، فَتَجْحَدُ ذَلِكَ الْحَقَّ - مَخَافَةَ أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ، لِأَنَّكَ لَا تَدْرِي كَيْفَ التَّخَلُّصُ مِنْهُ، فَذَلِكَ حَرَامٌ عَلَى شِبَعَتِنَا أَنْ يَصِيرُوا فِتْنَةً عَلَى ضُعَفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ.

He^{saww} said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah^{azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it. So that is Prohibited unto our^{asws} Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ - إِذَا تَعَاطَى مُجَادَلَتَهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةً لَهُ عَلَى بَاطِلِهِ.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَ أَمَّا الضُّعَفَاءُ فَتُغَمُّ قُلُوبُهُمْ - لِمَا يَرَوْنَ مِنْ ضَعْفِ الْمُحَقِّ فِي يَدِ الْمُبْطِلِ.

And as for the weak ones, so they hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَ أَمَّا الْجِدَالُ بِأَلْتِي هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيِّهِ أَنْ يُجَادَلَ بِهِ - مَنْ جَحَدَ الْبَعْثَ بَعْدَ الْمَوْتِ وَ إِحْيَاءَهُ لَهُ، فَقَالَ اللَّهُ تَعَالَى حَاكِيًا عَنْهُ: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ - قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرَّدِّ عَلَيْهِ: قُلْ يَا مُحَمَّدُ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ - الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا - فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ.

And as for the debate by that which is best, so it is what Allah^{azwj} the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the

death, and His^{azwj} Reviving him. So Allah^{azwj} the Exalted Said Relating about it: **And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] He Who Made fire for you from the green tree, so then you are igniting from it [36:80].**

فَأَرَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادِلَ الْمُبْطِلَ الَّذِي قَالَ: كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَ هِيَ رَمِيمٌ قَالَ اللَّهُ تَعَالَى: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَ فَيَعْجِزُ مَنْ ابْتَدَأَ بِهِ لَا مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلِ ابْتِدَاؤُهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ.

Allah^{azwj} Wanted from His^{azwj} Prophet^{saww} that he^{saww} debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah^{azwj} the Exalted Said: **'He Who Revived these the first time [36:79].** Would He^{azwj} be frustrated, the One^{azwj} who Initiated with it? There is none from the things if He^{azwj} Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيَّ إِذَا كَانَ قَدْ كَمَنَّ النَّارُ الْحَارَّةُ- فِي الشَّجَرِ الْأَخْضَرِ الرُّطْبِ يَسْتَخْرِجُهَا، فَعَرَفْتُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلَى أَقْدَرُ.

Then He^{azwj} Said: **He Who Made fire for you from the green tree [36:80].** i.e., when it was that He^{azwj} had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He^{azwj} is Making you understand that He^{azwj} is Able upon Repeating what is decayed.

ثُمَّ قَالَ: أَوَ لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ- بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ- بَلَى وَ هُوَ الْخَلَّاقُ الْعَلِيمُ أَيَّ إِذَا كَانَ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَغْظَمَ وَ أْبْعَدَ فِي أَوْهَامِكُمْ- وَ قَدْرِكُمْ أَنْ تُقَدِّرُوا عَلَيْهِ مِنْ إِعَادَةِ الْبَالِي فَكَيْفَ جَوَزْتُمْ مِنَ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ- وَ الْأَصْعَبِ لَدَيْكُمْ وَ لَمْ تُجُوزُوا مَا هُوَ أَسْهَلُ عِنْدَكُمْ- مِنْ إِعَادَةِ الْبَالِي

Then He^{azwj} Said: **Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81]** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He^{azwj} would be Able upon it from Returning the decayed. So how are you accepting from Allah^{azwj}, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?'

فَقَالَ الصَّادِقُ ع: فَهَذَا الْجِدَالُ بِأَلْتِي هِيَ أَحْسَنُ، لِأَنَّ فِيهَا قَطَعَ عُذْرَ الْكَافِرِينَ وَ إِزَالَهَ شُبُهَهُمْ.

So Al-Sadiq^{asws} said: 'So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts'.

وَ أَمَّا الْجِدَالُ بِغَيْرِ الْتِي هِيَ أَحْسَنُ- فَأَنْ تَجْحَدَ حَقًّا لَا يُمَكِّنُكَ- أَنْ تُفَرِّقَ بَيْنَهُ وَ بَيْنَ بَاطِلٍ مَنْ يُجَادِلُهُ، وَ إِنَّمَا تَدْفَعُهُ عَنْ بَاطِلِهِ بِأَنْ تَجْحَدَ الْحَقَّ، فَهَذَا هُوَ الْمُحَرَّمُ لِأَنَّكَ مِثْلَهُ، جَحَدَ هُوَ حَقًّا، وَ جَحَدْتَ أَنْتَ حَقًّا آخَرَ.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth'.⁸⁸

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام) في قوله تعالى: ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِهُمْ بِأَلَّتِي هِيَ أَحْسَنُ. قال: «بالقرآن».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125].** He^{asws} said: 'With the Quran'.⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنِ الدُّعَاءِ إِلَى اللَّهِ وَالْجِهَادِ فِي سَبِيلِهِ أَمْ هُوَ لِقَوْمٍ لَا يَحِلُّ إِلَّا لَهُمْ وَلَا يَفْعَلُونَ بِهِ إِلَّا مَنْ كَانَ مِنْهُمْ أَمْ هُوَ مُبَاحٌ لِكُلِّ مَنْ وَخَدَ اللَّهُ عِزًّا وَ جَلًّا وَ آمَنَ بِرَسُولِهِ (صلى الله عليه وآله) وَ مَنْ كَانَ كَذَا فَلَهُ أَنْ يَدْعُوَ إِلَى اللَّهِ عِزًّا وَ جَلًّا وَ إِلَى طَاعَتِهِ وَ أَنْ يُجَاهِدَ فِي سَبِيلِهِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zabeyr,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Inform me about the calling to Allah^{azwj} and the Jihad in His^{azwj} Way, is it for a (particular) people not being Permissible except for them and it cannot be established by any except for the one who was from them, or is it Permissible for everyone who professes to the Oneness of Allah^{azwj} Mighty and Majestic and believes in His^{azwj} Rasool^{saww}? And the one who was that, so for him is that he can call to Allah^{azwj} Mighty and Majestic to His^{azwj} obedience and that he can strive in His^{azwj} Way?'

فَقَالَ ذَلِكَ لِقَوْمٍ لَا يَحِلُّ إِلَّا لَهُمْ وَلَا يَفْعَلُونَ بِذَلِكَ إِلَّا مَنْ كَانَ مِنْهُمْ قُلْتُ مَنْ أُولَئِكَ قَالَ مَنْ قَامَ بِشَرَائِطِ اللَّهِ عِزًّا وَ جَلًّا فِي الْقِتَالِ وَ الْجِهَادِ عَلَى الْمُجَاهِدِينَ فَهُوَ الْمَأْدُونُ لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عِزًّا وَ جَلًّا وَ مَنْ لَمْ يَكُنْ قَائِمًا بِشَرَائِطِ اللَّهِ عِزًّا وَ جَلًّا فِي الْجِهَادِ عَلَى الْمُجَاهِدِينَ فَلَيْسَ بِمَأْدُونٍ لَهُ فِي الْجِهَادِ وَ لَا الدُّعَاءِ إِلَى اللَّهِ حَتَّى يَحْكُمَ فِي نَفْسِهِ مَا أَخَذَ اللَّهُ عَلَيْهِ مِنْ شَرَائِطِ الْجِهَادِ قُلْتُ فَبَيِّنْ لِي يَرْحَمَكَ اللَّهُ

So he^{asws} said: 'That (Jihad) is for a (particular) people, not being Permissible except for them, and none can establish that except for the one who was from them'. I said, 'Who are they?' He^{asws} said: 'The one who stands by the Stipulations (Conditions) of Allah^{azwj} Mighty and Majestic with regards to the killing, and the Jihad is upon the combatants. So it is Permissible for him regarding the calling to Allah^{azwj} Mighty and Majestic, but the one who

⁸⁸ Tafseer Imam Hassan Al Askari^{asws} – S 322

⁸⁹ الكافي 5: 1/13

does not happen to be standing by the Stipulations of Allah^{azwj} Mighty and Majestic with regards to the Jihad upon the combatants, so there is no Permissibility for him regarding the Jihad, and he cannot call to Allah^{azwj} until he decides with regards to himself what Allah^{azwj} has Taken upon him from the Stipulations of the Jihad'. I said, 'So explain it to me, may Allah^{azwj} have Mercy on you^{asws}'.

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحْبَبَ [نَبِيِّهِ] فِي كِتَابِهِ الدُّعَاءَ إِلَيْهِ وَ وَصَفَ الدُّعَاءَ إِلَيْهِ فَحَعَلَ ذَلِكَ لَهُمْ دَرَجَاتٍ يُعْرَفُ بِعَظْمِهَا بَعْضاً وَ يُسْتَدَلُّ بِبَعْضِهَا عَلَى بَعْضٍ فَأَخْبَرَ أَنَّهُ تَبَارَكَ وَ تَعَالَى أَوَّلُ مَنْ دَعَا إِلَى نَفْسِهِ وَ دَعَا إِلَى طَاعَتِهِ وَ اتَّبَعَ أَمْرَهُ فَبَدَأَ بِنَفْسِهِ فَقَالَ وَ اللَّهُ يَدْعُوا إِلَى دَارِ السَّلَامِ وَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

He^{asws} said: 'Allah^{azwj} Blessed and High Informed His^{azwj} Prophet^{saww} in His^{azwj} Book to call to Him^{azwj}, and Described the calling to him. Thus, He^{azwj} Made Levels for them to recognise one of it by the other, and Evidenced one upon the other. So He^{azwj} Informed that He^{azwj} the Blessed and High is the First One Who Calls to Himself^{azwj}, and Calls to His^{azwj} obedience, and the following of His^{azwj} Commands. Thus, He^{azwj} Began with Himself^{azwj}, so He^{azwj} Said: **And Allah Calls to the House of Al-Salām and Guides the one He Desires, to the Straight Path [10:25].**

ثُمَّ نَتَى بِرَسُولِهِ فَقَالَ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جَادِهُمْ بِالنَّبِيِّ هِيَ أَحْسَنُ يَعْني بِالْقُرْآنِ وَ لَمْ يَكُنْ دَاعِياً إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ خَالَفَ أَمْرَ اللَّهِ وَ يَدْعُو إِلَيْهِ بِعَبْرٍ مَا أَمَرَ [بِهِ] فِي كِتَابِهِ وَ الَّذِي أَمَرَ أَنْ لَا يُدْعَى إِلَّا بِهِ وَ قَالَ فِي نَبِيِّهِ (صلى الله عليه وآله) وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ يَقُولُ تَدْعُو

Then He^{azwj} Seconded by His^{azwj} Rasool^{saww} so He^{azwj} Said: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]** - Meaning by the Quran, and there has never been a caller to Allah^{azwj} Mighty and Majestic, the one who opposed the Commands of Allah^{azwj} and called to Him^{azwj} without what He^{azwj} has Commanded with in His^{azwj} Book, and that which He^{azwj} Commanded was that he (the caller) should not call except by it (the Quran).⁹⁰

VERSE 126

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ {126}

And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126]

العباشي: عن الحسين بن حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه وآله) ما صنع بحمزة بن عبد المطلب، قال: اللهم لك الحمد، و إليك المشتكى، و أنت المستعان على ما أرى. ثم قال: لئن ظفرت لأمثلن و لأمثلن.

⁹⁰ Al Kafi – V 5 – The Book of Jihaad Ch 4 H 1

Al Ayyashi, from Al Husayn Bin Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'When Rasool-Allah^{saww} saw what had happened with Hamza Bin Abdul Muttalib^{asws}, said: 'Our Allah^{azwj}! For You^{azwj} is the Praise, and it is to You^{azwj} that I^{saww} complain, and You^{asws} are the Helper against what I^{saww} see'. Then he^{saww} said: 'If I^{saww} am victorious, it will be like for like''.

قال: فأُنزل الله: وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ هُوَ خَيْرٌ لِلصَّابِرِينَ فقال رسول الله (صلى الله عليه و آله):
أصبر، أصبر».

He^{asws} said: 'So Allah^{azwj} Revealed: **And if you punish, then retaliate with the like of that which you were afflicted with; but if you are patient, it will be best for those who are patient [16:126].** So Rasool-Allah^{saww} said: 'Patience! Patience!'⁹¹

VERSES 127 & 128

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {127}

And be patient and your patience is not but by Allah; and do not grieve upon them nor constrict yourself from what they are plotting [16:127]

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ {128}

Surely Allah is with those who are pious and those who are good doers [16:128]

في (الفقه المنسوب إلى الإمام الرضا (عليه السلام)): «أن رجلا سأل العالم (عليه السلام): أكلف الله العباد ما لا يطيقون؟ فقال: كلف الله جميع الخلق ما لا يطيقونه، إن لم يعنهم عليه، فإن أعانهم عليه أطاقوه، قال الله جل و عز لنبيه (صلى الله عليه و آله): وَ اصْبِرْ وَ مَا صَبْرُكَ إِلَّا بِاللَّهِ».

In (the book) Al-Fiqh, the attributed to Al-Imam Al-Reza^{asws} – 'A man asked the knowledgeable one^{asws}, 'Does Allah^{azwj} Encumber the servants what they cannot endure?' So he^{asws} said: 'Allah^{azwj} Encumber the entirety of the creatures what they are not enduring, if He^{azwj} does not Assist them upon it. So it He^{azwj} is Assisting them upon it, they are (able to) endure it. Allah^{azwj} Majestic and Mighty Said to His^{saww} Prophet^{azwj}: **And be patient and your patience is not but by Allah [16:127]**'.⁹²

⁹¹ تفسير العياشي 2: 85 / 274

⁹² الفقه المنسوب إلى الإمام الرضا (عليه السلام): 349.

محمد بن يعقوب: عن محمد بن الحسن، و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام) - في حديث - قال فيه: «فلما بعث الله عز و جل محمدا (صلى الله عليه و آله) سلم له العقب من المستحفظين، و كذبه بنو إسرائيل، و دعا إلى الله عز و جل، و جاهد في سبيله،

Muhammad Bin Yaqoub, from Muhammad Bin Al-Hassan, and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin yahya, and Muhammad Bin Al-Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah^{asws} – in a Hadeeth – in which he^{asws} said: ‘So when Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the offspring from those that had preserved it submitted to him^{saww}, and the Children of Israel belied him^{saww}. And he^{saww} called to Allah^{azwj} Mighty and Majestic, and struggled in His^{azwj} Way.

ثم أنزل الله جل ذكره عليه أن أعلن فضل وصيك فقال: إن العرب قوم جفاة، لم يكن فيهم كتاب، و لم يبعث إليهم نبي، و لا يعرفون نبوة الأنبياء، و لا شرفهم، و لا يؤمنون بي إن أنا أخبرتهم بفضل أهل بيتي.

Then Allah^{azwj}, Majestic is His^{azwj} Mention, Revealed: “Announce the merits of your^{saww} successor”. So he^{saww} said: ‘The Arabs are a harsh people. They do not have a Book among them, nor has a Prophet^{as} been Sent to them, nor do they comprehend the Prophet-hood of the Prophets^{as}, nor their^{as} nobility. They will not believe me^{saww} if I^{saww} were to inform them of the merits of the People^{asws} of my^{saww} Household’.

فقال الله جل ذكره: وَ لَا تَحْزَنْ عَلَيْهِمْ، وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ، فذكر من فضل وصيه ذكرا، فوقع النفاق في قلوبهم، فعلم رسول الله (صلى الله عليه و آله) ذلك، فقال الله جل ذكره: وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُولُونَ، فَإِنَّهُمْ لَا يُكْذِبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ، و لكنهم يجحدون بغير حجة لهم.»

So Allah^{azwj}, Majestic is His^{azwj} Mention Said: **and do not grieve upon them [16:127], and say: ‘Salam!’**, for soon they would come to know [43:89]. So he^{saww} mentioned the virtues of his^{saww} successor^{asws}, and hypocrisy occurred in their hearts’.⁹³