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CHAPTER 21

AL-ANBIYAA

(112 VERSES)

VERSES 1 - 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده المتقدم في سورة الكهف، عن الحسن، عن يحيى بن مساور، عن فضيل الرسان عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الأنبياء حبا لها كان كمن رافق النبيين أجمعين في جنات النعيم، وكان مهيبا في أعين الناس حياة الدنيا».

Ibn Babuways, by his chain which preceded in Surah Al Kahf (Chapter 18), from Al Hassan, from Yahya Bin Masawir, from Fazeyl Al Rasaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites *Surah Al-Anbiyaa*, having love for it would be like the one who was a friend of all the Prophets^{as} in the Gardens of Bliss, and would be beloved in the eyes of the people in the life of the world'.¹

و من خواص القرآن: روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و صافحه و سلم عليه كل نبي ذكر فيها،

And from Khawas Al-Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (*Surah Al-Anbiyaa*), Allah^{azwj} would Reckon him with an easy Reckoning, and every Prophet^{as} Mentioned in it would shake hands with him and greet him.

و من كتبها في رق ظي و جعلها في وسطه و نام، لم يستيقظ من رقادها إلا و قد رأى عجائب مما يسر بها قلبه بإذن الله تعالى».

And the one who writes it in a parchment of an antelope (skin) and makes it to be upon his mid-section and sleeps, would not wake up except that he would see from the wonders which would cheer his heart, by the Permission of Allah^{azwj} the Exalted'.²

¹ ثواب الأعمال: 018.

² مجمع البيان 7: 61 «قطعة منه»

VERSES 1 - 3

اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ {1}

It has drawn near to the people, their Reckoning, and they in their heedlessness, are turning aside [21:1]

مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ {2}

There does not come to them a new (Message) from their Lord but they are hearing in while they are playing around [21:2]

لَاهِيَةً قُلُوبُهُمْ ۖ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ ۖ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تُبْصِرُونَ {3}

Their hearts are distracted, and they consulted in secret, those who are unjust, 'Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?' [21:3]

في مجمع البيان وانما وصف بالقرب لان أحد أشرار الساعة مبعث رسول الله صلى الله عليه واله، فقد قال: بعثت أنا والساعة كهاتين.

In Majma Al Bayan –

'But rather, the description (of the Reckoning) by its nearness is because it is one of the conditions of the 'Hour' which Rasool-Allah^{saww} has been Sent with, so he^{saww} said: 'I^{saww} and the Hour have been Sent like these two (together)'.³

في جوامع الجامع وفي كلام أمير المؤمنين صلوات الله عليه: ان الدنيا قد ولت حذاء ولم يبق منها الا صباية كصباية الاناء.

In Jawame'a A IJame'a –

'And in the speech of Amir-Al-Momineen^{asws}: 'The world would quickly go away (be over), and there will not remain from it anything except for the remnants like the left-overs in a container (after a meal)'.⁴

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن علي، عن علي بن حماد الأزدي، عن عمرو بن شمر، عن جابر، عن أبي عبد الله (عليه السلام) في قوله عز وجل: وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا، قال: «الذين ظلموا آل محمد (عليهم السلام) حقهم».

³ Tafseer Noor Al Saqalayn – Ch 21 H 4

⁴ Tafseer Noor Al Saqalayn – Ch 21 H 4

Muhammad Bin Al Abas, from Muhammad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Ali, from Ali Bin Hamaad Al Azdy, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **and they consulted in secret, those who are unjust [21:3]**, he^{asws} said: 'The ones who are unjust to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights'.⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرَنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يُجْمَلَ أَهْلُ بَيْتِهِ عَلَى رِقَابِنَا فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَمَا هُوَ إِلَّا شَيْءٌ يَتَقَوَّلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَلَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

From Abu Ja'far^{asws}: 'So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the extent that he^{saww} now wants to burden us with the People^{asws} of his^{saww} Household upon our necks'. And they said, 'Allah^{azwj} has not Revealed this, nor is it anything except for his^{saww} own words, intending to raise the People^{asws} of his^{saww} Household upon our necks, and if Muhammad^{saww} were to be killed or dies, we would take it (rule) away from the People^{asws} of his^{saww} Household, then we would not let it return to be among them ever!'

وَأَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعْلِمَ نَبِيَّهُ (صلى الله عليه وآله) الَّذِي أَحَقُّوا فِي صُدُورِهِمْ وَأَسْرُوا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَجَلَّ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلِّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَلَا بِمَوَدَّتِهِمْ

And Allah^{azwj} Wanted to let His^{azwj} Prophet^{saww} know of that which was hidden in their chests and what they were keeping as a secret, so He^{azwj} Said in His^{azwj} Book: **Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart [42:24]**. He^{azwj} is Saying: "Had I^{azwj} so Liked to, I^{azwj} would have Stopped the Revelation, so you^{saww} would not have been able to speak of the virtues of the People^{asws} of your^{saww} Household, or of their cordiality".

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَ يَخْتِمْ اللَّهُ الْبَاطِلَ وَ يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ وَ يَقُولُ بِمَا أَلْفَوْهُ فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بَعْدَكَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَأَسْرُوا النَّحْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَ فَتَأْتُونَ السَّحَرَ وَ أَنْتُمْ تُبْصِرُونَ

And Allah^{azwj} has Said: **and Allah Deletes the falsehood and Confirms the Truth with His Word [42:24]** - He^{azwj} is Saying that the Truth is the Wilayah for the People^{asws} of the Household, **He is All-Knowing with the contents of the chests [42:24]**, and is Speaking of what is attached in their chests from the enmity towards

تأويل الآيات 1: 324 / 1⁵

the People^{asws} of the Household, and the injustices (to be committed) after you^{saww}, and these are the Words of Allah^{azwj} Mighty and Majestic: **and they consulted in secret, those who are unjust, 'Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?' [21:3]**.⁶

محمد بن العباس، قال: حدثنا محمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن علي، عن علي بن حماد الأزدي، عن عمرو بن شمر، عن جابر، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ أَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا، قال: «الذين ظلموا آل محمد (عليهم السلام) حقهم».

Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Ali, from Ali Bin Hamad Al Azdy, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **and they consulted in secret, those who are unjust [21:3]**. He^{asws} said: 'Those who were unjust to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights'.⁷

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرِسِيِّ رَحِمَهُ اللَّهُ وَ رَوَى عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: قَالَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ لِأَبِي قُرَّةٍ صَاحِبِ شُبْرَمَةَ: التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ الْفُرْقَانُ وَ كُلُّ كِتَابٍ أَنْزَلَ كَانَ كَلَامَ اللَّهِ أَنْزَلَهُ لِلْعَالَمِينَ نُورًا وَ هُدًى، وَ هِيَ كُلُّهَا مُحَدَّثَةٌ، وَ هِيَ غَيْرُ اللَّهِ حَيْثُ يَقُولُ: «أَوْ يُحَدِّثُ هُمْ ذِكْرًا»

In the book Al ihtijaj of Al Tabarsy, and reported from Safwan Bin Yahya who said,

'Abu Al-Hassan Al-Reza^{asws} said to Abu Qurrat, companions of Shubrama (the judge): 'The Torah, and the Evangel, and the Psalms, and the Furqan, and every Revealed Book is the Speech of Allah^{azwj}. He^{azwj} Revealed it to the worlds as a Light and Guidance, and all these are occurrences and these are other than Allah^{azwj}, where He^{azwj} is Saying: **'or a Zikr would occur for them [20:113]**.

وَ قَالَ: وَ مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَ هُمْ يَلْعَبُونَ وَ اللَّهُ أَخَذَتْ الْكُتُبَ كُلَّهَا الَّذِي أَنْزَلَهَا،

And He^{azwj} Said: '**There does not come to them a new (Message) from their Lord but they are hearing in while they are playing around [21:2]**. And Allah^{azwj} Brought into being the Books, all of them which He^{azwj} Revealed'.⁸

فَقَالَ أَبُو قُرَّةٍ: فَهَلْ يَفْقَهُ؟ فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلَامُ: أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ مَا سِوَى اللَّهِ فِعْلُ اللَّهِ، وَ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ الْفُرْقَانُ فِعْلُ اللَّهِ، أَمْ لَمْ تَسْمَعْ النَّاسَ يَقُولُونَ: رَبُّ الْقُرْآنِ، وَ أَنَّ الْقُرْآنَ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا رَبِّ هَذَا فَلَانٌ وَ هُوَ أَعْرَفُ بِهِ مِنْهُ، قَدْ أَظْمَأَتْ نَهَارَهُ وَ أَسْهَرَتْ لَيْلَهُ، فَشَفَّعَنِي فِيهِ

So Abu Qurra said, 'So would these (ever) perish?' Abu Al-Hassan^{asws} said: 'The Muslims have formed a consensus upon that whatever is besides Allah^{azwj}, is the Deed of Allah^{azwj}, and the Torah, and the Evangel, and the Psalms, and the Furqan

⁶ Al Kafi – H 15021 (Extract)

⁷ تأويل الآيات 1: 324

⁸ H 6 – تفسير نور الثقلين، ج3، ص: 413

are Deeds of Allah^{azwj}. Have you not heard the people saying, 'Lord^{azwj} of the Quran'? And the Quran would be saying on the Day of Judgment: 'O Lord^{azwj}! This is so and so', and He^{azwj} would be more Knowing with him and it, 'He was thirsty by his days and held vigil by his night, therefore I intercede regarding him'.

وَكَذَلِكَ التَّوْرَةُ وَالْإِنْجِيلُ وَالزَّبُورُ كُلُّهَا مُحَدَّثَةٌ مَرْبُوبَةٌ أَحَدَتُهَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ هَدَى لِقَوْمٍ يَعْقِلُونَ، فَمَنْ رَعَمَ أَنَّهِنَّ لَمْ يَزَلْنَ فَقَدْ أَظْهَرَ أَنَّ اللَّهَ لَيْسَ بِأَوَّلٍ قَدِيمٍ وَلَا وَاحِدٍ وَأَنَّ الْكَلَامَ لَمْ يَزَلْ مَعَهُ وَلَيْسَ لَهُ بَدْءٌ، وَلَيْسَ بِإِلَهِ

And similar to that would be the Torah, and the Evangel, and the Psalms. All of these are creations Confirmed by the One^{azwj}, there isn't anything resembling Him^{azwj}, being a Guidance for a people using their intellects. Thus, the one who alleges that He^{azwj} did not Reveal these would have manifested that Allah^{azwj} isn't the First, the Ancient, nor One, and that the Speech does not cease with Him^{azwj}, and there isn't a beginning for it, and it isn't a god'.⁹

VERSES 4 - 6

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ {4}

He said: 'My Lord Knows the speech in the sky and the earth, and He is the Hearing, the Knowing' [21:4]

بَلْ قَالُوا أَضْغَاتٌ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ {5}

But, they said, 'Confused dreams. But, he fabricated it. But, he is a poet. So let him come to us with a Sign just as the former ones were Sent (with)' [21:5]

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ {6}

There did not believe before them a town We Destroyed. So will they believe? [21:6]

The misconception of poetry

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن حماد بن عثمان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ، قال: «هل رأيت شاعرا يتبعه أحد؟! إنما هم قوم تفقهوا لغير الدين، فضلوهم و أضلوا».

⁹ تفسير نور الثقلين، ج3، ص: 413

Ibn Babuwayh said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Al-Hassan Bin Mahboub, from Hamaad Bin Usman,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And as for the poets, the deviators follow them [26:224]**, he^{asws} said: 'Have you seen anyone follow the poets? But rather, they are a people who think in the religion other than the Religion, (they make use of analogy). So they go astray and lead others astray (in the religion)'.¹⁰

شرف الدين النجفي: عن محمد بن جمهور بإسناده، يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ الشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ، فقال: «من رأيتم من الشعراء يتبع؟ إنما عن هؤلاء الفقهاء الذين يشعرون قلوب الناس بالباطل، فهم الشعراء الذين يتبعون».

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Jamhour, by his chain, raising it to

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And as for the poets, the deviators follow them [26:224]**, so he^{asws} said: 'Who has ever seen the poets being followed? But rather, it Means those Jurists (الفقهاء) who notify (يشعرون) the hearts of the people with the falsehood. So they are the 'Shuara' (publicisers) (الشعراء) who are being followed'.¹¹

وقال رسول الله (صلى الله عليه وآله): ثم كل معروف بعد ذلك، وما وقيت به أعراضكم وصنتموها عن ألسنة كلاب الناس، كالشعراء الوقاعين في الاعراض، تكفونهم فهو محسوب لكم في الصدقات.

And Rasool-Allah^{saww} said: 'Then all your good (deeds) after that which you do to preserve your honour, and then you give for the tongues of the dogs of the people, like the poets who praise people. Refrain from them, for it will be Reckoned for you, regarding the charities'.¹²

VERSE 7

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {7}

And We did not Send before you except men We Revealed unto them, therefore ask the people of Al-Zikr if you don't know [21:7]

¹⁰ معاني الأخبار: 19 / 385.

¹¹ تأويل الآيات: 1 / 399 / 28.

¹² Tafseer Imam Hassan Al Askari^{asws} – S 40

Al-Zikr and Ahl Al-Zikr

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الذِّكْرُ أَنَا وَ الْأَئِمَّةُ أَهْلُ الذِّكْرِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al-Zikr if you don't know [21:7]**. He^{asws} said: 'Rasool-Allah^{saww} is **Al-Zikr**, I^{asws} and the Imams^{asws} are **the people of Al-Zikr [16:43]**'.¹³

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسئوالهم ولم يؤمروا بسؤال الجاهل

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don't know [21:7]**. He^{asws} said: 'The Book of Allah^{azwj} is **Al-Zikr**, and its People^{asws} are the Progeny^{asws} of Muhammad^{saww} are the ones whom Allah^{azwj} has Commanded to ask them^{asws} and did not Command to ask the ignorant ones.

وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبين للناس ما نزل إليهم ولعلهم يتفكرون.

and Allah^{azwj} has Named the Quran as the 'Reminder' (Zikr) and Said: **With the clear proofs and the Scriptures, and We Sent Al Zikr to you in order to clarify to the people what has been Sent to them, and perhaps they would be thinking [16:44]**.¹⁴

The Ahl Al-Zikr are not Jews and Christians

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابي عثمان عن المعلى بن خنيس عن ابي عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Abu Usman, from Al-Moala Bin Khunays who has reported the following:

¹³ الكافي 1: 163 / 1.

¹⁴ Basaair Al Darajaat – P 1 Ch 19 H 19

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **therefore ask the people of Al-Zikr if you don't know [21:7]**, said: 'They are the Progeny^{asws} of Muhammad^{saww}'.

فذكرنا له حديث الكلبي انه قال هي في اهل الكتاب قال فلعله وكذبه.

We mentioned to him^{asws} the narration of Al-Kalby that he said that this is regarding the People of the Book (Jews and Christians). He (the narrator) said that he^{asws} cursed them and belied them.¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ مَنْ عِنْدَنَا يَزْعُمُونَ أَنَّ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ أَنَّهُمُ الْيَهُودُ وَ النَّصَارَى قَالَ إِذَا يَدْعُونَكُمْ إِلَى دِينِهِمْ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'There are ones with us who are alleging that the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al Zikr if you don't know [21:7]**, they are the Jews and the Christians'. He^{asws} said: 'Then they would be calling you to their religion'.

قَالَ قَالَ يَدْعُو إِلَى صَدْرِهِ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْتَلُّونَ .

He (the narrator) said, 'He^{asws} said by (placing) his^{asws} hand upon his^{asws} chest: 'We^{asws} are **the people of Al Zikr [21:7]**, and we^{asws} are to be asked'.¹⁶

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قال: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرو و قد اجتمع في مجلسه جماعة من علماء العراق و خراسان، و ذكر الحديث إلى أن قال فيه الرضا (عليه السلام): «نحن أهل الذكر الذين قال الله في كتابه: فَسْتَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فنحن أهل الذكر، فاسألونا إن كنتم لا تعلمون».

Ibn Babuwayh said, 'Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Abdullah Bin Ja'far Al Humeyri, from his father, from Al Rayaan Bin Al Salt who said,

'Al-Reza^{asws} was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, from the scholars of Al Iraq and Khurasan', and he mentioned the Hadeeth until Al Reza^{asws} said: 'We^{asws} are the People^{asws} of the Reminder whom Allah^{azwj} has Mentioned in His^{azwj} Book: **therefore ask the people of Al-Zikr if you don't know [21:7]**. So we^{asws} are **the people of Al-Zikr**, so you all should be asking us^{asws} if you do not know'.

¹⁵ Basaair Al Darajaat – P 1 Ch 19 H 15

¹⁶ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 7

فقالت العلماء: إنما عني الله بذلك اليهود و النصارى. فقال أبو الحسن (عليه السلام): «سبحان الله، و هل يجوز ذلك؟ إذن يدعوننا إلى دينهم، و يقولون: هو أفضل من دين الإسلام».

The scholars said, 'But rather, what Allah^{azwj} has Meant by that are the Jews and the Christians!' So Abu Al-Hassan^{asws} said: 'Glory be to Allah^{azwj}! And is that possible? Then we all are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!'

فقال المأمون: فهل عندك في ذلك شرح بخلاف ما قالوا، يا أبا الحسن؟

Al-Mamoun said, 'So is there an explanation with you^{asws} which is different from what they are saying, O Abu Al-Hassan^{asws}?'

فقال (عليه السلام): «نعم، الذكر: رسول الله (صلى الله عليه و آله) و نحن أهله، و ذلك بين في كتاب الله تعالى حيث يقول في سورة الطلاق: فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَالذِّكْرُ: رسول الله، و نحن أهله».

He^{asws} said: 'Yes. **Al-Zikr** is Rasool-Allah^{saww}, and we^{asws} are its People^{asws}. And that is explained in the Book of Allah^{azwj} where He^{azwj} is Saying in Surah Al Talaq: **therefore fear Allah, O ones of understanding, those who are believing! Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the Reminder is Rasool-Allah^{saww}, and we^{asws} are its People^{asws}'.¹⁷

The ones to ask from

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ الذِّكْرُ مُحَمَّدٌ (صلى الله عليه وآله) وَ نَحْنُ أَهْلُهُ الْمُسْتَوْثُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hassan, from his uncle Abdul Rahman Bin Kaseer who said,

'I said to Abu Abdullah^{asws}, **'therefore ask the people of Al Zikr if you don't know [21:7]**. He^{asws} said: '**Al-Zikr** is Muhammad^{saww}, and we^{asws} are his^{saww} people, the ones^{asws} to be asked'.¹⁸

¹⁷ عيون أخبار الرضا (عليه السلام) 1: 228 / 1

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 2 (Extract)

Asking the Imams^{asws} is an Obligation, their^{asws} replying to us is not

حدثنا محمد بن الحسين عن محمد بن اسمعيل عن منصور بن يونس عن ابي بكر الحضرمي قال كنت عند ابي جعفر عليه السلام ودخل عليه الورد اخو الكميث فقال جعلني الله فداك اخترت لك سبعين مسألة ما يحضرنى مسألة واحدة منها قال ولا واحدة ياورد قال بلى قد حضرنى واحدة قال وما هي قال قول الله تبارك وتعالى فسلوا اهل الذكر ان كنتم لا تعلمون

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Hazramy who said:

'I was with Abu Ja'far^{asws} when Al-Warad the brother of Al-Kumeyt entered. He said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}, I had chosen seventy questions for you^{asws}, but I can only recall one of them.' He^{asws} said: 'And no another one, O Warad?' He said, 'Yes, I recall (only).' He^{asws} said: 'And which one is that?' He said, 'The Words of Allah^{azwj} Blessed and Exalted: **therefore ask the people of Al Zikr if you don't know [21:7]**.'

قال ياورد امركم الله تبارك وتعالى ان تسئلونا ولنا ان شئنا اجبتاكم وان شئنا لم نجيبكم.

He^{asws} said: 'O Warad, Allah^{azwj} Blessed and Exalted Commanded you to ask from us^{asws} (we^{asws} are the *Ahl Al-Zikr*) and it is up to us^{asws}, if we^{asws} like, we^{asws} answer you, but if we^{asws} find it inappropriate, we^{asws} don't (reply).'¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) عَلَى الْأَئِمَّةِ مِنَ الْفُرُضِ مَا لَيْسَ عَلَيْهِمْ وَ عَلَى شِيعَتِنَا مَا لَيْسَ عَلَيْنَا

A number of our companions, from Ahmad Bin Muhammad, from Al Washa,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws}, said, 'I heard him^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'Certain obligations for 'Aimma^{asws} are not obligatory upon their^{asws} followers and certain obligations of our^{asws} followers are not obligatory for us. It is from the Imposition upon the Imams^{asws} what isn't upon their^{asws} Shias, and upon our^{asws} Shia what isn't upon us^{asws}.'

أَمَرَهُمُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَسْأَلُونَا قَالَ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فَأَمَرَهُمْ أَنْ يَسْأَلُونَا وَ لَيْسَ عَلَيْنَا الْجَوَابُ إِنْ شِئْنَا أَجَبْنَا وَ إِنْ شِئْنَا أَمْسَكْنَا .

Allah^{azwj} Mighty and Majestic Commanded them that they should be asking us^{asws}, so He^{azwj} Said: **therefore ask the people of Al Zikr if you don't know [21:7]**. So He^{azwj} Commanded them that they should ask us^{asws}, and the answering isn't upon us^{asws}. If we^{asws} so desire to, we^{asws} will answer, and if we^{asws} so desire, we^{asws} will not answer'.²⁰

¹⁹ Basaair Al Darajaat – P 1 Ch 19 H 1

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 8

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَأَلْتُ الرِّضَا (عليه السلام) فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha who said,

'I asked Al-Reza^{asws}, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! (What about the Verse): **therefore ask the people of Al Zikr if you don't know [21:7]?**'

فَقَالَ نَحْنُ أَهْلُ الذِّكْرِ وَ نَحْنُ الْمَسْئُولُونَ قُلْتُ فَأَنْتُمْ الْمَسْئُولُونَ وَ نَحْنُ السَّائِلُونَ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْنَا أَنْ نَسْأَلَكُمْ قَالَ نَعَمْ قُلْتُ حَقًّا عَلَيْكُمْ أَنْ تُجِيبُونَا

So he^{asws} said: 'We^{asws} are the **people of Al-Zikr**, and we^{asws} are the ones to be asked'. I said, 'So you (Imams^{asws}) would be answering to (all) of our questions?' He^{asws} said: 'Yes'. I said, 'It is a right (Obligation) upon us that we ask you^{asws} All?' He^{asws} said: 'Yes'. I said, 'Is it a right (Obligation) upon you^{asws} that you^{asws} should answer us?'

قَالَ لَا ذَاكَ إِلَيْنَا إِنْ شِئْنَا فَعَلْنَا وَ إِنْ شِئْنَا لَمْ نَفْعَلْ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ.

He^{asws} said: 'No. That is up to us^{asws}. If we^{asws} so desire to, we would do so, and if we^{asws} desire, we^{asws} would not do so. Have you not heard the Words of Allah^{azwj} Blessed and Exalted: **This is Our Gift, so either confer or withhold, without a Reckoning [38:39]**?²¹

Why ask the Imams^{asws}

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ الطَّيَّارِ أَنَّهُ عَرَضَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) بَعْضَ خُطَبِ أَبِيهِ حَتَّى إِذَا بَلَغَ مَوْضِعاً مِنْهَا قَالَ لَهُ كُفَّ وَ اسْكُتْ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا يَسْأَلُكُمْ فِي مَا يَنْزِلُ بِكُمْ مِمَّا لَا تَعْلَمُونَ إِلَّا الْكَفُّ عَنْهُ وَ التَّسْتَبُّثُ وَ الرَّدُّ إِلَى أَيْمَةِ الْهُدَى حَتَّى يَحْمِلُوكُمْ فِيهِ عَلَى الْقَصْدِ وَ يَجْلُؤُوا عَنْكُمْ فِيهِ الْعَمَى وَ يَعْرِفُوكُمْ فِيهِ الْحَقُّ قَالَ اللَّهُ تَعَالَى فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ .

Muhammad, from Ahmad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Al Tayyar that,

'He presented to Abu Abdullah^{asws} some of the sermons of his father, until when he reached a subject from it, he^{asws} said to him: 'Stop, and be silent'. Then Abu Abdullah^{asws} said: 'There is no leeway for you regarding what comes to you from what you do not know except to pause at that, and affirming, and referring it back to the Imams^{asws} of the Guidance, until they^{asws} deliver to you the purpose (of it), and they^{asws} isolate from you the blindness in (that where you are going), and they^{asws}

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 3

make you recognise the truth in it. Allah^{azwj} the Exalted Said: **therefore ask the people of Al Zikr if you don't know [21:7]**.²²

عنه، عن أبيه، عمن حدثه رفعه إلى أبي عبد الله عليه السلام قال: إنه لا يسعكم فيما ينزل بكم مما لا تعملون إلا الكف عنه والتثبت فيه والرد إلى أئمة المسلمين حتى يعرفوكم فيه الحق ويحملوكم فيه على القصد، قال الله عز وجل: " فاستلوا أهل الذكر إن كنتم لا تعلمون " .

From him, from his father, from the one who narrated it,

Abu Abdullah^{asws} having said: 'There is no leeway for you with regards to what descends by you from what you do not know except for the restraint from it, and the verification regarding it, and the referring to the Imams^{asws} of the Muslims until you understand the Truth regarding it, and it carries you upon the intended way. Allah^{azwj} Mighty and Majestic Says: **therefore ask the people of Al Zikr if you don't know [21:7]**'.²³

Circumstances of the Revelation

ابن شهر آشوب في (المناقب): قال في تفسير يوسف القطان، عن وكيع، عن الثوري، عن السدي، قال: كنت عند عمر بن الخطاب إذ أقبل عليه كعب بن الأشرف و مالك بن الصيف و حيي بن أخطب، فقالوا: إن في كتابكم جنة عرضها السماوات و الأرض، إذا كانت سعة جنة واحدة كسبع سماوات و سبع أرضين، فالجنان كلها يوم القيامة أين تكون؟ فقال عمر: لا أدري.

Ibn Shehr Ashub in Al Manaqib said, 'In the Tafseer of Yusuf Al Qataan (Non Shia source), from Waki'e, from Al Sowry, from Al Sady who said,

'I was in the presence of Umar Bin Al-Khattab when Ka'ab Al-Ashraf and Malik Bin Al-Sayf, and Hayy Bin Al-Akhtab (Jews) came to him, so they said, 'In your Book is a Garden as wide as the skies and the earth. When the width of one Garden is like the seven skies and the seven firmaments, so then all of the Gardens on the Day of Judgement, where would they be?' So Umar said, 'I don't know'.

فبينما هم في ذلك إذ دخل علي (عليه السلام) فقال: «في أي شيء أنتم؟» فألقى اليهودي المسألة عليه. فقال (عليه السلام) لهم: «خبروني أن النهار إذا أقبل الليل أين يكون [و الليل إذا أقبل النهار أين يكون]؟» قالوا له: في علم الله تعالى يكون. فقال علي (عليه السلام): «كذلك الجنان تكون في علم الله تعالى»

So whilst they were in the midst of that, Ali^{asws} entered, and he^{asws} said: 'In what thing are you in (discussing)?' So, the Jew cast the question to him^{asws}. So he^{asws} said to them: 'Inform me^{asws} that the day, when the night comes about, where does it go, and (about) the night, when the day comes about, where does it go?' So they said to him^{asws}: 'It is in the Knowledge of Allah^{azwj} the High, where they go'. So Ali^{asws}

²² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 16 H 10

²³ Al Mahaasin – V 1 Bk 5 H 103

said: 'Similar to that are the Gardens, they would be in the Knowledge of Allah^{azwj} the High'.

فجاء علي (عليه السلام). إلى النبي (صلى الله عليه و آله) و أخبره بذلك، فنزل فسئلوا أهل الذكر إن كنتم لا تعلمون.

Then Ali^{asws} came to the Prophet^{saww} and informed him^{saww} of that. Thus, it was Revealed: **therefore ask the people of Al-Zikr if you don't know [21:7].**²⁴

VERSES 8 & 9

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ {8}

And We did not Make them as bodies not eating the food, and they were not supposed to be immortal [21:8]

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ {9}

Then We Ratified Our Promise to them, so We Delivered them and ones We so Desired to, and We Destroyed the extravagant ones [21:9]

في تفسير العياشي زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ: «يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ» يُعْنَى تُبَدَّلُ خُبْرَةً نَقِيَّةً يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرُغَ مِنَ الْحِسَابِ؟ قَالَ اللَّهُ: «وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ».

In Tafseer Al Ayyashi, (reported by) Zurara,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}. **On the Day the earth would be changed to another earth, [14:48]** – it means it would change into pure bread. The people would be eating from it until they are free from the Reckoning. Allah^{azwj} Says: **'And We did not Make them as bodies not eating the food, and they were not supposed to be immortal [21:8]'**.²⁵

VERSE 10

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ {10}

We have Revealed to you a Book in which is your Zikr. So, are you not using your intellects? [21:10]

²⁴ المناقب 2: 352.

²⁵ H 12 – تفسير نور الثقلين، ج3، ص: 414

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، في قول الله عز و جل: لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَ فَلَآ تَعْقِلُونَ، قال: «الطاعة للإمام بعد النبي (صلى الله عليه وآله)».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from isa Bin Dawood Al Najjar,

(It has been narrated) from Abu Al-Hassan Musa Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **We have Revealed to you a Book in which is your Zikr. So, are you not using your intellects? [21:10].** He^{asws} said: 'The obedience to the Imam^{asws} after the Prophet^{saww},²⁶

VERSES 11 - 15

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ {11}

And how many a town did We Shatter which was unjust, and We Raised after it another people? [21:11]

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ {12}

So when they do sense Our Punishment, then they are fleeing from it [21:12]

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ {13}

“Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!” [21:13]

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14}

They say, ‘O woe be unto us! Surely we were unjust!’ [21:14]

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15}

So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]

²⁶ تأويل الآيات 1: 325 / 5

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ الْحَلِيلِ الْأَسَدِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا أَحْسَبُوا أَنَّهَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْأَلُونَ قَالَ إِذَا قَامَ الْقَائِمُ وَ بَعَثَ إِلَى بَنِي أُمَيَّةَ بِالشَّامِ فَهَرَبُوا إِلَى الرُّومِ

Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Badr Bin Al-Khaleel Al-Asady who said:

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic: ***So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13].*** He^{asws} said: 'When Al-Qaim^{asws} makes the stand, and sends (an army) against the clan of Umayya in Syria, then they will flee to Rome.

فَيَقُولُ لَهُمُ الرُّومُ لَا نُدْخِلَنَّكُمْ حَتَّى تَتَنَصَّرُوا فَيُعَلِّقُونَ فِي أَعْنَاقِهِمُ الصُّلْبَانَ فَيُدْخِلُونَهُمْ فَإِذَا نَزَلَ بِحَضْرَتِهِمْ أَصْحَابُ الْقَائِمِ طَلَبُوا الْأَمَانَ وَ الصُّلْحَ فَيَقُولُ أَصْحَابُ الْقَائِمِ لَا نَفْعُ لَكُمْ حَتَّى تَدْفَعُوا إِلَيْنَا مَنْ قَبْلَكُمْ مِنَّا قَالَ فَيَدْفَعُونَهُمْ إِلَيْهِمْ

But the Romans will say to them, 'We will not let you enter until you become Christians'. So they will hang crosses upon their necks and allow them to enter. Then when the companions of Al-Qaim^{asws} descend upon them, they (Romans) will seek security and reconciliation. The companions of Al-Qaim^{asws} will say, 'We will not do that until you hand over to us the ones who came to you before from us'. So they will hand them over.

فَذَلِكَ قَوْلُهُ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْأَلُونَ قَالَ يَسْأَلُهُمُ الْكُفُورَ وَ هُوَ أَعْلَمُ بِهَا قَالَ فَيَقُولُونَ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً حَامِدِينَ بِالسَّيْفِ.

Thus, these are His^{azwj} Words: ***"Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13].*** He^{asws} said: 'So he^{asws} will question them about the treasure although he^{asws} would be knowing more than them about it. So they will say, ***"O woe be unto us! Surely we were unjust!" [21:14] So that would not cease to be their call until We Make them to be as harvest cut down – by the sword, motionless [21:15].***²⁷

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام) في حديث يذكر فيه خروج القائم (عليه السلام): «لكأني أنظر إليهم - يعني القائم (عليه السلام) و أصحابه - مصعدين من نجف الكوفة ثلاثمائة و بضعة عشر رجلاً كأن قلوبهم زبر الحديد، جبرئيل عن يمينه و ميكائيل عن يساره، يسير الرعب أمامه شهراً و خلفه شهراً،

Al Ayyashi, from Abdul A'la Al Halby who said,

'Abu Ja'far^{asws} said in a Hadeeth mentioning in it the rising of Al-Qaim^{asws}: 'It is as if I^{asws} am looking at them – meaning Al-Qaim^{asws} and his^{asws} companions – going up to Najaf, Al-Kufa. Three hundred and some ten men, with their hearts being like

²⁷ الكافي 8: 15 / 51.

blocks of iron. Jibraeel^{as} being on their right and Mikaeel^{as} on their left. The fear moving in front of them widespread, and behind them widespread.

أمدّه الله بخمسة آلاف من الملائكة مسومين، حتى إذا صعد النجف قال لأصحابه: تعبدوا ليلتكم هذه، فيبيتون بين راعٍ و ساجد يتضرعون إلى الله، حتى إذا أصبح قال: خذوا بنا طريق النخيلة، و على الكوفة جند مجندة»

Allah^{azwj} will Help him^{asws} with five thousand from the Angels with a terrifying onslaught, until they overcome Al-Najaf, he^{asws} would say to his^{asws} companions: 'Perform acts of worship in this night of yours'. So they would be in between performing Rukus and Sajdahs, appealing to Allah^{azwj} until the morning, 'Take with us^{asws} the Al-Nakheela way to Al-Kufa with the recruit army'.

قلت: و جند مجندة؟ قال: «إي و الله، حتى ينتهي إلى مسجد إبراهيم (عليه السلام) بالنخيلة، فيصلي فيه ركعتين، فيخرج إليه من كان بالكوفة من مرجئها و غيرهم من جيش السفياي، فيقول لأصحابه: استطردوا لهم. ثم يقول: كروا عليهم، - قال أبو جعفر (عليه السلام) - و لا يجوز - و الله - الخندق منهم مخبر.

I said, 'And the recruit army?' He^{asws} said: 'Yes, by Allah^{azwj}, until he^{asws} ends up at Masjid Ibrahim^{as} at Al-Nakheela, so he^{asws} would pray two Cycles Salat in it. Then there would come out against him^{asws} from those who were at Al-Kufa from the Murjiites and others from the army of Al-Sufyani, so he^{asws} would say to his^{asws} companions: 'Deal with them!' Then he^{asws} would say: 'Attack them!' By Allah^{azwj}! It is not permissible for an informant from them to cross over the ditch'.

ثم يدخل الكوفة فلا يبقى مؤمن إلا كان فيها، أوحن إليها، و هو قول أمير المؤمنين (عليه السلام)، ثم يقول لأصحابه: سيروا إلى هذا الطاغية، فيدعوه إلى كتاب الله و سنة نبيه (صلى الله عليه و آله) فيعطيه السفياي من البيعة مسلما،

Then he^{asws} would enter Al-Kufa. So there would not remain a Momin except that he would be in it, or yearn for it, and it is the speech of Amir-Al-Momineen^{asws}. Then he^{asws} would be saying to his^{asws} companions: 'Go to this tyrant, and call him to the Book of Allah^{azwj} and the Sunnah of His^{azwj} Prophet^{sawww}'. So they (the Momineen) would be coming to him for the pledge of allegiance in submission (Imam^{asws}).

فيقول له كلب، و هم أحواله: ما هذا الذي صنعت؟ و الله ما نبايعك على هذا أبدا. فيقول ما أصنع؟ فيقولون: استقبله فيستقبله، ثم يقول له القائم (عليه السلام): خذ حذرَكَ فإنني أدت إليك، و أنا مقاتلك.

A dog (an uncle of Sufyani) would say to him (Sufyani), 'What is this which you are (intending to) do? By Allah^{azwj}! We would never pledge allegiance to them (believers) upon this, ever!' So he (Al-Sufyani) would be saying, 'What shall I do?' They would be saying, 'Accept him^{asws} so that he^{asws} would accept you'. Then Al-Qaim^{asws} would say to him: 'Take a warning, for I^{asws} have wergild against you, and I^{asws} shall be fighting against you'.

فيصبح فيقاتلهم فيمنحه الله أكتافهم، و يأخذ السفياي أسيرا، فينطلق به و يذبحه بيده. ثم يرسل جريدة خيل إلى الروم فيستحذرون بقية بني امية، فإذا انتهوا إلى الروم قالوا: أخرجوا إلينا أهل ملتنا عندهم -

It would become such that he^{asws} would fight against them and Allah^{azwj} would grant him^{asws} victory and Al-Sufyani would be taken as a captive. Then he^{asws} would go to him and slaughter him with his^{asws} own hands. Then he^{asws} would sent his^{asws} cavalry to Rome, and they would caution the remainder of the clan of Umayya when they end up at Rome, saying, 'Bring out to us the people of our Religion who are with you!'

فيأبون، و يقولون: و الله لا نفعل: فيقول الجريدة: و الله لو أمرنا لقاتلناكم، ثم ينطلقون إلى صاحبهم فيعرضون ذلك عليه، فيقول انطلقوا فأخرجوا إليهم أصحابهم، فإن هؤلاء قد أتوا بسلطان

They (Romans) would refuse, and would be saying, 'By Allah^{azwj}! We will not do it!' So the cavalry would say, 'By Allah^{azwj}! If only we had been ordered to fight you!' Then they would rush to their companions and present it (the whole affair) to them, so they would be saying, 'Quickly, bring their companions out to them, for they have come with an authority'.

و هو قول الله عز و جل: فَلَمَّا أَحْسُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ قال: يعني الكنوز التي كنتم تكتنون،

And these are the Words of Allah^{azwj} Mighty and Majestic: ***So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13].*** He^{asws} said: 'It Means the treasures which you all have been hoarding.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِئِينَ لا يبقى منهم خير».

They would say: ***'O woe be unto us! Surely we were unjust!' [21:14] So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15].*** There would not remain (alive) an informant among them'.²⁸

و عنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن منصور، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: فَلَمَّا أَحْسُوا بَأْسَنَا، قال: «و ذلك عند قيام القائم (عليه السلام)، إِذَا هُمْ مِنْهَا يَرْكُضُونَ.

And from him (Sharaf al Deen Al Najafi) who said, 'It was narrated to us by Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Mansour, from Ismail Bin Jabir,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***So when they do sense Our Punishment [21:12].*** He^{asws} said: 'And that is during the Rising of Al Qaim^{asws}, ***then they are fleeing from it [21:12].***

قال: «الكنوز التي كانوا يكتنون قالوا يا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً. بالسيف خَامِئِينَ لا تبقى منهم عين تطرف».

²⁸ تفسير العياشي 2: 49 / 56

He^{asws} said: 'The treasures which they were hoarding, **They said, 'O woe be unto us! Surely we were unjust!'** [21:14] **So that did not cease to be their call until We Made as mowed down harvest** – with the sword, **motionless** [21:15]. There would not remain from them an eye (still) blinking".²⁹

VERSES 16 - 18

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {16}

And We did not Create the sky and the earth and what is between the two for sport [21:16]

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَاتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ {17}

Had We Wanted to Take to sport, We would have Taken to it from Ourselves if We Wanted to Do so [21:17]

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ {18}

But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن يونس بن يعقوب، عن عبد الأعلى، قال: سألت أبا عبد الله (عليه السلام) عن الغناء، وقلت: إنهم يزعمون أن رسول الله (صلى الله عليه وآله) رخص في أن يقال: جيناكم جيناكم، حيونا حيونا نحياكم؟

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Yunus Bin yaqoub, from Abdul A'ala who said,

'I asked Abu Abdullah^{asws} about the singing, and I said, 'They are alleging that Rasool-Allah^{saww} allowed it (singing) when he^{saww} said: 'We^{saww} have come to you, we^{saww} have come to you. You greet us^{saww}, you greet us^{saww}, so we^{saww} greet you'.

فقال: «كذبوا، إن الله عز وجل يقول: وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ لَاتَّخِذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ»، ثم قال: «ويل لفلان مما يصف» - رجل لم يحضر المجلس -.

So he^{asws} said: 'They are lying! Allah^{azwj} Mighty and Majestic is Saying: **And We did not Create the sky and the earth and what is between the two for sport [21:16]**

²⁹ تأويل الآيات 1: 326 / 7.

Had We Wanted to Take to sport, We would have Taken to it from Ourselves if We Wanted to Do so [21:17] But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18]. Then he^{asws} said: 'Woe be unto so and so from what he ascribes!' – A man who was not present in the gathering'.³⁰

عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَيْسَ مِنْ بَاطِلٍ يَتَقَوْمُ بِإِزَاءِ الْحَقِّ إِلَّا غَلَبَ الْحَقُّ الْبَاطِلَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ.

From him, from his father, from Yunus Bin Abdul Rahmaan with an unbroken chain, said:

Abu Abdullah^{asws} said: 'There is nothing from the falsehood which can stand up to the truth, but the truth will overcome the falsehood, and these are the Words of the Mighty and Majestic: ***But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18].***'³¹

أحمد بن محمد بن خالد البرقي: عن أبيه، عن يونس بن عبد الرحمن، رفعه، قال: قال أبو عبد الله (عليه السلام): «ليس من باطل يقوم بإزاء الحق إلا غلب الحق الباطل، و ذلك قوله تعالى: بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Yunus bin Abdul Rahman, raising it, said,

'Abu Abdullah^{asws} said: 'There is no falsehood which confronts the Truth except that the Truth overcomes the falsehood, and that is in the Words of the Exalted: ***But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18].***'³²

و عنه: عن يعقوب بن يزيد، عن رجل، عن الحكم بن مسكين، عن أيوب بن الحر بياع الهروي قال: قال لي أبو عبد الله (عليه السلام): «يا أيوب، ما من أحد إلا و قد يرد عليه الحق حتى يصدع قلبه، قبله أم تركه، و ذلك قول الله عز و جل في كتابه: بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَ لَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ».

And from him, from Yaqoub Bin Yazeed, from a man, from Al Hakam Bin Maskeyn, from Ayoub Bin Al Hur who said,

'Abu Abdullah^{asws} said to me: 'O Ayoub! There is no one against whom the Truth emerges until it hits his heart whether he should accept it or leave it, and that is in the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: ***But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. And for you is the woe from what you are ascribing [21:18].***'³³

³⁰ الكافي 6: 433 / 12.

³¹ Al Kafi – V 8 H 14782

³² المحاسن: 152 / 226

³³ المحاسن: 391 / 276.

VERSES 19 & 20

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ
{19}

And for him are the ones in the skies and the earth; and the ones in His Presence are neither being arrogant from worshipping Him nor are they tiring [21:19]

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ {20}

They are Glorifying by the night and the day. They are not slackening [21:20]

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن العباس بن موسى الوراق، عن يونس بن عبد الرحمن، عن داود بن فرقد العطار، قال: قال لي بعض أصحابنا: أخبرني عن الملائكة، أ ينامون؟ فقلت: لا أدري. فقال: يقول الله عز و جل: يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ.

Ibn Babuwayh said, 'My father narrated to us, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Ibn Isa, from Al Abbas Bin Musa Al Waraaq, from Yunus Bin Abdul Rahman, from Dawood Bin Farqad Al Ataar who said,

'One of our companions said to me, 'Inform me about the Angels, do they sleep?' So I said, 'I do not know'. He said, 'Allah^{azwj} Mighty and Majestic is Saying: ***They are Glorifying by the night and the day. They are not slackening [21:19]***.

ثم قال: ألا أظرفك عن أبي عبد الله (عليه السلام) فيه بشيء؟ قال: قلت: بلى. فقال: سئل عن ذلك، فقال: «ما من حي إلا و ينام ما خلا الله وحده عز و جل، و الملائكة ينامون».

Then he said, 'Have you got anything with regards to this from Abu Abdullah^{asws}? I said, 'Yes. I asked him^{asws} about that, so he^{asws} said: 'There is no one alive except that he sleeps, apart from Allah^{azwj} Alone, Mighty and Majestic, and the Angels do sleep'.

فقلت: يقول الله عز و جل: يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ؟ قال: «أنفاسهم تسبيح».

So I said, 'Allah^{azwj} Mighty and Majestic is Saying ***[21:20] They are Glorifying Him night and day; and are not slowing down?***' He^{asws} said: 'Their breathing is Glorification'.³⁴

³⁴ كمال الدين و تمام النعمة: 8 / 666.

في تفسير علي بن ابراهيم حديث طويل عن النبي صلى الله عليه واله في ذكر ما رأى في المعراج وفيه قال صلى الله عليه واله: ثم مررنا بملائكة من ملائكة الله عزوجل خلقهم الله كيف شاء، ووضع وجوههم كيف شاء، ليس شئ من أطباق أجسادهم الا وهو يسبح الله ويحمده من كل ناحية بأصوات مختلفة، أصواتهم مرتفعة بالتحميد والبكاء من خشية الله،

In Tafseer of Ali Ibn Ibrahim (Qummi) –

‘In a lengthy Hadeeth from the Prophet^{saww} regarding the mention of what he^{saww} saw during the Ascension, and in it he^{saww} said: ‘Then we passed by certain Angels from the Angels of Allah^{azwj} Mighty and Majestic. Allah^{azwj} had Created them howsoever He^{azwj} Desired to, and Placed their faces howsoever He^{azwj} Desired to. There was nothing from the layers of their bodies except that it was Glorifying Allah^{azwj}, and Praising Him^{azwj} from every area by different sounds. Their voices were rising with the Praise, and the wailing from fear of Allah^{azwj}.

فسألت جبرئيل عنهم فقال: كما ترى خلقوا، ان الملك منهم الى جنب صاحبه ما كلمه قط، ولا رفعوا رؤسهم الى ما فوقها، ولا حفظوها ! الى ما تحتها خوفا وخشوعا، فسلمت عليهم فردوا على إيماء برؤوسهم، ولا ينظرون الى من الخشوع،

So I^{saww} asked Jibraeel^{as} about them, so he^{as} said: ‘They have been Created as you^{saww} see them to be. An Angel from them does not speak to his companion by the side of him, nor does he raise his head to what is above him, nor to look below him out of fear and humbleness. I^{saww} greeted them, and they responded by nodding their heads, and did not look at me^{saww} out of the fear.

فقال لهم جبرئيل: هذا محمد نبي الرحمة أرسله الله الى العباد رسولا ونبياء، وهو خاتم النبيين وسيدهم أفلا تكلموه ؟ قال: فلما سمعوا ذلك من جبرئيل أقبلوا على بالسلام وأكرموني وبشروني بالخير لى ولامتي.

Then Jibraeel^{as} said to them: ‘This is Muhammad^{saww}, the Prophet^{saww} of Mercy. Allah^{azwj} Sent him^{saww} to the servants as a Rasool^{saww}, and a Prophet^{saww}, and he^{saww} is the final of the Prophets^{as}, and their^{as} Chief. Will you all not speak to him^{saww}?’ So when they heard that from Jibraeel^{as}, they welcomed me^{saww} with the greetings, and honoured me^{saww}, and gave me the good news with the goodness, and were not blamed for it’.³⁵

VERSES 21 - 23

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنشِرُونَ {21}

Or are they taking gods from the earth who are raising (the dead)? [21:21]

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۖ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {22}

³⁵ Tafseer Noor Al Saqalayn – Ch 21 H 23 & 8 / 666: كمال الدين و تمام النعمة:

If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. Therefore, Glorious is Allah, Lord of the Throne, from what they are ascribing [21:22]

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ {23}

He cannot be questioned about what He Does, and they would be Questioned [21:23]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن العباس بن عمرو الفقيمي، عن هشام بن الحكم، في حديث الزنديق الذي أتى أبا عبد الله (عليه السلام)، وكان من قول أبي عبد الله (عليه السلام): «لا يخلو، قولك: إنهما اثنان من أن يكونا قديمين قوين، أو يكونا ضعيفين، أو يكون أحدهما قويا و الآخر ضعيفا، فإن كانا قوين فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالتدبير؟ و إن زعمت أن أحدهما قوي و الآخر ضعيف، ثبت أنه واحد كما نقول، للعجز الظاهر في الثاني.

Muhammad Bin Yaqub, from Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Faqeymi, from Hisham Bin Al Hakam,

'In a Hadeeth of the Atheist who came to Abu Abdullah^{asws}, and what was from the speech of Abu Abdullah^{asws}: 'Your words, 'There are two (gods)' are empty (meaningless). Are they both strong, or are they both weak, or is one of them strong and the other one is weak? So if both of them are strong, so why does not each one of them repel his companion and be the sole planner? And if you are alleging that one of them is strong and the other one is weak, it establishes that there is one, which is what we^{asws} are saying, for the frustration is apparent in the second one.

فإن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل جهة، أو متفرقين من كل جهة، فلما رأينا الخلق منتظما، و الفلك جاريا، و التدبير واحدا، و الليل و النهار و الشمس و القمر، دل صحة الأمر و التدبير و ائتلاف الأمر على أن المدبر واحد.

So if you say that there are two, then either they are both in full agreement in every matter, or they are differing in them. So when we see the administration of the creation, and the orbits are flowing, and the planning is one, and the night and the day, and the sun and the moon, points to the healthiness of the organisation and the harmony of the matters that the Planner is One.

ثم يلزمك إن ادعيت اثنين، فرجة ما بينهما، حتى يكونا اثنين، فصارت الفرجة ثالثا بينهما، قديما معهما فيلزمك ثلاثة، فإن ادعيت ثلاثة لزمك ما قلت في الاثنين حتى تكون بينهم فرجة فيكونوا خمسة، ثم يتناهى في العدد إلى ما لا نهاية له في الكثرة.

Then it would necessitate in your claim of two (gods), for there to be a gap in between the two, in order for them to become two. So that would become a third (entity) between the two, being eternal with the two of them, and thus necessitate a third. So if you claim there are three (gods), it would necessitate you what I^{asws} said with regards to the two, until there comes to be between them a gap, so these would become five. Then there would be an indefinite number which would never end in its abundance'.

قال هشام: فكان من سؤال الزنديق أن قال: فما الدليل عليه؟ فقال أبو عبد الله (عليه السلام): «وجود الأفاعيل دلت على أن صانعا صنعها، ألا ترى أنك إذا نظرت إلى بناء مشيد مبني، علمت أن له بانيا، وإن كنت لم تر الباني و لم تشاهده؟»

Hisham said, 'So, from among the questions of the atheist is that he said, 'So what is the evidence upon His^{azwj} (Existence)?' So Abu Abdullah^{asws} said: 'The existence of the deeds evidences upon it that there is a Doer who is Doing it. Have you not seen that when you look at a constructed building, you come to know that there is a builder for it, even though you have neither seen the builder, nor witnessed it (its construction)?'

قال: فما هو؟ قال: شيء بخلاف الأشياء، أرجع بقولي إلى إثبات معنى، وأنه شيء بحقيقة الشيئية، غير أنه لا جسم ولا صورة ولا يحس ولا يجس ولا يدرك بالحواس الخمس، لا تدركه الأوهام، ولا تنقصه الدهور، ولا تغيره الأزمان».

He said, 'So what is He^{azwj}? He^{asws} said: 'A thing which is different to the things. I^{asws} return to my^{asws} words to establish the meaning. He^{azwj} is a Thing by the reality of the things, apart from the fact that He^{azwj} neither a body, nor an image, nor can be felt, nor reflected, nor can He^{azwj} be sensed by the five sensory perceptions, nor can He^{azwj} be comprehended by the imaginations, nor can the (passage of) time reduce Him^{azwj}, nor can the eras change Him^{azwj}.³⁶

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن هشام بن الحكم، قال: قلت لأبي عبد الله (عليه السلام): ما الدليل عن أن الله واحد؟ قال: «اتصال التدبير، و تمام الصنع، كما قال الله عز و جل: لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا».

Ibn Babuwayh, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad bin Abu Umeyr, from Hisham Bin Al Hakam who said,

'I said to Abu Abdullah^{asws}, 'What is the evidence that Allah^{azwj} is One?' He^{asws} said: 'The connection of the Planning, and the completeness of the Making, as Allah^{azwj} Mighty and Majestic Says: ***If there had been a god in them (skies and the earth) except Allah, it (universe) would have been spoilt. [21:22].***³⁷

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب، قال: أخبرنا أبو الحسن أحمد بن عبد الله بن حمزة الشعرائي العماري من ولد عمار بن ياسر، قال: حدثنا أبو محمد عبيد الله بن يحيى بن عبد الباقي الأذني، بأذنة، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن حجار، عن يزيد بن الأصم، قال: سأل رجل عمر بن الخطاب، فقال: يا أمير المؤمنين، ما تفسير (سبحان الله)؟ قال: إن في هذا الحائط رجلا إذا سئل أنبأ، وإذا سكت ابتدأ.

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdu Al Wahab, from Abu Al Hassan Ahmad Bin Abdullah Bin Hamza Al Sha'rany Al Amary from the children of Ammar Bin Yaasir, from Abu Muhammad Ubeydullah Bin yahya Bin Abdul Baqy Al Azny, from Ali Bin Al Hassan Al Ma'any, from

³⁶ الكافي 1: 63/5.

³⁷ التوحيد: 2/250.

Abdullah Bin Yazeed, from Yahya Bin Uqba Bin Abu Al Ayzaar, from Muhammad Bin hazaar, from Yazeed Bin Al Asam who said,

'A man asked Umar Bin Al-Khattab, 'O commander of the faithful, what is the explanation of 'Glory be to Allah^{azwj}?' He said, 'Upon this wall there is a man, if you were to ask him^{asws}, he^{asws} would tell you, and if you are silent, he^{asws} would initiate'.

فدخل الرجل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن، ما تفسير (سبحان الله)؟ قال: «هو تعظيم الله عز وجل و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

So the man came up, and there was Ali^{asws} Bin Abu Talib^{asws}, so he said, 'O Abu Al-Hassan^{asws}! What is the explanation of (the phrase) **Glorious is Allah?**' He^{asws} said: 'It is the Magnification of Allah^{azwj} Mighty and Majestic and His^{azwj} Elevation from what every Polytheist says about Him^{azwj}. So when the servant says it, every Angel sends Blessings upon him'.³⁸

VERSE 24

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً ۖ قُلْ هَاتُوا بُرْهَانَكُمْ ۚ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ ۚ فَهُمْ مُعْرِضُونَ {24}

Or, are they taking god from besides Him? Say: 'Bring your proof! This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me. But, most of them are not knowing the Truth, so they are turning aside' [21:24]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن مولانا أبي الحسن موسى بن جعفر (عليهما السلام) في قوله عز وجل: «هذا ذِكْرٌ مَنْ مَعِيَ وَ ذِكْرٌ مَنْ قَبْلِي»، قال: «ذكر من معي: علي بن أبي طالب (عليه السلام)، و ذكر من قبلي: الأنبياء و الأوصياء (عليهم السلام)».

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 our Master Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} regarding the Words of the Mighty and Majestic: **This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me [21:24]**, he^{asws} said: '**Zikr of the one (who is) with me – Ali^{asws} Bin Abu Talib^{asws}, and a Zikr of the ones (who were) before me – The Prophets^{as} and the successors^{as}**'.³⁹

³⁸ معاني الأخبار: 9/3.

³⁹ تأويل الآيات: 1/327/9.

[فُرَاتٌ] قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ مُعْتَمِناً عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ إِنَّ النَّبِيَّ ص أَوْيَ عَلِمَ النَّبِيِّينَ وَ عَلِمَ الْوَصِيِّينَ وَ عَلِمَ مَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ ثُمَّ تَلَا هَذِهِ الْآيَةَ يَقُولُ اللَّهُ [تَعَالَى] لِنَبِيِّهِ [ص] هَذَا ذِكْرٌ مِنْ مَعِيَ وَ ذِكْرٌ مِنْ قَبْلِي.

Furat said, 'It was narrated to me by Muhammad Bin Ahmad,

'From Abu Ja'far^{asws} having said: 'Amir Al Momineen Ali Bin Abu Talib^{asws} said: 'The Prophet^{saww} was Given the knowledge of the Prophets^{as} and the knowledge of the successors^{as}, and knowledge of what would be happening up to the Establishment of the Hour'. Then he^{asws} recited this Verse, (where) Allah^{azwj} the Exalted is Saying to His^{azwj} Prophet^{saww}: **This is a Zikr of the one (who is) with me, and a Zikr of the ones (who were) before me [21:24]**'.⁴⁰

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: يَغْنِي بِذِكْرٍ مِنْ مَعِيَ مَا هُوَ كَائِنٌ، وَ بِذِكْرٍ مِنْ قَبْلِي مَا قَدْ كَانَ.

Abu Abdullah^{asws} said: 'It means by **a Zikr of the one (who is) with me [21:24]** – what is going to happen, and by **Zikr of the ones (who were) before me [21:24]** – what has already happened".⁴¹

VERSES 25 - 28

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ {25}

And We did not Send before you any Rasool except We Revealed unto him that: "There is no god except Me, therefore worship Me!" [21:25]

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ عِبَادٌ مُكْرَمُونَ {26}

And they are saying, 'The Beneficent has Taken a son!' Glorious is He! But, they (Prophets) are honoured servants [21:26]

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ {27}

They do not precede Him in speech and they are only acting by His Command [21:27]

⁴⁰ تفسیر فرات الکوفی، ص: 263

⁴¹ تفسیر نور الثقلین، ج3، ص: 421

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ
{28}

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ، وَعِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَكُوتِهِ، خَلَقًا بَدِيعًا مِنْ مَلَائِكَتِهِ، وَمَلَا بِهِمْ فُرُوجَ فَجَاجِهَا، وَخَشَا بِهِمْ فَتَوَقَّأَجْوَاهُهَا، وَبَيَّنَّ فَحَوَاتِ تِلْكَ الْفُرُوجِ رَجُلُ الْمُسَبِّحِينَ مِنْهُمْ فِي حِطَائِرِ الْقُدْسِ، وَسُتْرَاتِ الْحُجُبِ، وَسُرَادِقَاتِ الْمَجْدِ، وَوَرَاءَ ذَلِكَ الرَّجِيحِ الَّذِي تَسْتَكُ مِنْهُ الْأَسْمَاعُ سُبْحَاتُ نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا، فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا.

Then Allah^{azwj}, the Glorified, Created for the inhabitation of His^{azwj} skies and populating the higher strata of His^{azwj} realm, new (variety of) creatures namely the Angels. With them He^{azwj} Filled the openings of its cavities and Populated with them the vastness of it circumference. In between the openings of these cavities there resounds the voices of Angels Glorifying Him^{azwj} in the enclosures of the Holiness, (behind) Curtains of concealment and in Veils of His^{azwj} Greatness. And behind this resounding, which deafens the ears, there is the effulgence of Light, which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.

أَنْشَأَهُمْ عَلَى صُورٍ مُخْتَلِفَاتٍ، وَأَقْدَارٍ مُتَفَاوِتَاتٍ، (أُولَى أَجْنَحَةٍ مَثْنَى وَثُلَاثَ) تُسَبِّحُ جَلَالَ عِزَّتِهِ، لَا يَسْتَحِلُّونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ، وَلَا يَدَّعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئًا مَعَهُ مِمَّا انْفَرَدَ بِهِ، (بَلْ عِبَادٌ مُكْرَمُونَ * لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ).

He^{azwj} Created them in different shapes and with diverse characteristics - ***two-winged, and three, and four [35:1]***. They Glorify the Majesty of His^{azwj} Honour. They do not appropriate to themselves His^{azwj} Skill that shows itself in creation, nor do they claim to create anything in which He^{azwj} is unparalleled. ***And they are saying, 'The Beneficent has Taken a son!' Glorious is He! But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]'***⁴²

قَالَ أَبُو يَعْقُوبَ وَ أَبُو الْحَسَنِ: قُلْنَا لِلْحَسَنِ أَبِي الْقَائِمِ ع: فَإِنَّ قَوْمًا عِنْدَنَا يَزْعُمُونَ أَنَّ هَارُوتَ وَ مَارُوتَ مَلَكَانِ - اخْتَارَتْهُمَا الْمَلَائِكَةُ لَمَّا كُتِرَ عَصِيَانُ بَنِي آدَمَ، وَ أَنْزَلَهُمَا اللَّهُ مَعَ ثَالِثٍ هُمَا إِلَى الدُّنْيَا، وَ أَنَّهُمَا افْتَتَنَا بِالرُّهْرَةِ، وَ أَرَادَا الزَّيْنَاهَا، وَ شَرِبَا الْحَمْرَ، وَ قَتَلَا النَّفْسَ الْمُحَرَّمَةَ، وَ أَنَّ اللَّهَ تَعَالَى يُعَذِّبُهُمَا بِنَابِلٍ، وَ أَنَّ السَّحْرَةَ مِنْهُمَا يَتَعَلَّمُونَ السَّحْرَ وَ أَنَّ اللَّهَ تَعَالَى مَسَحَ تِلْكَ الْمَرَاةَ - هَذَا الْكَوْكَبَ الَّذِي هُوَ الرُّهْرَةُ.

Abu Yaqoub and Abu Al-Hassan (the two reporters of this Tafseer of Imam Hassan Al Askari^{asws}) said, 'We said to Al-Hassan^{asws}, father of Al-Qaim^{asws}, 'But there is a group with us who are alleging that Harut and Marut are two Angels. These two Angels were Chosen when disobedience of the Children of Adam^{as} was widespread,

⁴² Nahj Al-Balagh – Sermon No. 90 (Extract)

and Allah^{azwj} Sent them down along with a third for them to the world, and these two were tempted by Al-Zuhra, and intended the adultery with her, and drinking the wine, and killing prohibited souls, and that Allah^{azwj} the Exalted Punished them both at Babel (Iraq), and that the sorcery is from both of them. They were teaching the sorcery, and Allah^{azwj} the Exalted Transformed that woman – (to be) this star which is Al-Zuhra (the planet Venus)'.

فَقَالَ الْإِمَامُ ع: مَعَادَ اللَّهِ مِنْ ذَلِكَ، إِنَّ مَلَائِكَةَ اللَّهِ تَعَالَى مَعْصُومُونَ [مِنْ الْخَطِإِ] مَحْفُوظُونَ مِنَ الْكُفْرِ وَالْقَبَائِحِ بِالطَّافِ اللَّهُ تَعَالَى، فَقَالَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ: لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

The Imam (Hassan Al-Askari^{asws}) said: 'I^{asws} seek Refuge with Allah^{azwj} from that! The Angels of Allah^{azwj} the Exalted are infallible from mistakes. They are protected from the *Kufr* and ugliness by the Kindness of Allah^{azwj} the Exalted. Allah^{azwj} Mighty and Majestic Says regarding them: **not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6].**

وَقَالَ تَعَالَى: وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ يُعْطِي الْمَلَائِكَةَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ. يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

And Allah^{azwj} the Exalted Said: **And for him are the ones in the skies and the earth; and the ones in His Presence** – Meaning the Angels, **are neither being arrogant from worshipping Him nor are they tiring [21:19] They are Glorifying by the night and the day. They are not slackening [21:20].**

وَقَالَ فِي الْمَلَائِكَةِ بَلْ عِبَادٌ مُكْرَمُونَ. لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إِلَى قَوْلِهِ وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ.

And He^{azwj} Said regarding the Angels: **But, they are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]** – up to His^{azwj} Words - **and they are trembling from His fear [21:28].**

ثُمَّ قَالَ: لَوْ كَانَ كَمَا يَقُولُونَ - كَانَ اللَّهُ قَدْ جَعَلَ هَؤُلَاءِ الْمَلَائِكَةَ خُلَفَاءَهُ عَلَى الْأَرْضِ وَ كَانُوا كَالْأَنْبِيَاءِ فِي الدُّنْيَا وَ كَالْأَيِّمَةِ، فَيَكُونُ مِنَ الْأَنْبِيَاءِ وَ الْأَيِّمَةِ قَتْلُ النَّفْسِ وَ فِعْلُ الزِّنَا!

Then he^{asws} said: 'Had it been as they are saying – it would be that Allah^{azwj} has Made the Angels as the Caliphs upon the earth, and they would be like the Prophets^{as} in the world and like the Imams^{asws}. So, being from the Prophets^{as} and the Imams^{asws}, (Would) they^{asws} kill the soul and commit the adultery?'

ثُمَّ قَالَ: أَوْ لَسْتُ تَعْلَمُ أَنَّ اللَّهَ تَعَالَى لَمْ يُخْلِ الدُّنْيَا قَطُّ - مِنْ نَبِيٍّ أَوْ إِمَامٍ مِنَ الْبَشَرِ أَوْ لَيْسَ اللَّهُ يَقُولُ: وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ يَعْزِي إِلَى الْخَلْقِ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الثُّرَى فَأَخْبَرَ اللَّهُ أَنَّهُ لَمْ يَبْعَثِ الْمَلَائِكَةَ إِلَى الْأَرْضِ - لِيَكُونُوا أَيْمَةً وَ حُكَّامًا، وَ إِنَّمَا أَرْسَلُوا إِلَى أَنْبِيَاءِ اللَّهِ.

Then he^{asws} said: 'Didn't I^{asws} teach that Allah^{azwj} the Exalted does not Leave the world empty at all from a Prophet^{as} or an Imam^{as} from the humans? Or isn't Allah^{azwj} Saying: **And We did not Send from before you** – meaning to the people, **except**

men We Revealed unto, from the people of the towns [12:109]. So Allah^{azwj} Informed that He^{azwj} does not Send the Angels to the earth for them to become Imams^{asws} and rulers, and rather, they are Sent to the Prophets^{as} of Allah^{azwj}.

قَالَا: قُلْنَا لَهُ ع: فَعَلَى هَذَا لَمْ يَكُنْ إِبْلِيسُ أَيْضاً مَلَكاً

They both (Abu Yaqoub and Abu Al-Hassan - the two reporters of this Tafseer) said, 'We said to him^{asws}, 'Then based upon this, Iblees^{la} cannot happen to be from the Angels as well'.

فَقَالَ: لَا، بَلْ كَانَ مِنَ الْجِنِّ، أَمْ تَسْمَعَانِ أَنَّ اللَّهَ تَعَالَى يَقُولُ: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ. فَأَخْبَرَ أَنَّهُ كَانَ مِنَ الْجِنِّ، وَ هُوَ الَّذِي قَالَ اللَّهُ تَعَالَى: وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ.

So he^{asws} said: 'No, but he^{la} was from the Jinn. Have you two not heard Allah^{azwj} the Exalted Saying: **And when We Said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except for Iblees. He was from the Jinn [18:50]?** Thus, He^{azwj} Informed that he^{la} was from the Jinn, and he^{la} is for whom Allah^{azwj} the Exalted Said: **And the Jaan, We Created him from before, from the toxic fire [15:27].**⁴³

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فحسف له الأرض ما بينه و بين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفاً، و حرف عند الله تعالى، استأثر به دون خلقه».

He^{asws} (Amir-Al-Momineen^{asws}) said: 'So the successor^{asws} of your Prophet^{saww} is more honourable than the successor^{as} of Suleyman^{as}. But rather, in the possession of the successor^{as} of Suleyman^{as} was one letter from the Magnificent Name of Allah^{azwj}. He^{as} asked Allah^{azwj} by His^{azwj} Name, and the earth submerged what is between him and between the throne of Bilquis, and he^{as} grabbed it in less than the blink of an eye. And in our^{asws} possession are seventy-two Letters from the Magnificent Name of Allah^{azwj}, and there is one Letter with Allah^{azwj} the Exalted, Accounting by it, apart from His^{azwj} Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية و غيره، و استنفارك الناس إلى حربه ثانية؟

So they said, 'O Amir-ul-Momineen^{asws}! So if this is with you^{asws}, then what is your^{asws} need to the Helpers in fighting against Muawiya and others, and you^{asws} are alerting the people to a second war against him?'

فقال: بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِ يَعْملُونَ إِنَّمَا أَدْعُو هَؤُلَاءِ الْقَوْمَ إِلَى قِتَالِهِ لثَبُوتِ الْحُجَّةِ، وَ كَمَالِ الْحُجَّةِ، وَ لَوْ أَذِنَ لِي فِي إِهْلَاكِهِ لَمَّا تَأَخَّرَ، لَكِنَّ اللَّهَ تَعَالَى يَمْتَحِنُ خَلْقَهُ بِمَا شَاءَ». قالوا: فنهضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 304 (Extract)

So he^{asws} said: ***They do not precede Him in speech and they are only acting by His Command [21:27].*** But rather, I^{asws} am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I^{asws} been Permitted with regards to their destruction, I^{asws} would not have delayed it, but Allah^{azwj} the High Tests His^{azwj} creatures with whatsoever He^{azwj} so Desires to'. They said, 'We arose from around him^{asws}, and we magnified what he^{asws} came with'.⁴⁴

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا سعد بن عبد الله، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن علي بن موسى الرضا، عن أبيه، عن آبائه، عن أمير المؤمنين (صلوات الله عليهم)، قال: «قال رسول الله (صلى الله عليه وآله): من لم يؤمن بجوذي فلا أورده الله حوضي، و من لم يؤمن بشفاعتي فلا أناله الله شفاعتي -

And from him, from his father, from Sa'ad Bin Abdullah, from Ali Bin Ibrahim Bin Hashim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid,

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Amir-Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who does not believe in my^{saww} Fountain, Allah^{azwj} will not Return him to my^{saww} Fountain. And the one who does not believe in my^{saww} intercession, Allah^{azwj} will not Let him attain my^{saww} intercession'.

ثم قال (صلى الله عليه وآله) - إنما شفاعتي لأهل الكبائر من امتي، فأما المحسنون فما عليهم من سبيل».

Then he^{saww} said: 'But rather, my^{saww} intercession is for the people (who commit) major sins, from my^{saww} community. So, as for the good doers, so there is no way against them'.

قال: الحسين بن خالد: فقلت للرضا (عليه السلام): يا بن رسول الله، فما معنى قول الله عز وجل: وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى؟ قال: «لا يشفعون إلا لمن ارتضى الله دينه».

Al-Husayn Bin Khalid (the narrator) said, 'So I said to Al-Reza^{asws}, 'O son^{asws} of Rasool-Allah^{saww}, so what is the Meaning of the Words of Allah^{azwj} Mighty and Majestic: ***and they will not be interceding except for the one He Approves of [21:28]?*** He^{asws} said: 'They^{asws} will not be interceding except for the ones whose Religion Allah^{azwj} Approves of'.⁴⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَمَّنْ حَدَّثَهُ عَنِ الصَّادِقِ أَبِي الْحَسَنِ الثَّالِثِ (عليه السلام) قَالَ يَقُولُ السَّلَامُ عَلَيْكَ يَا وَليَّ اللَّهِ أَنْتَ أَوَّلُ مَظْلُومٍ وَ أَوَّلُ مَنْ عُصِبَ حَقُّهُ صَبَرَتْ وَ احْتَسَبَتْ حَتَّى أَتَاكَ الْيَقِينُ فَأَشْهَدُ أَنَّكَ لَقِيتَ اللَّهَ وَ أَنْتَ شَهِيدٌ عَذَّبَ اللَّهُ فَاتِلَكَ بِأَنْوَاعِ الْعَذَابِ وَ جَدَّدَ عَلَيْهِ الْعَذَابَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Awrama, from the one who narrated it,

⁴⁴ خصائص الأئمة: 46

⁴⁵ عيون أخبار الرضا (عليه السلام) 1: 35 / 136.

(It has been narrated) from Al-Sadiq Abu Al-Hassan^{asws} the 3rd having said: 'You should be saying, 'The greetings be upon you^{asws}, O Guardian (from) Allah^{azwj}! You^{asws} are the first oppressed one, and the first one whose rights were usurped, and you^{asws} were patient and reckoned until the conviction (death) came to you^{asws}. I hereby testify that You^{asws} met Allah^{azwj}, and you^{asws} were a martyr. May Allah^{azwj} Punish your^{asws} murderer with the varieties of the Punishments, and Renew the Punishments upon him.

جُنْتُكَ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ مُعَادِيًا لِأَعْدَائِكَ وَمَنْ ظَلَمَكَ أَتَقَى عَلَى ذَلِكَ رَبِّي إِنَّ شَاءَ اللَّهُ يَا وَلِيَّ اللَّهِ إِنَّ لِي دُئُوبًا كَثِيرَةً فَاشْفَعْ لِي إِلَى رَبِّكَ فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَحْمُودًا مَعْلُومًا وَإِنَّ لَكَ عِنْدَ اللَّهِ جَاهًا وَ شَفَاعَةً وَقَدْ قَالَ تَعَالَى وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى .

I come to you having recognised your^{asws} right, with an insight concerning you^{asws}, and enemy to your^{asws} enemies and the ones who oppressed you^{asws}. I shall meet my Lord^{azwj} being upon that, Allah^{azwj} Willing. O Guardian^{asws} of Allah^{azwj}! There are numerous sins for me, therefore intercede for me to your^{asws} Lord^{azwj}, there is a praiseworthy status for you^{asws} in the Presence of Allah^{azwj}, well-known, and that for you^{asws}, in the Presence of Allah^{azwj}, is a prestige and (right of) intercession, and Allah^{azwj} the Exalted has Said: **and they will not be interceding except for the one He Approves of [21:28]**.⁴⁶

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: سمعت موسى بن جعفر (عليهما السلام) يقول: «لا يخلد الله في النار إلا أهل الكفر والجحود وأهل الضلال وأهل الشرك، ومن اجتنب الكبائر من المؤمنين لم يسأل عن الصغائر، قال الله تبارك و تعالى: إِنَّ يَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيمًا».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'I heard Musa^{asws} Bin Ja'far^{asws} saying: 'Allah^{azwj} will not Keep eternally in the Fire any except for the people of disbelief, and the people of Kufr, and the people of straying, and the people of Shirk. And the ones from the Momineen who keep away from the major sins, would not be questioned about the minor sins. Allah^{azwj} Blessed and Exalted Said: **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31]**.

قال: فقلت له: يا بن رسول الله، فالشفاعة لمن تجب من المؤمنين؟ فقال: «حدثني أبي، عن آبائه، عن علي (عليهم السلام) قال: سمعت رسول الله (صلى الله عليه و آله) يقول: إنما شفاعتي لأهل الكبائر من امتي، فأما المحسنون منهم فما عليهم من سبيل».

So I said, 'O son^{asws} of Rasool-Allah^{saww}! Then the intercession is for the one who must be from the Momineen?' He^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'I^{asws} heard Rasool-Allah^{saww} saying:

⁴⁶ Al Kafi – V 4 – The Book of Hajj Ch 226 H 1

‘But rather, my^{saww} intercession is for the people (who commit) major sins, from my^{saww} community. So, as for the good doers, so there is no way against them’.

قال ابن أبي عمير: فقلت له: يا بن رسول الله، فكيف تكون الشفاعة لأهل الكبائر، والله تعالى ذكره يقول: وَ لَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَ مَنْ يَرْتَكِبِ الْكِبَايِرَ لَا يَكُونُ مَرْتَضًى بِهِ؟

Ali Bin Abu Umeyr (the narrator) said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! How can the intercession come to be for the people who commit major sins, and Allah^{azwj}, Elevated is His^{azwj} Mention, is Saying: **and they will not be interceding except for the one He Approves of [21:28]**, and the one who indulges in major sins, would not be of the ones whom He^{azwj} Approves of?’

فقال: «يا أبا أحمد، ما من مؤمن يرتكب ذنبا إلا ساءه ذلك، و ندم عليه، و قد قال النبي (صلى الله عليه و آله): كفى بالندم توبة.

So he^{asws} said: ‘O Abu Ahmad! There is none from the Momineen who indulges in a sin except that he is displeased with that and regrets upon it. And the Prophet^{saww} has said: ‘Sufficient is the regret as a repentance’.

و قال (عليه السلام): من سرتة حسنته و ساءته سيئته فهو مؤمن. فمن لم يندم على ذنب يرتكبه فليس بمؤمن، و لم تجب له الشفاعة، و كان ظالما، و الله- تعالى ذكره- يقول: مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَ لَا شَفِيعٍ يُطَاعُ».

And he^{asws} said: ‘The one who improves upon his good deeds and is displeased with his sins is a believer. So the one who does not regret upon his sin which he has indulged in, so he is not a Believer, and the intercession would not be Obligated upon him, and he would be an unjust one. And Allah^{azwj}, Elevated is His^{azwj} Mention, is Saying: **There would neither be a friend for the unjust one nor an intercessor who complies [40:18]**.

فقلت له: يا بن رسول الله، وكيف لا يكون مؤمنا من لم يندم على ذنب يرتكبه؟

So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! And how can he not be a Momin, the one who does not regret upon a sin which he has indulged in?’

فقال: «يا أبا أحمد، ما من أحد يرتكب كبيرة من المعاصي، و هو يعلم أنه سيعاقب عليها إلا ندم على ما ارتكب، و متى ندم كان تائبا مستحقا للشفاعة، و متى لم يندم عليها كان مصرا، و المصير لا يغفر له لأنه غير مؤمن بعقوبة ما ارتكب، و لو كان مؤمنا بالعقوبة لندم، و قد قال النبي (صلى الله عليه و آله): لا كبيرة مع الاستغفار، و لا صغيرة مع الإصرار.

So he^{asws} said: ‘O Abu Ahmad! There is no one who indulges in a major sin, and he knows that he would be Punished for it, except that he regrets upon what he has indulged in. And when he regrets, he would be repentant and be deserving of the intercession. And when he does not regret it, he would be persistent, and for the persistent, there is no Forgiveness for him because he is not a believer in the Punishment of what he has indulged in. And had he been a believer of the

Punishment, he would have regretted it. And the Prophet^{saww} has said: 'There is no major sin with the repentance, and no minor sin with the persistence'.

و أما قول الله عز و جل: وَ لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ، فَإِنَّهُمْ لَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ اللَّهُ دِينَهُ، وَ الدِّينُ: الإِقْرَارُ بِالْجَزَاءِ عَلَى الْحَسَنَاتِ وَ السَّيِّئَاتِ، فَمَنْ ارْتَضَىٰ اللَّهُ دِينَهُ نَدِمَ عَلَى مَا ارْتَكَبَهُ مِنَ الذُّنُوبِ لِمَعْرِفَتِهِ بِمَعَاقِبَتِهِ فِي الْقِيَامَةِ».

And as for the Words of the Mighty and Majestic: **and they will not be interceding except for the one He Approves of [21:28]**, so they^{asws} would not be interceding for the one except the one whose Religion Allah^{azwj} Approves of. And the Religion – it is the acceptance of the Recompense of the good deeds and the sins. So the one whose Religion Allah^{azwj} Approves of, would regret upon the indulgence in the sins due to his recognition of his Punishment during the Day of Judgement'.⁴⁷

VERSE 29

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ {29}

And one from them who says, 'I am a god besides Him', so that one We will Recompense him with Hell. Like that do We Recompense the unjust one [21:29]

علي بن إبراهيم: قوله تعالى: أَمْ فَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ، نَزَلَتْ فِي قُرَيْشٍ، وَ جَرَتْ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه و آله) فِي أَصْحَابِهِ الَّذِينَ غَضِبُوا أَمِيرَ الْمُؤْمِنِينَ (عليه السلام)، وَ اتَّخَذُوا إِمَامًا بِأَهْوَائِهِمْ، وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى: وَ مَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ، قَالَ: مَنْ زَعَمَ أَنَّهُ إِمَامٌ وَ لَيْسَ هُوَ بِإِمَامٍ، فَمَنْ اتَّخَذَ إِمَامًا فَفَضَّلَهُ عَلَى عَلِيٍّ (عليه السلام)،

Ali Bin Ibrahim –

The Words of the Exalted: **So, do you see one who takes his desires as a god [45:23]** – were Revealed regarding the Quraysh, and after Rasool-Allah^{saww} it flowed in his^{saww} companions who usurped (the rights of) Amir-Al-Momineen^{asws}, and took an Imam by their own desires. And the evidence to that are the Words of the Exalted: **And one from them who says, 'I am a god besides Him' [21:29]**. The one who claims that he is an Imam, although he is not an Imam^{asws}, and so the one who takes him to be an Imam has given him preference over Ali^{asws}.⁴⁸

⁴⁷ التوحيد: 6 / 407

⁴⁸ تفسير القمي: 2: 294

VERSE 30

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ أَفَلَا يُؤْمِنُونَ {30}

Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]

المفيد في (الاختصاص) قال: حدثنا عبد الرحمن بن إبراهيم، قال: حدثنا الحسين بن مهران، قال: حدثني الحسين بن عبد الله، عن أبيه، عن جده، عن جعفر بن محمد، عن أبيه، عن جده الحسين بن علي بن أبي طالب (صلوات الله عليهم)، قال: «جاء يهودي إلى النبي (صلى الله عليه وآله) فقال: يا محمد، أنت الذي تزعم أنك رسول الله، وأنه أوحى إليك كما أوحى إلى موسى بن عمران؟

Al Mufeed in Al Ikhtisaas, said, 'Abdul Rahman Bin Ibrahim narrated to us, from Al Husayn Bin Mahran, from Al Husayn Bin Abdullah, from his father, from his grandfather,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'A Jew came up to the Prophet^{saww}, so he said, 'O Muhammad^{saww}! You^{saww} are the one who is claiming that you^{saww} are Rasool-Allah^{saww}, and that He^{azwj} has Revealed unto you^{saww} just as He^{azwj} Revealed unto Musa Bin Imran^{as?}'

قال: نعم، أنا سيد ولد آدم ولا فخر، أنا خاتم النبيين، وإمام المتقين، ورسول رب العالمين.

He^{saww} said: 'Yes. I^{saww} am the Chief of the sons of Adam^{as} without pride, and I^{saww} am the last of the Prophets^{as}, and Imam^{saww} of the pious, and Rasool^{saww} of the Lord^{azwj} of the worlds'.

فقال: يا محمد، إلى العرب أرسلت، أم إلى العجم، أم إلينا؟ قال رسول الله (صلى الله عليه وآله): إني رسول الله إلى الناس كافة. وسأله اليهودي عن مسائل، وأجابته (صلى الله عليه وآله) عنها، وفي كل جواب مسألة يقول اليهودي له: صدقت.

So he said, 'O Muhammad^{saww}! Have you^{saww} been Sent to the Arabs or to the non-Arabs, or to us?' Rasool-Allah^{saww} said: 'I^{saww} am Rasool-Allah^{saww} to all of the people'. And the Jew asked (some) questions, and he^{saww} answered him, and in every answer to the question, the Jew was saying to him^{saww}, 'You^{saww} have spoken the truth'.

فكان فيما سألته أن قال: أخبرني عن فضلك على النبيين، وفضل عشيرتك على الناس.

So, with regards to what he asked him^{saww} was that he said, 'Inform me about your^{saww} merits over the (rest of the) Prophets^{as}, and the merits of your^{saww} relatives over the (rest of the) people'.

فقال النبي (صلى الله عليه و آله): أما فضلي على النبيين فما من نبي إلا دعا على قومه، و أنا أخرت دعوتي شفاعة لأمتي يوم القيامة،

So the Prophet^{saww} said: 'As for my^{saww} merits over the (rest of the) Prophets^{as} is that there is none from the Prophets^{as} except that he^{as} supplicated against his^{as} people, whilst I^{saww} delayed my^{saww} supplication for the intercession for my^{saww} community on the Day of Judgement.

و أما فضل عشيرتي و أهل بيتي و ذريتي كفضل الماء على كل شيء، و بالماء يبقى كل شيء، و يحيا، كما قال ربي تبارك و تعالى: وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَ فَلَا يُؤْمِنُونَ، و بمحبة أهل بيتي و عشيرتي و ذريتي يستكمل الدين.

And as for my^{saww} relatives and the People^{asws} of my^{saww} Household, and my^{saww} offspring, their merit is like the water over everything. And it is due to the water that everything remains, and is alive, just as my^{saww} Lord^{azwj} Blessed and Exalted Says: ***And We Made from the water, all living things, so will they not believe? [21:30]*** And by the love of the People^{asws} of my^{saww} Household, and for my^{saww} relatives, and for my^{saww} offspring, the Religion is completed'.

قال: صدقت يا محمد».

He said, 'You^{saww} have spoken the truth, O Muhammad^{saww}'.⁴⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ جَاءَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مِنْ أَهْلِ الشَّامِ مِنْ غُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَغَيْتَ عَلَيَّ أَنْ أَجِدَ أَحَدًا يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئًا غَيْرَ الَّذِي قَالَ الصَّنْفُ الْآخَرُ

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood from Muhammad Bin Atiyya who said:

'A man from the scholars of the people of Syria came up to Abu Ja'far^{asws}. He said, 'O Abu Ja'far^{asws}, I have come to ask you^{asws} a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said'.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) مَا ذَاكَ

So Abu Ja'far^{asws} said to him: 'What would that be?'

قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

He said, 'I ask you^{asws} about the first thing what Allah^{azwj} Created from His^{azwj} creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit'.

⁴⁹ الاختصاص: 33

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرُهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءَ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَداً وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذْ لَا شَيْءَ غَيْرُهُ

So Abu Ja'far^{asws} said: 'They have not said anything. I^{asws} hereby inform you that Allah^{azwj} Blessed and Exalted Existed and there was nothing other than Him^{azwj}, and He^{azwj} was Mighty and there was no one who was mighty before Him^{azwj}, and these are His^{azwj} Words: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180]**, and He^{azwj} was the Creator before the creation, and Had He^{azwj} Created something from His^{azwj} Creation, something from something, then there would be no termination from it (the chain) ever, and it would never cease if Allah^{azwj} had something with Him^{azwj} and He^{azwj} did not precede it. But He^{azwj} Existed when there was nothing other than Him^{azwj}.

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَحَجَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَباً يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدَرِ مَا شَاءَ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضاً بَيْضَاءَ نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He^{azwj} Created the thing from which are all things, and it is the water from which He^{azwj} Created the things. So He^{azwj} Lineaged everything to the water and did not Make a lineage for the water to which it can be ascribed. And He^{azwj} Created the wind from the water, then Made the wind to overcome the water. So the wind sent down into the body of the water until foam swirled from the water in accordance with what He^{azwj} so Desired it to swirl. So He^{azwj} Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He^{azwj} Folded it, so He^{azwj} Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مِثْنَ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدَرِ مَا شَاءَ اللَّهُ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءً صَافِيَةً نَقِيَّةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ السَّمَاءُ بَنَاهَا رَفَعَ سَمَكَهَا فَسَوَّاهَا وَ أَعْطَشَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا

Then Allah^{azwj} Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah^{azwj} so Desired it to rise. So He^{azwj} Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and these are His^{azwj} Words: **Surely in that is a lesson for one who fears [79:26] Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28] And He Covered its night and Extracted its brightness [79:29]**.

قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ بَسَطَهَا

He^{asws} said: 'And there was neither a sun, nor a moon, nor stars nor clouds. Then He^{azwj} Folded it and Placed it upon the earth, then Established two creations. Then He^{azwj} Raised the sky before the earth, so that is His^{azwj} Words, Mighty is His^{azwj} Mention: **And the earth, He Expanded it after that [79:30]** . He^{azwj} is Saying that He^{azwj} Spread it out'.

فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ تَعَالَى أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

So the Syrian said to him^{asws}, 'O Abu Ja'far^{asws}, the Words of Allah^{azwj} the Exalted: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]**.

فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَلَعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقًا مُلتَصِفَتَيْنِ مُلتَصِفَتَيْنِ فَفَتَقْتَ إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) اسْتَغْفِرُ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ جَلَّ وَ عَزَّ كَانَتَا رَتْقًا يَقُولُ كَانَتِ السَّمَاءُ رَتْقًا لَا تُنْزِلُ الْمَطَرُ وَ كَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ فَتَقَّ السَّمَاءُ بِالْمَطَرِ وَ الْأَرْضُ بِنَبَاتِ الْحَبِّ

So Abu Ja'far^{asws} said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'. Abu Ja'far^{asws} said: 'Seek Forgiveness from your Lord^{azwj}, for it is in the Words Allah^{azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah^{azwj} Blessed and Exalted Created the creatures, He^{azwj} Spread therein all kinds of animals. He^{azwj} Opened up the sky by the rain and the earth by the seed'.

فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وَلَدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

The Syrian said, 'I testify that you^{asws} are from the children of the Prophets^{as} and that your^{asws} knowledge is their^{as} knowledge'.⁵⁰

For pain relief

في كتاب طب الائمة عليهم السلام عبد الله بن بسطام قال: حدثنا ابن اسحق ابن ابراهيم عن أبي الحسن العسكري عليه السلام قال: حضرته يوما وقد شكى إليه بعض، اخواننا، فقال: يا ابن رسول الله ان أهلى كثيرا يصيبهم هذا الوجع الملعون، قال: وما هو ؟ قال: وجع الرأس،

In the Book Tibb Al Aimmah^{asws} – Abdullah Bin Bustan said, 'Is'haq Bin Ibrahim narrated to us,

(It has been narrated) from Abu Al-Hassan Al-Askari^{asws} having said: 'I was in his^{asws} presence one day when one of our brothers complained to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! A lot of my family members have been struck by this accursed pain'. He^{asws} said: 'And what is it?' He said, 'Pain of the head (headache)'.

⁵⁰ Al Kafi – V 8 H 14515

قال: خذ قدحا من ماء واقرأ عليه: " أو لم ير الذين كفروا ان السموات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شيء حي أفلا يؤمنون " ثم اشر به فانه لا يضره انشاء الله تعالى.

He^{asws} said: 'Take a cup of water and recite over it: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30].** Then drink it, so you would not be hurt by it, if Allah^{azwj} the Exalted so Desires it'.⁵¹

وباسناده الى حماد بن عيسى يرفعه الى أمير المؤمنين عليه السلام قال: إذا شكى احدكم وجع الفخذين فيلجس في تور كبير وطست، في الماء المسخن، وليضع يده عليه وليقرأ: " أو لم ير الذين كفروا ان السموات والارض كانتا رتقا ففتقناهما وجعلنا من الماء كل شيء حي أفلا يؤمنون ".

And by his chain going up to Hamaad Bin Isa who (says) when being asked:

Amir-Al-Momineen^{asws} has said: 'When one of you complains about soreness of the two thighs, so he should sit himself in a large basin of heated water, and place his hand upon it and recite: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]**'⁵²

Water – the basis of life

عبد الله بن جعفر الحميري: بإسناده عن الحسين بن علوان، عن جعفر (عليه السلام)، قال: كنت عنده جالسا إذ جاء رجل فسأله عن طعم الماء، وكانوا يظنون أنه زنديق،

Abdullah Bin Ja'far Al Humeiry, by his chain from Al Husayn Bin Alwan,

'From Ja'far^{asws}, he (the narrator) said, 'We were seated in his^{asws} presence when a man came over and asked him^{asws} about the taste of water, and we were guessing that he was an atheist.

فأقبل أبو عبد الله (عليه السلام) يصوب فيه و يصعد، ثم قال له: «ويلك، طعم الماء طعم الحياة، إن الله عز و جل يقول: وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ».

So Abu Abdullah^{asws} went on to lower his^{asws} head during it and raised it, then said to him: 'Woe be unto you! The taste of water is the taste of life! Allah^{azwj} Mighty and Majestic is Saying: **And We Made from the water, all living things, so will they not believe? [21:30]**'⁵³

⁵¹ Tafseer Noor Al Saqalayn – Ch 21 H 57

⁵² Tafseer Noor Al Saqalayn – Ch 21 H 58

⁵³ قرب الإسناد: 55

VERSES 31 - 35

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ {31}

And We Made stable mountains in the earth lest it might shake with them, and We have made therein wide ways perhaps they would be guided [21:31]

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ {32}

And We Made the sky a guarding ceiling, and (yet) they are turning aside from its Signs [21:32]

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ {33}

And He is the One Who Created the night and the day, and the sun and the moon; all floating in their orbits [21:33]

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۖ أَفَأَنْ مِتَّ فَهُمْ الْخَالِدُونَ {34}

And We did Make the immortality for any human from before you. So if you die, then would they be living eternally? [21:34]

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۖ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ {35}

Every self shall taste the death, and We Try you with the evil and the good as a Fitna, and to Us you shall be returning [21:35]

في تفسير العياشي عن زرارة قال: كرهت ان أسأل أبا جعفر عليه السلام عن الرجعة واستخفيت ذلك قلت: لاسئلن مسألة لطيفة ابلغ فيها حاجتي، فقلت: أخبرني عنمن قتل أمات ؟

In Tafseer Qummi, from Zurara who said,

'I disliked that I should ask Abu Ja'far^{asws} about the Return (الرجعة), and I concealed that. I said (to myself), 'I will ask him^{asws} a subtle question from which my needs would be achieved', so I said, 'Inform me about the one who is killed has he died (a natural death)?'

قال: لا، الموت موت والقتل قتل، قلت: ما أحد يقتل الا وقد مات ؟

He^{asws} said: 'No. The death is death, and the killing is killing'. I said, '(But), there is none who is killed except that he has died?'

فقال: قول الله أصدق من قولك، فرق بينهما في القرآن فقال: (أفان مات أو قتل) وقال (لئن متم أو قتلتم لآلى الله تحشرون) وليس كما قلت يا زرار، الموت موت والقتل قتل قلت:

So he^{asws} said: 'The Words of Allah^{azwj} are Truer than your words. There is a difference between the two in the Quran. He^{azwj} Said: **so if he dies or is killed [3:144]**, and Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**, and it is not as you have said, O Zurara. The death is death, and the killing, is killing'.

فان الله يقول: (كل نفس ذائقة الموت) ؟ قال: من قتل لم يذوق الموت، ثم قال: لابد من ان يرجع حتى يذوق الموت.

I said, 'But, surely Allah^{azwj} is Saying: **Every self shall taste the death [21:35]**?' The one who is killed did not taste the death'. Then he^{asws} said: 'It is inevitable that one would return until he tastes the death'.⁵⁴

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا علي بن إبراهيم، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن حفص بن قرط، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من زعم أن الله تبارك و تعالى يأمر بالسوء و الفحشاء فقد كذب على الله، و من زعم أن الخير و الشر بغير مشيئة الله فقد أخرج الله من سلطانه، و من زعم أن المعاصي بغير قوة الله فقد كذب على الله، و من كذب على الله أدخله الله النار». يعني بالخير و الشر: الصحة و المرض، و ذلك قوله عز و جل: وَ نَبْلُوكُمْ بِالشَّرِّ وَ الْحَيْرِ فِتْنَةً.

Ibn Babuwayh said, 'My father narrated to us, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hafs Bin Qara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who thinks that Allah^{azwj} Blessed and Exalted has Commanded for the evil and the immoralities, so he has lied against Allah^{azwj}. And the one who thinks that the good and the evil are without the Desire of Allah^{azwj}, so he has taken Allah^{azwj} out from His^{azwj} Authority. And the one who thinks that the disobedience is without the Strength of Allah^{azwj}, so he has lied against Allah^{azwj}. And the one who lies against Allah^{azwj}, Allah^{azwj} would Enter him into the Fire'. What it is Meant by the good and the evil is the good health and the illness, and these are the Words of the Mighty and Majestic: **and We Try you with the evil and the good as a Fitna [21:35]**.⁵⁵

الطبرسي: روي عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (عليه السلام) مرض، فعاده إخوانه، فقالوا كيف تجدك، يا أمير المؤمنين؟ فقال: بشر. فقالوا: ما هذا كلام مثلك.

Al Tabarsy –

⁵⁴ Tafseer Noor Al Saqalayn – Ch 21 H 67

⁵⁵ التوحيد: 2 / 359

It has been reported from Abu Abdullah^{asws} that: 'Amir-Al-Momineen^{asws} was ill, so his^{asws} brothers visited him^{asws}. They said, 'How do you^{asws} find yourself^{asws} to be, O Amir-Al-Momineen^{asws}? So he^{asws} said: 'A mortal'. They said, 'This is not a talk like you^{asws} (normally talk like)'.

فقال: إن الله تعالى يقول: وَ تَبْلُوكُمْ بِالشَّرِّ وَ الْحَيْرِ فِتْنَةً فَالْخَيْرِ: الصحة و الغنى، و الشر: المرض و الفقر».

So he^{asws} said: 'Allah^{azwj} is Saying: **and We Try you with the evil and the good as a Fitna [21:35]**. So the good is the good health and the (financial) self-sufficiency; and the evil is the illness and the poverty'.⁵⁶

علي بن إبراهيم: قال: و أما قوله: وَ مَا جَعَلْنَا لِنَشْرِ مِنْ قَبْلِكَ الْخُلْدَ أَ فَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ، فانه لما أخبر الله نبيه (صلى الله عليه و آله) بما يصيب أهل بيته من بعده، و ادعاء من ادعى الخلافة دونهم، اغتم رسول الله (صلى الله عليه و آله)،

Ali Bin Ibrahim said,

'And as for His^{azwj} Words: **And We did Make the immortality for any human from before you. So if you die, then they would be living eternally? [21:34]**, so it was when Allah^{azwj} Informed His^{azwj} Prophet^{saww} with what the People^{asws} of his^{saww} Household would face from after him^{saww}, and he will claim, the one who claimed the Caliphate from after him^{saww}, Rasool-Allah^{saww} became gloomy.

فأنزل الله عز و جل: وَ مَا جَعَلْنَا لِنَشْرِ مِنْ قَبْلِكَ الْخُلْدَ أَ فَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ نَبْلُوكُمْ بِالشَّرِّ وَ الْحَيْرِ فِتْنَةً أَي نَحْتَبِرْكُمْ وَ إِلَيْنَا تُرْجَعُونَ فَأَعْلَمَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه و آله)، أنه لا بد أن تموت كل نفس.

Thus, Allah^{azwj} Mighty and Majestic Revealed: **And We did Make the immortality for any human from before you. So if you die, then would they be living eternally? [21:34] Every self shall taste the death, and We Try you with the evil and the good as a Fitna, and to Us you shall be returning [21:35]**. So Rasool-Allah^{saww} knew that it is inevitable that every self would be dying.

وقال أمير المؤمنين (عليه السلام) يوماً، و قد تبع جنازة فسمع رجلاً يضحك، فقال: «كأن الموت فيها على غيرنا كتب، و كأن الحق فيها على غيرنا وجب، و كأن الذين نشيع من الأموات سفرعما قليل إلينا راجعون. ننزلهم أجدانهم، و نأكل تراثهم، كأننا مخلصون بعدهم، قد نسينا كل واعظة، و رمينا بكل جائحة».

And Amir Al-Momineen^{asws} said one day, and he^{asws} had followed a funeral and heard a man laughing: 'As if the death in it has been Ordained upon others (only), and as if the Truth in it has been Obligated upon others (only), and as if those whom we escort from the deceased are travelling away from us for a little while, then to us they would be returning. Their lodgings are their graves, and we consume their inheritances. It is as if they (others) would be living eternally after them. We has forgotten every advice, and thrown away every affliction.

⁵⁶ مجمع البيان 7: 74

أيها الناس، طوبى لمن شغله عيبه عن عيوب الناس، و تواضع من غير منقصة، و جالس أهل الفقه و الرحمة، و خالط أهل الذل و المسكنة، و أنفق مالا جمعه في غير معصية.

O you people! Beatitude is for one who is too pre-occupied from his own faults from the faults of the people, and is humble from without being deficient, and sits with the people of understanding and the mercy, and mingles with the humiliated people and the poor, and spends wealth he amassed in other than (acts of) disobedience.

أيها الناس، طوبى لمن ذلت نفسه، و طاب كسبه، و صلحت سريره، و حسنت خليقته، و أنفق الفضل من ماله، و أمسك الفضل من كلامه، و عدل عن الناس شره، و وسعته السنة، و لم يتعد إلى البدعة.

O you people! Beatitude is for one who humbles himself, and his earnings are good, and prepares his bed, and his morals are excellent, and he spends the excess from his wealth, and withholds the excess from his speech, and restrains his evil from the people, and expands his capacity, and does not exceed to the innovation.

أيها الناس، طوبى لمن لزم بيته، و أكل كسوته، و بكى على خطيئته، و كان من نفسه في تعب، و الناس منه في راحة».

O you people! Beatitude is for one who necessitates (stays in) his house, and eats his crumbs, and weeps upon his mistakes, and he was tiring his self, and the people are at rest from him”⁵⁷.

VERSES 36 & 37

وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْكُمْ لَئِنْ يَتَّخِذُونَكَ إِلَّا هُزُوءًا أَهْذَاهُ الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ {36}

And when those who commit Kufr see you they are not taking you except as a mockery, 'Is this the one who mentions your gods?' And they, with the Zikr of the Beneficent, they are committing Kufr [21:36]

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۖ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ {37}

The human being is Created of hasty (temperament); I shall Show you My Signs, therefore do not hasten [21:37]

علي بن إبراهيم، قال: لما أجرى الله عز و جل في آدم روحه من قدميه فبلغت ركبتيه، أراد أن يقوم فلم يقدر، فقال عز و جل: خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ.

⁵⁷ تفسير القمي 2: 70.

Ali Bin Ibrahim said,

'When Allah^{azwj} Mighty and Majestic Made His^{azwj} Spirit to Flow in Adam^{as} from his^{as} feet, so it reached his^{as} knees, and he^{as} wanted to stand up but he^{as} was not able to. So Allah^{azwj} Mighty and Majestic Said: **The human being is Created of hasty (temperament) [21:37]**.⁵⁸

VERSES 38 - 44

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ {38}

And they are saying, 'When would this Threat occur if you are truthful?' [21:38]

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكُفُّونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ {39}

If only they had known, those who commit Kufr, where they will not be able to stop the Fire from their faces nor from their back, nor will they be helped [21:39]

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ {40}

But, it will come to them suddenly, and it would stun them, so they would neither be able to repel it nor would they be Respited [21:40]

وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {41}

And there was mockery with Rasools from before you, then it encompassed those of them who were mocking, what they had been mocking [21:41]

قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ {42}

Say: 'Who can protect you by the night and the day from the Beneficent? But, they, from the Zikr of their Lord, are turning aside [21:42]

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِتَّا يُصْحَبُونَ {43}

⁵⁸ تفسير القمي 2: 71.

Or, are there gods for them defending them from besides Us? They are not even able to help themselves nor can they be defended from Us [21:43]

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ۚ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ {44}

But, We Provided them and their forefathers until the life was prolonged upon them. So, do they not see us Coming to the earth, Reducing it from its ends? Can they be the victorious ones? [21:44]

ابن بابويه في (الفتاوى) مرسلا: عن الصادق (عليه السلام) أنه سئل عن قول الله عز و جل: أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا فقال: «فقد العلماء».

Ibn Babuwayh, in Al Faqeeh, with an unbroken chain,

(It has been narrated) from Al-Sadiq^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic: **So, do they not see us Coming to the earth, Reducing it from its ends? Can they be the victorious ones? [21:44]**, so he^{asws} said: 'Bereavement of the Knowledgeable ones'^{asws, 59}.

الطبرسي: عن أبي عبد الله (عليه السلام): «ننقصها بذهاب علمائها و فقهاءها و خيار أهلها».

Al Tabarsy,

(It has been narrated) from Abu Abdullah^{asws} having said: '**Reducing it [21:44]** – is the going away of the Knowledgeable ones^{asws}, and the understanding ones^{asws}, and the best of its people'.⁶⁰

VERSES 45 - 47

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ {45}

Say: 'But rather, I warn you by the Revelation, and the deaf do not hear the call whenever they are warned' [21:45]

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {46}

And if a blast of the Punishment of your Lord were to touch them, they would be saying, 'O woe be unto us! Surely we were unjust!' [21:46]

⁵⁹ من لا يحضره الفقيه 1: 560 / 118.

⁶⁰ مجمع البيان 6: 461.

وَنَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ
خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ {47}

And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47]

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ
عَالِبِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَعْظُ النَّاسَ وَ يُزَهِّدُهُمْ فِي الدُّنْيَا وَ
يُرَغِّبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ حُفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

‘Ali^{asws} Bin Al-Husayn^{asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah^{saww} which was preserved and written down.

وَ ائِمَّ اللَّهُ إِنَّ هَذِهِ عِظَةٌ لَكُمْ وَ تَخْوِيفٌ إِنْ اتَّعَظْتُمْ وَ خِفْتُمْ ثُمَّ رَجَعَ الْقَوْلُ مِنْ اللَّهِ فِي الْكِتَابِ عَلَى أَهْلِ الْمَعَاصِي وَ الذُّنُوبِ فَقَالَ
عَزَّ وَ جَلَّ وَ لَيْنَ مَسْتَهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

He^{asws} said: ‘By Allah^{azwj}, let this be an Advice for you and a Warning that you should heed and fear. Then refer to the Words from Allah^{azwj} in His^{azwj} Book against the people of disobedience and the sins. Allah^{azwj} Mighty and Majestic Said: **And if a blast of the Punishment of your Lord were to touch them, they would be saying, ‘O woe be unto us! Surely we were unjust!’ [21:46].**

فَإِنْ قُلْتُمْ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا عَنَى بِهَذَا أَهْلَ الشِّرْكِ فَكَيْفَ ذَلِكَ وَ هُوَ يَقُولُ وَ نَضْعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَ كَفَىٰ بِنَا حَاسِبِينَ

If you were to say that Allah^{azwj} Mighty and Majestic has Meant by this the Polytheists, so how can that be and He^{azwj} is Saying: **And We will Set up an And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47].**

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكِ لَا يُنْصَبُ لَهُمُ الْمَوَازِينُ وَ لَا يُنْشَرُ لَهُمُ الدَّوَابِ وَ إِنَّمَا يُخْشَرُونَ إِلَىٰ جَهَنَّمَ زُمَرًا وَ إِنَّمَا نَصَبُ
الْمَوَازِينِ وَ نَشْرُ الدَّوَابِ لِأَهْلِ الْإِسْلَامِ

Know, O servants of Allah^{azwj}, that the Polytheists will not have a Scale up for them nor will their Register (of deeds) be Published and they will be herded to Hell in

groups, but rather the Scale and the Publishing of the Register (of deeds) will be for the people of Al-Islam.

فَاتَّقُوا اللَّهَ عِبَادَ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُحِبَّ زَهْرَةَ الدُّنْيَا وَعَاجِلَهَا لِأَحَدٍ مِنْ أَوْلِيَائِهِ وَ لَمْ يُرَغِّبْهُمْ فِيهَا وَ فِي عَاجِلِ زَهْرَتِهَا وَ ظَاهِرِ بَهْجَتِهَا وَ إِنَّمَا خَلَقَ الدُّنْيَا وَ خَلَقَ أَهْلَهَا لِيَبْلُوَهُمْ فِيهَا أَيُّهُمْ أَحْسَنُ عَمَلًا لِأَخْرَجَهُ وَ انَّمِ اللَّهُ لَقَدْ ضَرَبَ لَكُمْ فِيهِ الْأَمْثَالَ وَ صَرَفَ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So fear Allah^{azwj}, O servants of Allah^{azwj} and know that Allah^{azwj} Mighty and Majestic does not Love the blossoms of the world and its temporal matters for anyone of His^{azwj} friends and does not Encourage them with regards to it and regarding its temporary blossoms and apparent delights. But rather, He^{azwj} Created the world and Created its people so that they may be Tested therein as to which one of them is good in deeds for his Hereafter. And by Allah^{azwj}, He^{azwj} has Struck examples for you with regards to it and Presented Signs^{asws} for the people of intellect, and there is no Strength except by Allah^{azwj}.⁶¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْهَمْدَانِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ قَالَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ (عليهم السلام) .

A number of our companions, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany,

(It has been narrated) raising it to Abu Abdullah^{asws} regarding the Words of the Exalted: **And We will Set up an And We will Place scales of fairness on the Day of Judgment [21:47]**. He^{asws} said: 'The Prophets^{as} and the successors^{asws}'⁶²

ابن شهر آشوب: عن ابن دراج، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ. قال: «الرسول، و الأئمة من آل بيت محمد (عليهم السلام)».

Ibn Shehr Ashub, from Ibn Daraaj,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: **And We will Set up an And We will Place scales of fairness on the Day of Judgment [21:47]**. He^{asws} said: '(The scales of fairness are) the Rasools^{as} and the Imams^{asws} from the Progeny^{asws} of the Household of Muhammad^{saww}'⁶³

الطبرسي في (الإحتجاج): عن الصادق (عليه السلام)، و قد سأله سائل، قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إن الله لا يخفى عليه شيء».

Al Tabarsy in Al Ihtijaj,

⁶¹ Al Kafi – H 14477 (Extract)

⁶² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 36

⁶³ المناقب 2: 151

(It has been narrated) from Al-Sadiq^{asws}, and a questioner had asked him^{asws} saying, 'Won't the deeds be weighed?' He^{asws} said: 'No. The deeds do not have a body (physical form), but rather it is a description of what is done. But rather, the one who needs to weigh something is the one who is ignorant of the number of things, and does not know its heaviness or its lightness. And Allah^{azwj}, there is nothing hidden from Him^{azwj}'.

قال: فما معنى الميزان؟ قال (عليه السلام): «العدل».

He said, 'So what is the meaning of the 'Scale'?' He^{asws} said: 'The justice'.⁶⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخِتَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ مِنْ حُفْرِهِمْ غُرْلًا بُهْمًا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يُسَوِّفُهُمُ النُّورُ وَتَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقِفُوا عَلَى عَقَبَةِ الْمَحْشَرِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{asws} Bin Al-Husayn^{asws} narrating in the Masjid of the Rasool^{saww} Allah^{azwj} saying: 'Narrated to me^{asws} by my^{asws} father^{asws}, and he^{asws} heard it from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection.

فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَيَزْدَجُمُونَ دُونَهَا فَيُثْمِنُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفَاسُهُمْ وَ يَكْثُرُ عَرْفُهُمْ وَ تَضَيِّقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ ضَجِيجُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوَلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

So, some of them would climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{asws} said: 'This will be the first horror from the horrors of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَتَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِيَ الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ

He^{asws} said: 'The Compeller^{azwj}, Blessed and Exalted will Attend to them from above His^{azwj} Throne in the shadow of the Angels, so He^{azwj} would Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{azwj}'. He^{asws} said: 'The last of them would hear it just as the first of them'.

⁶⁴ الاحتجاج: 351.

قَالَ فَتَنَكَّسِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْرَعُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِرٌ

He^{asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{asws} said: 'So when that happens, the Kafir would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ الْجَبَّارُ عَرَّ وَ جَلَّ الْحُكْمُ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحُكْمُ الْعَدْلُ الَّذِي لَا يَجُوزُ الْيَوْمَ أَحْكُمَ بَيْنَكُمْ بَعْدِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ

He^{asws} said: 'So the Compeller^{azwj} Mighty and Majestic would Attend to be the Judge over them, and He^{azwj} will Say to them: "I^{azwj} am Allah^{azwj}. There is no god except for Me^{azwj}. I^{azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{azwj} Presence today.

أَخْذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالقَصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُثِيبَ عَلَى الْهَيَاتِ وَ لَا يَجُوزُ هَذِهِ الْعُقُوبَةُ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَهْبُهَا صَاحِبُهَا وَ أُثِيبُهُ عَلَيْهَا وَ أَخْذُ لَهُ بِهَا عِنْدَ الْحِسَابِ فَتَلَاَزَمُوا

I^{azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My^{azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{azwj} shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَهِيدٌ لَكُمْ عَلَيْهِمْ وَ كَفَى بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{azwj} am a Witness for you against them, and I^{azwj} am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَاَزَمُونَ فَلَا يَبْقَى أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُثُونَ مَا شَاءَ اللَّهُ فَيَسْتَدُّ حَالَهُمْ وَ يَكْثُرُ عَرْفُهُمْ وَ يَسْتَدُّ عَمُّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَتَّنُونَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He^{asws} said: 'So they will recognise each other and seize the opportunity. Thus no one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He^{asws} said: 'They would do that for as long as Allah^{azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise, and they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يُطْلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَى جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِيِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ [لَكُمْ] أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ

He^{asws} said: 'And Allah^{azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{azwj} Blessed and Exalted which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah^{azwj} Blessed and High, and listen to what Allah^{azwj} Blessed and Exalted is Saying to you all: 'I^{azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{azwj} will Take it for you from the one who was unjust to you'.

قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسْلَكِهِمْ وَ تَزَاحُمِهِمْ قَالَ فِيهِمْ بَعْضُهُمْ مَظَالِمَهُمْ رَحَاءً أَنْ يَتَخَلَّصُوا بِمَا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ يَقُولُ يَا رَبِّ مَظَالِمُنَا أَكْثَرُ مِنْ أَنْ نَهْبَهَا

He^{asws} said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He^{asws} said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord^{azwj}, our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَانِ جَنَّاتِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلِعَ مِنَ الْفِرْدَوْسِ قَصْرًا مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأُبْنِيَّةِ وَ الْحَدَمِ قَالَ فَيُطْلِعُهُ عَلَيْهِمْ فِي حِفَافَةِ الْقَصْرِ الْوَصَائِفُ وَ الْحَدَمُ

He^{asws} said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He^{asws} said: 'So Allah^{azwj} Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'. He^{asws} said: 'The butlers and the servants would be seen on the grounds of the castle'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْزُقُوا رُءُوسَكُمْ فَأَنْظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He^{asws} said: 'Then a Caller would Call out from the Presence of Allah^{azwj} Blessed and Exalted: "O group of creatures! Raise your heads and look at this castle'. He^{asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَمَّا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلَّهُمْ إِلَّا الْقَلِيلَ

He^{asws} said: 'Then a Caller will Call out from the Presence of Allah^{azwj}: "O group of creatures! This is for everyone forgives a Momin'. He^{asws} said: 'So all of them would be forgiving except for a few'.

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَى جَنَّتِي الْيَوْمَ ظَالِمٌ وَلَا يَجُوزُ إِلَى نَارِي الْيَوْمَ ظَالِمٌ وَلَا أَحَدٌ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلَمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيُّهَا الْخَلَائِقُ اسْتَعِدُّوا لِلْحِسَابِ

He^{asws} said: 'Then Allah^{azwj} Mighty and Majestic will Say: "There is no Permission to My^{azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُحْلَى سَبِيلُهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُ بَعْضُهُمْ بَعْضًا حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَابُّ وَ نُصِبَتِ الْمَوَازِينُ وَ أُحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمُ الْأَئِمَّةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاَهُمْ إِلَى سَبِيلِ اللَّهِ

He^{asws} said: 'Then their way would be cleared for them, and they would be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{azwj} Blessed and Exalted would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{as}, and the witnesses^{asws}, and these would be the Imams^{asws} would be present. Each Imam^{asws} testifying over the people of his^{asws} era, having stood among them by the Command of Allah^{azwj} Mighty and Majestic, and called them to the Way of Allah^{azwj}.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلَمَةٌ أَيْ شَيْءٌ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ

He^{asws} said: 'So a man from Quraysh said to him^{asws}, 'O son^{asws} of the Rasool^{saww} Allah^{azwj}, if there is a Momin man who has a claim against a Kafir man, which thing would be taken from the Kafir, and he is from the inhabitants of the Fire?'

قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَابًا بِقَدْرِ مَا لِلْمُسْلِمِ قَبْلَهُ مِنْ مَظْلَمَةٍ

He^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the Kafir, and the Kafir would be Punished by it along with his Punishment for his Kufr in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتْ الْمَظْلَمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلَمَتُهُ مِنَ الْمُسْلِمِ

He^{asws} said: 'So the Qurayshi said to him^{asws}, 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?'

قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُرَادُّ عَلَى حَسَنَاتِ الْمَظْلُومِ

He^{asws} said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتَزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He^{asws} said: 'The Qurayshi said to him^{asws}: 'If the oppressor does not have any good deeds to his credit?' He^{asws} said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the unjust one'.⁶⁵

VERSES 48 - 50

وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ {48}

And We had Given the Furqan to Musa and Haroun as an illumination and a Zikr for the pious [21:48]

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ {49}

Those who are fearing their Lord in the hidden, and are in awe from the Hour [21:49]

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ ۚ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ {50}

And this is a Blessed Zikr We Revealed, so are you deniers of it? [21:50]

The Furqan (Criterion) Given to Musa^{as}

قَالَ الْإِمَامُ ع: وَ اذْكُرُوا إِذْ آتَيْنَا مُوسَى الْكِتَابَ - وَ هُوَ التَّوْرَةُ الَّذِي أَخَذَ عَلَى بَنِي إِسْرَائِيلَ الْإِيمَانَ بِهِ، وَ الْإِنْقِيَادَ لِمَا يُوجِبُهُ، وَ الْفُرْقَانَ آتَيْنَاهُ أَيْضًا فَرَّقَ بِهِ [مَا] بَيْنَ الْحَقِّ وَ الْبَاطِلِ، وَ فَرَّقَ [مَا] بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ.

Then Allah^{azwj} Mighty and Majestic Said: The Imam (Hassan Al-Askari^{asws}) said: '***And when We gave Musa the Book so that you might be rightly Guided [2:53]*** – and it is the Torah which was Taken upon the Children of Israel to believe in it, and the submission to what it Obligated; ***and the Furqan [2:53]*** (Criterion), We^{azwj} Gave it as

⁶⁵ الكافي 8: 79 / 104

well to differentiate by it what is between the Truth and the falsehood, and differentiate what is between the people of the Truth and the people of the falsehood.

وَذَلِكَ أَنَّهُ لَمَّا أَكْرَمَهُمُ اللَّهُ تَعَالَى بِالْكِتَابِ وَ الْإِيمَانِ بِهِ، وَ الْإِنْفِصَادِ لَهُ، أَوْحَى اللَّهُ بَعْدَ ذَلِكَ إِلَى مُوسَى ع: يَا مُوسَى هَذَا الْكِتَابُ قَدْ أَقْرَأُوا بِهِ، وَ قَدْ بَقِيَ الْفُرْقَانُ، فَزَقَّ مَا بَيْنَ الْمُؤْمِنِينَ وَ الْكَافِرِينَ، وَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ، فَحَدَّدَ عَلَيْهِمُ الْعَهْدَ بِهِ، فَإِنِّي قَدْ آلَيْتُ عَلَى نَفْسِي قَسَمًا حَقًّا - لَا أَتَقَبَّلُ مِنْ أَحَدٍ إِيمَانًا وَ لَا عَمَلًا إِلَّا مَعَ الْإِيمَانِ بِهِ.

And that is, when Allah^{azwj} the Exalted had Honoured them with the Book and the belief in it, and the submission to it, Allah^{azwj} Revealed after that unto Musa^{as}: “O Musa^{as}! This is the Book you have accepted it, and there remains the Furqan, differentiating what is between the *Momineen* and the Kafirs, and the people of the Truth and the people of the falsehood. Therefore, renew the pact upon them^{asws} with it, for I^{azwj} have Sworn upon Myself^{azwj} a Vow that I^{azwj} will not Accept from anyone, neither belief nor a deed, except along with the Eman in it.

قَالَ مُوسَى ع: مَا هُوَ يَا رَبِّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى تَأْخُذُ عَلَى بَنِي إِسْرَائِيلَ: أَنَّ مُحَمَّدًا خَيْرُ الْبَشَرِ وَ سَيِّدُ الْمُرْسَلِينَ. وَ أَنَّ أَخَاهُ وَ وَصِيَّهُ عَلَيْهِ خَيْرُ الْوَصِيِّينَ. وَ أَنَّ أَوْلِيَاءَهُ الَّذِينَ يُعْتَمِدُهُمْ سَادَةُ الْخَلْقِ. وَ أَنَّ شِيعَتَهُ الْمُتَقَاتِلِينَ لَهُ، الْمُسْلِمِينَ لَهُ وَ لِأَوَامِرِهِ وَ نَوَاهِيهِ وَ خُلَفَائِهِ، نُجُومَ الْفِرْدَوْسِ الْأَعْلَى وَ مُلُوكَ جَنَّاتِ عَدْنٍ.

Musa^{as} said: ‘What is it (the *Furqan*), O Lord^{azwj}! Allah^{azwj} Mighty and Majestic Said: “O Musa^{as}! Take to the Children of Israel that – Muhammad^{saww} is the best of the people and the Chief of the *Mursils*^{as}; and that his^{saww} brother and his^{saww} successor^{asws} Ali^{asws} is the best of the successors^{as}; and that His^{azwj} Guardians^{asws}, those whom He^{azwj} Established, are the chiefs of the people; and that the Shias are the ones obedient to him^{saww}, the submitters to him^{saww} and to his^{saww} orders, and to his^{saww} prohibitions, and to his^{saww} Caliphs. They^{asws} are the lofty stars of Al-Firdows (Paradise), and kings of the Gardens of Eden.

قَالَ: فَأَخَذَ عَلَيْهِمُ مُوسَى ع ذَلِكَ، فَمِنْهُمْ مَنِ اعْتَمَدَهُ حَقًّا، وَ مِنْهُمْ مَنِ أَعْطَاهُ بِلِسَانِهِ دُونَ قَلْبِهِ، فَكَانَ الْمُعْتَمِدُ مِنْهُمْ حَقًّا يَلُوحُ عَلَى جَبِينِهِ نُورٌ مُبِينٌ وَ مَنْ أَعْطَى بِلِسَانِهِ دُونَ قَلْبِهِ لَيْسَ لَهُ ذَلِكَ النُّورُ.

He^{asws} said: ‘So Musa^{as} took that (Furqan/Criterion) to them, and from them was one who believed in it as true, and from them was one who gave him^{as} (acceptance) by his tongue besides his heart. It was so that the one from them who believed in it as true had a shining light manifesting upon his forehead, and the one who accepted by his tongue besides his heart, that light wasn’t for him.

فَذَلِكَ الْفُرْقَانُ الَّذِي أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ مُوسَى ع وَ هُوَ فَزَقَّ [مَا] بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ.

Thus, that was the Criterion (الْفُرْقَانُ), which Allah^{azwj} Mighty and Majestic Gave Musa^{as}, and it differentiates (فَزَقَّ) what is between the people of the Truth and the people of the falsehood.⁶⁶

⁶⁶ Tafseer Imam Hassan Al Askari^{asws} – S 123 (Extract)

قَالَ [الإمام ع:] وَ ذَلِكَ أَنَّ مُوسَى ع لَمَّا أَرَادَ أَنْ يَأْخُذَ عَلَيْهِمْ عَهْدًا بِالْفُرْقَانِ [فَرْقَ] مَا بَيْنَ الْمُحَقِّقِينَ وَ الْمُبْطِلِينَ لِمُحَمَّدٍ ص بِنُبُوَّتِهِ - وَ لِعَلِيِّ ع بِإِمَامَتِهِ، وَ لِلْأَيِّمَةِ الطَّاهِرِينَ بِإِمَامَتِهِمْ، قَالُوا: لَنْ نُؤْمِنَ لَكَ أَنَّ هَذَا أَمْرُ رَبِّكَ حَتَّى نَرَى اللَّهَ جَهْرَةً عَيْنَانَا يُخْبِرُنَا بِذَلِكَ. فَأَخَذَتْهُمْ الصَّاعِقَةُ مُعَايَنَةً - وَ هُمْ يَنْظُرُونَ إِلَى الصَّاعِقَةِ تَنْزِيلَ عَلَيْهِمْ.

The Imam (Hassan Al-Askari^{asws}) said: 'And that was because when Musa^{as} intended to take the pact upon them (Children of Israel), a Covenant with the Furqan (Criterion), differentiating between what is between the ratifiers and the falsifiers to Muhammad^{saww} with his^{saww} Prophet-hood, and to Ali^{asws} with his^{asws} Imamate, and to the Pure Imams^{asws} with their^{asws} Imamate.⁶⁷

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ: وَ [اذْكُرُوا] إِذْ أَخَذْنَا مِيثَاقَكُمْ وَ عُهُودَكُمْ أَنْ تَعْمَلُوا بِمَا فِي التَّوْرَةِ، وَ مَا فِي الْفُرْقَانِ الَّذِي أُعْطِيَتْهُ مُوسَى مَعَ الْكِتَابِ الْمَخْصُوصِ بِذِكْرِ مُحَمَّدٍ وَ عَلِيِّ وَ الطَّيِّبِينَ مِنْ آلِهِمَا، بِأَنَّهُمْ سَادَةُ الْخَلْقِ، وَ الْقَوَامُونَ بِالْحَقِّ

The Imam (Hassan Al-Askari^{asws}) said: 'Allah^{azwj} Mighty and Majestic Said to them (the Children of Israel) – And recall – **And when We Took a Covenant from you [2:63]**, and your pacts, that you would be performing with whatever is in the Torah and what is in the Furqan (Criterion) which I^{azwj} Gave to Musa^{as} along with the Book, particularised with the mention of Muhammad^{saww} and Ali^{asws}, and the goodly from their^{asws} Progeny^{asws}, that they^{asws} are the Chiefs of the people, and the ones standing by the Truth.⁶⁸

⁶⁷ Tafseer Imam Hassan Al Askari^{asws} – S 125 (Extract)

⁶⁸ Tafseer Imam Hassan Al Askari^{asws} – S 134 (Extract)