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CHAPTER 20

TA-HA

(135 VERSES)

VERSES 1 – 82

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في سورة الكهف، عن الحسن، عن صباح الخذاء، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «لا تدعوا قراءة سورة طه، فإن الله يحبها و يحب من يقرأها، و من أدمن قراءتها أعطاه الله يوم القيامة كتابه يمينه، و لم يحاسبه بما عمل في الإسلام، و اعطي في الآخرة من الأجر حتى يرضى»

Ibn Babuwayh, by his chain preceded in Surah Al Kahf, from Al Hassan, from Sabah Al Haza'a, from Is'haq Bin Amaar,

Abu Abdullah^{asws} having said: 'Do not leave the recitation of *Surah Ta Ha* (Chapter 20), for Allah^{azwj} Loves it and Loves the one who recites it. And the one who habitually recites it, Allah^{azwj} would Give him his Book in his right hand on the Day of Judgement, and would not Reckon him with what he did in Al-Islam, and Give him in the Hereafter such Recompense until he is pleased with it'.¹

و من (خواص القرآن): عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة اعطي يوم القيامة مثل ثواب المهاجرين و الأنصار،

And from Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Ta Ha) would be Given the Rewards similar to the Rewards of the Emigrants and the Helpers.

و من كتبها و جعلها في خرقة حرير خضراء، و قصد إلى قوم يريد التزويج، لم يرد و قضيت حاجته،

And the one who writes it and makes it to be in a green silk cloth, and go to a group, intending the marriage, would not be repulsed and his need would be fulfilled.

و إن مشى بين عسكرين يقتتلان افترقوا و لم يقاتل أحد منهم الآخر،

And if he walks in between two soldiers fighting each other, they would be separated and one of them would not fight the other.

¹. ثواب الأعمال: 108.

و إن دخل على سلطان كفاه الله شره، و قضى له جميع حوائجه، و كان عنده جليل القدر». .

And if he enters upon an authority, Allah^{azwj} would Restrain the evil from him, and Fulfill all of his needs, and he would be majestic and worthy in His^{azwj} Presence'.²

و عن الصادق (عليه السلام)، قال: «من كتبها و جعلها في خرقة حرير خضراء، و راح إلى قوم يريد التزويج منهم، تم له ذلك و وقع،

And from Al-Sadiq^{asws} having said: 'The one who writes it (Surah Ta Ha) in a green silk cloth, and goes to a group, intending the marriage from them, that would be completed for him and would occur.

و إن قصد في إصلاح قوم تم له ذلك، و لم يخالفه أحد منهم، و إن مشى بين عسكرين افترقا و لم يقاتل بعضهم بعضا،

And if he aims for reconciliation among a people, that would be completed for him, and no one from among them would oppose him. And if he were to walk in between two soldiers, they would separate and would not fight against each other.

و إذا شرب ماءها المظلوم من السلطان، و دخل على من ظلمه من أي السلاطين، زال عنه ظلمه بقدرة الله تعالى، و خرج من عنده مسرورا، و إذا اغتسلت بمائها من لا طالب لعرسها خطبت، و سهل عرسها بإذن الله تعالى».

And if its water is drunk by the one oppressed from the king, and he comes up to the one who oppressed him from whichever king, his oppression would decline from him by the Power of Allah^{azwj} the Exalted, and he would come out from him joyful. And when she (a woman) who is not sought for her marriage washes with its water, her marriage would be easier by the Permission of Allah^{azwj}.³

VERSES 1- 3

طه {1}

Ta Ha [20:1]

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى {2}

We have not Revealed the Quran unto you for you to be distressed [20:2]

إِلَّا تَذْكِرَةً لِمَنْ يَخْشَى {3}

² خواص القرآن: 4 «قطعة منه».

³ خواص القرآن: 4: «قطعة منه».

It is only a Reminder for one who fears [20:3]

حدثنا ابراهيم بن هاشم بن اعمش بن عيسى عن حماد الطيافى عن الكلبي عن ابي عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah^{asws} said to me: 'How many names are there in the Quran for (name of) Muhammad^{saww}? I said, 'Two names or three'. He^{asws} said: 'O Kalby, for him^{saww} there are ten names.

وما محمد الا رسول قد خلت من قبله الرسل

And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].

ومبشرا برسول يأتي من بعدى اسمه احمد

And: ***giving glad tidings of a Rasool to come after me, his name being Ahmad' [61:6]***

ولما قام عبد الله كادوا يكونون عليه لبدا

And: ***surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]***

وطه ما انزلنا عليك القرآن لتشقى

And: ***Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***

ويس والقراّن الحكيم انك لمن المرسلين على صراط مستقيم

And: ***Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]***

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

And: ***Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]***

ويا ايها المزمّل

And: ***O Muzzammil! [73:1]***

ويا ايها المدثر

And: **O Muddasar! [74:1]**

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلي عما بدا لك

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the 'Zikr' is a name from the names of Muhammad^{saww}. We^{asws} are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

He (the narrator) said, 'But I forgot, by Allah^{azwj}, the Quran, all of it, and I could not recall a sentence I could ask him^{asws} about'.⁴

أبو إسحاق أحمد بن محمد بن إبراهيم الثعلبي، صاحب التفسير، في تفسير قوله تعالى: طه، قال: قال جعفر بن محمد الصادق (عليه السلام): «طه طهارة أهل بيت محمد (عليهم السلام)». ثم قرأ: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

Abu Is'haq Bin Muhammad Bin Ibrahim Al-Sa'alby (Sunni), author of the Tafseer,

Regarding the Words of the Exalted: **Ta Ha [20:1]**. He said, 'Ja'far^{asws} Bin Muhammad^{asws} said: '**Ta Ha [20:1]** – is the Purity (طهارة) of the People^{asws} of the Household of Muhammad^{saww}'. Then he^{asws} recited: **But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]**.⁵

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي علي يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليه السلام): يا بن رسول الله، ما معنى قول الله عز و جل: طه؟

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

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic: **Ta Ha [20:1]**?'

قال: «طه: اسم من أسماء النبي (صلى الله عليه وآله)، و معناه: يا طالب الحق الهادي إليه ما أنزلنا عليك القرآن لتشقى بل لتسعد به».

⁴ Basaair Al Darajaat – P 10 Ch 18 H 26

⁵ تفسير الثعلبي: 75 «مخطوط»، العمدة: 38

He^{asws} said: '[20:1] **Ta Ha** is a name from the names of the Prophet^{saww}, and its Meaning is – 'O seeker of the Truth (يا طالب الحق), the Guide to Him^{azwj} (إليه), **We have not Revealed the Quran unto you for you to be distressed [20:2]**, but to be happy by it'.⁶

حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ عَائِشَةَ لَيْلَتَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ لِمَ تُتَعَبُ نَفْسَكَ وَ قَدْ عَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَقَالَ يَا عَائِشَةُ أَلَا أَكُونُ عَبْدًا شَكُورًا

Humejd Bin Ziyad, from Al Hassan bin Muhammad Bin Sama'at, from Wuheyb, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was so that Rasool-Allah^{saww} was with Ayesha during her night, so she said, 'O Rasool-Allah^{saww}! Why do you^{saww} exhaust yourself^{saww} and Allah^{azwj} has already Forgiven for you^{saww} whatever has preceded of your^{saww} sins (of your^{saww} Shia), and whatever is delayed (from their sins)?' So he^{saww} said: 'O Ayesha! Should I^{saww} not be a grateful servant?'

قَالَ وَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُومُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى طه ما أنزلنا عليك القرآن لتشقى .

He^{asws} said: 'And Rasool-Allah^{saww} used to stand upon the sides of his^{saww} toes, so Allah^{azwj} the Glorious and Exalted Revealed: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**'.⁷

في كتاب مقتل الحسين عليه السلام لابي مخنف رحمه الله ان علي بن الحسين عليهما السلام قال لجمع بن يزيد لعنه الله: أنا ابن من أشرقت عليه شجرة طوبى وأنا ابن من هو: " طه ما أنزلنا عليك القرآن لتشقى "

In the book Maqatal Al Husayn^{asw} of Abu Mikhnaf –

'Ali^{asws} Bin Al-Husayn^{asws} said to the gathering of Yazeed^{la}: 'I^{asws} am the son^{asws} of the one^{saww} for whom the Tree of Tooba shone for, and I^{asws} am the son^{asws} of the one^{saww} who is **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**'.⁸

A Miracle

الشيخ في (أماليه): عن الحفار، قال: حدثنا علي بن أحمد الحلواني، قال: حدثنا أبو عبد الله محمد بن القاسم المقرئ، قال: حدثنا الفضل بن حباب الجمحي، قال: حدثنا مسلم بن إبراهيم، عن أبان، عن قتادة، عن أبي العالية، عن ابن عباس، قال:

⁶ معاني الأخبار: 1 / 22 .

⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 6

⁸ Tafseer Noor Al Saqalayn – Ch 20 H 6

Al-Sheykh, in his (book) Amaali, from Al Haffar, from ali Bin Ahmad Al Halwani, from Abu Abdullah Muhammad Bin Al Qasim Al Maqry, from Al Fazl Bin Habab Al Jamah, from Muslum Bin Ibrahim, from Aban, from Qatada, from Abu Al Aliya, from Ibn Abbas who said,

كنا جلوسا مع النبي (صلى الله عليه و آله)، إذ هبط عليه الأمين جبرئيل (عليه السلام)، و معه جام من البلور الأحمر مملوءة مسكا و عنبرا، و كان إلى جنب رسول الله (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام) و ولداه الحسن و الحسين (عليهما السلام)،

'We were seated along with Rasool-Allah^{saww}, when Jibraeel^{as} descended unto him^{saww}, and with him^{as} was a red crystal bowl filled with musk and ambergris, and to the side of Rasool-Allah^{saww} was Ali^{asws} Bin Abu Talib^{asws} and his^{asws} two sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}.

فقال له، السلام عليك، الله يقرأ عليك السلام، و يحييك بهذه التحية، و يأمرك أن تحيي بها عليا و ولديه،

He^{as} said to him^{saww}: 'The greetings be upon you^{saww}! Allah^{azwj} Conveys the Greetings upon you^{saww}, and Greets you^{saww} by this Greeting and Commands you^{saww} that you^{saww} greet Ali^{asws} and his^{asws} two sons^{asws} with it!'

قال ابن عباس: فلما صارت في كف رسول الله (صلى الله عليه و آله) هلل ثلاثا و كبر ثلاثا، ثم قالت بلسان ذرب طلق- يعني الجام:- بسم الله الرحمن الرحيم طه ما أنزلنا عليك القرآن لتشقى فاشتتمها النبي (صلى الله عليه و آله)، و حيي بها عليا (عليه السلام)،

Ibn Abbas said, 'So when it (red crystal bowl) came to be in the palm of Rasool-Allah^{saww}, it Extolled the Oneness (There is no god except Allah^{azwj}), and extolled the Greatness (Allah^{azwj} is the Greatest), thrice, then it said in a voluble eloquent tongue, - meaning the bowl, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**. So, the Prophet^{saww} smelt it, and passed it on to Ali^{asws}.

فلما صارت في كف علي (عليه السلام)، قالت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُؤْمِنُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ فاشتتمها علي (صلوات الله عليه)، و حيي بها الحسن (عليه السلام)،

So when it came to be in the palm of Ali^{asws}, it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **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]**. So Ali^{asws} smelt it, and passed it on to Al-Hassan^{asws}.

فلما صارت في كف الحسن (عليه السلام)، قالت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ فاشتتمها الحسن (عليه السلام) و حيي بها الحسين (عليه السلام)،

So, when it came to be in the palm of Al-Hassan^{asws}, it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **What are they asking about? [78:1] About the**

Magnificent News [78:2] Which they are differing in? [78:3]. So Al-Hassan^{asws} smelt it and passed it on to Al-Husayn^{asws}.

فلما صارت في كف الحسين (عليه السلام)، قالت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ مَنْ يُقَرِّفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ردت إلى النبي (صلى الله عليه و آله)،

So when it came to be in the palm of Al-Husayn^{asws}, it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him. Surely Allah is Forgiving, Grateful [42:23].** (So Al-Husayn^{asws} smelt it, then returned it to the Prophet^{saww}).

فقالت: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ.

(So when it arrived back into the palm of the Prophet^{saww}), it said, 'In the Name of Allah^{azwj} the Beneficent, the Merciful! **Allah is Light of the skies and the earth [24:35].**

قال ابن عباس: فلا أدري، إلى السماء صعدت، أم في الأرض توارت بقدره الله عز و جل.

Ibn Abbas said, 'So I didn't know whether it ascended (back) to the sky, or it disappeared into the earth by the Power of Allah^{azwj} Mighty and Majestic'.⁹

VERSES 4 & 5

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَىٰ {4}

A Revelation from the One Who Created the earth and the skies above [20:4]

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ {5}

The Beneficent, Established upon the Throne [20:5]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش و الكرسي، فقال: «إن للعرش صفات كثيرة مختلفة، له في كل سبب وضع في القرآن صفة على حدة، فقلوه: رَبُّ الْعَرْشِ الْعَظِيمِ يقول: الملك العظيم،

⁹ الأملالي 1: 366.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al-kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from his father, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah^{asws} about the Throne (العرش) and the Chair (الكرسي), so he^{asws} said: 'The Throne is of many different qualities, and for each of its status a quality of it can be placed separately in the Quran. So, His^{azwj} Words: **He is the Lord of the Magnificent Throne [27:26]** – He^{azwj} is Speaking of the Magnificent Kingdom.

و قوله: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يقول: على الملك احتوى، و هذا ملك الكيفوفية في الأشياء.

And His^{azwj} Words: **The Beneficent, Established upon the Throne [20:5]** – He^{azwj} is Saying: "He^{azwj} Encompasses The Kingdom". And this Kingdom is the qualitative states of the things.

ثم العرش في الوصل منفرد عن الكرسي، لأنهما بابان من أكبر أبواب الغيوب، و هما جميعا غيبان، و هما في الغيب مقرونان، لأن الكرسي هو الباب الظاهر من الغيب الذي منه مطلع البدع و منه الأشياء كلها،

Then the Throne is a single interface for the Chair, because these two are the biggest two Doors from the Doors of the Unseen, and they are both together hidden. And these two, in the Unseen are interlinked, because the Chair, it is the Door of the apparent from the Hidden from which emerged the beginning, and from it are all the things.

و العرش هو الباب الباطن الذي يوجد فيه علم الكيف، و الكون، و القدر، و الحد و الأين، و المشيئة، و صفة الإرادة، و علم الألفاظ و الحركات و الترك، و علم العود و البداء،

And the Throne, it is the esoteric Door in which is found the knowledge of the Qualities, and the Universe, and the Pre-destination, and the Limit, and the Livelihood, and the description of the Intention, and knowledge of the Words and the movement and the avoidance, and knowledge of the Return and the Origination.

فهما في العلم بابان مقرونان، لأن ملك العرش سوى ملك الكرسي، و علمه أغيب من علم الكرسي، فمن ذلك قال: رَبُّ الْعَرْشِ الْعَظِيمِ أَي صَفْتَهُ أَعْظَمَ مِنْ صِفَةِ الْكُرْسِيِّ، و هما في ذلك مقرونان».

The knowledge in these two Doors is interlinked, because the Kingdom of the Throne is other than the Kingdom of the Chair, and its (Throne's) knowledge is more hidden than the knowledge of the Chair. And these two, in that, are interlinked'.

قلت: جعلت فداك، فلم صار في الفضل جار الكرسي؟

I said, 'May I be sacrificed for you^{asws}! So why do the merits come to be for the Chair?'

قال: «إنه صار جاره، لأن فيه علم الكيفوية، وفيه الظاهر من أبواب البداء، وأينيتها، وحد رتقها وفتحها. فهذا جاران، أحدهما حمل صاحبه في الصرف، وبمثل صرف العلماء يستدلون على صدق دعواهما، لأنه يختص برحمته من يشاء، وهو القوي العزيز.

He^{asws} said: 'It flows to be in it, because in it is the knowledge of the qualities, and in it is the apparent from the Doors of the Origination, united in its mending and its rupture. So these are two neighbours. One of these two carries its counterpart in exchange, like the exchange of the scholars who provide evidence upon the truthfulness of their claims, because He^{azwj} Specialises with His^{azwj} Mercy whomsoever He^{azwj} so Desires to, and He^{azwj} is the Strong, the Mighty.

فمن اختلاف صفات العرش، أنه قال تبارك و تعالی: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ و هو وصف عرش الوجدانية، لأن قوما أشركوا كما قلت لك: قال تبارك و تعالی: رَبِّ الْعَرْشِ رب الوجدانية عما يصفون.

So, from the different qualities of the Throne, the Blessed and Exalted Says: **(Glorious is the Lord of the skies and the earth) Lord of the Throne, from what they are ascribing [43:82]** – and it is a description of the Throne of Oneness, people tend to associate just as I^{asws} said to you. The Blessed and Exalted Says: **He is the Lord of the (Magnificent) Throne [27:26]**, is the Lord^{azwj} of the Oneness, from what they are describing Him^{azwj} to be.

و قوما و صفوه بيدين، فقالوا: يَدُ اللَّهِ مَعْلُومَةٌ و قوما وصفوه بالرجلين، فقالوا: وضع رجله على صخرة بيت المقدس، فمنها ارتقى إلى السماء. و قوما وصفوه بالأنامل، فقالوا: إن محمدا (صلى الله عليه و آله) قال: إني وجدت برد أنامله على قلبي،

And a group described Him^{azwj} to be with two Hands, so they said, **'The Hand of Allah is tied up!' [5:64]**. And a group described Him^{azwj} to have two feet, so they said, 'He^{azwj} would Place one of His^{azwj} Legs upon the rock of Bayt Al-Maqdis and from it He^{azwj} Ascended to the sky. And a group described Him^{azwj} to be with the Fingers, so they said, 'Muhammad^{saww} said: 'I^{saww} felt the coolness of His^{azwj} Fingers upon my^{saww} heart'.

فلمثل هذه الصفات، قال: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ يقول: رب المثل الأعلى عما به مثله، و الله المثل الأعلى الذي لا يشبهه شيء، و لا يوصف، و لا يتوهم، فذلك المثل الأعلى.

So, it is for the likes of these types of description that He^{azwj} Said: **(Glorious is the Lord of the skies and the earth) Lord of the Throne, from what they are ascribing [43:82]**. He^{azwj} is Saying: **and for Allah is the Exalted Example [16:60]** than the examples which He^{azwj} can be exemplified with, and Allah^{azwj} is more Exalted than the examples as none of things can resemble Him^{azwj}, and no description can be for Him^{azwj}, nor can He^{azwj} be come to. So that is **the Exalted Example [16:60]**.¹⁰

¹⁰ التوحيد: 321

وَعَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَعَالَى الرَّحْمَنُ عَلَى الْعَرْشِ فَقَالَ اسْتَوَى فَقَالَ اسْتَوَى فِي كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ لَمْ يَبْعُدْ مِنْهُ بَعِيدٌ وَ لَمْ يَقْرُبْ مِنْهُ قَرِيبٌ اسْتَوَى فِي كُلِّ شَيْءٍ .

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

‘Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} the Exalted: **The Beneficent, Established upon the Throne [20:5]**. So he^{asws} said: ‘Established with regards to everything. So there isn’t anything closer to Him^{azwj} than a (another) thing. The remote is not far from Him^{azwj}, and the close-by is not closer to Him^{azwj}. He^{azwj} is evenly Established with regards to everything’.¹¹

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

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

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

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

And in another report, he^{asws} said: ‘The one who thinks that Allah^{azwj} is from something, so he Made Him^{azwj} out to be something new. And the one who thinks that He^{azwj} is inside something, so he has made Him^{azwj} to be fortified. And the one who thinks that He^{azwj} is upon something, so he has Made Him^{azwj} to be carried’.¹²

الطبرسي في (الاحتجاج): عن الصادق (عليه السلام)، و قد سأله (عليه السلام) زنديق، فقال: فالكرسي أكبر أم العرش؟ قال (عليه السلام): «كل شيء خلقه الله في جوف الكرسي ما خلا عرشه، فإنه أعظم من أن يحيط به الكرسي»

Al Tabarsy, in Al Ihtijaj,

(It has been narrated) from Al-Sadiq^{asws}, and an Atheist had asked him^{asws}, so he said, ‘Is the Chair greater or the Throne?’ He^{asws} said: ‘Allah^{azwj} Created everything

¹¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 8

¹² الكافي 1: 9/99.

inside of the Chair except for His^{azwj} Throne. Thus it is greater than to be surrounded by the Chair'.¹³

عنه، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي الحسن موسى (ع) وسئل عن معنى قول الله " الرحمن على العرش استوى " فقال: استولى على ما دق وجل.

From him, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, and he^{asws} was asked about the Meaning of the Words of Allah^{azwj}: **The Beneficent, Established upon the Throne [20:5]**. So he^{asws} said: 'Governs upon the delicate and the majestic'.¹⁴

وَ بِهَذَا الْإِسْنَادِ عَنْ سَهْلِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مَارِدٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ أَقْرَبَ إِلَيْهِ مِنْ شَيْءٍ .

And by this chain, from Sahl, from Al Hassan Bin Mahboub, from Muhamad Bin Marid,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **The Beneficent, Established upon the Throne [20:5]**. So he^{asws} said: 'Even from everything. So there isn't anything closer to Him^{azwj} than a (another) thing'.¹⁵

VERSE 6

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى {6}

For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَحْرَانَ عَنْ صَفْوَانَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ زَيْنِدِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَتْ زَيْنَبُ الْعَطَارَةُ الْخَوْلَاءُ إِلَى نِسَاءِ النَّبِيِّ (صلى الله عليه وآله) وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرُ فَجَاءَ النَّبِيُّ (صلى الله عليه وآله) وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْتِنَا طَابَتْ بِيُوتُنَا فَقَالَتْ بِيُوتُنَا بِرِجْلِكَ بِرِجْلِكَ أَطِيبُ يَا رَسُولَ اللَّهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdul Rahmaan Bin Abu Najraan, from Safwaan, from Halaf Bin Hammaad, from Al-Husayn Bin Zayd Al-Hashimy, who has narrated the following:

Abu Abdullah^{asws} said: 'Zaynab the perfume seller came to the wives and the daughters of the Prophet^{saww}, and she used to sell the perfume to them. The Prophet^{saww} came over whilst she was among them. So he^{saww} said: 'You bring

¹³ 351 (Extract) الاحتجاج:

¹⁴ Al Mahaasin – V 1 Bk 5 H 212

¹⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 7

aroma to our^{saww} house'. She said, 'Your^{saww} house is better in aroma due to your^{saww} fragrance, O Rasool Allah^{saww}!'

قَالَ إِذَا بَعْتَ فَأَحْسِنِي وَلَا تُغَشِّي فَإِنَّهُ أَنْفَى وَأَبْقَى لِلْمَالِ فَقَالَتْ يَا رَسُولَ اللَّهِ مَا أَتَيْتُ بِشَيْءٍ مِنْ بَيْعِي وَإِنَّمَا أَتَيْتُ أَسْأَلُكَ
عَنْ عَظَمَةِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ جَلَّ جَلَالُ اللَّهِ سَأَحَدُّكَ عَنْ بَعْضِ ذَلِكَ

He^{saww} said: 'When you sell, do it well and do not cheat, for it would be more pious and protective of the wealth'. She said, 'O Rasool Allah^{saww}, I did not come to sell anything, but rather I came to ask you^{saww} about the Magnificence of Allah^{azwj} Mighty and Majestic'. So he^{saww} said: 'Majestic is the Majesty of Allah^{azwj}. I^{saww} shall tell you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ عَلَيْهَا عِنْدَ اللَّهِ تَحْتَهَا كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ وَهَاتَانِ بِمَنْ فِيهِمَا وَمَنْ عَلَيْهِمَا عِنْدَ اللَّهِ تَحْتَهَا
كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ وَالثَّالِثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ

Then he^{saww} said: 'This earth, along with the ones upon it, compared to that which is below it, it like a ring thrown in the desert, and these two with what is within them and what is upon them, compared to what is beneath them is like a ring thrown in the desert, and the third one, until it ends with the seventh'. And he^{saww} recited this Verse: **Allah is the One Who Created the seven skies, and from the earth similar to these [65:12].**

وَ السَّبْعُ الْأَرْضِينَ بِمَنْ فِيهِنَّ وَمَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدَّيْكِ كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ وَ الدَّيْكِ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَ
جَنَاحٌ فِي الْمَغْرِبِ وَ رِجْلَاهُ فِي الثُّخُومِ وَ السَّبْعُ وَ الدَّيْكِ بِمَنْ فِيهِ وَمَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ

The seven earths (firmaments) along with the ones within these and the ones upon it are upon the back of the rooster, like a ring thrown in the desert. And the rooster¹⁶ has two wings to it – a wing in the east and a wing in the west, and its legs are on the fringes of it, and the seven (firmaments) and the rooster and all that is contained with these and whatever is on it, are upon a rock, like a ring thrown in the desert.

وَ الصَّخْرَةُ بِمَنْ فِيهَا وَمَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوْتِ كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدَّيْكِ وَ الصَّخْرَةُ وَ الْحُوْتُ بِمَنْ فِيهِ وَمَنْ
عَلَيْهِ عَلَى الْبَحْرِ الْمُظْلَمِ كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ

And the rock along with the ones upon it, and the ones upon the back of the whale are like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale along with that they contain and what is on them are upon the dark ocean like a ring thrown in the desert.

¹⁶ The words notified by the Imam^{asws} (rooster, whale etc.) are names of scientific facts, and natural phenomena, and subtle forces which the minds fail to recognise, and know its contents, and to fathom these at the moment, and rather he^{asws} taught these in order to enable the listener to grasp it upon that simplification.

وَ السَّبْعِ وَ الدَّيْكَ وَ الصَّخْرَةَ وَ الحُوتَ وَ البَحْرَ الْمُظْلِمَ عَلَى الهَوَاءِ الدَّاهِبِ كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعِ وَ الدَّيْكَ وَ الصَّخْرَةَ وَ الحُوتَ وَ البَحْرَ الْمُظْلِمَ وَ الهَوَاءِ عَلَى التَّرَى كَحَلْقَةٍ مُلقَاةٍ فِي فَلَاةٍ قِيٍّ

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean are upon the outgoing air like a ring thrown in the desert. And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air are upon the soil (Al-Sarayy) like a ring thrown in the desert'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ التَّرَى ثُمَّ انْقَطَعَ الْحَبْرُ عِنْدَ التَّرَى

Then he^{saww} recited this Verse: **For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6].** Then the Hadeeth is terminated at the soil (Al-Sarayy).

وَ السَّبْعِ وَ الدَّيْكَ وَ الصَّخْرَةَ وَ الحُوتَ وَ البَحْرَ الْمُظْلِمَ وَ الهَوَاءِ وَ التَّرَى بَيْنَ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا كَلْمُهُ وَ سَمَاءُ الدُّنْيَا بَيْنَ عَلَيْهِمَا وَ مَنْ فِيهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And the seven (firmaments), and the rooster, and the rock, and the whale, and the dark ocean, and the air, and the soil (Al-Sarayy) along with the ones in it and the ones upon it, compared to the first sky is like a ring thrown in the desert. And all of this, and the sky of the world along with the ones upon it and the ones in it, compared to that which is above it, is like a ring thrown in the desert.

وَ هَاتَانِ السَّمَاوَاتِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي فَوْقَهُمَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ الثَّلَاثُ بَيْنَ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الرَّابِعَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ

And these two skies and whatever these two contain, and the ones in these, compared to what is above these two, are like a ring thrown in the desert. And these three, along with the ones in these and the ones upon these, compared to the fourth, are like a ring thrown in the desert, (and it is like this) until it ends with the seventh.

وَ هُنَّ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنِ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرْدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And these and the ones in these and the ones upon these, compared to the ocean hidden from the people of the earth, is like a ring thrown in the desert. And these seven, and the hidden ocean, compared to the cold mountain are like a ring thrown in the desert'.

وَ تَلَا هَذِهِ الْآيَةَ وَ يُنَزَّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ عِنْدَ الهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرْدِ وَ الهَوَاءُ عِنْدَ حُجْبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And he^{saww} recited this Verse: **And He Sends down from the sky mountainous (clouds) wherein is hail [24:43].** And these seven, and the hidden ocean, and the

cold mountain, compared to the air which the hearts are confused about, are like a ring thrown in the desert. And these seven, and the hidden ocean, and the cold mountain, and the air, compared to veils of the light are like a ring thrown in the desert.

وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْمُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ وَ حُجُبُ الثُّورِ عِنْدَ الْكُرْسِيِّ كَحَلَقَةٍ فِي فَلَاةٍ قَبِيٍّ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

And these seven, and the hidden ocean, and the cold mountain, and the air, and the veils of the light, compared to the Chair (Al-Kursy) are like a ring thrown in the desert'. And he^{saww} recited this Verse: **His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].**

وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْمُوفُ وَ جِبَالُ الْبَرْدِ وَ الْهَوَاءُ وَ حُجُبُ الثُّورِ عِنْدَ الْعَرْشِ كَحَلَقَةٍ فِي فَلَاةٍ قَبِيٍّ وَ تَلَا هَذِهِ الْآيَةَ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى.

And these seven, and the hidden ocean, and the cold mountain, and the air, and veils of the light, and the Chair, compared to the Throne are like a ring thrown in the desert'. And he^{saww} recite this Verse: **The Beneficent, Established upon the Throne [20:5].**¹⁷

VERSE 7

وَإِنْ تَجَهَّرَ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى {7}

And if you are loud with the speech, so He Knows the secret and the concealed (matters) [20:7]

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه (رحمه الله)، قال: حدثني عمي محمد بن أبي القاسم، عن محمد بن علي الكوفي، قال: حدثني موسى بن سعدان الحنط، عن عبد الله بن القاسم، عن عبد الله بن مسكان، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: يَعْلَمُ السِّرَّ وَأَخْفَى. قال: «السر: ما أكننته في نفسك، و أخفى: ما خطر ببالك ثم أنسيته».

Ibn babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Kufy, from Musa Bin Sa'dan Al Hanaat, from Abdullah Bin Al Qasim, from Abdullah Bin Muskaan, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **He Knows the secret and the concealed (matters) [20:7].** He^{asws} said: 'The secret –

¹⁷ Al Kafi – V 8 H 14591

What is concealed within yourself, and the hidden – What came to your mind, then you forgot about it'.¹⁸

VERSE 8

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ {8}

Allah, there is no god except Him. For Him are the most Beautiful Names [20:8]

له الاسماء الحسنی روى عن النبي صلى الله عليه واله انه قال ان لله سبحانه تسعة وتسعين اسما من أحصاها دخل الجنة.

For Him are the most Beautiful Names [20:8] – It has been reported from the Prophet^{saww} having said: 'Allah^{azwj} the Glorious has ninety-nine Names. The one who learns these would enter the Paradise'.¹⁹

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن أبي الحسن العبدی، عن سليمان بن مهران، عن الصادق جعفر بن محمد، عن أبيه محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) إن لله تبارك و تعالی تسعة و تسعين اسما، مائة إلا واحد، من أحصاها دخل الجنة، و هي:

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qataan, from Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abu Al-Hassan Al-Abdy, from Suleyman Bin Mahran,

(It has been narrated) from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad Bin Ali^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said, 'Rasool-Allah^{saww} said that: 'For Allah^{azwj}, Blessed and Exalted are ninety-nine Names – a hundred less one. The one who learns these would enter the Paradise. And these are: -

(1) الله – The God ; (2) الواحد – The One ; (3) الأحد – The Unique ; (4) الصمد – The Absolute ; (5) الأول – The First ; (6) الآخر – The Last ; (7) السميع – The All Hearing ; (8) البصير – The All Seeing ; (9) القدير – The Powerful ; (10) القاهر – The Omnipotent ; (11) البديع – The Sublime ; (12) الأعلى – The High ; (13) الباقي – The Everlasting ; (14) البديع – The Incomparable ; (15) البارئ – The Evolver ; (16) الأكرم – The Most Generous ; (17) الحكيمة – The Manifest ; (18) الباطن – The Hidden ; (19) الحي – The Living ; (20) الحكيم – The Wise ;

(21) العليم – The Knowing ; (22) الحليم – The Forbearing ; (23) الحفيظ – The Preserver ; (24) الحق – The Truth ; (25) الحسيب – The Reckoner ; (26) الحميد – The Praiseworthy ; (27) الرحيب – The Subtle ; (28) الرب – The Lord ; (29) الرحمن – The Beneficent ; (30) الرحيم – The Merciful ; (31) الذارئ – Sower ; (32) الرازق – The Sustainer ; (33) الرقيب – The

¹⁸ معاني الأخبار: 1 / 143

¹⁹ Tafseer Noor Al-Saqalayn – Ch 20 H 39

Watchful ; (34) الرؤوف – The Affectionate ; (35) البار – The Observer ; (36) السلام – The Source of Peace ; (37) المؤمن – The Provider of Security ; (38) المهيمن – The Dominant ; (39) العزيز – The Mighty ; (40) الجبار – The Subduer ;

(41) المتكبر – The Possessor of Greatness ; (42) السيد – The Chief ; (43) السبوح – The Glorified ; (44) الشهيد – The Witness ; (45) الصادق – The Truthful ; (46) الصانع – The Maker ; (47) الطاهر – The Pure ; (48) العدل – The Just ; (49) العفو – The Excuser ; (50) الغفور – The Forgiver ; (51) الغني – The Needless ; (52) الغياث – The Aid ; (53) الفاطر – The Originator ; (54) الفرد – The Alone ; (55) الفتح – The Initiator ; (56) الفالق – The Splitter ; (57) القديم – The EternAl-; (58) الملك – The King ; (59) القدوس – The Holy ; (60) القوي – The Strong ;

(61) القريب – The Near ; (62) القيوم – The Self-subsistent ; (63) القابض – The Seizer ; (64) الباسط – The Extender ; (65) قاضي الحاجات – The Fulfiller of Needs ; (66) المجيد – The Glorious ; (67) المولى – The Guardian ; (68) المنان – The Benefactor ; (69) المحيط – The Encompasser ; (70) المبين – The Manifested ; (71) المقيت – The Feeder ; (72) المصور – The Designer ; (73) الكريم – The Honourable ; (74) الكبير – The Great ; (75) الكافي – The Sufficient ; (76) كاشف الضر – Remover of the Harm ; (77) الوتر – The Singular ; (78) النور – The Light ; (79) الوهاب – The Bestower ; (80) الناصر – The Helper ;

(81) الواسع – The Ample-giving ; (82) الودود – The CordiAl-; (83) الهادي – The Guide ; (84) الوفي – The LoyAl-; (85) الوكيل – The Custodian ; (86) الوارث – The Inheritor ; (87) البر – The Righteous ; (88) الباعث – The Resurrector ; (89) التواب – The Oft-returning (in Mercy) ; (90) الجليل – The Majestic ; (91) الجواد – The Generous ; (92) الخبير – The Fully Informed ; (93) الخالق – The Creator ; (94) خير الناصرين – The Best of the Helpers ; (95) الديان – The Judge ; (96) الشكور – The Thankful ; (97) العظيم – The Magnificent ; (98) اللطيف – The Kind ; (99) الشافي – The Healer²⁰.

VERSES 9 - 18

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى {9}

And did the Hadeeth of Musa come to you? [20:9]

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى {10}

When he saw a fire, so he said to his wife: ‘Stay! I perceive a fire. Perhaps I will come to you with a firebrand from it or I shall find Guidance at the fire’ [20:10]

فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَى {11}

²⁰ التوحيد: 8 /194

So when he came to it, We Called out: "O Musa! [20:11]

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى {12}

Surely, I am your Lord, therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ {13}

And I have Chosen you, so listen intently to what is Revealed [20:13]

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي {14}

I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14]

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ {15}

Surely the Hour is coming. I Plan to Conceal it in order to Recompense every soul with what it strives for [20:15]

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ {16}

So do not let him hinder you, one who does not believe in it and follows his own desires, for you will regress [20:16]

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ {17}

And what is that which is in your right hand, O Musa?" [20:17]

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ {18}

He said: 'This is my staff. I lean upon it and bring the leaves down upon my sheep, and for me in it, are other uses' [20:18]

حدثنا أبو جعفر محمد بن علي بن نصر البخاري المقرئ قال: حدثنا أبو عبد الله الكوفي الفقيه بفرغانة، باسناد متصل إلى الصادق جعفر بن محمد "ع" انه قال: في قول الله عز وجل لموسى "ع": (فاخلع نعليك) قال: يعني ارفع خوفيك يعني خوفه من ضياع أهله، وقد خلفها تمخض، وخوفه من فرعون.

Abu Ja'far Muhammad Bin Ali Bin Nasr Al Bukhary Al Maqry narrated, from Abu Abdullah Al Kufy, the jurist at Farghana, by a chain linked to

Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'With regards to the Words of Allah^{azwj} Mighty and Majestic to Musa^{as}: **therefore remove your slippers! [20:12]**, said: 'It Means, 'Raise (remove) your^{as} fear', meaning the loss of his^{as} family, and he^{as} had left them behind as a result, and his^{as} fear of Pharaoh^{la}.²¹

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

He^{asws} said: 'Musa^{as} completed the term, and went with his^{as} wife to near Bayt Al-Maqdis. He^{as} lost the way on the road at night, so he^{as} saw a fire. **so he said to his wife: 'Stay! I perceive a fire. Perhaps I will come to you with a firebrand from it [20:10]** – or directions of the road. But, when he^{as} ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he^{as} approached it, he^{as} hesitated from it, and he^{as} returned and felt fear within himself^{as}.

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

Then he^{as} approached the tree once again, **We Called out from the shores on the right side of the valley in the spot of the Blessed spot of the tree: "O Musa! I am Allah, Lord of the Words!" [28:30] And Cast your staff!' So when he saw it wriggle as if it was a snake, he turned back retreating and did not return. 'O Musa! Come back and do not fear [28:31]**. So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he^{as} retreated, his^{as} Lord^{azwj} Mighty and Majestic Said to him^{as}: "Return!"

فرجع و هو يرتعد، و ركبته تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحبيها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فأخلع نعلك إنك بالواد المقدس طوى.

So he^{as} returned, and he^{as} was trembling, and his^{as} knees were knocking against each other. He^{as} said: 'My^{as} God, this speech that I^{as} hear, is that Your^{azwj} Speech?' He^{azwj} Said: "Yes. Do not fear". Thus he^{as} felt secure, and placed his^{as} feet upon its tail and grabbed its neck, and it was (became) his^{as} hand upon his^{as} staff, for it had reverted back to be a staff. And He^{azwj} Said to him^{as}: **Surely I am your Lord, therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]**.²²

²¹ Al Illal Al Sharaie – V 1 Ch 55 H 2

²² 13 /147 (Extract) كمال الدين و تمام النعمة:

و عنه، قال: حدثنا محمد بن علي بن محمد بن حاتم النوفلي المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي، عن القائم الحجة (عليه السلام) - في حديث طويل يتضمن مسائل كثيرة - قال: قلت: فأخبرني، يا بن رسول الله، عن أمر الله تعالى لنبيه موسى (عليه السلام): **فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى** فَإِنْ فَهَاءَ الْفَرِيقَيْنِ يَزْعَمُونَ أَنهَا كَانَتْ مِنْ إِهَابِ الْمَيْتَةِ.

And from him, from Muhammad Bin Ali Bin Muhammad Bin Hatim Al Nowfaly Al Ma'rouf At Al karmany, from Abu Al Abbas Ahmad Bin Isa Al Washa Al Baghdady, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Sahybani, from Ahmad Bin masrou, from Sa'ad Bin Abdullah Al Qummi,

(It has been narrated) from Al-Qaim Al-Hujjat^{asws} – in a lengthy Hadeeth including many issues, (the narrator) said, 'So inform me, O son^{asws} of Rasool-Allah^{saww}, about the Command of Allah^{azwj} the Exalted: to His^{azwj} Prophet^{as} Musa^{as}: **Surely I am your Lord, therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]**, for the Jurists are of two groups claiming that these were (made) from dead skin'.

فقال (عليه السلام): «من قال ذلك فقد افترى على موسى (عليه السلام)، و استجهله في نبوته، لأنه ما خلا الأمر فيها من خصلتين: إما أن تكون صلاة موسى فيها جائزة أو غير جائزة، فإن كانت صلاته جائزة، جاز له لبسها في تلك البقعة إذ لم تكن مقدسة، و إن كانت مقدسة مطهرة، فليست بأقدس و أظهر من الصلاة،

So he^{asws} said: 'The one who says that, so he has forged (a lie) against Musa^{as} and considered him^{as} to be ignorant in his^{as} Prophet-hood, because apart from the Command with regards to it, it has two characteristics. Either the *Salat* of Musa^{as} was allowed or not allowed. So if his^{as} *Salat* was allowed, then it would be allowed for him^{as} to wear these in a spot which is not Holy. And if it was Holy, Pure, then it was not Holier and Purer than the *Salat* (itself).

و إن كانت صلاته غير جائزة فيها، فقد أوجب على موسى (عليه السلام) أنه لم يعرف الحلال من الحرام، و ما علم ما تجوز فيه الصلاة و ما لم تجز، و هذا كفر».

And if his^{as} *Salat* was not allowed therein, so it would be more than Obligated upon Musa^{as} that he^{as} should recognise the Permissible and the Prohibited, and (how come) he^{as} did not know what is allowed in the *Salat* and what is not allowed? And this is Kufir'.

قلت: فأخبرني - يا مولاي - عن التأويل فيها؟

I said, 'So inform me – O my Master^{asws} – about the explanation regarding it?'

قال: «إن موسى (عليه السلام) ناجى ربه بالوادي المقدس، فقال: يا رب، إني قد أخلصت لك المحبة مني، و غسلت قلبي عن سواك- وكان شديد الحب لأهله- فقال الله تبارك و تعالى: فَأَخْلَعُ نَعْلَيْكَ أَي انزع حب أهلِكَ من قلبك إن كانت محبتك لي خالصة، و قلبك من الميل إلى من سواي مغسولا».

He^{asws} said: 'Musa^{as} whispered to his^{as} Lord^{azwj} at the Holy Valley, so he^{as} said: 'O Lord^{azwj}! I^{as} am sincere in my^{as} love for You^{azwj}, and have washed my^{as} heart from everyone else apart from You^{azwj} – and he^{as} (also) had intense love for his^{as} wife – so Allah^{azwj} Blessed and Exalted Said: **therefore remove your slippers! [20:12]** [20:12], i.e., remove the love for your^{as} wife from your^{as} heart if you^{as} have sincere love for Me^{azwj}, and wash away the inclination from your^{as} heart apart from (inclination for) Me^{azwj},²³

فلما حال عليه الحول، حمل موسى امرأته، و زوده شعيب من عنده، و ساق غنمه، فلما أراد الخروج، قال لشعيب: أبغي عصا تكون معي، و كانت عصي الأنبياء عنده، قد ورثها مجموعة في بيت، فقال له شعيب: ادخل هذا البيت، و خذ عصا من بين العصي. فدخل، فوثبت إليه عصا نوح و إبراهيم (عليهما السلام)، و صارت في كفه،

So when the year passed over, Musa^{as} took his^{as} family, and Shuayb^{as} gave him^{as} provisions from himself^{as}, and the sheep. When he^{as} wanted to go out, he^{as} said to Shuayb^{as}: 'Let the staff reach to me^{as}, to become with me^{as}'. And the staff of the Prophets^{as} was with him^{as} which he^{as} had inherited from all in the house. So Shuayb^{as} said to him^{as}: 'Enter this house, and take a staff from between my^{as} staff'. So he^{as} entered. (Thus) The staff came to be with him^{as}, the staff of Noah^{as}, and Ibrahim^{as}, and it came to be in his^{as} hand.

فأخرجها، و نظر إليها شعيب، فقال: ردها، و خذ غيرها. فردها ليأخذ غيرها، فوثبت إليه تلك بعينها، فردها، حتى فعل ذلك ثلاث مرات، فلما رأى شعيب ذلك، قال له: اذهب، فقد خصك الله بها.

So he^{as} took it out, and Shuayb^{as} looked at it, so he^{as} said: 'Return it, and take another one'. So he^{as} returned it to take another one, but it returned back to his^{as}, to the extent that he^{as} did it three times. So when Shuayb^{as} saw that, he^{as} said to him: 'Go, for Allah^{azwj} has Chosen it for you^{as}',²⁴

حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر عن علي بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي عبد الله عليه السلام قال سمعته يقول الواح موسى عندنا وعصى موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

It has been narrated to us by Abu Muhammad, from Umraan bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

'I heard Abu Abdullah^{asws} say: 'The Tablets of Musa^{as} are with us^{asws}, and the Staff of Musa^{as} is with us^{asws}, and we^{asws} inherited (from) the Prophet^{saww},²⁵

²³ (Extract) كمال الدين و تمام النعمة: 460.

²⁴ (Extract) تفسير القمي 2: 135

²⁵ Basaair Al Darajaat – P 4 Ch 4 H 32

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد بن عقدة، قال: حدثنا محمد ابن المفضل بن إبراهيم، و سعدان بن إسحاق بن سعيد، و أحمد بن الحسين بن عبد الملك، و محمد بن أحمد بن الحسن القطواني، قالوا جميعاً: حدثنا الحسن بن محبوب، عن عبد الله بن سنان، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كانت عصا موسى قضيب آس من غرس الجنة، أتاه به جبرئيل (عليه السلام) لما توجه لتقاء مدين، و هي و تابوت آدم (عليه السلام) في بحيرة طبرية، و لن يلبيا و لن يتغيرا حتى يخرجهما القائم (عليه السلام) إذا قام».

Muhammad Bin Ibrahim Al No'many, from Ahmad Bin Muhammad Bin Saeed Bin Uqdat, from Muhammad Ibn Al Mufazzal Bin Ibrahim, and Sa'dan Bin Is'haq Bin Saeed, and Ahmad bin Al Husayn Bin Abdul Malik, and Muhammad Bin Ahmad Bin Al Hassan Al Qatwany, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'The staff of Musa^{as} was from a branch of the Myrtle tree in the Paradise. Jibraeel^{as} came down with it when he^{as} diverted himself^{as} to go towards Madayn. And this, as well as the casket of Adam^{as} are in the Sea of Galilee, and these will never decay or change until Al-Qaim^{asws} takes them out when he^{asws} rises'.²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا فَاتَتْكَ صَلَاةٌ فَذَكَرْتَهَا فِي وَفْتٍ أُخْرَى فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ كُنْتَ مِنَ الْأُخْرَى فِي وَفْتٍ فَابْدَأْ بِالَّتِي فَاتَتْكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَقِمِ الصَّلَاةَ لِذِكْرِي وَ إِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ فَاتَتْكَ الَّتِي بَعْدَهَا فَابْدَأْ بِالَّتِي أَنْتَ فِي وَفْتِهَا فَصَلِّهَا ثُمَّ أَقِمِ الْأُخْرَى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, altogether from Al Qasim Bin Urwa, from Ubeyd Bin Zurara, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever a *Salāt* is missed out by you and you remember it during another time, so if you know that if you were to pray that which is missed out, you would still be within the time, then begin by that which was missed out by you, for Allah^{azwj} Mighty and Majestic is Saying: **and establish the Salat to My Zikr [20:14]**. And if you were to know that if you were to pray the *Salat* which was missed out by you, the one after it would be missed out by you, then begin by which you are within its timing. So pray it, then establish the other one'.²⁷

الطبرسي، قيل: معناه أقم الصلاة متى ذكرت أن عليك صلاة، كنت في وقتها أم لم تكن، عن أكثر المفسرين قال: و هو المروي عن أبي جعفر (عليه السلام).

Al-Tabarsy –

²⁶ الغيبة: 27 /238

²⁷ Al Kafi V 3 – The Book of Salāt CH 12 H 4

'It is said, its meaning is, 'Establish the *Salat* when you remember that a *Salat* is upon you, whether it was during its time or not. It is (reported) from a lot of commentators. He (Al-Tabarsy) aid, 'It is reported from Abu Ja'far^{asws},²⁸

عمر بن إبراهيم الأوسي، قال: روي عن رسول الله (صلى الله عليه وآله)، أنه قال: «لما كانت الليلة التي أسري بي إلى السماء، وقف جبرئيل في مقامه، و غبت عن تحية كل ملك و كلامه، و صرت بمقام انقطع عني فيه الأصوات، و تساوى عندي الأحياء و الأموات، اضطرب قلبي و تضاعف كربتي،

Umar Bin Ibrahim Al Awsy said,

'It is reported from Rasool-Allah^{saww} having said: 'When it was the night in which I^{saww} Ascended to the sky, Jibraeel^{as} paused in his^{as} place, and there was an absence of the welcome of every Angel and his speech. And I^{saww} came to be in a place wherein the sounds were cut off from me^{saww}, and the living and the death were the same to me^{saww}. My^{saww} heart became restless and my stress multiplied.

فسمعت مناديا ينادي بلغة علي ابن أبي طالب: قف- يا محمد- فإن ربك يصلي. قلت: كيف يصلي، و هو غني عن الصلاة لأحد؟ و كيف بلغ علي هذا المقام؟

Then I^{saww} heard a Caller Calling out in the tone of Ali^{asws} Bin Abu Talib^{asws}: "Pause, O Muhammad^{saww}, for your^{saww} Lord^{azwj} is performing *Salat*!" I^{saww} said: 'And how does He^{azwj} perform *Salat* and He^{azwj} is needless from the *Salat* to anyone? And how did Ali^{asws} reach this place?'

فقال الله تعالى: اقرأ يا محمد: هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ يُخْرِجُكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ و صَلَاتِي رَحْمَةٌ لَكَ و لَامْتِكَ،

So Allah^{azwj} the Exalted Said: "Read, O Muhammad^{saww}, **He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you from the multiple darkness to the Light [33:43]** – And My^{azwj} *Salat* is My^{azwj} Sending Mercy to you^{saww} and to your^{saww} community.

فأما سماعتك صوت علي، فإن أخاك موسى بن عمران لما جاء جبل الطور و عاين ما عاين من عظم الأمور، أذهله ما رآه عما يلقي إليه، فشغلته عن الهيبة بذكر الله أحب الأشياء إليه و هي العصا، إذ قلت له: وَ مَا تَلَّكَ بِيَمِينِكَ يَا مُوسَى-

So, as for what you heard, the voice of Ali^{asws}, so your^{saww} brother^{as} Musa^{as} Bin Imran^{as}, when he^{as} came to the mount Toor and saw what he^{as} saw from the great matters, what he^{as} saw from what he^{as} faced, so I^{azwj} Pre-occupied him^{as} from the awe by the *Zikr* of Allah^{azwj} of the most beloved of the things to him^{as}, and it is the staff, when I^{azwj} Said to him^{as}: **And what is that which is in your right hand, O Musa?" [20:17].**

و لما كان علي أحب الناس إليك، ناديناك بلغته و كلامه، ليسكن ما بقلبك من الرعب، و لتفهم ما يلقي إليك-

²⁸ مجمع البيان 7: 10

And since the most beloved of the people to you^{saww} was Ali^{asws}, We^{azwj} Called you^{saww} with his^{asws} tone and his^{asws} speech, in order to calm down whatever was in your^{saww} heart from the awe, and for you^{saww} to understand what faces you^{saww},²⁹

VERSES 19 - 22

قَالَ أَلْقَهَا يَا مُوسَىٰ {19}

He said: "Cast it, O Musa!" [20:19]

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ {20}

So he cast it, and it was a slithering serpent [20:20]

قَالَ خُذْهَا وَلَا تَخَفْ ۗ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ {21}

He said: "Grab it and do not fear. We will Restore it to its former state [20:21]

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ {22}

And press your hand to your side, it shall come out white without blemish, being another Sign" [20:22]

فناداه الله: خذها و لا تخف إنك من الآمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا.

Allah^{azwj} Called out to him^{as}: **And insert your hand into your pocket, it would come out white, without a blemish [27:12]**, i.e., without disease. And that is because Musa^{as} was very tanned. So he^{as} brought out his^{as} hand from his^{as} pocket, and the world was illuminated for him^{as}.³⁰

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم و أنا طفل خماسي، إذ دخل عليه نفر من اليهود- و ذكر الحديث إلى أن قال- قالوا: أخبرنا عن الآيات التسع التي أوتيتها موسى بن عمران.

Abdullah Bin Ja'far Al Humeyri, from Al Hassan Bin Zareyf, from Mo'mar,

²⁹ 761 /7002 [16]- البرهان في تفسير القرآن، ج3، ص: 761

³⁰ تفسير القمي 2: 135

'From Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} was in the presence of my^{asws} father^{asws} Abu Abdullah^{asws} one day, and I^{asws} was a child of five (years old), when a number of Jews entered to see him^{asws}' – and he^{asws} mentioned the Hadeeth until he^{asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa Bin Imran^{as}'.

قلت: العصا، و إخراج يده من جيبه بيضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوى آية واحدة، و فلق البحر. قالوا: صدقت».

I^{asws} said: 'The staff, and his^{as} bringing our his^{as} hand from his^{as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the manna and the quails being one Sign, and splitting the sea'. They said, 'You^{asws} speak the truth'.³¹

VERSES 23 - 35

لُتْرِيكَ مِنْ آيَاتِنَا الْكُبْرَى {23}

In order to Show you from Our Great Signs, [20:23]

اذهب إِلَى فِرْعَوْنَ إِنَّهُ طَغَى {24}

Go to Pharaoh, for he has transgressed [20:24]

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي {25}

He said: 'Lord! Expand my chest for me [20:25]

وَيَسِّرْ لِي أَمْرِي {26}

And Ease my matter for me [20:26]

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي {27}

And Loosen the knot from my tongue [20:27]

يَفْقَهُوا قَوْلِي {28}

³¹ قرب الاسناد: 133.

(That) they may understand my speech [20:28]

وَاجْعَلْ لِي وِزِيرًا مِّنْ أَهْلِي {29}

And Make a Vizier to be for me from my family [20:29]

هَارُونَ أَخِي {30}

Haroun, my brother [20:30]

اشْدُدْ بِهِ أَزْرِي {31}

Strengthen my back by him [20:31]

وَأَشْرِكُهُ فِي أَمْرِي {32}

And associate him in my matter [20:32]

كَيْ نُسَبِّحَكَ كَثِيرًا {33}

So that we may Glorify You abundantly [20:33]

وَنَذْكُرَكَ كَثِيرًا {34}

And remember You a lot [20:34]

إِنَّكَ كُنْتَ بِنَا بَصِيرًا {35}

Surely, You were always Insightful with us [20:35]

محمد بن العباس، قال: حدثنا محمد بن الحسن الخثعمي، عن عباد بن يعقوب، عن علي بن هاشم، عن عمر بن حارث، عن عمران بن سليمان، عن حصين التغلبي، عن أسماء بنت عميس، قالت: رأيت رسول الله (صلى الله عليه و آله) بإزاء ثبير، و هو يقول: «أشرق ثبير أشرق ثبير، اللهم إني أسألك ما سألك أخي موسى، أن تشرح لي صدري، و أن تيسر لي أمري، و أن تحلل عقدة من لساني يفقهوا قولي، و أن تجعل لي وزيراً من أهلي علياً أخي، اشدد به أزرى، و أشركه في أمري، كي نسبحك كثيراً، و نذكرك كثيراً، إنك كنت بنا بصيراً».

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Al Khash'amy, from Abaad Bin Yaqoub, from Ali Bin Hashim, from Umar Bin Haris, from Umran Bin Suleyman, from Haseyn Al Taghlaby, from Asma Bint Umays who said,

'I saw Rasool-Allah^{saww} at mount Subeyr (at Makkah) and he^{saww} was saying: 'Shine Subeyr! Shine Subeyr! O Allah^{azwj}! I^{saww} ask You^{azwj} what my^{saww} brother Musa^{as} asked You^{azwj} that You^{azwj} should **Expand my chest for me [20:25] And Ease my matter for me [20:26] And Loosen the knot from my tongue [20:27] (That) they may understand my speech [20:28] And Make a Vizier to be for me from my family [20:29],** Ali^{asws} my^{saww} brother^{asws}, **Strengthen my back by him [20:31] And associate him in my matter [20:32] So that we may Glorify You abundantly [20:33] And remember You a lot [20:34] Surely, You were always Insightful with us [20:35].**³²

وهو ما رواه الشيخ (ره) في أماليه: عن رجاله، عن سعيد الاعرج، قال: دخلت أنا وسليمان بن خالد على أبي عبد الله عليه السلام فابتدأني وقال: يا سعيد ما جاء عن أمير المؤمنين علي بن أبي طالب عليه السلام يؤخذ به وما نُهي عنه ينتهي عنه،

And it is what the Sheykh reported in his Amaaly, from his men, from Saeed Al Araj who said,

'I and Suleyman Bin Khalid went over to Abu Abdullah^{asws}, and he^{asws} initiated me and said: 'O Saeed! Whatever has come from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, take with it, and whatever he^{asws} forbade from, keep back from it.

جرى له من الفضل ما جرى لرسول الله، ورسوله الفضل على جميع الخلق، العائب على أمير المؤمنين عليه السلام في شيء كالعائب على الله وعلى رسوله صلى الله عليه وآله، والراد عليه في صغير أو كبير على حد الشرك بالله. كان أمير المؤمنين باب الله الذي لا يؤتى إلا منه، وسبيله الذي من تمسك بغيره هلك.

There flows for him^{asws} from the merits, what flowed to Rasool-Allah^{saww}, and for His^{azwj} Rasool^{saww} is the merit over the entirety of the creatures. The critic upon Amir Al-Momineen^{asws} regarding anything is like the critic upon Allah^{azwj} and upon His^{azwj} Rasool^{saww}, and the rejecter upon him^{asws} in anything small or bid is upon a limit of the Shirk with Allah^{azwj}. Amir Al-Momineen^{asws} was the door, which Allah^{azwj} cannot be come to except from it, and His^{azwj} Way, the one who attached with other, was destroyed.

وكذلك جرى حكم الائمة عليهم السلام بعده واحد بعد واحد، جعلهم الله أركان الارض وهم (الحجة) البالغة على من فوق الارض ومن تحت الثرى.

And similar to that flow the decisions of the Imams^{asws} after him^{asws}, one after another. Allah^{azwj} Made them^{asws} to be the cornerstones of the earth, and they^{asws} are the Divine Authorities, the deliverers upon the ones above the (surface of the) earth, and the one beneath the soil.

أما علمت أن أمير المؤمنين عليه السلام كان يقول: أنا قسيم الله بين الجنة والنار وأنا الفاروق الأكبر، وأنا صاحب العصا والميسم، ولقد أقر لي جميع الملائكة والروح بمثل ما أقروا لمحمد صلى الله عليه وآله، ولقد حملت مثل حمولة محمد وهي حمولة الرب،

But, do you not know that Amir Al-Momineen^{asws} was saying: 'I^{asws} am the distributor between the Paradise and the Fire, and I^{asws} am the Great Diffentiator, and I^{asws} and

³² تأويل الآيات 1: 2/310

the owner of the staff and the branding-iron. And there have acknowledge to me^{asws} from the Angels and the Spirit with the like of what they had acknowledged to Muhammad^{saww}, and I^{asws} have borne similar to what Muhammad^{saww} had borne, and it is the Load of the Lord^{azwj}.

وَأنا مُحَمَّدًا يَدْعِي فِيكَسَى وَيَسْتَنْطِقُ فَيَنْطِقُ، وَأنا ادْعَى فَاكْسَى وَاسْتَنْطِقُ فَاَنْطِقُ وَلَقَدْ اعْطَيْتُ خِصَالًا لَمْ يَعْطِهَا أَحَدٌ قَبْلِي: عَلِمْتَ الْمَنَائِيا وَالْقَضَايا وَفَصَلَ الْخُطَابِ.

And that Muhammad^{saww} invited (to Allah^{azwj}, so he^{saww} observed, and interrogated, and he^{saww} spoke, and I^{asws} invite (to Allah^{azwj}, so I^{asws} observe and I^{asws} speak. And I^{asws} have been Given characteristics no one has been Given before me^{asws}. I^{asws} have been Given (the knowledge of) the afflictions (and the deaths), and the judgments, and the decisive speech”³³.

VERSES 36 - 39

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى {36}

He said: “You are Granted your request, O Musa! [20:36]

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى {37}

And We had Bestowed Our Favour upon you another time [20:37]

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ {38}

When We Revealed unto your mother what was Revealed [20:38]

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَيَّ عَيْنِي {39}

“Place him in the casket, then cast it in the river, so let the river drift it to the coast. An enemy of Mine and an enemy of his would take him, and I shall Cast upon you Love from Me, and for you to be reared before My Eyes” [20:39]

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما حملت به أمه، لم يظهر حملها إلا عند وضعه، وكان فرعون قد وكل بنساء بني إسرائيل نساء من

³³ Taweel al Ayaat Al Zaahira – P 314 H 5

القبط يحفظونهم، و ذلك أنه كان لما بلغه عن بني إسرائيل أنهم يقولون: إنه يولد فينا رجل، يقال له موسى بن عمران، يكون هلاك فرعون و أصحابه على يده. فقال فرعون عند ذلك: لأقتلن ذكور أولادهم، حتى لا يكون ما يريدون. و فرق بين الرجال و النساء، و حبس الرجال في المحابس.

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

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

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

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

و أنزل الله على موسى التابوت، و نوديت امه: ضعيه في التابوت فاقدفيه في اليم، و هو البحر و لا تخافي و لا تخزي إننا رأؤهُ إِلَيْكَ وَ جَاعِلُوهُ مِنَ الْمُرْسَلِينَ، فوضعت في التابوت، و أطبقت عليه، و ألقته في النيل.

And Allah^{azwj} Sent down the casket to Musa^{as}, and Called out to his^{as} mother: **"Place him in the casket, then cast it in the river** - and it is the sea, **and neither fear nor grieve. Surely We will Return him to you and Make him to be from the Rasools [28:7]**. So she placed him^{as} in the casket, and covered him^{as} up and placed him^{as} in the (River) Nile.

و كان لفرعون قصر على شط النيل متنزه، فنزل من قصره و معه آسية امرأته، فنظر إلى سواد في النيل ترفعه الأمواج، و الرياح تضربه، حتى جاءت به إلى باب قصر فرعون، فأمر فرعون بأخذه، فأخذ التابوت، و رفع إليه، فلما فتحه وجد فيه صبيا، فقال: هذا إسرائيلي.

And for Pharaoh^{la} there was a palace upon the banks of the Nile for his picnic. He^{la} came down from his^{la} castle and with him^{la} was his^{la} wife Aasiya. Then he^{la} looked

towards the blackness in the Nile, which the waves were raising, and the winds were turbulent, until the casket came up to the door of the Palace of Pharaoh^{la}. So Pharaoh^{la} ordered for the casket to be seized, and be brought to him^{la}, and when he^{la} opened the casket, he found a young male child inside it. He^{la} said: 'This is an Israelite!'

و ألقى الله في قلب فرعون لموسى محبة شديدة، وكذلك في قلب آسية، و أراد فرعون أن يقتله، فقالت آسية: لا تفتلوه عسى أن ينعنا أو نتخذة ولدًا و هم لا يشعرون أنه موسى (عليه السلام)،

And Allah^{azwj} Attached upon the heart of Pharaoh^{la}, intense love for Musa^{as}, and similarly in the heart of Aasiya. And Pharaoh^{la} intended to have him killed, but Aasiya said: ***Do not slay him, maybe he benefit us, or we take him as a son' - and they did not perceive [28:9]*** - that he^{as} was Musa^{as}.

و لم يكن لفرعون ولد، فقال: ائتوا له بظئر تربيته. فجاءوا بعدة نساء قد قتل أولادهن، فلم يشرب لبن أحد من النساء، و هو قول الله: وَ حَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ.

And Pharaoh^{la} did not have a son. So he^{la} said: 'Give him to be brought up with a nurse maid'. So there came a number of women whose sons had been killed, but he^{as} did not drink the milk of any one of the women, and these are the Words of Allah^{azwj}: ***And We had Prohibited unto him the breastfeeding from before. [28:12]***.³⁴

VERSES 40 - 44

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَيَّ قَدَرٍ يَا مُوسَىٰ {40}

When your sister walked over and she was saying, 'Shall I point you to one who will take his responsibility?' Thus We Returned you to your mother, for her eyes to be delighted and she would not grieve. And you killed a person, but We Saved you from the gloom and Tried you with a Trial. So you remained for years with the people of Madayn, then you came (here), as Ordained, O Musa! [20:40]

وَاصْطَنَعْتُكَ لِنَفْسِي {41}

And I have Chosen you for Myself [20:41]

³⁴ (Extract) تفسير القمي 2: 135

أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي {42}

Therefore go, you and your brother, with My Signs, and do not slacken in My Zikr [20:42]

أَذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى {43}

Go, both of you, to Pharaoh, (for) he has transgressed! [20:43]

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى {44}

But speak to him gentle words, perhaps he would mind or fear [20:44]

و عنه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن سفیان بن سعيد، قال: سمعت أبا عبد الله جعفر بن محمد الصادق (عليهما السلام) - وكان و الله صادقا كما سمي - يقول: «يا سفیان، عليك بالتقية، فإنما سنة إبراهيم الخليل (عليه السلام)، و إن الله عز و جل قال لموسى و هارون (عليهما السلام): أذْهَبَا إِلَى فِرْعَوْنَ إِنَّهُ طَغَى فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى يقول الله عز و جل: كنياه، و قولاً له: يا أبا مصعب». (و كان اسم فرعون أبا مصعب الوليد بن مصعب).

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

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

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

Sufyan (the narrator) said, 'So I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{sawwj}! Is it permissible that Allah^{azwj} Mighty and Majestic would Try His^{azwj} servants by a fact that will not be happening?' He^{asws} said: 'No!' So I said, 'So did Allah^{azwj} Mighty and Majestic (not) Say to Musa^{as} and Haroun^{as}: **perhaps he would mind or fear [20:44]**, although He^{azwj} had Known that Pharaoh^{la} would neither mind nor fear'.

فقال: «إن فرعون قد تذكر و خشى، و لكن عند رؤية البأس، حيث لم ينفعه الإيمان، ألا تسمع الله عز و جل يقول: حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَ أَنَا مِنَ الْمُسْلِمِينَ ،

So he^{asws} said: 'Pharaoh^{la} did mind and did fear, but when he^{la} saw the evil (Punishment), where the Eman did not benefit him^{la}. Have you not heard Allah^{azwj} Mighty and Majestic Saying: **until when the drowning faced him, he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90].**

فلم يقبل الله عز و جل إيمانه، و قال: الْآنَ وَ قَدْ غَصَّيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِينَ فَالْيَوْمَ نُنَجِّيكَ بِدَنِكَ لِتَكُونَ لِمَنْ خَلَقَكَ آيَةً ، يقول: نلقيك على نحوه من الأرض، لتكون لمن بعدك علامة و عبرة».

But, Allah^{azwj} Mighty and Majestic did not Accept his^{la} Eman and Said: **Now! And you had disobeyed before and you were from the corrupters! [10:91] But today We will Rescue you with your body for it to become a Sign for the ones to come after you [10:92] – the Verse.** He^{azwj} is Saying: "We^{azwj} will Cast you^{la} upon the shore from the earth, for you^{la} to become a sign and a lesson for the ones after you^{la}.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ حَدَّثَنِي شَيْخٌ مِنْ وُلْدِ عَدِيِّ بْنِ حَاتِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَدِيِّ وَ كَانَ مَعَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فِي حُرُوبِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) قَالَ فِي يَوْمِ التَّقَى هُوَ وَ مُعَاوِيَةُ بِصَفَيْنَ وَ رَفَعَ بِهَا صَوْتَهُ لِيَسْمَعَ أَصْحَابُهُ وَ اللَّهُ لَأَقْتُلَنَّ مُعَاوِيَةَ وَ أَصْحَابَهُ ثُمَّ يَقُولُ فِي آخِرِ قَوْلِهِ إِنْ شَاءَ اللَّهُ يَخْفِضُ بِهَا صَوْتَهُ وَ كُنْتُ قَرِيباً مِنْهُ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, from a Sheykh from the sons of Uday Bin Hatim, from his father,

(It has been narrated) from his grandfather Udayy, and he was with Amir Al-Momineen^{asws} during his^{asws} wars, that Amir Al-Momineen^{asws} said during the day he^{asws} met Muawiya (in battle) at Siffeen, and the voices were raised by it for his^{asws} companions to hear: 'By Allah^{azwj}! I^{asws} will kill Muawiya and his companions', then he^{asws} was saying at the end of his^{asws} speech: 'Allah^{azwj} Willing', lowering by it his^{asws} voice, and he^{asws} was near to it'.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ حَلَقْتَ عَلَيَّ مَا فَعَلْتَ ثُمَّ اسْتَنْتَيْتَ فَمَا أَرَدْتَ بِدَلِّكَ فَقَالَ لِي إِنَّ الْحَرْبَ خُدَعَةٌ وَ أَنَا عِنْدَ الْمُؤْمِنِينَ غَيْرُ كَذُوبٍ فَأَرَدْتُ أَنْ أُحَرِّضَ أَصْحَابِي عَلَيْهِمْ كَثِيلاً يَفْشَلُوا وَ كَيْ يَطْمَعُوا فِيهِمْ فَأَفْقَهُهُمْ يَنْتَفِعُ بِهَا بَعْدَ الْيَوْمِ إِنْ شَاءَ اللَّهُ

So I said, 'O Amir Al-Momineen^{asws}! You^{asws} swore upon what you^{asws} would do, then made the exclusion. So what did you^{asws} intend by that?' He^{asws} said to me: 'The war is tricky, and I^{asws} am not a liar in the presence of the Momineen. So I^{asws} intended that I^{asws} exhort my^{asws} companions against them, perhaps they would not be discouraged, and would be desirous regarding them. So the most understanding of them would benefit by if after today, Allah^{azwj} Willing.

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وَ اعْلَمَ أَنَّ اللَّهَ جَلَّ تَنَاوُهُ قَالَ لِمُوسَى (عليه السلام) حَيْثُ أُرْسِلَهُ إِلَى فِرْعَوْنَ فَقُولَا لَهُ قَوْلًا لَيْسَ لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى وَ قَدْ عَلِمَ أَنَّهُ لَا يَتَذَكَّرُ وَ لَا يَخْشَى وَ لَكِنْ لِيَكُونَ ذَلِكَ أَحْرَصَ لِمُوسَى (عليه السلام) عَلَى الدَّهَابِ .

And know, that Allah^{azwj}, Majestic is His^{azwj} Praise Said to Musa^{as} when He^{azwj} Sent him^{as} to Pharaoh^{la}: **But speak to him gentle words, perhaps he would mind or fear [20:44]**, and He^{azwj} Knew that he^{la} would neither mind nor fear, but that happened to be an encouragement for Musa^{as} upon the going (to Pharaoh^{la})'.³⁶

VERSES 45 - 50

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّعَى {45}

They both said: 'Our Lord! We fear that he may be excessive upon us or he would transgress' [20:45]

قَالَ لَا تَخَافَا ۖ إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَى {46}

He said: "Do not fear! I am with you both. I hear and I See" [20:46]

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ ۖ وَالسَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى {47}

So, go to him and say: 'We are two Rasools of your Lord, therefore send the Children of Israel with us and do not torment them. We have come to you with Signs from our Lord, and the greetings be upon one who follows the Guidance [20:47]

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَى مَنْ كَذَّبَ وَتَوَلَّى {48}

Surely it has been Revealed to us that the Punishment would be upon one who belies and turns back' [20:48]

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى {49}

He (Pharaoh) said, 'And who is the Lord of you both, O Musa?' [20:49]

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى {50}

³⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 18 H 1

He said: 'Our Lord is the One Who Gave to everything its creation, then Guided it' [20:50]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى قَالَ لَيْسَ شَيْءٌ مِنْ خَلْقِ اللَّهِ إِلَّا وَهُوَ يُعْرِفُ مِنْ شَكْلِهِ الذَّكَرُ مِنَ الْأُنْثَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Umeyra, from Ibrahim Bin Maymoun, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **[20:50] Gave to everything its creation, then Guided it.** He^{asws} said: 'There is nothing from the creatures of Allah^{azwj} except that it is recognised from its form, the male from the female'.

قُلْتُ مَا يَعْنِي ثُمَّ هَدَى قَالَ هَدَاهُ لِلنَّكَاحِ وَالسَّفَاحِ مِنْ شَكْلِهِ .

I said, 'What is the Meaning of **'then Guided it'?**' He^{asws} said: 'Guided it to the marriage, but the adultery is from its (forbidden) form'.³⁷

VERSES 51 - 54

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى {51}

He (Pharaoh) said, 'So what is the state of the former generations?'

قَالَ عَلِمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى {52}

He said: 'Its knowledge is with My Lord in a Book. Neither does my Lord Err nor does He Forget [20:52]

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّى {53}

He Who Made the earth an expanse for you and Made pathways for you therein, and Sent down water from the sky, so He Extracts by it pairs from species of vegetation [20:53]

³⁷ Al Kafi – V 5 – The Book of Marriage Ch 184 H 44

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ {54}

Eat and pasture your cattle. Surely in that are Signs for the possessors of intellect [20:54]

حدثنا علي بن اسماعيل عن ابي عبد الله البرقي عن الحسن بن محبوب عن علي بن رباب عن عمار بن مروان عن ابي عبد الله في قوله تعالى ان في ذلك لايات لاولى النهى قال نحن والله اولى النهى قلت ما معنى اولى النهى

It has been narrated to us by Ali Bin Ismail, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Mahboub, from Ali Bin Rayaab, from Amaar Bin Marwaan, who has narrated:

Abu Abdullah regarding the Words of the Exalted^{azwj}: **Surely in that are Signs for the possessors of intellect [20:54]**. He^{asws} said: 'By Allah^{azwj}, we^{asws} are **the possessors of intellect [20:54]**. I said, 'What is the meaning of '**the possessors of intellect [20:54]**?'

قال ما اخبر الله رسوله مما يكون من بعده من ادعاء فلان الخلافة والقيام بها والاخر من بعده و الثالث من بعدهما وبنى امية فاخبر النبي صلى الله عليه وآله عليا عليه السلام فان ذلك كما اخبر الله رسوله كما اخبر رسوله عليا عليه السلام وكما انتهى اليها من على فيما يكون من بعده من الملك في بنى امية وغيرهم

He^{asws} said: 'What Allah^{azwj} Informed His^{azwj} Rasool^{saww} of what is to transpire after him^{saww} regarding the claim to the Caliphate by so and so (Abu Bakr) and the establishment it, and the other one (Umar) after him, and the third one (Usmaan) after those two, and the Clan of Umayya. The Prophet^{saww} informed Ali^{asws}. That is just as Allah^{azwj} had Informed His^{azwj} Rasool^{saww}, and just as His^{azwj} Rasool^{saww} had informed Ali^{asws}, and just as it ended up with us^{asws} from Ali^{asws}, as to who will be the king in the clan of Umayya and others.

فنحن اولى النهى الذين انتهينا اليها علم هذا كله فصرنا لامر الله ونحن قوام الله على خلقه وخزانه على دينه نخزناه ونستره ونكتم به من عدونا كما كنتم رسول الله صلى الله عليه وآله حتى اذن له في الهجرة وجهاد المشركين

We^{asws} are possessors of intellect, with whom^{asws} this knowledge ended up with, all of it. We^{asws} are patient on the Command of Allah^{azwj}, and we^{asws} are the Custodians of Allah^{azwj} on His^{azwj} creatures, and His^{azwj} Treasurers on His^{azwj} Religion. We^{asws} safeguard it, and we^{asws} veil it, and we^{asws} conceal it from our^{asws} enemies just as the Rasool Allah^{saww} had concealed it until he^{saww} got the Permission in the migration (Hijrah) and fought against the Polytheists.

فنحن على منهاج رسول الله صلى الله عليه وآله حتى يأذن الله باظهار دينه بالسيف ويدعو الناس إليه وليضربهم عليه عودا كما ضربهم رسول الله صلى الله عليه وآله بداء.

We^{asws} are on the same lines as Rasool Allah^{saww} until Allah^{azwj} Gives the Permission to manifest (enforce) His^{azwj} Religion with the sword, and he (Al-Mahdi^{asws}) would call

the people to Him^{azwj}, and he^{asws} would go to them with a promise just as the Rasool Allah^{saww} had done so in the beginning'.³⁸

فِي أُصُولِ الْكَافِي عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيِّفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النَّخَعِيِّ قَالَ: وَ حَدَّثَنِي الْحُسَيْنُ بْنُ سَيِّفٍ عَنْ أَخِيهِ عَلِيِّ بْنِ سُلَيْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ: وَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ خِيَارَكُمْ أَوْلُوا النَّهْيِ قِيلَ: يَا رَسُولَ اللَّهِ وَ مَنْ أَوْلُوا النَّهْيِ؟

In Usool Al Kai, from him (Al Kulayni), from Ismail Bin Mihran, from Sayf Bin Ameyra, from Suleyman Bin Amro Al Nakhaie, from Al Husayn Bin Sayf, from his brother Ali, from Suleyman, from the one who mentioned it,

'From Abu Ja'far^{asws}. Then he said, 'And by his chain from Abu Ja'far^{asws} having said: 'The Prophet^{saww} said: 'The best of you all are **the possessors of intellect [20:54]**. It was said, 'O Rasool-Allah^{saww}! And who are **the possessors of intellect [20:54]**?'

قَالَ: هُمْ أَوْلُوا الْأَخْلَاقِ الْحَسَنَةِ وَ الْأَخْلَامِ الرَّزِينَةِ وَ صِلَةِ الْأَرْحَامِ، وَ الْبِرَّةِ بِالْأُمَّهَاتِ وَ الْآبَاءِ، وَ الْمُتَعَاهِدِينَ لِلْفُقَرَاءِ وَ الْجِيرَانِ، وَ يُطْعَمُونَ الطَّعَامَ، وَ يُفْشُونَ السَّلَامَ فِي الْعَالَمِ، وَ يُصَلُّونَ وَ النَّاسُ نِيَامٌ غَافِلُونَ.

He^{saww} said: 'They are the ones which the excellent morals and the original dreams, and the maintainers of the relationships, and the righteous with the mothers and the fathers, and the contributors to the poor and the neighbours, and the feeders of the meals, and disclosers of the greetings in the world, and they are praying *Salat* while the people are sleeping oblivious".³⁹

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليه السلام)، في قوله تعالى: إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النَّهْيِ. قال: «هم الأئمة من آل محمد (عليهم السلام)، و ما كان في القرآن مثلها».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}, regarding the Words of the Exalted: **Surely in that are Signs for the possessors of intellect [20:54]**. He^{asws} said: 'They^{asws} are the Imams^{asws} from the Progeny^{asws} of Muhammad^{saww}, and whatever was in the Quran, is similar to it'.⁴⁰

VERSE 55

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى {55}

³⁸ Basaair Al Darajaat – P 10 Ch 18 H 51

³⁹ H 74 – تفسير نور الثقلين، ج3، ص: 382

⁴⁰ تأويل الآيات 1: 19/320.

From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدِّينَلِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ دَخَلَ عَبْدُ اللَّهِ بْنُ قَيْسٍ الْمَاصِرُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ أَخْبِرْنِي عَنِ الْمَيِّتِ لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) لَا أُخْبِرُكَ

Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father,

(It has been narrated) from Abu Abdullah^{asws} having said, 'Abdullah Bin Qays Al-Masir came over to Abu Ja'far^{asws} and he said, 'Inform me about the deceased, why does he have to be washed with a washing for the sexual impurity?' So Abu Ja'far^{asws} said to him: 'I^{asws} will not inform you'.

فَخَرَجَ مِنْ عِنْدِهِ فَلَقِيَ بَعْضَ الشَّيْعَةِ فَقَالَ لَهُ الْعَجَبُ لَكُمْ يَا مَعْشَرَ الشَّيْعَةِ تَوَلَّيْتُمْ هَذَا الرَّجُلَ وَ أَطَعْتُمُوهُ وَ لَوْ دَعَاكُمْ إِلَى عِبَادَتِهِ لَأَجَبْتُمُوهُ وَ قَدْ سَأَلْتُهُ عَنْ مَسْأَلَةٍ فَمَا كَانَ عِنْدَهُ فِيهَا شَيْءٌ

So he went out from his^{asws} presence and met one of his^{asws} Shias and he said, 'I wonder at you, O group of Shias. You are in the Wilayah of this man^{asws} and obeying him^{asws}, and if he^{asws} were to invite you to worship him^{asws}, you would respond to him^{asws}; and I had asked him^{asws} a question, but there was nothing with him^{asws} with regards to it!'

فَلَمَّا كَانَ مِنْ قَابِلٍ دَخَلَ عَلَيْهِ أَيْضاً فَسَأَلَهُ عَنْهَا فَقَالَ لَا أُخْبِرُكَ بِهَا

So when it was in the future, he (again) went over to him^{asws} and asked him^{asws} about it, and he^{asws} said: 'I^{asws} will not inform you with it'.

فَقَالَ عَبْدُ اللَّهِ بْنُ قَيْسٍ لِرَجُلٍ مِنْ أَصْحَابِهِ انْطَلِقْ إِلَى الشَّيْعَةِ فَاصْحَبْهُمْ وَ أَظْهَرْ عِنْدَهُمْ مُوَالَاتِكَ إِيَّاهُمْ وَ لَعْنَتِي وَ التَّبَرِّيَّ مِنِّي فَإِذَا كَانَ وَقْتُ الْحَجِّ فَأْتِنِي حَتَّى أَدْفَعَ إِلَيْكَ مَا تَحْتَجُّ بِهِ وَ سَأَلَهُمْ أَنْ يُدْخِلُوهُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ فَإِذَا صِرْتَ إِلَيْهِ فَسَأَلْهُ عَنِ الْمَيِّتِ لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ

Then Abdullah Bin Qays said to a man from his companions, 'Go to the Shias and be their companions, and display your Wilayah with them in their presence and curse me and disavow from me. So when it would be the time for Hajj, come over to me and I shall hand over to you (the expense money) what you would need for it, and ask them that they should let you go to Muhammad^{asws} Bin Ali^{asws}. So when you arrive to him^{asws}, ask him^{asws} about the deceased, why does he has to be washed with a washing for the sexual impurity'.

فَانْطَلَقَ الرَّجُلُ إِلَى الشَّيْعَةِ فَكَانَ مَعَهُمْ إِلَى وَتِ الْمَوْسِمِ فَظَنَّ إِلَى دِينِ الْقَوْمِ فَعَبِلَهُ بِعَبُولِهِ وَ كَتَمَ ابْنُ قَيْسٍ أَمْرَهُ خَفَافَةً أَنْ يُحْرَمَ الْحَجَّ فَلَمَّا كَانَ وَقْتُ الْحَجِّ أَتَاهُ فَأَعطَاهُ حَجَّهَ وَ خَرَجَ فَلَمَّا صَارَ بِالْمَدِينَةِ قَالَ لَهُ أَصْحَابُهُ تَخَلَّفَ فِي الْمَنْزِلِ حَتَّى نَذُكْرَكَ لَهُ وَ نَسَأَلَهُ لِيَأْذَنَ لَكَ

So the man went to the Shias, and was with them until the time of the season (of Hajj). He looked at the Religion of the group and accepted it with its acceptance, and concealed the matter from Ibn Qays fearing that he would prevent the Hajj (not pay for it). So when it was the time for the Hajj, he went over to him, and he gave him (the expenses for) Hajj, and he went out. When he arrived in Al-Medina, his companions said to him, 'Stay behind in the house until we mention you to him^{asws}, and we ask him for permission for you'.

فَلَمَّا صَارُوا إِلَى أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَهُمْ أَيْنَ صَاحِبِكُمْ مَا أَنْصَفْتُمُوهُ قَالُوا لَمْ نَعْلَمْ مَا يُؤَافِقُكَ مِنْ ذَلِكَ فَأَمَرَ بَعْضَ مَنْ حَضَرَ أَنْ يَأْتِيَهُ بِهِ فَلَمَّا دَخَلَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَهُ مَرْحَبًا كَيْفَ رَأَيْتَ مَا أَنْتَ فِيهِ الْيَوْمَ مِمَّا كُنْتَ فِيهِ قَبْلَ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ لَمْ أَكُنْ فِي شَيْءٍ

So when they arrived to Abu Ja'far^{asws}, he^{asws} said to them: 'Where is your companion? You have not been just to him'. They said, 'We did not know what your^{asws} acceptance would be from that'. So he^{asws} ordered one of those present that he should come with him. So when he came over to Abu Ja'far^{asws}, he^{asws} said to him: 'Welcome! How is your view of what you are in today, from what you were in beforehand?' So he said, 'O son^{asws} of Rasool-Allah^{saww}! I wasn't in anything (before)'.

فَقَالَ صَدَقْتَ أَمَا إِنَّ عِبَادَتَكَ يَوْمَئِذٍ كَانَتْ أَحْفَ عَلَيَّكَ مِنْ عِبَادَتِكَ الْيَوْمَ لِأَنَّ الْحَقَّ ثَقِيلٌ وَ الشَّيْطَانُ مُوَكَّلٌ بِشِيَعَتِنَا لِأَنَّ سَائِرَ النَّاسِ قَدْ كَفَّوهُ أَنْفُسَهُمْ إِلَيَّ سَأَخْبِرُكَ بِمَا قَالَ لَكَ ابْنُ قَيْسِ الْمَاصِرِ قَبْلَ أَنْ تَسْأَلَنِي عَنْهُ وَ أَصِيرَ الْأَمْرَ فِي تَعْرِيفِهِ إِبَاهُ إِلَيْكَ إِنْ شِئْتَ أَخْبِرْتَهُ وَ إِنْ شِئْتَ لَمْ تُخْبِرْهُ

So he^{asws} said: 'You speak the truth. As for your worship in those days, it was lighter upon you than your worship today, because the truth is heavy, and the Satan^{la} is allocated with our^{asws} Shias, because as for the rest of the people, he^{la} has sufficed with their selves. I^{asws} shall be informing you with what Ibn Qays Al-Masir said to you, before you even ask me^{asws} about it; and relating the matter in presenting it to him, it is up to you, if you so desire it, inform him, and if you so desire, do not inform him.

إِنَّ اللَّهَ تَعَالَى خَلَقَ خَلَاقِينَ فَإِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقًا أَمَرَهُمْ فَأَخَذُوا مِنَ التُّرْبَةِ الَّتِي قَالَ فِي كِتَابِهِ مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى فَعَجَزَ التُّطْفَةَ بِتِلْكَ التُّرْبَةِ الَّتِي يَخْلُقُ مِنْهَا بَعْدَ أَنْ أَسْكَنَهَا الرَّحِمَ أَرْبَعِينَ لَيْلَةً

Allah^{azwj} the Exalted, Created creators. So whenever He^{azwj} Intends to create a creature, He^{azwj} Commands them. So they take from the dust which Allah^{azwj} has Spoken on in His^{azwj} Book: **From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**. So the seed is kneaded with that dust which he would be created from after having settled in the womb for forty nights.

فَإِذَا تَمَّتْ لَهَا أَرْبَعَةُ أَشْهُرٍ قَالُوا يَا رَبِّ خَلِّقْ مَا دَا فَيَأْمُرُهُمْ بِمَا يُرِيدُ مِنْ ذَكَرٍ أَوْ أَنْثَى أَبْيَضَ أَوْ أَسْوَدَ فَإِذَا خَرَجَتِ الرُّوحُ مِنَ الْبَدَنِ خَرَجَتْ هَذِهِ التُّطْفَةُ بِعَيْنِهَا مِنْهُ كَأَنَّهَا مَا كَانَ صَغِيرًا أَوْ كَبِيرًا ذَكَرًا أَوْ أَنْثَى فَلِذَلِكَ يُعَسَّلُ الْمَيْثُ غُسْلَ الْجَنَابَةِ

Then, when four months are completed for him, they are saying: 'O Lord^{azwj}! What is that to be?' So He^{azwj} is Commanding them with whatever He^{azwj} so Intends, whether a male or a female, white or black. So when the soul comes out from the body, this exact seed comes out from it, as it was before, from the young or old, male or female. Thus, it is due to that, the deceased is washed with a washing for the sexual impurity'.

فَقَالَ الرَّجُلُ يَا ابْنَ رَسُولِ اللَّهِ لَا وَاللَّهِ مَا أَخْبِرُ ابْنَ قَيْسِ الْمَاصِرِ بِهَذَا أَبَدًا فَقَالَ ذَلِكَ إِلَيْكَ .

So the man said, 'O son^{asws} of Rasool-Allah^{saww}! No, by Allah^{azwj}! I will not inform Ibn Qays Al-Masir with this, ever!' So he^{asws} said: 'That is up to you'.⁴¹

VERSES 56 - 79

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى {56}

And We had Showed him (Pharaoh) Our Signs, all of them, but he belied and refused [20:56]

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَى {57}

He said, 'Did you come to us in order to throw us out from our land by your sorcery, O Musa? [20:57]

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى {58}

But we can (also) come with sorcery similar to it, therefore make an appointment to be between us and you. Neither will be break it nor should you, in an even place' [20:58]

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى {59}

He (Musa) said: 'Your appointment is for the day of the Festival and let the people be gathered at forenoon' [20:59]

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى {60}

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 31 H 1

So Pharaoh turned around and gathered his plan, then came [20:60]

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَيَّ اللَّهُ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ افْتَرَىٰ
{61}

Musa said to them: ‘Woe be unto you! Do not fabricate a lie upon Allah for He would Destroy you all with Punishment, and the one who fabricates would be disappointed’ [20:61]

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا النَّجْوَىٰ {62}

So they disputed about their matter between them and kept the consultations a secret [20:62]

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَىٰ
{63}

They said, ‘These two are both magicians intending to throw us out from our land by their sorcery, and do away with your best traditions [20:63]

فَاجْمَعُوا كَيْدَكُمْ ثُمَّ آتُوا صَفًّا ۖ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ {64}

Therefore gather your plans, then come in rows, and the one who is uppermost today would have succeeded’ [20:64]

قَالُوا يَا مُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ {65}

They said, ‘O Musa! Either you cast of we should happen to be the first ones to cast’ [20:65]

قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ {66}

He said: ‘But, (you) cast’. Then their ropes and their staffs - it was imaged to him from their sorcery that these were on account of their sorcery as if they were moving swiftly [20:66]

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ {67}

So Musa conceived fear within himself [20:67]

قُلْنَا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَىٰ {68}

We said: “Do not fear! Surely you will be the uppermost! [20:68]

وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ۗ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ {69}

And cast what is in your right hand, it shall devour what they made up! But rather, they are making an illusion of a magician, and the magician will not succeed wherever he comes from” [20:69]

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ {70}

And the magicians fell down in Sajdah saying, ‘We believe in the Lord of Haroun and Musa!’ [20:70]

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۗ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السَّحْرَ ۗ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبَبَنْكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ أَيُّنَا أَشَدُّ عَذَابًا وَأَبْقَىٰ {71}

He (Pharaoh) said, ‘You are professing belief to him before I permitted for you all? He is your elder who taught you all the magic. Therefore, I will cut off your hand and your legs from opposite sides, and I will crucify you in a palm trunk, and you will come to know which of us is more severe and more lasting in punishing’ [20:71]

قَالُوا لَنْ نُؤْثِرَكَ عَلَىٰ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا ۗ فَاقْضِ مَا أَنْتَ قَاضٍ ۗ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا {72}

They said, We will never prefer you over what we came from the proofs and which we originated, so you judge whatever you (want to) judge. But rather, you will judge (only for) the life of the world [20:72]

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السَّحْرِ ۗ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ {73}

Surely we believe in our Lord, for Him to Forgive (our sins) for us, and whatever you compelled us upon, from the sorcery, and Allah is Better and more Lasting’ [20:73]

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ {74}

Surely, one who come to his Lord as a criminal, then for him would be Hell. Neither will he die therein, nor live [20:74]

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ {75}

And one who come to him as a Momin, having done righteous deeds, then they, for them would be high ranks [20:75]

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ {76}

Gardens of Eden, beneath which the rivers flow, being eternally therein. And that is a Recompense of the one who purified himself [20:76]

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا
وَلَا تُخَشَىٰ {77}

And We had Revealed unto Musa: "Travel with My servants, and strike a dry pathway or them in the sea. Do not fear of being overtaken, nor be scared" [20:77]

فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ {78}

And Pharaoh pursued them with his armies, and they were overwhelmed from the sea what overwhelmed them [20:78]

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ {79}

And Pharaoh led his people astray and did not guide [20:79]

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، و جمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ عِنْدِي، أشارككم في ملكي.

So when it was the morning, he^{la} sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, he^{la} chose eighty. The magicians said to Pharaoh^{la}, 'You^{la} very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa^{as}, what would be for us, from you^{la}?' He^{la} said: **He**

said, 'Yes, and you will then be from the ones of proximity' [26:42], I^{la} shall share with you all from my^{la} kingdom'.

قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و آمننا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيدكم، أي حيلتكم».

They said, 'But if Musa^{as} were to overcome us, and invalidate our magic, we would know that what he^{as} has come with, there is no magic before it, nor is there any excuse before it, and we would believe in him^{as}, and ratify him^{as}'. So Pharaoh^{la} said, 'If Musa^{as} were to overcome you, I^{la} would also ratify him^{as} along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

قال: «و كان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعا، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران،

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh^{la} gathered the creatures, and the magicians, and he^{la} had for himself^{la} a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh^{la} and Haman came up and sat upon it, overlooking everything.

و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلا ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمنت السحرة من في الأرض.

And Musa^{as} came up and looked at the sky. So the magicians said to Pharaoh^{la}, 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فقالوا لموسى: إِمَّا أَنْ تُلْقِيَّ وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ قَالَ لَهُمْ مُوسَى: أَلْقُوا مَا أَنْتُمْ مُلْقُونَ فَأَلْقَوْا حِبَاهُمْ وَ عَصِيَّتَهُمْ فَأَقْبَلت تضطرب، و صالت مثل الحيات، و هاجت، فقالوا: بَعِزَّة فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِيُونَ.

So they said to Musa^{as}: **They said, 'O Musa! Either you cast of we should happen to be the first ones to cast' [20:65] Musa said to them: 'Cast whatever you would be casting!' [26:43] So they cast down their ropes and their sticks [26:44].** These started shaking and wriggling like the excited snakes, and they said, **'By the Might of Pharaoh, surely for us would be the overcoming!' [26:44].**

فهال الناس ذلك، فأوجس في نفسه خيفة موسى، فنودي: لا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى وَ أَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا إِمَّا صَنَعُوا كَيْدُ سَاحِرٍ وَ لا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى.

The people were shocked at that, **So Musa conceived fear within himself [20:67]** We^{azwj} Called out: **“Do not fear! Surely you will be the uppermost! [20:68] And cast what is in your right hand, it shall devour what they made up! But rather, they are making an illusion of a sorcerer, and the sorcerer will not succeed wherever he comes from” [20:69].**

فألقي موسى عصاه، فذابت في الأرض مثل الرصاص، ثم طلع رأسها، وفتحت فاهها، ووضعت شدقها الأعلى على رأس قبة فرعون، ثم دارت، و أرخت شفتها السفلى، و التقت عصي السحرة، و حبالها، و غلب كلهم، و انخرم الناس حين رأوها، و عظمها، و هولها، مما لم تر العين، و لا وصف الواصفون مثله قبل،

So Musa^{as} cast his^{as} staff, and it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh^{la}. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had ever described it before.

فقتل في الهزيمة، من وطء الناس بعضهم بعضا، عشرة آلاف رجل و امرأة و صبي، و دارت على قبة فرعون- قال- فأحدث فرعون و هامان في ثيابهما، و شاب رأسهما، و غشي عليهما من الفزع.

There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh^{la} – and Pharaoh^{la} and Haman had wetted their clothes, and had been overwhelmed from the panic.⁴²

في كتاب الاحتجاج للطبرسي (ره) وعن معمر بن راشد قال: سمعت ابا عبد الله عليه السلام يقول: أتى يهودى إلى رسول الله صلى الله عليه وآله فقام بين يديه يجد النظر إليه فقال: يا يهودى ما حاجتك؟ فقال: أنت أفضل ام موسى بن عمران النبي الذى كلمه الله عزوجل، وأنزل عليه التوراة، والعصا، وقلق له البحر وأظله بالغمام؟

In the book Al-Ihtijaj Al-tabarsy, and from Moamar Bin Rashid who said,

‘I heard Abu Abdullah^{asws} saying: ‘A Jew came up to Rasool-Allah^{saww} and stood in front of him^{saww}, blocking his^{saww} view. So he^{saww} said: ‘O Jew, what is your need?’ He said, ‘Are you^{saww} higher or Musa^{as} Bin Imran^{as}, the Prophet^{as} whom Allah^{azwj} Mighty and Majestic Spoke to, and Revealed the Torah unto him^{as}, and the Staff, and Parted for him^{as} the sea, and Shaded him^{as} with the clouds?’

فقال له النبي صلى الله عليه وآله: انه يكره للعبد أن يركى نفسه ولكني أقول: ان آدم عليه السلام لما أصاب الخطيئة كانت توبته ان قال: اللهم انى استلكت بحق محمد و آل محمد لما غفرت لى فغفر الله له،

So the Prophet^{saww} said to him: ‘He^{azwj} Dislikes that the servant should attribute purity to himself, but, I^{saww} say that when Adam^{as} made the error, repented by saying: ‘O Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of

Muhammad^{saww}. So when I^{saww} (agreed) to his^{as} Forgiveness, therefore Allah^{azwj} Forgave him^{as}.

وان نوحا عليه السلام لما ركب السفينة وخاف الغرق قال: اللهم اني اسئلك بحق محمد وآله محمد لما أنجيتني من الغرق فنجاه الله عزوجل

And when Noah^{as} sailed in the ship and feared the drowning, he^{as} said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. So when I^{saww} (agreed) to save him^{as} from the drowning, therefore Allah^{azwj} Mighty and Majestic Saved him^{as}.

وان ابراهيم عليه السلام لما القى في النار قال: اللهم اني اسئلك بحق محمد وآل محمد لما انجيتني منها، فجعلها الله عليه بردا وسلاما

And when Ibrahim^{as} was flung into the fire, he^{as} said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. So when I^{saww} (agreed) for his^{saww} rescue, therefore Allah^{azwj} Made it (fire) to be cool and safe for him^{as}.

وان موسى عليه السلام لما القى عصاه وأوجس في نفسه خيفة قال: اللهم اني اسئلك بحق محمد وآله محمد لما آمنتني، قال الله عزوجل: " لا تخف انك انت الاعلى "

And when Musa^{as} struck his^{as} staff (in the sea), he^{as} felt fear within himself^{as}, said: 'Our Allah^{azwj}! I^{as} ask You^{azwj} for the Sake of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. When I^{saww} (agreed) for his^{as} security, Allah^{azwj} Mighty and Majestic Said: **We said: "Do not fear! Surely you will be the uppermost! [20:68].**

يا يهودى ان موسى لو أدركني ثم لم يؤمن بي وبنبوتى ما نفعه إيمانه شيئا، ولا نفعته النبوة، يا يهودى و من ذريتي المهدي إذا خرج نزل عيسى بن مريم عليه السلام لنصرته فقدمه ويصلى خلفه.

O Jew! If Musa^{as} came to know me^{saww}, then did not believe in me^{saww} and my^{saww} Prophet-hood, his^{as} Eman would not benefit him^{as} for anything, nor would the Prophet-hood have benefitted him^{as}. O Jew! And from my^{saww} descendants is Al-Mahdi^{asws}. When he^{asws} comes out, Isa^{as} Bin Maryam^{as} would descend to him^{asws} for his^{asws} help. So he^{asws} would proceed to pray *Salat*, and he^{as} would pray *Salat* behind him^{asws}.⁴³

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا محمد بن جعفر الأسدي، عن محمد بن إسماعيل البرمكي، قال: حدثنا عبد الله بن أحمد الشامي، قال: حدثنا إسماعيل بن الفضل الهاشمي، قال: سألت أبا عبد الله الصادق (عليه السلام) عن موسى، بن عمران (عليه السلام)، لما رأى حبالهم و عصيهم، كيف أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام) حين وضع في المنجنيق و قذف به على النار؟

⁴³ Tafseer Noor Al Saqalayn – CH 53 H 79

Ibn Babuwayh, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmakyy, from Abdullah Bin Ahmad Al Shamy, from Ismail Bin Al Fazal Al Hashimy who said,

'I asked Abu Abdullah Al-Sadiq^{asws} about Musa Bin Imran^{as}, when he^{as} saw their (magician's) ropes and their staffs, how did he^{as} conceive fear within himself^{as}, and Ibrahim^{as} did not conceive it when he^{as} was placed in the catapult and flung upon the fire?'

فقال (عليه السلام): «إن إبراهيم (عليه السلام) حين وضع في المنجنيق، كان مستندا إلى ما في صلبه من أنوار حجج الله عز و جل، و لم يكن موسى (عليه السلام) كذلك، فلذلك أوجس في نفسه خيفة، و لم يوجسها إبراهيم (عليه السلام)».

So he^{asws} said: 'When Ibrahim^{as} was placed in the catapult, it was assigned to what was in his ribs from the lights of the Divine Authorities of Allah^{azwj} Mighty and Majestic, and it had not been like that for Musa^{as}. Thus it is for that reason that he^{as} conceived fear within himself^{as}, and Ibrahim^{as} did not conceive it'.⁴⁴

فقام يوشع بن نون، فقال لموسى: يا رسول الله، ما أمرك ربك؟ قال: بعبور البحر. فاقترح يوشع فرسه في الماء، فأوحى الله إلى موسى: أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ، فَضْرِبْهُ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ، أَي كَالجَبَلِ الْعَظِيمِ،

Yoshua^{as} Bin Noon^{as} stood up and said to Musa^{as}: 'O Rasool-Allah^{as}! What is the Command of your^{as} Lord^{azwj}?'. He^{as} said: 'To cross over the sea'. Yoshua^{as} entered his^{as} horse into the water, and Allah^{azwj} Revealed unto Musa^{as}: **So We Revealed unto Musa: "Strike the sea with your staff!" So it parted, and each part was like a huge mountain [26:63].**

فضرب له في البحر اثني عشر طريقا، فأخذ كل سبط منهم في طريق، فكان الماء قد ارتفع، و بقيت الأرض يابسة، طلعت فيها الشمس، فبيست، كما حكى الله: فَاضْرِبْ لَهُمْ طَرِيقاً فِي الْبَحْرِ يَبَساً لَا تَخَافُ دَرْكاً وَ لَا تَحْشَى.

Twelve pathways appeared for him^{as} in the sea, and each tribe from them took to one of it. The water had been raised, and the seabed was dry, as the sun shone upon it to dry it, just as Allah^{azwj} has Related: **and strike a dry pathway or them in the sea. Do not fear of being overtaken, nor be scared" [20:77].**

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

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

⁴⁴ الأمالى 2 / 521

our brothers?' So he^{as} said to them: 'With you in the sea'. They refused to ratify him^{as}, so Allah^{azwj} Commanded the sea that it should become such that they could see and talk to each other.⁴⁵

VERSES 80 & 81

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ
وَالسَّلْوَىٰ {80}

O children of Israel! We had Delivered you from your enemy, and We Made a Covenant with you on the right side of the mountain, and We Sent down upon you the manna and the quails [20:80]

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۗ وَمَنْ يَحِلِّلْ عَلَيْهِ غَضَبِي
فَقَدْ هَوَىٰ {81}

Eat from the good things what We Graced you and do not transgress in it, or My Wrath would be Released upon you. And the one My Wrath is Released upon, so he has perished [20:81]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد البرقي، عن محمد بن عيسى، عن المشريقي حمزة بن المرتفع، عن بعض أصحابنا، قال: كنت في مجلس أبي جعفر (عليه السلام)، إذ دخل عليه عمرو بن عبيد، فقال له: جعلت فداك، قول الله تبارك و تعالى: وَ مَنْ يَحِلِّلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ما ذلك الغضب؟

Muhammad Bin Yaqoub, from a number of companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Isa, from Al Mashraqy Hamza bin Al Mratafa', from one of our companions who said,

'I was in a gathering of Abu Ja'far^{asws}, when Amro Bin Ubeyd came up and said to him^{asws}, 'May I be sacrificed for you^{asws}, the Words of Allah^{azwj} Blessed and Exalted: ***And the one My Wrath is Released upon, so he has perished [20:81]***. What is that Wrath?'

فقال أبو جعفر (عليه السلام): «هو العقاب يا عمرو، إنه من زعم أن الله قد زال من شيء إلى شيء، فقد وصفه بصفة مخلوق، وإن الله عز وجل لا يستغزه شيء فيغيره».

So Abu Ja'far^{asws} said: 'It is the Punishment, O Amro. The one who claims that Allah^{azwj} has moved from something to something, so he has described Him^{azwj} with

⁴⁵ تفسير القمي 2: 118

the qualities of creatures, and Allah^{azwj} Mighty and Majestic. Nothing provokes Him^{azwj} and Alters Him^{azwj}.⁴⁶

المفيد في (إرشاده) قال: روى العلماء أن عمرو بن عبيد وفد على محمد بن علي بن الحسين (عليهم السلام) ليمتحنه بالسؤال، فقال له: أخبرني - جعلت فداك - عن قوله عز وجل: وَمَنْ يَجْلُلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى مَا غَضِبَ اللَّهُ؟

Al Mufeed, in his Irshaad, said,

'The scholars have reported that Amro Bin Ubeyd made a delegation to Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} in order to test him^{asws} with the questions, so he said to him^{asws}, 'Inform me – may I be sacrificed for you^{asws} – about the Words of the Mighty and Majestic: **And the one My Wrath is Released upon, so he has perished [20:81]**. What is the Wrath of Allah^{azwj}?'

فقال أبو جعفر (عليه السلام): «غضب الله عقابه - يا عمرو - و من ظن أن الله يغيره شيء فقد كفر».

So Abu Ja'far^{asws} said: 'Anger of Allah^{azwj} is His^{azwj} Punishment – O Amro – and the one who thinks that Allah^{azwj} Changes due to something, so he has committed Kufir'.⁴⁷

VERSE 82

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى {82}

And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السُّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ جَمِيعاً عَنْ أَبِي جَمِيلَةَ عَنْ خَالِدِ بْنِ عَمَّارٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) وَ هُوَ دَاخِلٌ وَ أَنَا خَارِجٌ وَ أَخَذَ بِيَدِي ثُمَّ اسْتَقْبَلَ الْبَيْتَ فَقَالَ يَا سَدِيرُ إِنَّمَا أَمَرَ النَّاسُ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُعَلِّمُونَا وَلَا يَتَّبِعُونَ لَنَا وَ هُوَ قَوْلُ اللَّهِ وَ إِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى ثُمَّ أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ إِلَى وَلَا يَتَّبِعُونَ

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, altogether, from Abu Jameela, from Khalid Bin Ammar, from Sadeyr who said,

'I heard Abu Ja'far^{asws} and he^{asws} was entering and I was exiting, and he^{asws} grabbed me by my hand, then faced the House (Kabah), so he^{asws} said: 'O Sadeyr! But rather, the people have been Commanded that they should be coming to these rocks, so they should perform Tawaaf of these, then they should come to us^{asws}, and they should let us^{asws} know of their Wilayah for us^{asws}, and these are the Words of

⁴⁶ الكافي 1: 5 /86

⁴⁷ (Extract) الإرشاد: 265.

Allah^{azwj}: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. Then he^{asws} gestured by his^{asws} hand to his^{asws} chest (and said): 'To our^{asws} Wilayah'.

ثُمَّ قَالَ يَا سَدَيْرُ فَأُرِيكَ الصَّادِّينَ عَنِ دِينِ اللَّهِ ثُمَّ نَظَرَ إِلَى أَبِي حَنِيفَةَ وَ سُعْيَانَ الثَّوْرِيِّ فِي ذَلِكَ الزَّمَانِ وَ هُمْ حَلَقٌ فِي الْمَسْجِدِ فَقَالَ هَؤُلَاءِ الصَّادُّونَ عَنِ دِينِ اللَّهِ بِلَا هُدًى مِنَ اللَّهِ وَ لَا كِتَابٍ مُبِينٍ إِنَّ هَؤُلَاءِ الْأَخَابِثُ

Then he^{asws} said: 'O Sadeyr! Shall I^{asws} show you the blockers from the Religion of Allah^{azwj}?'. Then he^{asws} looked towards Abu Haneefa and Sufyan Al-Sowry at that time, and they had a circle (of people) in the Masjid, so he^{asws} said: 'They are the blockers from the Religion of Allah^{azwj}, without (having) any Guidance from Allah^{azwj} nor any evident Book. They are the malignant ones.

لَوْ جَلَسُوا فِي بُيُوتِهِمْ فَجَالَ النَّاسُ فَلَمْ يَجِدُوا أَحَدًا يُخْبِرُهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنِ رَسُولِهِ (صلى الله عليه وآله) حَتَّى يَأْتُونَا فَنُخْبِرَهُمْ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ عَنِ رَسُولِهِ (صلى الله عليه وآله) .

If they were to sit in their houses, then the people would go around, and they would not find anyone who would be informing them about Allah^{azwj} Blessed and Exalted and about His^{azwj} Rasool^{saww} until they would come to us^{asws}. So we^{asws} would inform them about Allah^{azwj} Blessed and Exalted and about His^{azwj} Rasool^{saww}.⁴⁸

حدثنا محمد بن عيسى عن صفوان عن يعقوب بن شعيب قال وسألت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى واني لغفار لمن تاب وامن وعمل صالحا ثم اهتدى قال ومن تاب من ظلم وامن من كفر وعمل صالحا ثم اهتدى إلى ولايتنا وأومى بيده إلى صدره.

Narrated to us Muhammad Bin Isa, from Safwaan, from Yaqoub Bin Shuaib who said:

'I asked Abu Abdullah^{asws}, about the Words of Allah^{azwj} Blessed and Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**, I said: 'And one who repents and secures himself from Kufr, and performs good deeds, then is Guided to our^{asws} Wilayah.' He^{asws} indicated by placing his^{asws} arm on his^{asws} own chest.⁴⁹

علي بن إبراهيم، قال: حدثنا أحمد بن علي، قال: حدثنا الحسن بن عبد الله، عن السندي بن محمد، عن أبان، عن الحارث بن يحيى، عن أبي جعفر (عليه السلام)، في قول الله: «إِنِّي لَعَفَّارٌ لِمَن تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى». قال: «ألا ترى كيف اشترط، و لم تنفعه التوبة و لا الإيمان و العمل الصالح حتى اهتدى. و الله، لو جهد أن يعمل بعمل، ما قبل منه حتى يهتدي».

Ali Bin Ibrahim, from Ahmad Bin Ali, from Al Hassan Bin Abdullah, from Al Sandy Bin Muhammad, from Abaan, from Al Haaris Bin Yahya,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words Allah^{azwj}: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. He^{asws} said: 'Do you not see how conditional

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 96 H 3

⁴⁹ بصائر الدرجات: 6/98.

it is? And the repentance will not benefit them, nor would the Eman, nor the righteous deeds, until they follow the right Guidance. By Allah^{azwj}! Even if they were to strive in doing deeds after deeds, these would not be Accepted from them unless they follow the right Guidance’.

قال: قلت: إلى من، جعلني الله فداك؟ قال: «إلينا».

He (the narrator) said, ‘I said, ‘(Guided) to whom, may Allah^{azwj} Make me to be sacrificed for you^{asws}?’ He^{asws} said: ‘To us^{asws}’.⁵⁰

محمد بن العباس، قال: حدثنا علي بن العباس البجلي، قال: حدثنا عباد بن يعقوب، عن علي بن هاشم، عن جابر بن الحر، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى، قال: «إلى ولايتنا».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas Al Bajaly, from Abaad Bin Yaquob, from Ali Bin Hashim, from Jabir Bin Al Hurr, from Jabir Al Ju’fy,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of the Exalted: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]***, he^{asws} said: ‘To our^{asws} Wilayah’.⁵¹

و عنه، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى، قال: «إلى ولاية أمير المؤمنين (عليه السلام)».

And from him, from Al Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin marwan, from Al Mankhal, from Jabir,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]***. He^{asws} said: ‘To the Wilayah of Amir-ul-Momineen^{asws}’.⁵²

أبو علي الطبرسي: قال أبو جعفر الباقر (عليه السلام): «ثم اهتدى إلى ولايتنا أهل البيت. فو الله، لو أن رجلاً عبد الله عمره ما بين الركن و المقام، ثم مات و لم يجيء بولايتنا، لأكبه الله في النار على وجهه».

Abu Ali Al Tabarsy –

‘Abu Ja’far Al Baqir^{asws} said: ‘***then (follows) righteous Guidance [20:82]*** - to our^{asws} Wilayah of the People^{asws} of the Household. So, by Allah^{azwj}, even if a man worships Allah^{azwj} the whole of his life in between Al-Rukn and Al-Maqaam (in front of the

⁵⁰ تفسير القمّي 2: 61

⁵¹ تأويل الآيات 1: 11 / 316

⁵² تأويل الآيات 1: 12 / 316

Kaaba), then dies and does not come with our^{asws} Wilayah, Allah^{azwj} would Fling him into the Fire upon his face'.⁵³

ابن بابويه: بالإسناد عن سليمان، عن داود بن كثير الرقي، قال: دخلت على أبي عبد الله (عليه السلام)، فقلت له: جعلت فداك، قوله تعالى: **وَإِنِّي لَعَفَّارٌ لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى** فما هذا الاهتداء بعد التوبة والإيمان والعمل الصالح؟ قال: فقال: «معرفة الأئمة - و الله - إمام بعد إمام».

Ibn babuwayh, by the chain from Suleyman, from Dawood Bin Kaseer Al Raqy who said,

'I came up to Abu Abdullah^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}, the Words of the Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].** So what is the Guidance after the repentance and the belief, and the righteous deeds?' He^{asws} said: 'Recognition of the Imam^{asws} - by Allah^{azwj} - Imam^{asws} after Imam^{asws},⁵⁴

عن أبيه، عن حماد بن عيسى (فيما أعلم)، عن يعقوب بن شعيب، قال سألت أبا عبد الله عليه السلام، عن قول الله عزوجل: "الامن تاب وآمن وعمل صالحاً ثم اهتدى" قال: إلى ولايتنا والله، أما ترى كيف اشترط الله عزوجل؟!.

From him, from Hamaa Bin Isa, from Yaqoub Bin Shuayb who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].** He^{asws} said: 'To our^{asws} Wilayah, by Allah^{azwj}! Have you not seen how Allah^{azwj} Mighty and Majestic has Kept it (our^{asws} Wilayah) as a (Stipulated) condition?⁵⁵

ابن بابويه، قال: حدثنا علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي، عن أبيه، عن جده أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد البرقي، قال: حدثنا سهل بن المرزبان الفارسي، قال: حدثنا محمد بن منصور، عن عبد الله بن جعفر، عن محمد بن الفيض بن المختار، عن أبيه، عن أبي جعفر محمد ابن علي الباقر، عن أبيه، عن جده (عليهم السلام)، قال: «خرج رسول الله (صلى الله عليه وآله) ذات يوم وهو راكب، و خرج علي (عليه السلام) وهو يمشي،

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

'From Abu Ja'far Muhammad^{asws} Ibn Ali Al Baqir^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} went out one day and he^{saww} was riding, and Ali^{asws} went out and he^{asws} was walking.

⁵³ مجمع البيان 7: 39

⁵⁴ فضائل الشيعة: 22 / 65.

⁵⁵ Al Mahaasin - V 1 Bk 4 - H 35

فقال له: يا أبا الحسن، إما أن تركب، وإما أن تنصرف- و ذكر الحديث إلى أن قال فيه- و الله يا علي، ما خلقت إلا لتعبد ربك، و لتعرف بك معالم الدين، و يصلح بك دارس السبيل،

So he^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! Either you^{asws} ride (as well), or you^{asws} leave' – and he (the narrator) mentioned the Hadeeth unto he^{saww} said in it: 'O Ali^{asws}! You^{asws} have not been Created except to worship your^{asws} Lord^{azwj}, and for the matters of the Religion to be recognised through you^{asws}, and the teachings of the Way (of Allah^{azwj}) be corrected by you^{asws}.

و لقد ضل من ضل عنك، و لن يهتدي إلى الله عز و جل من لم يهتد إليك و إلى ولايتك، و هو قول ربي عز و جل: وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى يعني إلى ولايتك».

And he has strayed, the one who strays away from you^{asws}, and he will never be Guided to Allah^{azwj} Mighty and Majestic, one who is not guided to you^{asws} and to your^{asws} Wilayah, and these are the Words of my^{saww} Lord^{azwj} Mighty and Majestic: ***And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]*** – meaning, to your^{asws} Wilayah".⁵⁶

الشيخ في (أماليه) قال: أخبرنا أبو عمر عبد الواحد بن محمد بن عبد الله بن محمد بن مهدي، قال: أخبرنا أحمد، قال: أخبرنا الحسن بن علي بن بزيع، قال: حدثنا القاسم بن الضحاك، قال: أخبرنا شهر بن حوشب أخو العوام، عن أبي سعيد الحمداي، عن أبي جعفر (عليه السلام): مَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً. قال: «و الله، لو أنه تاب و آمن و عمل صالحاً، و لم يهتد إلى ولايتنا و مودتنا و معرفة فضلنا، ما أغنى ذلك عنه شيئاً».

Al Sheykh, in his (book) Amaaly, said, 'It was informed to us by Abu Umar Abdul Wahid Bin Muhammad Bin Abdullah Bin Muhammad Bin Mahdi, from Ahmad, from Al Hassan Bin Ali Bin Bazie, from Al Qasim Bin Al Zahak, from Shahr Bin Howshab, brother of Al Awam, from Abu Saeed Al Hamdany,

'From Abu Ja'far^{asws} (having said regarding): ***one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]***. He^{asws} said: 'If he were to repent, and believe, and does righteous deeds, but is not guided to our^{asws} Wilayah, and our^{asws} cordiality, and recognition of our^{asws} merits, that would not avail him anything".⁵⁷

⁵⁶ الأمالى: 13/399، شواهد التنزيل 1: 521/376 (نحوه)، ببايع المودة: 110. ⁵⁷ الأمالى 1: 265