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CHAPTER 23

AL-MOMINOUN

(118 VERSES)

VERSES 50 – 118

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 50 – 52

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ {50}

And We Made the son of Maryam and his mother to be a Sign, and We Sheltered them on a high ground with tranquillity and springs [23:50]

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا ۗ إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51}

O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

And this community of yours is one community and I am your Lord, so fear Me [23:52]

ابن بابويه، قال: حدثنا علي بن أحمد بن موسى الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّهُ آيَةً قَالَ: «أي حجة».

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Musa Al Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Umran Al Nakah'i'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al-Qasim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We Made the son of Maryam and his mother to be a Sign [23:50]**, he^{asws} said: 'i.e., Divine Authority' (over the people).¹

¹ - كمال الدين و تمام النعمة: 18

وعنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رضي الله عنه)، قال: حدثنا جعفر ابن محمد بن مسعود، عن أبيه، عن الحسين بن أشكيب، عن عبد الرحمن بن حماد، عن أحمد بن الحسن، عن صدقة بن حنان، عن مهران بن أبي نصر، عن يعقوب بن شعيب، عن سعد الإسكاف، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، في قول الله عز وجل: **وَ أَوْثِنَاهُمَا إِلَى رِبْوَةٍ ذاتِ قَرَارٍ وَ مَعِينٍ** قال: الربوة: الكوفة، و القرار: المسجد، و المعين: الفرات».

And from him from Al Muzaffar Bin Ja'far Al Alawy Al Samarqandy, from Ja'far Ibn Muhammad Bin Masoud, from his father, from Al Husayn Bin Ashkeyb, from Abdul Rahman Bin hamaad, from Ahmad Bin Al Hassan, from Sadaqat Bin Hanan, from Mahran Bin Abu Nasr, from Yaqoub Bin shuayb, from Sa'ad Al Askaf,

'Abu Ja'far^{asws} narrates that Amir-al-Momineen^{asws} said with regards to the Words of Allah^{azwj} Mighty and Majestic: **and We Sheltered them on a high ground with tranquillity and springs [23:50]**, he^{asws} said: 'The lofty ground – Al-Kufa; and the **tranquillity** – The Masjid; and **springs** – The Euphrates'.²

الشيخ في مجالسه، قال: أخبرنا أحمد بن عبدون، عن ابن الزبير، عن علي بن الحسن بن فضال، عن العباس، عن علي بن معمر الخزاز، عن رجل من جعفي، قال: كنا عند أبي عبد الله (عليه السلام)، فقال رجل: اللهم إني أسألك رزقا طيبا- قال- فقال أبو عبد الله (عليه السلام): «هيئات، هيئات، هذا قوت الأنبياء، و لكن سل ربك رزقا لا يعذبك عليه يوم القيامة، هيئات، إن الله يقول: **يا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَ اَعْمَلُوا صَالِحًا**».

Al Sheykh in his Majaalis, said, 'Ahmad Bin Abdoun informed us, from Ibn Al Zubeyr, from Ali Bin Al Hassan Bin Fazaal, from Al Abbas, from Ali Bin Moamar Al Khazaz, from a man from Ju'fa who said,

'I was in the presence of Abu Abdullah^{asws}, so a man said, 'Our Allah^{azwj}! I ask You^{azwj} for a 'رزقا طيبا' goodly sustenance'. So Abu Abdullah^{asws} said: 'Far be it, far be it! This is the food of the Prophets^{as}. But ask your Lord^{azwj} for a sustenance which you would not be Punished for on the Day of Judgement. Far be it! Allah^{azwj} is Saying: **O you Rasools! Eat from the good things and do righteous deeds [23:51]**'.³

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن معمر بن خالد، عن أبي الحسن (عليه السلام)، قال: سمعته يقول: نظر أبو جعفر (عليه السلام) إلى رجل، و هو يقول: اللهم إني أسألك من رزقك الحلال، فقال أبو جعفر (عليه السلام): «سألت قوت النبيين، قل: اللهم إني أسألك رزقا واسعا طيبا من رزقك».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moama Bin Khalad, who narrates:

'I heard Abu Al-Hassan^{asws} saying: 'Abu Ja'far^{asws} looked towards a man and he was saying, 'Our Allah^{azwj}! I ask You^{azwj} of the Permissible sustenance'. So Abu Ja'far^{asws} said: 'The Permissible food is (only) for the Prophets^{as}. Say, 'Our Allah^{azwj}! I ask You^{azwj} of extensive sustenance, goodly, from Your^{azwj} sustenance'.⁴

² معاني الأخبار: 1 / 373

³ الأمالي 2: 291.

⁴ الكافي 2: 402 / 8.

محمد بن العباس، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسين، عن أبيه، عن الحصين بن مخارق، عن أبي الورد، و أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: **وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً** قال: «آل محمد (عليهم السلام)».

Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Haseyn Bin Makariq, from Abu Al Warad, and Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **And this community of yours is one community [23:52]**, he^{asws} said: The Progeny^{asws} of Muhammad^{saww},⁵

فعلى هذا يكون الخطاب بقوله: امتكم لآل محمد صلى الله عليه وآله وقوله (امة واحدة) أي غير مفترقة لاني أقوال ولا في الافعال، بل على طريقة واحدة لا تفترق ولا تختلف أبداً،

(Sharaf Al-Deen Al-Najafy – the author of the book said), 'So upon this happens to be the Address by His^{azwj} Words : **community of yours [23:52]** and His^{azwj} Words: **is one community [23:52]** – i.e. without separation, neither in the words nor in the deeds, but being upon one way, neither separating nor differing, ever!

ولو كان المعنى بها امة محمد صلى الله عليه وآله جميعا لما قال (واحدة) لان - النبي - صلى الله عليه وآله قال: ستفترق امتي من بعدي (على) ثلاثة وسبعين فرقة، فرقة منها ناجية والباقي في النار. والفرقة الناجية هي الامة الواحدة، وهم آل محمد صلوات الله عليهم وشيعتهم.

And if the meaning of it was the community of Muhammad^{saww}, He^{azwj} would not have Said: **one community [23:52]**, because the Prophet^{saww} said: 'My^{saww} community would be separating from after me to be upon seventy-three sects, a sect from these being salvaged and the rest would be in the Fire'. And the salvaged sect, it is the **one community [23:52]**, and they^{asws} are the Progeny^{asws} of Muhammad^{saww}.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِي طَالِبٍ عَنْ سَدِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ قَوْمًا يَزْعُمُونَ أَنَّكُمْ آلَهُ يَتْلُونَ بِذَلِكَ عَلَيْنَا قُرْآنًا وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Barqy, from Abu Talib, from Sadeyr who said,

'I said to Abu Abdullah^{asws}, 'There is a group or people who are claiming that you (Imams^{asws}) are gods by reciting that (from) the Quran upon us: **And He is the One Who is God in the sky and God in the earth [43:84]**'.

فَقَالَ يَا سَدِيرُ سَمِعِي وَبَصَّرِي وَبَشَّرِي وَلَحَّيِي وَدَمِي وَشَعْرِي مِنْ هُوَلاءِ بَرَاءٍ وَبَرِيٍّ اللَّهُ مِنْهُمْ مَا هُوَلاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِيَّاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

⁵ تأويل الآيات 1: 352 / 2.

⁶ Taweel Al Ayaat – P 352 H 3

So he^{asws} said: 'O Sadeyr! My^{asws} hearing, and my^{asws} vision, and my^{asws} skin, and my^{asws} flesh, and my^{asws} blood, and my^{asws} hair are disavowed from those, and Allah^{azwj} Disavows from them. They are not upon my^{asws} Religion, nor upon the Religion of my^{asws} forefathers^{asws}, and Allah^{azwj} will not Gather me^{asws} and them on the Day of Judgment except that He^{azwj} would be Wrathful upon them'.

قَالَ قُلْتُ وَ عِنْدَنَا قَوْمٌ يَزْعُمُونَ أَنَّكُمْ رُسُلٌ يَفْرَعُونَ عَلَيْنَا بِذَلِكَ قُرْآنًا يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَ اعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

He (the narrator) said, 'I said, 'And with us there is a group of people who are claiming that you (Imams^{asws}) are Rasools^{as}, reciting that (from) the Quran upon us: **O you Rasools! Eat from the good things and do righteous deeds, I am Cognizant with what you are doing [23:51]**'.

فَقَالَ يَا سَدَيْرُ سَمِعِي وَ بَصْرِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي مِنْ هَؤُلَاءِ بَرَاءٌ وَ بَرِيَّ اللَّهُ مِنْهُمْ وَ رَسُولُهُ مَا هَؤُلَاءِ عَلَى دِينِي وَ لَا عَلَى دِينِ آبَائِي وَ اللَّهُ لَا يَجْمَعُنِي اللَّهُ وَ إِتَاهُمْ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ سَاخِطٌ عَلَيْهِمْ

So he^{asws} said: 'O Sadeyr! My^{asws} hearing, and my^{asws} vision, and my^{asws} hair, and my^{asws} skin, and my^{asws} flesh, and my^{asws} blood are disavowed from those ones, and Allah^{azwj} Disavows from them, and (as well as) His^{azwj} Rasool^{saww}. They are neither upon my^{asws} Religion nor upon the Religion of my^{asws} forefathers^{asws}, and Allah^{azwj} will not Gather me^{asws} and them on the Day of Judgment except that He^{azwj} would be Wrathful upon them'.

قَالَ قُلْتُ فَمَا أَنْتُمْ قَالَ نَحْنُ خَزَائِنُ عِلْمِ اللَّهِ نَحْنُ تَرَاجِمُهُ أَمَرَ اللَّهُ نَحْنُ قَوْمٌ مَعْصُومُونَ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى بِطَاعَتِنَا وَ نَهَى عَنْ مَعْصِيَتِنَا نَحْنُ الْحُجَّةُ الْبَالِغَةُ عَلَى مَنْ دُونَ السَّمَاءِ وَ فَوْقَ الْأَرْضِ .

He (the narrator) said, 'I said, 'So what are you^{asws}? He^{asws} said: 'We^{asws} are the treasurers of the Knowledge of Allah^{azwj}. We^{asws} are translators of the Commands of Allah^{azwj}. We^{asws} are a group of infallibles. Allah^{azwj} Blessed and Exalted has Commanded with (you) being obedient to us^{asws} and Forbade (you) from disobeying us^{asws}. We are the eloquent Divine Authorities upon the ones below the sky and above the earth'.⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ أَدْعُو اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِي الْحَلَالَ فَقَالَ أ تَدْرِي مَا الْحَلَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ أَمَا الَّذِي عِنْدَنَا فَالْكَسْبُ الطَّيِّبُ فَقَالَ كَانَ عَلَيَّ مِنْ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ الْحَلَالَ قُوْتُ الْمُصْطَفَيْنِ وَ لَكِنْ قُلْ أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ .

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! Supplication to Allah^{azwj} Mighty and Majestic that He^{azwj} should Grace me the Permissible sustenance'. So he^{asws} said: 'Do you know what is the Permissible (sustenance)?' So I said, 'May I be sacrificed for you^{asws}! As

⁷ Al Kafi V 1 – The Book Of Divine Authority CH 53 H 6

for which is with of the goodly earnings'. So he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} was saying: 'The Permissible livelihood is the food of the 'Chosen Ones' (only the Prophets^{as} and the Imams^{as}), but say, 'I ask You^{azwj} from the extensive sustenance'.⁸

VERSES 53 – 56

{53} فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

But they divided their matter between them into sects, each group rejoicing with what was with them [23:53]

{54} فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ

So leave them in their confusion for a while [23:54]

{55} أَيْحَسِبُونَ أَنَّمَا نُطَمِّدُهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ

Are they reckoning that rather We Extended to them with from wealth and children, [23:55]

{56} نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۗ بَلْ لَا يَشْعُرُونَ

We are hastening to them regarding the good things? But, they are not perceiving [23:56]

الفرقة الناجية بعد الأنبياء عليهم السلام

The Salvaged sect after the Prophets^{as}

سمعت رسول الله صلى الله عليه وآله يقول: تفرقت اليهود على إحدى وسبعين فرقة، سبعون منها في النار وواحدة في الجنة وهي التي تبعت وصي موسى.

I (Suleym Bin Qays) heard the Rasool Allah^{saww} saying: 'The Jews will separate into seventy-one (71) sects. Seventy of these will be in the Fire and one will be in the Paradise, and this is the one who followed the successor^{as} of Musa^{as}.

وتفرقت النصارى على اثنتين وسبعين فرقة، واحدة وسبعون في النار وواحدة في الجنة وهي التي تبعت وصي عيسى.

⁸ Al Kafi – V 5 – The Book of Subsistence Ch 14 H 1

And the Christians will separate into seventy-two (72) sects. Seventy-one of these will be in the Fire and one will be in the Paradise, and this is the one which followed the successor^{as} of Isa^{as}.

وأمتي تفترق على ثلاث وسبعين فرقة، اثنتان وسبعون فرقة في النار وواحدة في الجنة وهي التي تبعت وصيي.

And my^{saww} community will separate into seventy-three (73) sects. Seventy-two of these will be in the Fire and one will be in the Paradise, and this is the one which will follow my^{saww} successor^{asws}.

قال: ثم ضرب بيده على منكب علي عليه السلام، ثم قال: ثلاث عشرة فرقة من الثلاث وسبعين كلها تنتحل مودتي وحيي، واحدة منها في الجنة وثنتا عشرة في النار.

(Sulaym) said, 'Then he^{asws} struck his^{asws} hand upon his^{asws} own shoulder, then said: 'Thirteen sects from the seventy-three will all arrogate my^{asws} cordiality and my^{asws} love. One of these will be in the Paradise and twelve will be in the Fire'.⁹

VERSES 57 – 61

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ {57}

Surely those who are cautious from fearing their Lord [23:57]

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ {58}

And those who are believing in the Signs of their Lord [23:58]

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ {59}

And those who are not associating with their Lord [23:59]

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ {60}

And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60]

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ {61}

⁹ Kitab Suleym Bin Qays – H 65 (Extract)

They are hastening in the good deeds, and they are being foremost to these [23:61]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الامام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «نزلت في أمير المؤمنين و ولده (عليهم السلام): إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ وَ الَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ وَ الَّذِينَ هُمْ لَا يُشْرِكُونَ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُونَ».

Muhammad Bin Al Abbas, from Muhammad Bin Hamaam, from Muhammad Bin Ismail, from Isa Bin Dawood who said,

‘The Imam Musa^{asws} Bin Ja’far^{asws} narrated to us from his^{asws} father^{asws} having said: ‘It was Revealed regarding Amir-Al-Momineen^{asws} and his^{asws} sons^{asws} - **Surely those who are cautious from fearing their Lord [23:57] And those who are believing in the Signs of their Lord [23:58] And those who are not associating with their Lord [23:59] And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60] They are hastening in the good deeds, and they are being foremost to these [23:61]**’.¹⁰

أحمد بن محمد بن محمد بن خالد البرقي: عن الحسن بن علي بن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالَ: «يعلمون ما عملوا من عمل، و هم يعلمون أنهم يثابون عليه».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Al Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **And those are giving what they are giving, and their hearts are fearful [23:60]**, he^{asws} said: ‘They are knowing of what they are doing from the deeds, and they are knowing (full well) that they would be Rewarded for it’.¹¹

وَهَيْبٌ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ قَالَ هِيَ شَفَاعَتُهُمْ وَ رَجَاؤُهُمْ يَخَافُونَ أَنْ تُرَدَّ عَلَيْهِمْ أَعْمَالُهُمْ إِنْ لَمْ يُطِيعُوا اللَّهَ عَزَّ وَ دَكَّرَهُ وَ يَرْجُونَ أَنْ يَقْبَلَ مِنْهُمْ.

Wuheby, from Abu Baseer, who has narrated the following:

I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And those are giving what they are giving, and their hearts are fearful [23:60]**, he^{asws} said: ‘This is for their intercession, and their hopes, they (our^{asws} Shias) fear that their (good) deeds would be rejected (and thrown) back to them if they had not obeyed Allah^{azwj} Mighty^{azwj} is His Mention, but they are hoping that these would be Accepted from them’.¹²

¹⁰ تأويل الآيات 1: 353 / 4

¹¹ المحاسن: 247 / 252 و: 249 / 256.

¹² Al Kafi – H 14742

فضالة عن أبي المغراء * عن أبي بصير عن أبي عبد الله عليه السلام في قول الله تبارك وتعالى: يوتون ما أتوا وقلوبهم وجله، قال: يأتي ما أتى الناس وهو خاش راج

Fazalat, from Abu Al Magra'a, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Blessed and Exalted: **And those are giving what they are giving, and their hearts are fearful [23:60]**. He^{asws} said: 'He gives what he is giving to the people and he is fearful (as well as) hopeful'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَعَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنَّ قَدْزْتُمْ أَنْ لَا تُعْرِفُوا فَاذْعَبُوا وَ مَا عَلَيْكَ إِنْ لَمْ يُشْنِ النَّاسُ عَلَيْكَ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

Abu Abdullah^{asws} having said: 'If you have the ability to make yourselves unknown, then do so. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people when you are praise-worthy in the Presence of Allah^{azwj}.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَخِي رَجُلَيْنِ رَجُلٌ يَزِدَادُ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَ رَجُلٌ يَتَدَارَكُ مَيِّتَهُ بِالتَّوْبَةِ وَ أَلَى لَهُ بِالتَّوْبَةِ فَوَ اللَّهُ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلِ الْبَيْتِ

Amir-Al-Momineen^{asws} used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who rectifies himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah^{azwj}! If he were to perform prostrations to the extent that his neck breaks off, Allah^{azwj} will not Accept deeds from him except by our^{asws} Wilayah, the People^{asws} of the Household.

أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَجَا التَّوَابَ بِنَا وَ رَضِيَ بِفُوتِهِ نِصْفَ مَدِّ كُلِّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْرَنَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Indeed, (Acceptance) is for the ones who recognise our^{asws} rights and hopes to be Reward by us^{asws}. They are pleased with their subsistence of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing - resources), and no covering over their head (roof), but still they are very much fearful of Allah^{azwj} and are pleased with the (little) share from the world.

¹³ Kitab Al Zohad – Ch 2 H 54

وَكَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَجَلَّ حَيْثُ يَقُولُ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَفُلُوهُمْ وَجَلَّةٌ مَا الَّذِي أُتُوا بِهِ أَتَوْا وَاللَّهُ بِالطَّاعَةِ مَعَ الْمَحَبَّةِ وَالْوَلَايَةِ وَهُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَلَيْسَ وَاللَّهِ خَوْفُهُمْ خَوْفَ شَيْءٍ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah^{azwj} Mighty and Majestic has Described them where He^{azwj} is Saying: **And those are giving what they are giving, and their hearts are fearful [23:60]**. That which they are giving with, they are giving, by Allah^{azwj}, with the obedience along with the love and the *Wilayah*, and they are fearful during that that perhaps it would not be Accepted from them. By Allah^{azwj}, and it isn't their fear a fear of doubt in what they are in from the difficulties of the Religion, but, they are fearing that they might be deficient in having our^{asws} love and our^{asws} obedience'.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَعْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسُدَ وَ لَا تُرَائِي وَ لَا تَتَّصَنَّعَ وَ لَا تُدَاهِنَ

Then said: 'If you can afford not to go out of your houses, then do so, as when you go out then it becomes difficult for you that you hold back from backbiting, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'.

ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكْفِي فِيهِ بَصَرُهُ وَ لِسَانُهُ وَ نَفْسُهُ وَ فَرْجُهُ إِنْ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظَاهِرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'Yes, a silo (protection) for a Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah^{azwj} by his heart, obligates more for himself from Allah^{azwj}, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِمَّا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَاقِبَةِ إِذَا رَأَهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غَفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْفُوفٌ مُحَاسِبٌ أَمَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى (عليه السلام)

So I said to him^{asws}, 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He^{asws} said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa^{as}?'

ثُمَّ قَالَ كَمْ مِنْ مَعْرُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مَقْتُونٍ بِشَاءِ النَّاسِ عَلَيْهِ

Then said: 'How many are proud with what Allah^{azwj} has Favoured them with, and how many have been enticed by the Veil of Allah^{azwj} upon them, and how many have been infatuated by the praises of the people upon him'.

ثُمَّ قَالَ إِنِّي لَأَرْجُو النَّجَاهَ لِمَنْ عَرَفَ حَقَّنًا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوَى وَ الْفَاسِقِ الْمُعْلِنِ

Then said: 'I^{asws} hope for the salvation for the ones who recognise our^{asws} rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ

Then he^{asws} recited: **Say: If you love Allah, then follow me. Allah will Love you [3:31]**, then said: 'O Hafs, the love is higher than the fear'.

ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مِنْ أَحَبَّ الدُّنْيَا وَ وَالَى غَيْرِنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then said: 'By Allah^{azwj}, Allah^{azwj} does not Love the one who loves the world, and takes as a friend other than us^{asws}, whilst the one who recognises our^{asws} rights and loves us^{asws}, so he has loved Allah^{azwj}'.

فَبَكَى رَجُلًا فَقَالَ أ تَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمْ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنَجِّيكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشْفَعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخْوَفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ]

A man wept, so he^{asws} said: 'Are you crying? Even if the inhabitants of the skies and the earth, all of them get together crying to Allah^{azwj} to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah^{azwj} in that condition'.

ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَبَابًا وَ لَا تَكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ خَافَ اللَّهَ كُلَّ لِسَانُهُ

Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool^{saww} Allah^{azwj} said: 'The one who fears Allah^{azwj}, would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عليه السلام) يَعْظُمُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشَقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa^{as} Bin Imran^{as} was advising his^{as} companions, when a man stood up, and tore his shirt. So Allah^{azwj} Revealed unto him^{as}: "O Musa^{as}! Say to him, 'Do not tear your shirt, but open for Me^{azwj} your heart"'.

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عليه السلام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَانصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى خَالِهِ فَقَالَ لَهُ مُوسَى (عليه السلام) لَوْ كَانَتْ حَاجَتُكَ يَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عُنُقُهُ مَا قَبِلْتُهُ حَتَّى يَنْحَوَلَ عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ.

Then said: 'Musa^{as} Bin Imran^{as} passed by a man from his^{as} companion, and he was performing Sajdah. So after coming back from what he^{as} had to do, (Musa^{as}) saw him still in Sajdah. So Musa^{as} said to him: 'If (the fulfilment) of your need was in my^{as} hands, I^{asws} would

have fulfilled it for you'. So Allah^{azwj} Revealed unto him^{as}; "O Musa^{as}! Even if he were to perform Sajdah until his neck breaks, I^{azwj} will not Accept it until he turns away from what I^{azwj} Abhor and towards what I^{azwj} Love".¹⁴

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُونَ، يقول: «هو علي بن أبي طالب (عليه السلام)، لم يسبقه أحد».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **They are hastening in the good deeds, and they are being foremost to these [23:61]**, he^{asws} said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}, no one preceded him^{asws},¹⁵

VERSE 62

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۗ وَهُمْ لَا يُظْلَمُونَ {62}

And We do not Encumber a soul except to its capacity, and with Us is the Book speaking with the Truth, and they would not be wronged [23:62]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَالِحِ النَّيْلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) هَلْ لِلْعِبَادِ مِنَ الْإِسْطَاعَةِ شَيْءٌ قَالَ لِي إِذَا فَعَلُوا الْفِعْلَ كَانُوا مُسْتَطِيعِينَ بِالْإِسْطَاعَةِ الَّتِي جَعَلَهَا اللَّهُ فِيهِمْ

Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad and Ali Bin Ibrahim, from Ahmad Bin Muhammad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ali Bin Al Hakam, from Salih Al Nayli who said,

'I asked Abu Abdullah^{asws} said: 'Is there any capability for the servants for anything?' So he^{asws} said to me: 'When they are doing the deed, so they are being capable with the capability which Allah^{azwj} has Made to be in them'.

قَالَ قُلْتُ وَ مَا هِيَ قَالَ الْأَلَةُ مِثْلُ الرَّابِي إِذَا رَزَى كَانَ مُسْتَطِيعاً لِلرَّيَا حِينَ رَزَى وَ لَوْ أَنَّهُ تَرَكَ الرَّيَا وَ لَمْ يَزِنْ كَانَ مُسْتَطِيعاً لِتَرْكِهِ إِذَا تَرَكَ

He (the narrator) said, 'I said, 'And what is it?' He^{asws} said: 'The tool. For example an adulterer when he commits adultery, he was capable of the adultery when he did commit adultery; and had he neglected the adultery and had not committed adultery, he would have been capable of neglecting it when he did neglect it'.

¹⁴ الكافي 8: 128 / 98

¹⁵ تفسير القمي 2: 91.

قَالَ ثُمَّ قَالَ لَيْسَ لَهُ مِنَ الْإِسْتِطَاعَةِ قَبْلَ الْفِعْلِ قَلِيلٌ وَلَا كَثِيرٌ وَلَا كَيْفٌ مَعَ الْفِعْلِ وَ التَّوَكُّلُ كَانَ مُسْتَطِيعًا

He (the narrator) said, 'Then he^{asws} said: 'There isn't for him from the capability before the deed, neither little nor more, but with the deed, and the neglecting, he was capable'.

قُلْتُ فَعَلَى مَاذَا يُعَذَّبُهُ قَالَ بِالْحُجَّةِ الْبَالِغَةِ وَالْأَلَةِ الَّتِي رَكَّبَ فِيهِمْ إِنَّ اللَّهَ لَمْ يُجِبْ أَحَدًا عَلَى مَعْصِيَتِهِ وَلَا أَرَادَ إِزَادَةَ حَتْمِ الْكُفْرِ مِنْ أَحَدٍ وَلَا كَيْفٌ حِينَ كَفَرَ كَانَ فِي إِزَادَةِ اللَّهِ أَنْ يَكْفُرَ وَ هُمْ فِي إِزَادَةِ اللَّهِ وَ فِي عِلْمِهِ أَنْ لَا يَصِيرُوا إِلَى شَيْءٍ مِنَ الْخَيْرِ

I said, 'So what is that upon which he would be Punished?' He^{asws} said: 'Due to the sensible arguments, and the tool which is placed within them. Allah^{azwj} Does not Compel anyone upon disobeying Him^{azwj}, nor does He^{azwj} Intend a Determined Intention of the Kufir from anyone, but when he does commit Kufir, it would be in the Intention of Allah^{azwj} that he does commit Kufir, and they are in the Intention of Allah^{azwj} and in His^{azwj} Knowledge that they would not be coming to anything from the good'.

قُلْتُ أَرَادَ مِنْهُمْ أَنْ يَكْفُرُوا قَالَ لَيْسَ هَكَذَا أَقُولُ وَ لَكِنِّي أَقُولُ عَلِمَ أَنَّهُمْ سَيَكْفُرُونَ فَأَرَادَ الْكُفْرَ لِعِلْمِهِ فِيهِمْ وَ لَيْسَتْ هِيَ إِزَادَةَ حَتْمٍ إِنَّمَا هِيَ إِزَادَةُ اخْتِيَارٍ .

I said, 'He^{azwj} Intends from them that they commit Kufir?' He^{asws} said: 'It isn't like this that I^{asws} am saying. But, I^{asws} am saying that He^{azwj} Knows that they would be committing Kufir, so the Intention of the Kufir is due to His^{azwj} Knowledge regarding them, but it isn't the Determined Intention. But rather, it is an Intention of choice'.¹⁶

وعنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، و محمد بن عبد الحميد، و محمد بن الحسين بن أبي الخطاب، عن أحمد بن محمد بن أبي نصر، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «لا يكون العبد فاعلا، و لا متحركا، إلا و معه الاستطاعة من الله عز و جل، و إنما وقع التكليف من الله بعد الاستطاعة، فلا يكون مكلفا للفاعل إلا مستطيعا».

And from him, said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Sa'ad Bin Abdullah, from Ahmad bin Muhammad Bin Isa, and Muhammad Bin Abdul Hameed and Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Abu Nasr, from one of our companions,

'From Abu Abdullah^{asws} having said: 'The servant cannot happen to be a doer, nor a mover except and with him is the capacity from Allah^{azwj} Mighty and Majestic. And rather, the Encumbering occurs from Allah^{azwj} after the capacity, therefore he cannot happen to be encumbered for the deed except being (with) capacity (for it)'.¹⁷

¹⁶ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 31 H 3

¹⁷ التوحيد: 18 / 351

VERSES 63 – 71

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ {63}

But, their hearts are in confusion from this and for them are deeds from besides that, they are working for these [23:63]

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ {64}

Until when We Seize their affluent ones with the Punishment, then they are supplicating [23:64]

لَا تَجْأَرُوا الْيَوْمَ ۗ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ {65}

Do not supplicate today! You will not be Helped from Us [23:65]

فَدَكَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ {66}

My Verses had been recited to you, but you were turning back upon your heels [23:66]

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ {67}

Being arrogance with it, telling evil stories at night [23:67]

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ {68}

So are they not pondering on the words, or has there come to them what did not come to their forefathers, the former ones? [23:68]

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ {69}

Or, are they not recognising their Rasool, so they are in denial to him? [23:69]

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۗ بَلْ جَاءَهُمُ بِالْحَقِّ وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ {70}

Or are they saying there is insanity with him? But, he has come with the Truth, and most of them are committing Kufr to the Truth [23:70]

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ
عَنْ ذِكْرِهِمْ مُعْرِضُونَ {71}

And if the Truth were to follow their whims, the skies and the earth and the ones in these would be corrupted. But, We Came to them with their Zikr, but they were turning aside from their Zikr [23:71]

في تفسير علي بن ابراهيم – ولو اتبع الحق اهوائهم لفسدت السموات والارض ومن فيهن قال: الحق رسول الله صلى الله عليه واله وأمير المؤمنين عليه السلام.

In Tafseer of Ali Bin Ibrahim (Qummi) –

Regarding: **And if the Truth were to follow their whims, the skies and the earth and the ones in these would be corrupted. But, We Came to them with their Zikr, but they were turning aside from their Zikr [23:71]**, said, 'The Truth – Rasool-Allah^{saww} and (Zikr) is Amir-al-Momineen^{asws}.¹⁸

فَأَنَا الذُّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِتَاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطُ الَّذِي عَنْهُ تَكَبَّ

Amir-Al-Momineen^{asws} said: 'So I^{asws} am the Zikr from which he went astray, and the Way from which he deviated, and the Eman which he denied, and the Quran from which he fled, and the Religion which he belied, and the Path from which he deviated'.¹⁹

VERSE 72

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجُ رَبِّكَ خَيْرٌ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {72}

Or are you asking them for a tribute? But, the tribute of your Lord is better, and He is the best of the providers [23:72]

ثم قال: و أخبرنا السيد أبو جعفر مهدي بن نزار الحسيني، قال: أخبرنا الحاكم أبو القاسم الحسكاني، قال: حدثنا القاضي أبو بكر الحيري، قال: أخبرنا أبو العباس الضبي، قال: أخبرنا الحسن بن علي بن زياد السري، قال: أخبرنا يحيى بن عبد الحميد الحماني، قال: أخبرنا حسين الأشقر، قال: أخبرنا قيس عن الأعمش، عن سعيد بن جبير، عن ابن عباس، قال: قالوا: يا رسول الله من هؤلاء الذين أمر الله بمودتهم؟ قال: «علي و فاطمة و ولدها».

¹⁸ Tafseer Noor Al Saqalayn – Ch 23 H 94

¹⁹ Extract) الكافي 8: 27 / 4

Then said, 'And Al Syed Abu Ja'far Al mahdy Bin Nazaar Al Husayni informed us, from Al Hakim Abu Al Qasim Al Haskany, from Al Qazy Abu Bakr Al Hayry, from Abu Al Abbas Al Zab'ie, from Al Hassan Bin Ali Bin Ziyad Al Saray, from Yahya Bin Abdul Hameed Al Hamany, from Husayn Al Ashqar, from Qays, from Al Amsh, from Saeed Bin Jubeyr,

(It has been narrated) from Ibn Abbas who said, 'They (people) said, 'O Rasool-Allah^{saww}! Who are these whom Allah^{azwj} has Commanded us for their^{asws} cordiality?' He^{saww} said: 'Ali^{asws}, and (Syeda) Fatima^{asws} and their^{asws} children^{asws, 20}.

VERSES 73 & 74

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {73}

And you are calling them to a Straight Path [23:73]

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ {74}

And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]

محمد بن العباس، قال: حدثنا أحمد بن الفضل الأهوازي، عن بكر بن محمد بن إبراهيم غلام الخليل، قال: حدثنا زيد بن موسى، عن أبيه موسى، عن أبيه جعفر، عن أبيه محمد، عن أبيه علي بن الحسين، عن أبيه الحسين، عن أبيه علي بن أبي طالب (عليهم السلام)، في قول الله عز و جل: **وَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ**، قال: «عن ولايتنا أهل البيت».

Muhammad Bin Al Abbas, from Ahmad Bin Al Ahvazy, from Bakr Bin Muhammad Bin Ibrahim, servant of Al Khaleel,

(It has been narrated) from Zayd son of Musa^{asws}, from his^{asws} father^{asws} Musa^{asws}, from his^{asws} father^{asws} Ja'far^{asws}, from his^{asws} father Muhammad^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]**, he^{asws} said: '(Deviating) from our^{asws} Wilayah, the People^{asws} of the Household'.²¹

وعنه، قال: حدثنا علي بن العباس، عن جعفر الرمانى، عن الحسين بن علوان، عن سعد بن طريف، عن الأصبغ بن نباتة، عن علي (عليه السلام)، قال: «قوله عز و جل: **وَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ** - قال - عن ولايتنا».

And from him, from Ali Bin Al Abbas, from Ja'far Al Ramany, from Al Husayn Bin Alwan, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nabata,

²⁰ مجمع البيان 9: 43، الصواعق المحرقة: 170

²¹ تأويل الآيات 1: 355 / 6

(It has been narrated) from Imam Ali^{asws} having said: 'The Word of the Mighty and Majestic: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]**, from our^{asws} Wilayah'.²²

في اصول الكافي الحسين بن محمد عن محمد بن محمد بن جمهور عن عبد الله بن عبد الرحمن عن الهيثم بن واقد عن صفوان قال: سمعت أبا عبد الله عليه السلام يقول: قال أمير المؤمنين عليه السلام: ان الله تبارك وتعالى لو شاء لعرف العباد نفسه، ولكن جعلنا أبوابه وصراطه وسبيله والوجه الذي يؤتى منه، فمن عدل عن ولايتنا أو فضل علينا غيرنا فانهم عن الصراط لناكبون،

In Usool Al Kafi – Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Safwan who said,

'I heard Abu Abdullah^{asws} saying: 'Amir-Al-Momineen^{asws} said: 'Allah^{azwj} Blessed and Exalted, had He^{azwj} so Wanted, He^{azwj} would have recognised the servant Himself^{azwj}. But, He^{azwj} Made us^{asws} as His^{azwj} Doors, and His^{azwj} Path, and His^{azwj} Way, and His^{azwj} Face which Came from Him^{azwj}. So the one who changed from our^{asws} Wilayah or preferred over us^{asws}, someone else, then it is they who **are deviating from the (Straight) Path [23:74]**'.²³

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Straight Path is Amir-Al-Momineen Ali^{asws}'.²⁴

VERSES 75 – 77

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ {75}

And even if We had been Merciful to them and Removed the harm what was with them, they would have still persisted in their transgression wandering blindly [23:75]

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِلرَّبِّهِمْ وَمَا يَتَضَرَّعُونَ {76}

²² تأويل الآيات 1: 355 / 7.

²³ Tafseer Noor Al Saqalayn – Ch 23 H 98

²⁴ (معاني الأخبار: 2 / 32، شواهد التنزيل 1: 61 / 96)

And We have Seized them with Punishment, and they are not being humble to their Lord and are not submitting [23:76]

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ {77}

Until when We Open upon them a Door of severe Punishment, then they are despairing in it [23:77]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ فَقَالَ الْاسْتِكَانَةُ هُوَ الْخُضُوعُ وَ التَّضَرُّعُ هُوَ رَفْعُ الْيَدَيْنِ وَ التَّضَرُّعُ بِهَيْمَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and they are not being humble to their Lord and are not submitting [23:76]**. So he^{asws} said: ‘The submitting, it is the yielding, and the humbleness, it is the raising of the hands and the beseeching with them both’.²⁵

الطبرسي: قال أبو عبد الله (عليه السلام): «الاستكانة الدعاء، و التضرع: رفع اليدين في الصلاة».

Al-Tabarsy –

Abu Abdullah^{asws} said: ‘Al-submitting, is the supplication, and the humbling is to raise the two hands during the Salat’.²⁶

وقال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أَمْ تَسْأَلُهُمْ خَرْجاً فَخَرَجَ رِبْكَ خَيْرٌ يَقُولُ: أَمْ تَسْأَلُهُمْ أَجْرًا، فَأَجْرُ رِبْكَ خَيْرٌ وَ هُوَ خَيْرُ الرَّازِقِينَ

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

(It has been narrated) from Abu Ja’far^{asws} regarding His^{azwj} Words: **Or are you asking them for a tribute? But, the tribute of your Lord is better [23:72]**, having said: ‘He^{azwj} is Saying: “Or are you^{saww} asking them for a reward, so the Reward of your^{saww} Lord^{azwj} is better, **and He is the best of the providers [23:72]**.’

قوله: وَ لَقَدْ أَخَذْنَا هُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ فَهُوَ الْجُوعُ، وَ الْخَوْفُ، وَ الْقَتْلُ».

His^{azwj} Words: **And We have Seized them with Punishment, and they are not being humble to their Lord and are not submitting [23:76]** – so it is the hunger, and the fear, and the killing’.²⁷

²⁵ Al Kafi V 2 – The Book Of Supplication CH 14 H 2

²⁶ مجمع البيان 7: 181.

²⁷ تفسير القمي 2: 94.

سعد بن عبد الله: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله: حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ: «هو علي بن أبي طالب (عليه السلام)، إذا رجع في الرجعة».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Al Mankhal Bin Jameel, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **Until when We Open upon them a Door of severe Punishment [23:77]**, he^{asws} said: 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}, when he^{asws} returns during the Return (الرجعة)²⁸.

VERSES 78 – 89

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ {78}

And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78]

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {79}

And is the One Who Multiplied you in the earth, and to Him you will be gathering [23:79]

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۗ أَفَلَا تَعْقِلُونَ {80}

And is the One Who Gives life and Causes to die, and for him is the interchanging of the night and the day; are you not using your intellects? [23:80]

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ {81}

But, they are saying similar to what the formers ones said [23:81]

قَالُوا إِذَا مِنَّا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {82}

They are saying, 'What! When we are dead and become dust and bones, we would be Resurrected? [23:82]

²⁸ مختصر بصائر الدرجات: 17.

لَقَدْ وَعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {83}

We and our forefathers have been threatened with this from before. Surely these are only the stories of the former ones' [23:83]

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ {84}

Say: 'For whom is the earth and the ones there, if you were knowing?' [23:84]

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَذَكَّرُونَ {85}

They will be saying, 'For Allah'. Say: 'So why are you not minding?' [23:85]

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ {86}

Say: 'Who is Lord of the seven skies and Lord of the Magnificent Throne?' [23:86]

سَيَقُولُونَ لِلَّهِ ۗ قُلْ أَفَلَا تَتَّقُونَ {87}

They will be saying, '(This is) Allah's'. Say: 'So why are you not fearing?' [23:87]

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ {88}

Say: 'In Whose Hand is the Kingdom of all things, and he Shelters and is not sheltered against, if you were knowing?' [23:88]

سَيَقُولُونَ لِلَّهِ ۗ قُلْ فَأَنَّى تُسْحَرُونَ {89}

They will be saying, '(This is) Allah's. Say: 'So why are you then deluded?' [23:89]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).'²⁹

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد بن محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفضه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah^{saww}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'³⁰

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أ إنا لمبعوثون، من يحيي العظام و هي رميم؟»

Al-Ayyashi from Al-Halby,

From Abu Abdullah^{asws}, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'³¹

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رممت يا رسول الله يعنون صرت رميما ؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

'And you^{saww} will (also) decay, O Rasool-Allah^{saww}, meaning the decaying of your^{saww} bones?' He^{saww} said: 'No way! Surely, Allah^{azwj} Mighty and Majestic has Prohibited our^{saww} flesh upon the earth, for it to eat anything from it.'³²

²⁹ الكافي 3: 28 / 258

³⁰ (Extract) الأمالي 1: 18.

³¹ (Extract) تفسير العياشي 2: 89 / 296.

VERSES 90 & 91

بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ {90}

But, We Came to them the Truth, and they are the liars [23:90]

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۚ إِذَا لَدَّهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ ۚ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {91}

Allah did not Take a son and there was not god along with Him – then each god would have gone away with what it had created, and some of them would have been higher over the others. Glorious is Allah from what they are ascribing [23:91]

وَلَقَدْ حَدَّثَنِي أَبِي الْبَاقِرُ ع، عَنْ جَدِّي عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ سَيِّدِ الشُّهَدَاءِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ أَنَّهُ اجْتَمَعَ يَوْمًا عِنْدَ رَسُولِ اللَّهِ ص أَهْلُ خَمْسَةِ أَدْيَانٍ: الْيَهُودُ وَالنَّصَارَى، وَالذَّهْرِيَّةُ، وَالتَّنَوِّيَّةُ، وَ مُشْرِكُو الْعَرَبِ.

(Imam Hassan Al-Askari^{asws} said: ‘And my^{asws} father^{asws} has narrated to me^{asws}, from my^{asws} grandfather^{asws} Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, chief of the martyrs, from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, may the *Salawat* of Allah^{azwj} be upon them^{asws} altogether, that one day there had gathered in the presence of Rasool-Allah^{saww}, people of give religions – the Jews, and the Christians, and the Eternalists, and the Dualists, and the Arab polytheists. . . .

وَقَالَتِ التَّنَوِّيَّةُ: نَحْنُ نَقُولُ: إِنَّ النُّورَ وَ الظُّلْمَةَ هُمَا الْمُدَبِّرَانِ، وَ قَدْ جِئْنَاكَ لِنَنْظُرَ مَا تَقُولُ، فَإِنْ تَبِعْتَنَا فَتَنَحَّرْ أَسْبِقْ إِلَى الصَّوَابِ مِنْكَ وَ أَفْضَلْ، وَ إِنْ خَالَفْتَنَا خَصَمْنَاكَ.

And the Dualists said, ‘We are saying, ‘The light and the darkness, these two are the governing forces, and we have come to you^{saww} to consider what you^{saww} are saying. So if you^{saww} follow us, then we are foremost to the correctness than you^{saww} are and superior, but if you^{saww} oppose us, we will debate you^{saww}’

ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى التَّنَوِّيَّةِ الَّذِينَ قَالُوا: النُّورُ وَ الظُّلْمَةُ هُمَا الْمُدَبِّرَانِ- فَقَالَ: وَ أَنْتُمْ فَمَا الَّذِي دَعَاكُمْ إِلَى مَا قُلْتُمُوهُ مِنْ هَذَا

Then Rasool-Allah^{saww} turned to the dualists – those who were saying that the light and the darkness, these two are the governing forces (in the universe), and he^{saww} said: ‘And you, so what is that which called you to, what you said from this?’

³² Noor Al Saqalayn – Ch 36 H 85

فَقَالُوا: لِأَنَّا وَجَدْنَا الْعَالَمَ صِنْفَيْنِ: خَيْرًا وَ شَرًّا، وَ وَجَدْنَا الْحَيَرَ ضِدَّ الشَّرِّ، فَأَنكَرْنَا أَنْ يَكُونَ فَاعِلٌ [وَاحِدٌ] يَفْعَلُ الشَّيْءَ وَ ضِدَّهُ، بَلْ لِكُلِّ وَاحِدٍ مِنْهُمَا فَاعِلٌ، أ لَا تَرَى أَنَّ التَّلَجَّ مُحَالٌ أَنْ يُسَخَّنَ- كَمَا أَنَّ النَّارَ مُحَالٌ أَنْ تُبْرَدَ، فَأَثْبَتْنَا لِدَلِيلِكَ صَانِعَيْنِ قَدِيمَيْنِ: ظُلْمَةً وَ نُورًا.

So they said, 'Because we found the universe as being of two types – good and evil, and we found the good as opposite of the evil. Therefore, we are denying that there would happen to be one doer who would do the thing and (as well as) it's opposite. But, for every one of these, there is a doer. Are you^{saww} not seeing that the ice, it is impossible that it heats up, just as the fire, it is impossible that it cools? So we are proving due to that, the two doers, both eternal – darkness and light'.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص: أ فَلَسْتُمْ قَدْ وَجَدْتُمْ سَوَادًا وَ بَيَاضًا، وَ مُرَّةً وَ صُفْرَةً وَ خَضِرَةً وَ زُرْقَةً وَ كُلُّ وَاحِدَةٍ ضِدٌّ لِسَائِرِهَا- لِاسْتِحَالَةِ اجْتِمَاعِ اثْنَيْنِ مِنْهُمَا فِي مَحَلٍّ وَاحِدٍ، كَمَا كَانَ الْحَرُّ وَ الْبُرْدُ ضِدَّيْنِ- لِاسْتِحَالَةِ اجْتِمَاعِهِمَا فِي مَحَلٍّ وَاحِدٍ قَالُوا: نَعَمْ.

So Rasool-Allah^{saww} said to them: 'But, aren't you finding blackness and (along) with whiteness, and redness, and yellowness, and greenness, and blueness, and each one is opposite to the rest of it – it being impossible for the gathering of two of these in one place, just as it was for the heat and the cold, two opposites – due to the impossibility of the gathering of two in one place?' They said, 'Yes'.

قَالَ: فَهَلَّا أَثْبَتْتُمْ بَعْدَ كُلِّ لَوْنٍ صَانِعًا قَدِيمًا- لِيَكُونَ فَاعِلٌ كُلِّ ضِدٍّ مِنْ هَذِهِ الْأَلْوَانِ غَيْرِ فَاعِلِ الضِّدِّ الْآخَرَ!

He^{saww} said: 'So why are you not proving, by the number of every colour, an Eternal Maker – in order for there to happen to be a doer of every opposite of these colours, another doer, opposite to the other!'

قَالَ: فَسَكَتُوا.

He (Imam Hassan Al-Askari^{asws}) said: 'And they were silent'.

ثُمَّ قَالَ: وَ كَيْفَ اخْتَلَطَ النُّورُ وَ الظُّلْمَةُ، وَ هَذَا مِنْ طَبْعِهِ الصُّعُودُ، وَ هَذِهِ مِنْ طَبْعِهَا التُّرُولُ أ رَأَيْتُمْ لَوْ أَنَّ رَجُلًا أَخَذَ شَرْقًا يَمْشِي إِلَيْهِ- وَ الْآخَرَ غَرْبًا أَ كَانَ يَجُوزُ [عِنْدَكُمْ] أَنْ يَلْتَقِيَا- مَا دَامَا سَائِرَيْنِ عَلَى وُجُوهِهِمَا قَالُوا: لَا.

Then he^{saww} said: 'And how do the light and the darkness mingle, and this is from the opposite nature of it, and this is from its nature of the removal (of the other)? Are you not seeing, if a man were to take to (the direction of) east and walks towards it, and the other (towards the) west, would it be allowed in your presence that they would (ever) meet – for as long as they are both going upon their (respective) directions?' They said, 'No'.

قَالَ: فَوَجِبَ أَنْ لَا يَخْتَلِطَ النُّورُ وَ الظُّلْمَةُ، لِذَهَابِ كُلِّ وَاحِدٍ مِنْهُمَا فِي غَيْرِ جِهَةِ الْآخَرَ، فَكَيْفَ حَدَثَ هَذَا الْعَالَمُ- مِنْ امْتِزَاجِ مَا هُوَ مُحَالٌ أَنْ يَمْتَزَجَ بِلَهُمَا مُدْبِرَانِ جَمِيعًا مَخْلُوقَانِ،

He^{saww} said: 'So it obligates that the light and the darkness cannot mingle, due to the removal of each one of them in other than the aspect of the other one. So how did this universe come into being, from the mixture of what is impossible to be mixed. But they two are both Masterminded together, both Created'.

فَقَالُوا: سَنَنْظُرُ فِي أُمُورِنَا.

They said, 'We shall look into our matter'.³³

أحمد بن مهران عن عبد العظيم بن عبد الله الحسيني عن علي بن أسباط عن سليمان مولى طربال عن هشام الجواليقي قال سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل و جعل سبحانه الله ما يعنى به قال تنزيهه .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasany, from Ali Bin Asbat, from Suleyman, a slave of Tirbal, from Hisham Al Jawaliqi who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Glorious is Allah [23:91]**, what is the Meaning of it?' He^{asws} said: 'His^{azwj} Transcendence'.³⁴

VERSE 92

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ {92}

Knower of the unseen and the seen, so Exalted is He from what they are associating [23:92]

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: **عَالِمِ الْغَيْبِ وَالشَّهَادَةِ**. قال: «الغيب: ما لم يكن، والشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Knower of the unseen and the seen [23:92]**, said: 'The unseen is what has yet to come into being, and the seen is what has already happened'.³⁵

³³ Tafseer Imam Hassan Al Askari^{asws} – S 323 (Extract)

³⁴ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 16 H 11

³⁵ معاني الأخبار: 1 / 146

VERSES 93 – 95

قُلْ رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ {93}

Say: 'Lord! If You Show me what they are being threatened with [23:93]

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ {94}

Lord! Then do not Make me to be among the unjust people' [23:94]

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ {95}

And We are well Able to Show you what We are Threatening them with

محمد بن العباس، قال: حدثنا علي بن العباس، عن الحسن بن محمد، عن العباس بن أبان العامري، عن عبد الغفار، بإسناده، يرفعه إلى عبد الله بن عباس، و عن جابر بن عبد الله، قال جابر: إني كنت لأدناهم من رسول الله (صلى الله عليه و آله)، قالوا: سمعنا رسول الله (صلى الله عليه و آله)، و هو في حجة الوداع بمنى، يقول: «لأعرفنكم بعدي ترجعون كفارا، يضرب بعضكم رقاب بعض، و لايم الله، إن فعلتموها لتعرفني في كتيبة يضاربونكم».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Al Hassan Bin Muhammad, from Al Abbas Bin Aban Al Aamiry, from Abdul Ghaffar, by his chain, raising it up to Abdullah Bin Abbas,

(It has been narrated) from Jabir Bin Abdullah. Jabir said, 'I used to be from the approachable ones of (the companions of) Rasool-Allah^{saww}. We heard Rasool-Allah^{saww}, while he^{saww} was in the Farewell Hajj at Mina, saying: 'I^{saww} am recognising you that you would be returning to be Kafirs some of you striking at other's throats. And I^{saww} swear by Allah^{azwj} that if you were to do it, you would recognise me^{saww} in a battalion, striking you all!'.
قال: ثم التفت خلفه، ثم أقبل بوجهه، فقال: «أو علي، أو علي».

(The narrator) said, 'Then he^{saww} turned his^{saww} face towards us, so he^{saww} said: 'Or Ali^{asws} (will) or Ali^{asws} (will)!'

قال: حدثنا أن جبرئيل غمزه، و قال مرة اخرى، فرأينا أن جبرئيل قال له، فنزلت هذه الآية: قُلْ رَبِّ إِنَّمَا تُرِيدُنِي مَا يُوعَدُونَ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ وَ إِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ.

(The narrator) said, 'He^{saww} narrated to us that Jibraeel^{as} touched him^{saww}, and he^{saww} said it again, and we see that Jibraeel^{as} said to him^{saww}. So these Verses were revealed - **Say: 'Lord! If You Show me what they are being threatened with [23:93] Lord! So do not Make me to**

be among the unjust people' [23:94] And We are Able to Show you what We are Threatening them with'.³⁶

VERSE 96

ادْفَعِ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۗ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ {96}

Repel the evil by that which is best. We are more Knowing with what they are ascribing [23:96]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَكَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مُتَكَبِّراً مُنْذُ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى أَنْ قَبِضَهُ تَوَاضِعاً لِلَّهِ عَزَّ وَجَلَّ وَ مَا رَأَى رُكْبَتَيْهِ أَمَامَ جَلِيسِهِ فِي مَجْلِسٍ قَطُّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muawiya Bin Wahab, who has narrated:

Abu Abdullah^{asws} said: 'Rasool Allah^{saww} did not eat while leaning, since he^{saww} was Sent by Allah^{azwj} Mighty and Majestic, up to his^{saww} passing away. He^{saww} was modest for the Sake of Allah^{azwj} Mighty and Majestic, and his^{saww} knees were not seen in front of his gatherers in a gathering at all.

وَ لَا صَافَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) رَجُلًا قَطُّ فَتَنَعَ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ الَّذِي يَتَنَعُ يَدَهُ وَ لَا كَافَأَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِسَيِّئَةٍ قَطُّ قَالَ اللَّهُ تَعَالَى لَهُ ادْفَعِ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ فَفَعَلَ

And Rasool Allah^{saww} did not shake hands with a man at all by pulling his^{saww} hand from his hand until the man would pull his own hand from his^{saww} hands. Rasool Allah^{saww} did not retribute anyone with evil at all. Allah^{azwj} the Exalted Said to him^{saww}: **Repel the evil by that which is best [23:96]**, so he^{saww} did it.

وَ مَا مَنَعَ سَائِلًا قَطُّ إِنْ كَانَ عِنْدَهُ أُعْطِيَ وَ إِلَّا قَالَ يَا بَنِي اللَّهِ بِهِ وَ لَا أُعْطِيَ عَلَى اللَّهِ عَزَّ وَ جَلَّ شَيْئاً قَطُّ إِلَّا أَجَازَهُ اللَّهُ إِنْ كَانَ يُعْطِي الْجَنَّةَ فَيَجِيزُ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ

And he never denied any beggar at all. If he^{saww} had it with him^{saww} he^{saww} would give it, or else he^{saww} would say: 'Allah^{azwj} will Give it'. And he^{saww} did not Give anything at all on the Authorisation of Allah^{azwj} Mighty and Majestic except that Allah^{azwj} Authorised that for him^{saww} even if it was the Paradise, Allah^{azwj} Mighty and Majestic had Authorised that for him^{saww}.

³⁶ تأويل الآيات 1: 355 / 8

قَالَ وَكَانَ أَخُوهُ مِنْ بَعْدِهِ وَ الَّذِي ذَهَبَ بِنَفْسِهِ مَا أَكَلَ مِنَ الدُّنْيَا حَرَامًا قَطُّ حَتَّى خَرَجَ مِنْهَا وَ اللَّهُ إِنْ كَانَ لَيَعْرِضُ لَهُ الْأَمْرَانِ كِلَاهُمَا لِلَّهِ عَزَّ وَ جَلَّ طَاعَةً فَيَأْخُذُ بِأَشَدِّهِمَا عَلَى بَدَنِهِ وَ اللَّهُ لَقَدْ أَعْتَقَ أَلْفَ مَمْلُوكٍ لِرُوحِهِ لِلَّهِ عَزَّ وَ جَلَّ ذَبَرَتْ فِيهِمْ يَدَاهُ

He^{asws} said: 'And his^{saww} brother (Ali^{asws}) from after him^{saww}, by the One Who^{azwj} Took his^{asws} soul, did not eat anything at all Prohibited in the world until he^{asws} exited from it. By Allah^{azwj}, if two matters were presented to him^{asws} in both of which was the obedience to Allah^{azwj} Mighty and Majestic, he^{asws} would take the one which was more difficult upon his^{asws} body. By Allah^{azwj}, he^{asws} freed a thousand slaves for the Sake of Allah^{azwj} Mighty and Majestic, from the work of his^{asws} own hands.

وَ اللَّهُ مَا أَطَاقَ عَمَلَ رَسُولِ اللَّهِ (صلى الله عليه وآله) مِنْ بَعْدِهِ أَحَدٌ غَيْرُهُ وَ اللَّهُ مَا نَزَلَتْ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَازِلَةٌ قَطُّ إِلَّا قَدَّمَهُ فِيهَا ثِقَةً مِنْهُ بِهِ وَ إِنْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَيَبْعَثُهُ بِرَأْيِهِ فَيَقَاتِلُ جَبْرَائِيلُ عَنْ يَمِينِهِ وَ ميكائيلُ عَنْ يَسَارِهِ ثُمَّ مَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ.

By Allah^{azwj}, no one could endure the deeds of the Rasool Allah^{saww} after him^{saww}, apart from him^{asws}. By Allah^{azwj}, there did not descend upon the Rasool Allah^{saww} any (difficulty) at all except that he^{asws} was the foremost in facing it, being a reliable one from him^{saww} for it. And whenever the Rasool Allah^{saww} sent him^{asws} with his^{saww} flag, so Jibraeel^{as} would fight on his^{asws} right and Mikaeel^{as} on his^{asws} left. Then he^{asws} would not return until Allah^{azwj} Mighty and Majestic Granted victory to him^{asws}.³⁷

محاولة الحسن البصري تبرير نفاقه

Hassan Al-Basry's attempt to justify his own hypocrisy

فقلت: الله يا أبا سعيد ما ترويه في علي عليه السلام وما سمعتك تقول فيه؟ قال: يا أخي، أحقن بذلك دمي من هؤلاء الجبابرة الظلمة لعنهم الله. يا أخي، لولا ذلك لقد شالت بي الخشب ولكني أقول ما سمعت فيبلغهم ذلك فيكفون عني. وإنما أعني ببغض علي غير علي بن أبي طالب عليه السلام، فيحسبون أنني لهم ولي. قال الله عز وجل: (ادفع بالتي هي أحسن السيئة) يعني التقية.

I said, 'Allah^{azwj}! O Abu Saeed, what are you reporting regarding Ali^{asws} and what has been heard from you saying regarding him^{asws}?' He said, 'O brother, I (Hassan Al Basry) am trying to save my blood from these oppressive tyrants, may the Curse of Allah^{azwj} be upon them. O my brother, had it not been for that, I would have been lifted by the wood (my funeral would have taken place), but, I am saying what you have heard so that it would reach them and they would hold back from me. But what I mean by hatred towards Ali^{asws} is hatred towards other than Ali^{asws} Bin Abu Talib^{asws}, so that they will count me as a friend to them. Allah^{azwj} has Said: **Repel the evil by that which is best [23:96]**, it means the 'Taqiyya' (dissimulation)'.³⁸

³⁷ الكافي 8: 164 / 175.

³⁸ Kitaab Sulaym Bin Qays Al Hilali – H 6

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ بَعَثَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) إِلَى بَشْرِ بْنِ عُطَارِدِ التَّمِيمِيِّ فِي كَلَامٍ بَلَّغَهُ فَمَرَّ بِهِ رَسُولُ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فِي بَنِي أَسَدٍ وَ أَخَذَهُ فَقَامَ إِلَيْهِ نُعَيْمٌ بْنُ دَجَاجَةَ الْأَسَدِيِّ فَأَقْلَبَتْهُ

A number of our companions, from Sahl Bin Ziyad, from Ibn Mahboub, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} sent someone to Bishr Bin Utaradi Al-Tameemy regarding a speech which reached him^{asws}. So the messenger of Amir Al-Momineen^{asws} passed by him among the clan of Asad and seized him. But Nuaym Bin Dajaja Al-Asady stood up to him and had him released.

فَبَعَثَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَأَتَوْهُ بِهِ وَ أَمَرَ بِهِ أَنْ يُضْرَبَ فَقَالَ لَهُ نُعَيْمٌ أَمَا وَ اللَّهُ إِنَّ الْمُقَامَ مَعَكَ لُدُّلٌ وَ إِنَّ فِرَاقَكَ لَكُفْرٌ

So Amir Al-Momineen^{asws} sent someone to him, so he came up with him, and he^{asws} ordered for him to be whipped. Nuaym said to him^{asws}, ‘But, by Allah^{azwj}, the staying with you^{asws} is a disgrace, and in separation from you^{asws} is Kufur’.

قَالَ فَلَمَّا سَمِعَ ذَلِكَ مِنْهُ قَالَ لَهُ يَا نُعَيْمُ قَدْ عَفَوْنَا عَنْكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ أَمَا قَوْلُكَ إِنَّ الْمُقَامَ مَعَكَ لُدُّلٌ فَسَيِّئَةٌ اُكْتَسَبَتْهَا وَ أَمَا قَوْلُكَ إِنَّ فِرَاقَكَ لَكُفْرٌ فَحَسَنَةٌ اُكْتَسَبَتْهَا فَهَذِهِ بِهَذِهِ ثُمَّ أَمَرَ أَنْ يُجَلَّى عَنْهُ .

He (the narrator) said, ‘So when he^{asws} heard that from him, he^{asws} said to him: ‘O Nuaym! We^{asws} have excused you, for Allah^{azwj} Mighty and Majestic is Saying: **Repel the evil by that which is best [23:96]**. As for your words that, ‘Staying with you^{asws} is disgrace’, so it is an evil which you have attained; and as for your words, ‘In separation from you^{asws} is Kufur’, so it is a good deed which you have attained. So this here (compensates) for this’. Then he^{asws} ordered that he be released from it’.³⁹

VERSES 97 & 98

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ {97}

And say: ‘Lord! I seek refuge with You from the suggestions of the Satans [23:97]

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ {98}

And I seek refuge with You, Lord, from their presence [23:98]

³⁹ Al Kafi – V 7 – The Book of Legal Penalties Ch 63 H 40

و قال الصادق (عليه السلام): «ما من قلب إلا و له أذنان، على أحدهما ملك مرشد، و على الآخر شيطان مفتن، هذا يأمره و هذا يزجره، و كذلك من الناس شيطان يحمل الناس على المعاصي، كما يحمل الشيطان من الجن».

And Al-Sadiq^{asws} said: 'There is no heart except that it has for it two ears. Upon one of them is a Guiding Angel, and upon the other a mischievous Satan. This one commands him, and this one rebukes him. And similarly, from the people there are Satans who carry the people to the disobedience, just like the Satans do, from the Jinn'.⁴⁰

وروى عن أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: ان الشيطان واضع خطمه على قلب ابن آدم فإذا ذكر الله خنس، واذانسى التقم فذلك الوسواس الخناس.

And it has been narrated from Anas Bin Malik who said:

'Rasool-Allah^{saww} said: 'Surely the Satan^{la} openly sets a seal on the heart of the son of Adam^{as}. This is Mentioned by Allah^{azwj} as 'whispering' and he takes it in, and that is the whispering of the Satan^{la}'.⁴¹

في الكافي أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن منصور بن حازم عن أبي عبد الله عليه السلام قال: من أكل حبة من الرمان امرضت شيطان الوسوسة أربعين يوماً

In Al-Kafi – Abu Ali Al-Ashtari from Muhammad Bin Abdul Jabbar from Safwan Bin Yahya from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{asws}, who said: 'One who eats the seed of the pomegranate, will not be affected by the whispering of Satan^{la} for forty days'.⁴²

VERSES 99 & 100

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ {99}

Until when the death comes to one of them, he says: 'Lord! Return me [23:99]

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ {100}

⁴⁰ تفسير القمي 2: 450.

⁴¹ Tafseer Noor Al Saqalayn - CH 114 H 5

⁴² Tafseer Noor Al Saqalayn - CH 114 H 10

Perhaps I may do righteous deed among what I neglected'. Never! It is merely a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن إسماعيل بن مرار، عن يونس، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من منع قيراطاً من الزكاة، فليس بمؤمن، ولا مسلم، وهو قول الله عز وجل: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ismail Bin marar, from Yunus, from Ali Bin Abu Hamza, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'The one who prevents the Zakat, so he is neither a Momin nor a Muslim, and these are the Words of Allah^{azwj} Mighty and Majestic: ***Lord! Return me [23:99] Perhaps I may do righteous deed among what I neglected' [23:100]***'.⁴³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ مَنَعَ الزَّكَاةَ سَأَلَ الرَّجْعَةَ عِنْدَ الْمَوْتِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ .

Ahmad Bin Muhammad, from Ali Bin Al Husayn, from Wuheyb Bin Hafs, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The one who prevents the *Zakāt* would ask to be return during death, and these are the Words of the Mighty and Majestic: ***Lord, send me back [23:99] Perhaps I may do righteous deed which I had neglected [23:100]***'.⁴⁴

يُونُسُ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ مَنَعَ قِيرَاطاً مِنَ الزَّكَاةِ فَلَيْسَ بِمُؤْمِنٍ وَ لَا مُسْلِمٍ وَ هُوَ قَوْلُهُ عَزَّ وَجَلَّ رَبِّ ارْجِعُونِ. لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ .

Yunus, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who prevent a carat of *Zakāt*, so he is neither a Believer nor a Muslim, and these are the Words of the Mighty and Majestic: ***Lord, send me back [23:99] Perhaps I may do righteous deed which I had neglected [23:100]***?'

وَ فِي رِوَايَةٍ أُخْرَى وَ لَا تُقْبَلُ لَهُ صَلَاةٌ .

And in another report, '(He^{asws} said) 'And his *Salāt* would not be Accepted for him'.⁴⁵

عنه، عن أبيه، عن صفوان بن يحيى، عن داود، عن أخيه عبد الله، قال: بعثني انسان إلى أبي عبد الله عليه السلام زعم أنه يفرع في منامه من امرأة تأتيه قال: فصحت حتى سمع الجيران، فقال أبو عبد الله عليه السلام: اذهب فقل: انك لا تؤدى الزكاة، قال: بلى، والله اني لاؤديها فقال: قل له: ان كنت تؤديها لا تؤديها إلى أهلها في حديث له.

⁴³ الكافي 3: 503 / 3.

⁴⁴ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 11

⁴⁵ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 3

From him, from his father, from Safwan Bin Yahya, from Dawood, from his brother Abdullah who said,

'A person sent me to Abu Abdullah^{asws}, claiming that he was terrified in his dream from a woman who came to him, so he cried until the neighbours heard it'. So Abu Abdullah^{asws} said: 'Go and say to him, 'You did not pay the Zakat'. He said, 'Yes, by Allah^{azwj}, I did pay it'. So he^{asws} said: 'Say to him, 'If you have paid it, then you did not pay it to its deserving ones' – (there is (also) a similar) Hadith of his^{asws}.

وفي رواية أبي بصير، قال: سمعت أبا عبد الله عليه السلام يقول: من منع الزكاة سأل الرجعة عند الموت وهو قول الله تبارك وتعالى " رب ارجعون لعلني أعمل صالحا فيما تركت "

And in a report of Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The one who prevents the Zakat would request (Allah^{azwj}) to be returned (to the world) during his death, and these are the Words of Allah^{azwj} Blessed and Exalted: **Until when the death comes to one of them, he says: 'Lord! Return me [23:99] Perhaps I may do righteous deed which I had neglected [23:100]'**.⁴⁶

ابن بابويه، قال: حدثنا علي بن حاتم القزويني (رضي الله عنه)، قال: حدثنا علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المدني، عن موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «إذا مات الكافر، شيعة سبعون ألف ملك من الزبانية إلى قبره، وإنه ليناشد حامله بصوت يسمعه كل شيء إلا الثقلان، و يقول: لو أن لي كرة فأكون من المؤمنين،

Ibn babuwayh, from Ali Bin Haatim Al Qazwiny, from Ali Bin Al Husayn Al Nahwy, from Ahmad, from Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Abu Ayoub Suleyman Bin Maqbal Al Madayni,

(It has been narrated) from Musa Bin Ja'far^{asws}, from his^{asws} father^{asws} Al Sadiq Ja'far Bin Muhammad^{asws} having said: 'When the Kafir dies, seventy thousand Angels from the Zabaniyya (Angels of Hell) escort him to his grave, and he appeals to his bearers with a voice which everything can hear except for the *Saqalayn* (Jinn and the Humans), and he says, 'If only there was a return for me I would become from the Momins'.

و يقول: رَبِّ ارْجِعُونِي لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ فَتَجِيبُهُ الزبانية: كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا».

And he says: **Lord, send me back [23:99] Perhaps I may do righteous deed which I had neglected [23:100]'**. So the Zabaniyya answer him: **Never! It is merely a word he is saying'**.⁴⁷

علي بن إبراهيم، في قوله تعالى: وَ مِنْ ورائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ قال: و هو قول الصادق (عليه السلام): «و الله ما أخاف عليكم إلا البرزخ، فأما إذا صار الأمر إلينا، فنحن أولى بكم»

⁴⁶ Al Mahaasin – V 1 Bk 3 H 27

⁴⁷ أمالي الصدوق: 12 / 239.

Ali Bin Ibrahim said, 'Regarding the Words of the Exalted: **And behind them is purgatory up to the Day they would be Resurrected [23:100]**, 'It is the speech of Al-Sadiq^{asws}: 'By Allah^{azwj}! I^{asws} do not fear for you except for the Purgatory (البرزخ). So when the matter comes to us^{asws}, we^{asws} would be the closest to you all'.

وقال علي بن الحسين (عليهما السلام): «إن القبر روضة من رياض الجنة، أو حفرة من حفر النيران».

And Ali^{asws} Bin Al-Husayn^{asws} said: 'The grave is a garden from the Gardens of the Paradise, or a pit from the pits of the Fires'.⁴⁸

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد، عن عبد الرحمن بن حماد، عن عمر بن يزيد، قال: قلت لأبي عبد الله (عليه السلام): إني سمعتك و أنت تقول: «كل شيعتنا في الجنة، على ما كان فيهم؟» قال: «صدقتك، كلهم والله في الجنة».

Muhammad Bin Yaquob, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hamaad, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'I heard you^{asws} and you^{asws} were saying: 'Every Shia would be in the Paradise, whosoever was among them?' He^{asws} said: 'You have spoken the truth. All of them, by Allah^{azwj} would be in the Paradise'.

قال: قلت: جعلت فداك، إن الذنوب كثيرة كبار؟ فقال: «أما في القيامة فكلكم في الجنة، بشفاعة النبي المطاع، أو وصي النبي (صلوات الله عليهم)».

I said, 'May I be sacrificed for you^{asws}! The sins may be numerous, and major?' He^{asws} said: 'As for during the Day of Judgement, so all of you would be in the Paradise by the intercession of the obeyed Prophet^{saww}, or a successor^{asws} of the Prophet^{saww}.

و لكني - والله - أتخوف عليكم في البرزخ» قلت: و ما البرزخ؟ قال: «القبر، منذ حين موته، إلى يوم القيامة».

But, by Allah^{azwj}, I^{asws} am fearing for you in the Purgatory (البرزخ). I said, 'And what is the Purgatory?' He^{asws} said: 'The grave, since when he died up to the Day of Judgement'.⁴⁹

VERSES 101 – 104

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ {101}

⁴⁸ تفسير القمي 2: 94.

⁴⁹ الكافي 3: 242/3.

So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {102}

So, ones whose scale is heavy, then those, they would be the successful ones [23:102]

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ {103}

And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ {104}

The Fire shall scorch their faces, and they shall be aghast therein [23:104]

ابن بابويه، قال: حدثنا أبو محمد جعفر بن نعيم الشاذاني (رضي الله عنه)، قال: أخبرنا أحمد بن إدريس، قال: حدثنا إبراهيم بن هاشم، عن إبراهيم بن محمد الحمداي، قال: سمعت الرضا (عليه السلام) يقول: «لقد قال رسول الله (صلى الله عليه وآله) لبي عبد المطلب: اتئوني بأعمالكم، لا بأنسابكم و أحسابكم، قال الله تعالى: فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ إِلَى قَوْلِهِ تَعَالَى: خَالِدُونَ».

Ibn Babuway, from Abu Muhammad Ja'far Bin Naeem Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany who said,

'I heard Al-Reza^{asws} saying: 'Rasool-Allah^{saww} had said to the Clan of Abdul Muttalib^{asws}: 'Come to me^{saww} with your (righteous) deeds, not by your lineages and your ties of kinship. Allah^{azwj} the Exalted Says: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]*** - up to His^{azwj} Words: ***They would be in Hell eternally [23:103]***'.⁵⁰

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة (عليها السلام)، قال: أخبرني أبو الحسين، عن أبيه، عن ابن همام، قال: حدثنا سعدان بن مسلم، عن جهم بن أبي جهمة، قال: سمعت أبا الحسن موسى (عليه السلام) يقول: «إن الله تبارك و تعالى خلق الأرواح قبل الأبدان بألفي عام، ثم خلق الأبدان بعد ذلك، فما تعارف منها في السماء تعارف في الأرض، و ما تناكر منها في السماء تناكر في الأرض،

Abu Ja'far Muhammad Bin Jareer Al Tabary in (the book) Masnad Fatima^{asws}, said, 'Abu Al Husayn informed me, from his father, from Ibn Hamam, from Sa'dan Bin Muslim, from Jahm Bin Abu Jahmat who said,

'I heard Abu Al-Hassan Musa^{asws} saying: 'Allah^{azwj} Blessed and Exalted Created the spirits two thousand years before the bodies, then Created the bodies after that. So what you

⁵⁰ عيون أخبار الرضا (عليه السلام) 2: 7 / 235.

recognised in the sky, you recognise it in the earth, and what you denied from it in the sky, you deny it in the earth.

فَإِذَا قَامَ الْقَائِمُ (عليه السلام)، وَرَثَ الْأَخَ فِي الدِّينِ، وَ لَمْ يُوْرثِ الْأَخَ فِي الْوِلَادَةِ، وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ: فَإِذَا تُفْحِحَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ».

So when Al-Qaim^{asws} rises, then it is the brother in Religion who would inherit, and the brother by birth would not inherit. And these are the Words of Allah^{azwj} Mighty and Majestic: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]***.⁵¹

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,

(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»، قال: فما معناه في كتابه: فَمَنْ ثُقُلَتْ مَوَازِينُهُ؟ قال (عليه السلام): «فمن رجع عمله».

He said, 'So what is the meaning of the 'Scale'?' He^{asws} said: 'The justice'. He said, 'So what is its Meaning in His^{azwj} Book: ***So, ones whose scale is heavy [23:102]***?' He^{asws} said: 'The one whose work is preferred'.⁵²

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا أبو الحسن موسى، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: سألته عن قول الله عز و جل: فَمَنْ ثُقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ، قال: «نزلت فينا».

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

(It has been narrated) from Abu Al-Hassan Musa^{asws}, from his^{asws} father^{asws}, from Abu Ja'far^{asws}, said: 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***So, ones***

⁵¹. دلالت الإمامة: 260.

⁵². الإحتجاج: 351.

whose scale is heavy, then those, they would be the successful ones [23:102], he^{asws} said: 'It was revealed regarding us^{asws},⁵³

علي بن إبراهيم: في قوله تعالى: فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ قال: فإنه رد على من يفتخر بالأنساب،

Ali Bin Ibrahim –

'Regarding the Words of the Exalted: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]**, said, 'So it is a rebuttal against the one who prides over his ties of kinship.

قال الصادق (عليه السلام): «لا يتقدم يوم القيامة أحد إلا بالأعمال، و الدليل على ذلك، قول رسول الله (صلى الله عليه و آله): يا أيها الناس، إن العربية ليست بأب والد، و إنما هو لسان ناطق، فمن تكلم به فهو عربي، ألا إنكم ولد آدم، و آدم من تراب،

Al-Sadiq^{asws} said: 'No one will proceed on the Day of Judgement except by the deeds, and the evidence upon that is the speech of Rasool-Allah^{saww}: 'O you people! The Arabic is not by father and from father, but rather it is a spoken language. So, the one who speaks it, then he is Arabian, except that he is a son of Adam^{as}, and Adam^{as} is from the dust.

و الله لعبد حبشي أطاع الله، خير من سيد قرشي عاص لله، و إن أكرمكم عند الله أتقاكم، و الدليل على ذلك، قوله عز و جل: فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ».

By Allah^{azwj}! An Ethiopian slave who is obedient to Allah^{azwj} is better than the Chief of Quraysh who disobeys Allah^{azwj}. And **Surely the most honourable of you in the Presence of Allah is the most pious of you [49:13]**. And the evidence upon that are the Words of the Mighty and Majestic: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]**.⁵⁴

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثني القاسم بن محمد، عن سليمان بن داود، قال: حدثنا عبد الرزاق، عن معمر، عن الزهري، قال: قال علي بن الحسين (عليه السلام): «أشد ساعات ابن آدم ثلاث ساعات: الساعة التي يعاين فيها ملك الموت، و الساعة التي يقوم فيها من قبره، و الساعة التي يقف فيها بين يدي الله تبارك و تعالى، فإما إلى الجنة، و إما إلى النار».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Abdul Razaq, from Ma'mar, from Al uhry who said,

⁵³ تأويل الآيات 1: 356 / 9.

⁵⁴ تفسير القتي 2: 94.

'Ali^{asws} Bin Al-Husayn^{asws} said: 'The most difficult of moments for the son of Adam^{as} are three moments – the moment in which he would see the Angel of Death, and the moment in which he would arise from his grave, and the moment in which he would stand in front of Allah^{azwj} Blessed and Exalted, so either (he would go) to the Paradise, or to the Fire'.

ثم قال: «إن نجوت- يا ابن آدم- عند الموت، فأنت أنت، وإلا هلكت، وإنا نجوت- يا ابن آدم- حين توضع في قبرك، فأنت أنت، وإلا هلكت، وإنا نجوت حين يحمل الناس على الصراط، فأنت أنت، وإلا هلكت، وإنا نجوت حين يقوم الناس لرب العالمين، فأنت أنت، وإلا هلكت»

Then he said: 'If you were to survive, O son of Adam^{as}, during the death, then you are you (saved), or else you are destroyed! And if you were to survive, O son of Adam^{as}, when you are placed in your grave, then you are you (saved), or else you are destroyed! And if you were to survive when the people are carried upon the Bridge, then you are you (saved), or else you are destroyed! And if you were to survive when the people are stood to the Lord^{azwj} of the worlds, then you are you (saved), or else you are destroyed!'

ثم تلا: وَ مِنْ وَّرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ قَالَ: «هو القبر، وإنا لهم فيه لمعيشة ضنكا، والله إن القبر لروضة من رياض الجنة، أو حفرة من حفر النيران».

Then he^{asws} recited: **And behind them is purgatory up to the Day they would be Resurrected [23:100]**. He^{asws} said: 'It is the grave, and their lives in it would be straitened. By Allah^{azwj}! The grave is either a garden from the Gardens of the Paradise, or it is a pit from the pits of the Fires''.

ثم أقبل على رجل من جلسائه، فقال له: «لقد علم ساكن السماء ساكن الجنة من ساكن النار، فأبي الرجلين أنت، و أبي الدارين دارك؟»

Then he^{asws} faced towards a man from his^{asws} gatherers, and he^{asws} said to him: 'The dwellers of the sky know the dwellers of the Paradise from the dwellers of the Fire, so which of the two men are you? And which of the two houses is your house (world of the Hereafter)?'⁵⁵

VERSES 105 – 108

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ {105}

Did not My Verses happen to be recited unto you, but you were belying these? [23:105]

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ {106}

⁵⁵ الخصال: 108 / 119.

They shall say, 'O our Lord! Our wretchedness overcame upon us and we were a straying people' [23:106]

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ {107}

Our Lord! Extract us from it, then if we were to repeat, so we would be unjust [23:107]

قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ {108}

He shall Say: "Go away into it and do not speak to Me!" [23:108]

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا الإمام موسى بن جعفر، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: في قول الله عز و حل: أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فِي عَلِيٍّ (عليه السلام) فَكُنْتُمْ بِهَا تُكذِّبُونَ.

Muhammad Bin Al Abbas, from Muhammad Bin hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from Abu Ja'far^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic: **Did not My Verses happen to be recited unto you, regarding Ali but you were belying these? [23:105]**.⁵⁶

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله عز و حل: قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا، قال: «بأعمالهم شقوا».

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ali Bin Asbat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **They shall say, 'O our Lord! Our wretchedness overcame upon [23:106].** He^{asws} said: 'They were wretched (despicable) with their deeds'.⁵⁷

VERSES 109 – 111

إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ {109}

⁵⁶ تأويل الآيات 1: 10 / 356

⁵⁷ التوحيد: 2 / 356

Indeed there was a group from My servants who said, 'Our Lord! We believe, therefore Forgive us and have Mercy on us, and You are the best of the merciful ones' [23:109]

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَكُونَ {110}

But you took them for a mockery until it made you forget My Zikr and you used to laugh at them [23:110]

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ {111}

Surely, I shall Recompense them today because they were patient, and they are the achievers [23:111]

في ارشاد المفيد رحمه الله باسناده الى ام سلمة قالت: سمعت رسول الله صلى الله عليه واله يقول: ان عليا وشيعته هم الفائزون.

In Irshad of Al-Mufeed, by his chain going up to Umm Salma^{as} having said: 'I^{as} heard Rasool-Allah^{saww} saying: 'Surely Ali^{asws} and his^{asws} Shias, they are the achievers'.⁵⁸

في كتاب ثواب الاعمال باسناده عن سعد بن طريف عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه واله: من قرأ عشر آيات في ليلة لم يكتب من الغافلين الى أن قال: ومن قرأ مائة آية كتب من الفائزين.

In the book Sawaab Al Amaal, by his chain, from Sa'd Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who recites ten Verse during a night would not be written down as a heedless one' – until he^{saww} said: 'The one who recites one hundred Verses would be written as being from one of the achievers'.⁵⁹

ابن شهر آشوب: عن سفيان الثوري، عن منصور، عن إبراهيم، عن علقمة، عن ابن مسعود، في قوله تعالى: إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا يعني صبر علي بن أبي طالب و فاطمة و الحسن و الحسين (عليهم السلام) في الدنيا على الطاعات، و على الجوع، و على الفقر، و صبروا على البلاء لله في الدنيا، إنهم هم الفائزون.

Ibn Shehr Ashub, from Sufyan Al Sowry, from Mansour, from Ibrahim, from Alqama,

(It has been narrated) from Ibn Masoud regarding the Words of the Exalted: **Surely I shall Recompense them today because they were patient [23:111]** – it means the patience of Ali^{asws} Bin Abu Talib^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} in the world upon the obedience (to Allah^{azwj}), and upon the hunger, and upon the poverty, and

⁵⁸ Tafseer Noor Al Saqalayn – Ch 23 H 163

⁵⁹ Tafseer Noor Al Saqalayn – Ch 23 H 164

they^{asws} were patient upon the afflictions of Allah^{azwj} in the world, **and they are the achievers [23:111]**.⁶⁰

VERSES 112 – 118

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112}

He will Say: "How many number of years did you remain in the earth?" [23:112]

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِّينَ {113}

They will say, 'We remained for a day or part of a day, so ask those who keep count' [23:113]

قَالَ إِنَّ لَبِثْتُمْ إِلَّا قَلِيلًا ۖ لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ {114}

He will Say: "You did not remain except for a little while - had you but known [23:114]

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ {115}

Did you reckon that rather We had Created you in vain and that you would not be returning to Us?" [23:115]

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ {116}

Exalted is Allah, the True King. There is no god except Him, Lord of the Honourable Throne [23:116]

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۚ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ {117}

And one who supplicates to another god along with Allah, there is not proof for him of it, then rather is account is in the Presence of his Lord. Indeed, the Kafirs will not be successful [23:117]

المناقب 2: 120، شواهد التنزيل 1: 408 / 665. 60

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ {118}

And say: 'O Lord! Forgive and have Mercy, and You are the best of the Merciful ones!' [23:118]

في تفسير على بن ابراهيم وقوله: قال كم لبثتم في الارض عدد سنين قالوا لبثنا يوما أو بعض يوم فاسئل العادين قال: سئل الملائكة الذين يعدون علينا الايام ويكتبون ساعاتنا واعمالنا التي اكتسبنا فيها.

In Tafseer of Ali Bin Ibrahim –

His^{azwj} Words: **He will Say: "How many number of years did you remain in the earth?" [23:112] They will say, 'We remained for a day or part of a day, so ask those who keep count' [23:113],** i.e., ask the Angels who are enumerating to us the days and are writing down our hours and our deeds which we earned during these'.⁶¹

وباسناده الى مسعدة بن زياد قال: قال رجل لجعفر بن محمد عليهما السلام: يا ابا عبد الله انا خلقنا للعجب؟ قال: وما ذلك لله أنت؟ قال: خلقنا للفناء؟ فقال: مه يا ابن خلقنا للبقاء، وكيف [تفنى] جنة لا تبيد ونار لا تحمد، ولكن انما تتحول من دار الى دار.

And by his chain going up to Mas'adat Bin Ziyad who said,

'A man said to Ja'far^{asws} Bin Muhammad^{asws}, 'O Abu Abdullah^{asws}! I wonder at His^{azwj} Creation of us?' He^{asws} said: 'And what is that (wonder of yours) to Allah^{azwj}?' He said, 'He^{azwj} Created us for the annihilation'. So he^{asws} said: 'Shh, O son! He^{azwj} Created us for the remaining. And how can we be annihilated when the Paradise would not perish and the Fire would not be extinguished? But rather, we get transferred from a house to a house'.⁶²

⁶¹ Tafseer Noor Al Saqalayn – Ch 23 H 165

⁶² Tafseer Noor Al Saqalayn – Ch 23 H 167