

## TABLE OF CONTENTS

<b>CHAPTER 26</b> .....	<b>3</b>
<b>AL-SHOARA</b> .....	<b>3</b>
<b>(227 VERSES)</b> .....	<b>3</b>
<b>VERSES 1 – 103</b> .....	<b>3</b>
 <b>MERITS</b> .....	 <b>3</b>
 <b>VERSES 1 &amp; 2</b> .....	 <b>5</b>
 <b>Reports</b> .....	 <b>6</b>
 <b>VERSE 3</b> .....	 <b>7</b>
 <b>VERSE 4</b> .....	 <b>7</b>
 <b>VERSES 5 – 9</b> .....	 <b>11</b>
 <b>VERSES 10 – 15</b> .....	 <b>13</b>
 <b>VERSES 16 &amp; 17</b> .....	 <b>14</b>
 <b>Meaning of ‘The Children of Israel’</b> .....	 <b>14</b>
1 – Exoteric Meaning .....	14
2 – Esoteric Meaning.....	15
 <b>VERSES 18 - 22</b> .....	 <b>15</b>
Overall Hadeeth - extract 1.....	17
 <b>VERSES 23 – 29</b> .....	 <b>17</b>
Overall Hadeeth - extract 2.....	18
 <b>VERSES 30 – 33</b> .....	 <b>20</b>
Overall Hadeeth - extract 3.....	21
 <b>VERSES 34 – 37</b> .....	 <b>21</b>
Overall Hadeeth - extract 4.....	22
 <b>VERSES 38 - 45</b> .....	 <b>22</b>
Overall Hadeeth - extract 5.....	23
 <b>VERSES 46 - 51</b> .....	 <b>25</b>
Overall Hadeeth - extract 6.....	26
 <b>VERSES 52 - 59</b> .....	 <b>27</b>
Overall Hadeeth - extract 7.....	28
 <b>VERSES 60 - 68</b> .....	 <b>28</b>

Overall Hadeeth - extract 8.....	29
Rescuing of the Children of Israel (was) due to their acknowledgement of Muhammad <sup>saww</sup> and his <sup>saww</sup> Progeny <sup>asws</sup> , and its renewal .....	31
VERSE 69 – 82 .....	34
VERSES 83 - 87 .....	37
Ibrahim <sup>as</sup> seeking Forgiveness for his <sup>as</sup> father (uncle) .....	38
VERSES 88 & 89.....	39
VERSES 90 & 91.....	40
The Pious – Shias of the Progeny <sup>asws</sup> of Muhammad <sup>saww</sup> .....	41
Inmates of the Blazing Fire .....	41
VERSES 92 - 95 .....	42
VERSES 96 - 99 .....	43
The criminals .....	45
VERSES 100 - 103 .....	45

**CHAPTER 26**  
**AL-SHOARA**  
**(227 VERSES)**  
**VERSES 1 – 103**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**MERITS**

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في حوار الله، و في كنفه،

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

Abu Abdullah<sup>asws</sup> has said: 'The one who recites the three *Al-Tawaseen* (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), would be from the friends of Allah<sup>azwj</sup>, and in the Nearness of Allah<sup>azwj</sup>, and in His<sup>azwj</sup> Patronage.

و لم يصبه في الدنيا بؤس أبدا، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجته الله مائة زوجة من الحور العين».

He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction. And Allah<sup>azwj</sup> would get him to be married to a hundred wives from the Maiden Houries'.<sup>1</sup>

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله). أنه قال: «من قرأ هذه السورة، كان له بعدد كل مؤمن و مؤمنة عشر حسنات، و خرج من قبره و هو ينادي لا إله إلا الله

And from (the book) *Khawas Al-Quran* – It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter, would have for himself ten times the Recompense of every *Momin* and *Momina*, and he would come out from his grave and he would be calling out, 'There is no god except for Allah<sup>azwj</sup>!'

و من قرأها حين يصبح، فكأنما قرأ جميع الكتب التي أنزلها الله،

And one who recites it wherever he comes to be, so it would be as if he has recited all the Books Revealed by Allah<sup>azwj</sup>.

<sup>1</sup>. ثواب الأعمال: 109.

و من شربها بماء شفاه الله من كل داء

And one who drinks its water, Allah<sup>azwj</sup> would Heal him from every disease.

و من كتبها و علقها على ديك أفرق، يتبعه حتى يقف الديك، فإنه يقف على كنز، أو في موضع يقف يجد ماء».

And the one who writes it and attaches upon a separate rooster, and follows it until the cockerel pauses, so it would have paused upon a treasure, or in a place where water can be found to be present'.<sup>2</sup>

وقال رسول الله (صلى الله عليه و آله): «من أدمن قراءتها، لم يدخل بيته سارق، و لا حريق، و لا غريق

And Rasool-Allah<sup>saww</sup> said: 'One who habitually recites it, neither a thief would enter his house, nor would there be a fire in it, nor drowning.

و من كتبها، و شربها شفاه الله من كل داء،

And one who writes it, and drinks its water, Allah<sup>azwj</sup> would Heal him from every disease.

و من كتبها و علقها على ديك أبيض أفرق، فإن الديك يسير و لا يقف إلى على كنز، أو سحر، و يحفره بمنقاره، حتى يظهره».

And e one who writes it and attaches it upon a separate white rooster, so the rooster would walk around and will not pause except upon a treasure, or witchcraft, and would dig it by its beak until it reveals it'.<sup>3</sup>

وعن الصادق (عليه السلام): «من كتبها و علقها على ديك أبيض أفرق و أطلقه، فإنه يمشي و يقف موضعا، فحيث ما وقف، فإنه يحفر موضعه فيه، يلقي كنزا، أو سحرا مدفونا

And from Al-Sadiq<sup>asws</sup> having said: 'One who writes it, and attaches it upon a separate white rooster and launches it, so it would walk around and pause at a place. So wherever it pauses, it would dig in its place, and would see a treasure, or a witchcraft buried.

و إذا علقت على مطلقة، يصعب عليها الطلاق، و ربما خيف، فليتنق فاعله، فإذا رش ماؤها في موضع، خرب ذلك الموضع بإذن الله تعالى».

And when it is attached upon a (potential) divorcee, the divorce would be difficult to come upon her, and perhaps its doer would fear from doing it. And when its water is

<sup>2</sup> خواص القرآن: 5 «قطعة منه»

<sup>3</sup> خواص القرآن: 5 «قطعة منه»

sprinkled in a place, it would ruin (the evil of) that place, by the Permission of Allah<sup>azwj</sup>,<sup>4</sup>

## VERSES 1 & 2

طسم {1} تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2}

### ***Ta Sin Meem [26:1] These are the Verses of the Clarifying Book [26:2]***

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

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry who said,

'I said to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>azwj</sup>! What is the Meaning of the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***Ta Sin [27:1]*** and ***[26:1] Ta Sin Meem?***'

قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

He<sup>asws</sup> said: 'As for ***Ta Sin [27:1]***, so its Meaning is 'I<sup>azwj</sup> am the Seeker, the Hearer (الطالب السميع)'. As for ***Ta Sin Meem [26:1]***, so its Meaning is 'I<sup>azwj</sup> am the Seeker, the Hearer, the Initiator, the Repeater (الطالب السميع المبدئ المعيد)'.<sup>5</sup>

وروى عن ابن الحنفية عن علي عليه السلام عن النبي صلى الله عليه واله لما نزلت طسم قال: الطاء طور سيناء والسين الاسكندرية والميم مكة

And it has been reported from Ibn Hanafiyya,

(It has been narrated) from Ali<sup>asws</sup>, from the Prophet<sup>saww</sup> that, when: ***Ta Sin Meem [26:1]*** was Revealed, he<sup>saww</sup> said: 'The '***Ta***' is the (Mount) Toor of Sinai, and the '***Sin***' is the Alexandria, and the '***Meem***' is Makkah'.

وقال: الطاء شجرة طوبى والسين سدرة المنتهى والميم محمد المصطفى صلى الله عليه واله.

And he<sup>saww</sup> said: 'The '***Ta***' is the tree of Tooba, and the '***Sin***' is 'Sidrat Al-Muntaha', and the '***Meem***' is Muhammad Mustafa<sup>saww</sup>,<sup>6</sup>

<sup>4</sup> خواص القرآن: 45 «مخطوط»

<sup>5</sup> معاني الأخبار: 22

[ ابن شهرآشوب ] في تفسير الثمالي في قوله تعالى: \* (طسم تلك آيت الكتب) \* إن من الآيات مناديا ينادي من السماء في آخر الزمان ألا ان الحق مع علي وشيعته.

Ibn Shehr Ashub in Tafseer of Al Sumaly

(It has been narrated) regarding the Words of the Exalted: **Ta Sin Meem [26:1] These are the Verses of the Clarifying Book [26:2]** – from the Signs, a Caller would Call out from the sky at the end of the times: 'Indeed! The Truth is with Ali<sup>asws</sup> and his<sup>asws</sup> Shias'.<sup>7</sup>

## Reports

[ الثعلبي ] أخبرني ابن فنحويه قال: حدثنا ابن حيان قال: حدثنا إسحاق بن محمد قال: حدثنا أبي قال: حدثنا إبراهيم بن عيسى قال: حدثنا علي بن علي قال: حدثنا أبو حمزة الثمالي في هذه الآية قال: بلغنا والله أعلم انما صوت يسمع من السماء في النصف من شهر رمضان تخرج له العواتق من البيوت.

Al Sa'alby – Ibn Fanjawiya informed me, from Ibn Hayaan, from Is'haq Bin Muhammad, from his father, from Ibrahim Bin Isa, from Ali Bin Ali, from Abu Hamza Al Sumaly regarding this Verse, said,

'It has reached us, and Allah<sup>azwj</sup> is more Knowing, that the voice which would be heard from the sky in the middle of the Month of Ramazan, would bring out people out from the houses'.<sup>8</sup>

[ القرطبي ] قال أبو حمزة الثمالي في هذه الآية: صوت يسمع من السماء في النصف من شهر رمضان، تخرج به العواتق من البيوت وتضج له الأرض.

Al Qurtuby – Abu Hamza Al Sumaly said regarding this Verse –

The voice which would be heard from the sky in the middle of the Month of Ramazan, people would come out from the house with it, and the earth would be abuzz with it'.<sup>9</sup>

[ الثعلبي ] [ قال: ] وبه عن أبي حمزة قال: حدثني الكلبي، عن أبي صالح مولى ام هاني: إن عبد الله بن عباس حدثه قال: نزلت هذه الآية فينا وفي بني امية قال: سيكون لنا عليهم الدولة فتدل لنا أعناقهم بعد صعوبة وهوان بعد عزة.

Al Sa'alby said, 'And by with, from Abu Hamza who said, 'Al Kalby narrated to me, from Abu Salih a slave of Umm Hany that Abdullah Bin Abbas narrated to him saying,

<sup>6</sup> Tafseer Noor Al Saqalayn – Ch 26 H 5

<sup>7</sup> Tafseer Abu Hamza Al Sumali - Report No. 215 – (Non-Shiah source)

<sup>8</sup> Tafseer Abu Hamza Al Sumali - Report No. 216 – (Non-Shiah source)

<sup>9</sup> Tafseer Abu Hamza Al Sumali - Report No. 217 – (Non-Shiah source)

'This verse was Revealed regarding us and regarding the clan of Umayya'. He said, 'A government would be occurring for us (the clan of Abbas) against them, so their necks would be humiliated to us after (their having) facilities, and disgrace after (their having) honour'.<sup>10</sup>

### VERSE 3

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ {3}

**Perhaps you will torment yourself with grief because they are not becoming Momineen [26:3]**

ابن شهر آشوب: عن العياشي، بإسناده إلى الصادق (عليه السلام)، في خبر، قال النبي (صلى الله عليه و آله): «يا علي، إني سألت الله أن يوالي بيني و بينك ففعل، و سألته أن يؤاخي بيني و بينك ففعل، و سألته أن يجعلك وصيي ففعل»

Ibn Shehr Ashub, from Al-Ayyashi, by his chain going up to

Al-Sadiq<sup>asws</sup>, in a Hadeeth, the Prophet<sup>saww</sup> having said: 'O Ali<sup>asws</sup>! I<sup>saww</sup> asked Allah<sup>azwj</sup> to Make friendship to be between me<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> did it. And I<sup>saww</sup> asked Him<sup>azwj</sup> to Establish brotherhood between me<sup>saww</sup> and you<sup>asws</sup>, so He<sup>azwj</sup> did it. And I<sup>saww</sup> asked Him<sup>azwj</sup> to Make you<sup>asws</sup> to be my<sup>saww</sup> successor<sup>asws</sup>, so He<sup>azwj</sup> did it'.

فقال رجل: و الله، لصاع من تمر في شن بال خير مما سأل محمد ربه، هلا سأل ملكا يعضده على عدوه، أو كنتا يستعين به على فاقته! فأنزل الله تعالى: لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ.

So a (devious) man said, 'By Allah<sup>azwj</sup>, one Sa'a (unit of measurement) of dates in a bowl is better than what Muhammad<sup>saww</sup> has asked from his<sup>saww</sup> Lord<sup>azwj</sup>. If only he<sup>saww</sup> had asked for an Angel to help him<sup>saww</sup> against his<sup>saww</sup> enemies, or for a treasure to suffice upon his<sup>saww</sup> hunger!' Thus Allah<sup>azwj</sup> the Exalted Revealed **Perhaps you will torment yourself with grief because they are not becoming Momineen [26:3]**.<sup>11</sup>

### VERSE 4

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {4}

<sup>10</sup> Tafseer Abu Hamza Al Sumali - Report No. 218 – (Non-Shiah source)

<sup>11</sup> المناقب 2: 342، أمالي الطوسي 1: 106

***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]***

محمد بن إبراهيم النعماني، قال: حدثنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد بن الحسين بن حازم، قال: حدثنا عبيس بن هشام الناشري، عن عبد الله بن جبلة، عن عبد الصمد بن بشير، عن أبي عبد الله جعفر بن محمد (عليهما السلام) و قد سأله عمارة الحمداني، فقال [له]: أصلحك الله، إن ناسا يعبروننا و يقولون: إنكم تزعمون أنه سيكون صوت من السماء.

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al-Qasim Bin Muhammad Bin Al-Husayn Bin Hazim, from Ubays Bin Hisham Al-Nashiry, from Abdullah Bin Jabalat, from Abdul Samad Bin Basheer,

'Abu Abdullah<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> (replied) when Amarat Al-Hamdany asked him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! The people are reporting that you<sup>asws</sup> are claiming that there will happen to be a voice from the sky?'

فقال له: «لا ترو عني، و ارو عن أبي، كان أبي يقول: هو في كتاب الله عز و جل: إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

So he<sup>asws</sup> said: 'Do not report it from me<sup>asws</sup>, and report it from my<sup>asws</sup> father<sup>asws</sup>. My<sup>asws</sup> father<sup>asws</sup> had said: 'It is in the Book of Allah<sup>azwj</sup> Mighty and Majestic: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4].***

فيؤمن أهل الأرض جميعا للصوت [الأول]، فإذا كان من الغد صعد إبليس اللعين حتى يتوارى في جو السماء، ثم ينادي: ألا إن عثمان قتل مظلوما، فاطلبوا بدمه،

So, on that day, all the people of the earth would believe in the first voice. But, when it would be the next day, Iblees<sup>la</sup> the Accursed would ascend until he<sup>la</sup> would hide in the atmosphere of the sky. Then he<sup>la</sup> would call out, 'Indeed! Usman had been killed as an oppressed one so avenge his blood.

فيرجع من أراد الله عز و جل به شرا، و يقولون هذا سحر الشيعة، و حتى يتناولونا، و يقولون: هو من سحرهم، و هو قول الله عز و جل: وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ».

So Allah<sup>azwj</sup> would Return the ones for whom He<sup>azwj</sup> Intends Punishment, and they would be saying, 'This is sorcery of the Shias!', to the extent that they would be addressing us<sup>asws</sup>, and they would be saying, 'He<sup>asws</sup> is from their sorcery'. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And if they see a Sign they turn aside and are saying, 'Continuous sorcery!' [54:2]***.<sup>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أُيُوبَ الْخُرَّازِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ حَمْسُ عَلَامَاتٍ قَبْلَ قِيَامِ الْقَائِمِ الصَّيْحَةُ وَالسُّفْيَانِيُّ وَالْحُسْفُفُ وَقَتْلُ النَّفْسِ الرَّكِيَّةِ وَالْيَمَانِيُّ

<sup>12</sup> الغيبة: 20 /261



Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Abu Ayyub Al-Khazaz, from Umar Bin Hanzala who said:

I heard Abu Abdullah<sup>asws</sup> saying: 'There would be five Signs before the rising of Al-Qaim<sup>asws</sup> – The scream, and the Sufyani, and the submerging (of the earth), and the killing of the pure soul (Al-Nafs Al-Zakkiyya) and Al-Yamany'.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنْ خَرَجَ أَحَدٌ مِنْ أَهْلِ بَيْتِكَ قَبْلَ هَذِهِ الْعَلَامَاتِ أَوْ تَخْرُجُ مَعَهُ قَالَ لَا

So I said, 'May I be sacrificed for you<sup>asws</sup>, if someone from your<sup>asws</sup> Household comes out (in revolt) before these signs, shall we (also) come out (in revolt) along with him?' He<sup>asws</sup> said: 'No'.

فَلَمَّا كَانَ مِنَ الْعَدَدِ تَلَوْتُ هَذِهِ الْآيَةَ إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا حَاضِعِينَ فَقُلْتُ لَهُ أَ هِيَ الصَّيْحَةُ فَقَالَ أَمَا لَوْ كَانَتْ خَضَعَتْ أَعْنَاقُ أَعْدَاءِ اللَّهِ عَزَّ وَ جَلَّ.

So when it was the next morning, I recited this Verse: ***If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4].*** I said, 'Is this the scream?' He<sup>asws</sup> said: 'If that was, then the necks of the enemies of Allah<sup>azwj</sup> Mighty and Majestic would be humbled to it'.<sup>13</sup>

علي بن إبراهيم: عن أبيه، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «تخضع رقابهم – يعني بني أمية – وهي الصيحة من السماء باسم صاحب الأمر (عليه السلام)».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham, who from:

'Abu Abdullah<sup>asws</sup> has said: 'Their necks would be submissive – meaning the clan of Umayya – and it is the Scream from the sky with the name of the Master of the Command<sup>asws</sup> (صاحب الأمر)'.<sup>14</sup>

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا محمد بن المفضل بن إبراهيم بن قيس، قال: حدثنا الحسن بن علي بن فضال، قال: حدثنا ثعلبة بن ميمون، عن معمر بن يحيى، عن داود الدجاجي، عن أبي جعفر محمد بن علي (عليهما السلام)، قال: «سئل أمير المؤمنين (عليه السلام) عن قول الله عز و جل: فَاخْتَلَفَ الْأَحْزَابَ مِنْ بَيْنِهِمْ، فقال: انتظروا الفرج في ثلاث». فقيل: يا أمير المؤمنين، و ما هن؟ فقال: «اختلاف أهل الشام بينهم، و الرايات السود من خراسان، و الفرعة في شهر رمضان».

Muhammad Bin Ibrahim Al-Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Al-Mufazzal Bin Ibrahim Bin Qays, from Al-Hassan Bin Ali Bin Fazaal from Sa'albat Bin Maymoun, from Moamar Bin Yahya, from Dawood Al-Dajajy,

(It has been narrated) from Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'Amir-Al-Momineen<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **But**

<sup>13</sup> Al Kafi – V 8 H 14931

<sup>14</sup> تفسير القمي 2: 118.

**the parties disagreed from between them [19:37]**, so he<sup>asws</sup> said: 'Await the Relief (Rising of Al Qaim<sup>asws</sup>) during three (events)'. So it was said, 'O Amir-al-Momineen<sup>asws</sup>! And what are these?' He<sup>asws</sup> said: 'Differing of the people of Syria between them, and the black flags from Khurasan, and the terror during the Month of Ramazan'.

فَقِيلَ: وَ مَا الْفِرْعَةَ فِي شَهْرِ رَمَضَانَ؟ فَقَالَ: «أَوْ مَا سَمِعْتُمْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْآنِ: إِنَّ نَشْأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ، هِيَ آيَةٌ تَخْرُجُ الْفِتَاةَ مِنْ حُدْرَاهَا، وَ تَوْقِظُ النَّائِمَ، وَ تَفْرَعُ الْيَقْظَانَ».

So it was said, 'And what is the terror during the Month of Ramazan?' So he<sup>asws</sup> said: 'Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**? It is a Sign which would make the young girl come out from her veil, and the sleeping one would be awakened, and the awake one would be terrified'.<sup>15</sup>

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن بعض أصحابنا، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: إِنَّ نَشْأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ، قال: «تخضع لها رقاب بني امية- قال- ذلك بارز عند زوال الشمس- قال- و ذلك علي بن أبي طالب (عليه السلام) يبرز عند زوال الشمس، و تركب الشمس على رؤوس الناس ساعة، حتى يبرز وجهه، و يعرف الناس حسبه و نسبه».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from one of our companions, who says:

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**, he<sup>asws</sup> said: 'The necks of the clan of Umayya would be subjugated. That duel would take place during the sunset, and that is the duel of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> at sunset. And the sun would remain still upon the heads of the people for a while, until their faces are highlighted, and the people recognise their affiliations and their lineages'.

ثم قال: «إن بني امية ليختبئ الرجل منهم إلى جنب شجرة، فتقول: خلفي رجل من بني امية، فاقتلوه».

Then he<sup>asws</sup> said: 'The man from the clan of Umayya would try to hide by the side of a tree, so it would say, 'Behind me is a man from the clan of Umayya, so kill him!'<sup>16</sup>

وعنه، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا علي بن الحسن، عن أبيه، عن أحمد بن عمر الحلبي، عن الحسين بن موسى، عن فضيل بن محمد مولى محمد بن راشد البجلي، عن أبي عبد الله (عليه السلام)، أنه قال: «أما إن النداء من السماء باسم القائم في كتاب الله لبيّن». فقلت: أين هو، أصلحك الله؟

<sup>15</sup> الغيبة: 8 / 251.

<sup>16</sup> تأويل الآيات: 1 / 386.

And from him (Nu'mani), said, 'Ahmad Bin Muhammad Bin Saeed informed us, from Ali Bin Al Hassan, from his father, from Ahmad Bin Umar Al Halby, from Al Husayn Bin Musa, from Fazeyl Bin Muhammad, a slave of Muhammad Bin Rashid Al Bajaly,

'From Abu Abdullah<sup>asws</sup> having said: 'But, the Call from the sky by the name of Al-Qaim<sup>asws</sup> is in the Book of Allah<sup>azwj</sup>, clearly'. I said, 'Where is it, may Allah<sup>azwj</sup> Keep you<sup>asws</sup> well?'

فقال: «في طسم تلك آيات الكتاب المبين قوله تعالى: إِنَّ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ - قال - إذا سمعوا الصوت، أصبحوا و كأنما على رؤوسهم الطير».

So he<sup>asws</sup> said: 'In **Ta Sin Meem [26:1] These are the Verses of the Clarifying Book [26:2]** (Chapter 26), in the Words of the Exalted: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**. When they hear the voice, they would become such as if there are birds on top of their heads'.<sup>17</sup>

وعنه، قال: حدثنا أحمد بن الحسن بن علي، قال: حدثنا أبي، عن أبيه، عن محمد بن إسماعيل، عن حنان بن سدير، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله عز و جل: إِنَّ نَشَأَ نُزِّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ، قال: «نزلت في قائم آل محمد (صلوات الله عليهم)، ينادي باسمه من السماء

From him, said, 'It was narrated to us by Ahmad bin Al Hassan Bin Ali, from his father, from his father, from Muhammad Bin Ismail, from Hanan Bin Sadeyr,

'From Abu Ja'far<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about the Words of the Mighty and Majestic: **If We Desired to, We would Send down upon them a Sign from the sky, so their necks would be humbled to it [26:4]**. He<sup>asws</sup> said: 'It was Revealed regarding the Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. He<sup>asws</sup> would be Called by his<sup>asws</sup> name from the sky'.<sup>18</sup>

## VERSES 5 – 9

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ {5}

**And there does not come to them from the Beneficent any new (merit about the) Zikr, except they are turning aside from it [26:5]**

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {6}

<sup>17</sup> الغيبة: 23 / 263.

<sup>18</sup> «. تأويل الآيات: 1 / 386، 2، ينابيع المودة: 426.

**But, they have belied, therefore there would be coming to them News of what they had been mocking with [26:6]**

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {7}

**Or do they not look at the earth, how many of every noble kind of pairs We have Grown therein? [26:7]**

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {8}

**Surely, there is a Sign in that, but most of them are not Momineen [26:8]**

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ {9}

**And surely your Lord, He is the Mighty, the Merciful [26:9]**

ابن بابويه، قال: حدثنا حمزة بن محمد بن أحمد بن جعفر بن محمد بن زيد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام) بقم في رجب سنة تسع و ثلاثين و ثلاثمائة، قال: حدثني أبي، قال: أخبرني علي بن إبراهيم بن هاشم، فيما كتب إلي في تسع و ثلاثمائة، قال: حدثني أبي، عن ياسر الخادم، عن أبي الحسن علي بن موسى الرضا (عليه السلام)، عن أبيه، عن آبائه، عن الحسين بن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): يا علي، أنت حجة الله، و أنت باب الله، و أنت الطريق إلى الله، و أنت النبا العظيم، و أنت الصراط المستقيم، و أنت المثل الأعلى.

Ibn Babuwayh said, 'It has been narrated to us by Hamza Bin Muhammad Bin Ahmad Bin Ja'far Bin Zayd Bin Ali Bin Al-Husayn Bin Ali Bin Abu Talib<sup>asws</sup>, at Qum, in Rajab of the year three hundred and thirty nine. He said, 'My father narrated to me, from Ali Bin Ibrahim Bin Hisham in what he wrote to me in three hundred and nine. He said, 'My father narrated to me, from Yaser Al-Khadim, who has narrated:

'Abu Al-Hassan<sup>asws</sup> Ali<sup>asws</sup> Bin Musa<sup>asws</sup> Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'The Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are the Divine Authority of Allah<sup>azwj</sup>, and you<sup>asws</sup> are the Gateway to Allah<sup>azwj</sup>, and you<sup>asws</sup> are the Pathway to Allah<sup>azwj</sup>, and you<sup>asws</sup> are the Great News, and you<sup>asws</sup> are the Straight Path, and you<sup>asws</sup> are the highest example (ideal).<sup>19</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) (الدُّكْرُ أَنَا وَ الْأَيْمَةُ أَهْلُ الدُّكْرِ

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

<sup>19</sup> (عيون أخبار الرضا (عليه السلام) 2: 13 / 6)

(It has been narrated) from Abu Ja'far<sup>asws</sup>, he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> is the *Zikr*.  
I<sup>asws</sup> and the Imams<sup>asws</sup> are the People of the *Zikr*'.<sup>20</sup>

## VERSES 10 – 15

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ اتَّبِعْ الْقَوْمَ الظَّالِمِينَ {10}

**And when your Lord Called out to Musa: "Go to the unjust people! [26:10]**

قَوْمَ فِرْعَوْنَ ۗ أَلَا يَتَّقُونَ {11}

**The people of Pharaoh, are they not fearing?" [26:11]**

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {12}

**He said: 'My Lord! I fear that they would belie me [26:12]**

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ {13}

**And my chest is straitened, and my tongue is not eloquent, therefore Send for Haroun (for support) [26:13]**

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ {14}

**And for them is an offence upon me, therefore I fear they would kill me' [26:14]**

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا ۖ إِنَّا مَعَكُمْ مُسْتَمِعُونَ {15}

**He said: "Never! So both of you go with Our Signs; surely We are with you, Hearing [26:15]**

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

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

<sup>20</sup> (Extract) الكافي 1: 163 / 1.

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

قلت: العصا، و إخراجہ یدہ من جیبہ بیضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوی آیة واحدة، و فلق البحر. قالوا: صدقت».

I<sup>asws</sup> said: 'The staff, and his<sup>as</sup> bringing out his<sup>as</sup> hand from his<sup>as</sup> pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor, and the manna and the quails being one Sign, and splitting the sea'. They said, 'You<sup>asws</sup> speak the truth'.<sup>21</sup>

## VERSES 16 & 17

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ {16}

***So go to Pharaoh and say: 'We are the Rasools of the Lord of the Worlds [26:16]***

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ {17}

***Then send with us the Children of Israel' [26:17]***

## Meaning of 'The Children of Israel'

### 1 – Exoteric Meaning

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا الحسن بن علي السكري، قال: حدثنا محمد بن زكريا الجوهري، قال: حدثنا جعفر بن محمد بن عمارة، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «كان يعقوب و عيص توأمين، فولد عيص ثم ولد يعقوب، فسمي يعقوب لأنه خرج بعقب أخيه عيص، و يعقوب هو إسرائيل، و معنى إسرائيل عبد الله، لأن (إسر) هو عبد، و (ئيل) هو الله عز و جل».

Ibn Babuwayh said, 'It was narrated to us by Ahmad Bin Al Hassan Al Qatan, from Al Hassan Bin Ali Al Sakry, from Muhammad Zakariyya Al Jowhary, from Ja'far Bin Muhammad Bin Amarat, from his father,

<sup>21</sup> قرب الاسناد: 133.

From Abu Abdullah<sup>asws</sup> having said: 'It was so that Yaqoub<sup>as</sup> and Ays were twins, and Ays was born then Yaqoub<sup>as</sup> was born. Therefore, Yaqoub<sup>as</sup> was named as such because he<sup>as</sup> came after his<sup>as</sup> brother Ays. And Yaqoub<sup>as</sup>, he<sup>as</sup> is Israel, and the meaning of 'Israel' is 'servant of Allah<sup>azwj</sup>'. 'Isra' (means) servant, and 'El' refers to Allah<sup>azwj</sup> Mighty and Majestic'.<sup>22</sup>

## 2 – Esoteric Meaning

عن أبي داود، عن سمع رسول الله (صلى الله عليه و آله) يقول: «أنا عبد الله اسمي أحمد، و أنا عبد الله اسمي إسرائيل، فما أمره فقد أمرني، و ما عناه فقد عناني».

From Abu Dawood, from the one who heard Rasool-Allah<sup>saww</sup> saying: 'I<sup>saww</sup> am a servant of Allah<sup>azwj</sup> and my<sup>saww</sup> name is Ahmad, and I<sup>saww</sup> am a servant of Allah<sup>azwj</sup> and my<sup>saww</sup> name is Israel. Thus, whatever He<sup>azwj</sup> Commanded it, so He<sup>azwj</sup> has Commanded me<sup>saww</sup>, and whatever He<sup>azwj</sup> has Meant it, so He<sup>azwj</sup> has Meant me<sup>saww</sup>'.<sup>23</sup>

عن محمد بن علي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: يا بني إسرائيل. قال: «هي خاصة بآل محمد».

From Muhammad Bin Ali, from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of the Exalted **O Children of Israel! [2:47]**. He<sup>asws</sup> said: 'It is particular for the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>24</sup>

## VERSES 18 - 22

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيدًا وَلَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِينَ {18}

**(Pharaoh) said: 'Did we not nourish you among us as a child, and you remained among us from your life-time, (many) years? [26:18]**

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ {19}

**And you did that deed of yours which you did, and you are from the ungrateful ones' [26:19]**

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ {20}

<sup>22</sup> علل الشرائع: 1 / 43

<sup>23</sup> تفسير العياشي 1: 44 / 45

<sup>24</sup> تفسير العياشي 1: 44 / 44

**He said: 'I did it then when I was from the straying ones [26:20]**

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ {21}

**So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21]**

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ {22}

**And that is a favour which you are reproaching me upon although you have enslaved the children of Israel?' [26:22]**

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون، و ذكر الحديث في عصمة الأنبياء، من سؤال المأمون للرضا (عليه السلام)، فكان فيما سأله: فما معنى قول موسى (عليه السلام) لفرعون: فَعَلْتُهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ؟

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Tameem Al-Qarshy narrated to us, from his father, from Hamdan Bin Sulayman Al-Neysapouri, from Ali Bin Muhammad Bin Al-Jaham who said,

'I was present in the gathering of Al-Mamoun' – and he mentioned the Hadeeth regarding the Infallibility of the Prophets<sup>as</sup>, from the questions of Al-Mamoun to Al-Reza<sup>asws</sup>. From what he asked was, 'So what is the meaning of the words of Musa<sup>as</sup> to Pharaoh<sup>la</sup>: **He said: 'I did it then when I was from the straying ones [26:20]'**

قال الرضا (عليه السلام): «إن فرعون قال لموسى (عليه السلام) لما أتاه: وَ فَعَلْتُ فَعَلْتِكَ الَّتِي فَعَلْتُ وَ أَنْتَ مِنَ الْكَافِرِينَ بي

Al-Reza<sup>asws</sup> said: 'Pharaoh<sup>la</sup> said to Musa<sup>as</sup>, when he<sup>as</sup> came to him<sup>la</sup>, '**And you did that deed of yours which you did, and you are from the ungrateful ones' [26:19]**, to me<sup>la</sup>.

قال موسى: فَعَلْتُهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ عن الطريق، بوقوعي إلى مدينة من مدائنك فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ فقال المأمون: بارك الله فيك، يا ابن رسول الله.

Musa<sup>as</sup> said: '**He said: 'I did it then when I was from the straying ones [26:20]**, having strayed off the road, by staying in one of your cities, **So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21]**. So Al-Mamoun said, 'May Allah<sup>azwj</sup> Bless you<sup>asws</sup>, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>,<sup>25</sup>

المفيد في كتاب (الغيبة): بإسناده عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) أنه قال: «إذا قام القائم (عليه السلام) تلا هذه الآية، مخاطبا للناس: فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَ جَعَلَنِي مِنَ الْمُرْسَلِينَ».

<sup>25</sup> عيون أخبار الرضا (عليه السلام) 1: 199 / 1.



Al-Mufeed, in Kitaab Al-Ghayba, by his chain from Al-MufazzAl-Bin Umar, who says:

'Abu Abdullah<sup>asws</sup> has said: 'When Al-Qaim<sup>asws</sup> rises, he<sup>asws</sup> will recite this Verse addressing the people: **So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21]**.<sup>26</sup>

## Overall Hadeeth - extract 1

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن أبان بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما بعث الله موسى (عليه السلام) إلى فرعون أتى بابه، فاستأذن عليه، فلم يأذن له، فضرب بعصاه الباب، فاصططكت الأبواب ففتحت، ثم دخل على فرعون،

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Abaan Bin Usman, who says:

'Abu Abdullah<sup>asws</sup> has said: 'When Allah<sup>azwj</sup> Sent Musa<sup>as</sup> to Pharaoh<sup>la</sup>, he<sup>as</sup> came to his<sup>la</sup> door. He<sup>as</sup> sought permission to enter, but he<sup>la</sup> did not permit him<sup>as</sup>. So he<sup>as</sup> struck the door with his<sup>as</sup> staff, and the doors collided and opened. Then he<sup>as</sup> came up to Pharaoh<sup>la</sup>.

فأخبره أنه رسول الله، و سأله أن يرسل معه بني إسرائيل. فقال له فرعون، كما حكي الله: أَمْ لَمْ نُؤْتِكْ فِيْنَا وَلِيداً وَ لَبِثْتَ فِيْنَا مِنْ عُمْرِكَ سِنِينَ وَ فَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ أَي قَتَلْتَ الرَّجُلَ وَ أَنْتَ مِنَ الْكَافِرِينَ يعني كفرت نعمتي.

So he<sup>as</sup> informed him<sup>la</sup> that he<sup>as</sup> was a Rasool of Allah<sup>azwj</sup>, and asked him<sup>la</sup> that he<sup>la</sup> should send the Children of Israel with him<sup>as</sup>. Pharaoh<sup>la</sup> said to him<sup>as</sup>: **(Pharaoh) said: 'Did we not nourish you among us as a child, and you remained among us from your life-time, (many) years? [26:18] And you did that deed of yours which you did, - i.e., having killed the man, and you are from the ungrateful ones' [26:19]**, meaning 'being ungrateful of my<sup>la</sup> favours'.

قال موسى، كما حكي الله: فَعَلْتُهَا إِذَا وَ أَنَا مِنَ الضَّالِّينَ فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُمْ إِلَى قَوْلِهِ تَعَالَى: أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ

Musa<sup>as</sup> said just as Allah<sup>azwj</sup> has Related: **He said: 'I did it then when I was from the straying ones [26:20] So I fled from you when I feared you – up to the Words of the Exalted: you have enslaved the children of Israel?' [26:22]**.<sup>27</sup>

## VERSES 23 – 29

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ {23}

<sup>26</sup> الغيبة للنعماني: 12 / 174

<sup>27</sup> (Extract 1) تفسير القمي 2: 118

**Pharaoh said, 'And what is the 'Lord of the Worlds'?' [26:23]**

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِنَّ كُنْتُمْ مُوقِنِينَ {24}

**He (Musa) said: 'Lord of the skies and the earth and what is between the two, if you would be certain' [26:24]**

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ {25}

**He (Pharaoh) said to those around him, Are you all not listening? [26:25]**

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ {26}

**He said: 'Your Lord and the Lord of your forefathers, the former ones!' [26:26]**

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ {27}

**He (Pharaoh) said, 'The Rasool who is Sent to you is insane' [26:27]**

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۖ إِنَّ كُنْتُمْ تَعْقِلُونَ {28}

**He (Musa) said: 'Lord of the east and the west and what is between the two, if you would use your intellect' [26:28]**

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ {29}

**(Pharaoh) said, 'If you were to take a god apart from me, I will make you to be from the prisoners' [26:29]**

## Overall Hadeeth - extract 2

فَقَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ؟ وَإِنَّمَا سَأَلَهُ عَنِ كَيْفِيَةِ اللَّهِ، فَقَالَ مُوسَى: رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ،

**Pharaoh said, 'And what is the 'Lord of the Worlds'?' [26:23].** But rather, he<sup>la</sup> asked him<sup>as</sup> about the Qualitative State of Allah<sup>azwj</sup>. So Musa<sup>as</sup> said: **He (Musa) said: 'Lord of the skies and the earth and what is between the two, if you would be certain' [26:24].**

فقال فرعون- متعجبا- لأصحابه: أ لا تَسْتَمِعُونَ أسأله عن الكيفية، فيجيبني عن الصفات؟! فقال موسى: رَبُّكُمْ وَ رَبُّ آبَائِكُمْ  
الأُولَئِينَ قال فرعون لأصحابه: اسمعوا، قال: ربكم و رب آباءكم الأولين!

So Pharaoh<sup>la</sup> said – in astonishment – to his<sup>la</sup> companions, **Are you all not listening? [26:25]**. I<sup>la</sup> asked him<sup>as</sup> about the Qualitative State, and he<sup>as</sup> answers me about the Attributes?’ Therefore, Musa<sup>as</sup> said: **‘Your Lord and the Lord of your forefathers, the former ones!’ [26:26]**. Pharaoh<sup>la</sup> said to his<sup>la</sup> companions: Listen! **He said: ‘Your Lord and the Lord of your forefathers, the former ones!’ [26:26]**.

ثم قال لموسى: لئن اتَّخَذتْ إلهاً غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ

Then he<sup>la</sup> said to Musa<sup>as</sup>, **‘(Pharaoh) said, ‘If you were to take a god apart from me, I will make you to be from the prisoners’ [26:29]**.<sup>28</sup>

الطبرسي في (الاحتجاج): عن الأصبع بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أتى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

‘Amir-Al-Momineen<sup>asws</sup> preached to us upon the Pulpit of Al-Kufa. So he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, then said: ‘O you people! Ask me<sup>asws</sup>, for between my<sup>asws</sup> ribs is the (Divine) Knowledge’. So Ibn Al-Kawa stood up and said, ‘O Amir-al-Momineen<sup>asws</sup>, I have found in the Book of Allah<sup>azwj</sup> (Verses) which invalidate each other’.

قال: «ثكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟»

He<sup>asws</sup> said: ‘May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah<sup>azwj</sup>, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you’.

قال: يا أمير المؤمنين، سمعته يقول: يَرْبُّ الْمَشَارِقِ وَ الْمَغَارِبِ وَ قال في آية أخرى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، و قال في آية  
أخرى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He said, ‘O Amir-Al-Momineen<sup>asws</sup>! I heard Him<sup>azwj</sup> Saying: **I swear by the Lord of the Easts and the Wests [70:40]**. And in another Verse: **Lord of the two Easts and Lord of the two Wests [55:17]**. And in another Verse: **‘Lord of the east and the west [26:28]**.

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فإن مشرق الشتاء على حدة، و مشرق الصيف على حدة، أما تعرف ذلك من قرب الشمس و بعدها؟»

<sup>28</sup> (Extract 2) تفسير القمي 2: 118

He<sup>asws</sup> said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His<sup>azwj</sup> Words: **Lord of the two Easts and Lord of the two Wests [55:17]**, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

و أما قوله: بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ فَإِنَّ لَهَا ثَلَاثَ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطْلُعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخِرِهِ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ.»

And as for His<sup>azwj</sup> Words: **I swear by the Lord of the Easts and the Wests [70:40]**, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from the following year in that particular day'.<sup>29</sup>

### VERSES 30 – 33

قَالَ أَوْلُو جِئْتُكَ بِشَيْءٍ مُبِينٍ {30}

**He (Musa) said: 'Or shall I come to you with something clearer?' [26:30]**

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {31}

**(Pharaoh) Said, 'Come with it then, if you are of the truthful ones' [26:31]**

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ {32}

**So he cast his staff, and behold, it was an clear serpent [26:32]**

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {33}

**And he drew forth his hand, and behold, it was (brilliantly) white to the onlookers [26:33]**

<sup>29</sup> Extract (الاحتجاج: 259)

### Overall Hadeeth - extract 3

قال موسى: أَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ. قال فرعون: أَتِ بِهِ إِنَّ كُنْتُ مِنَ الصَّادِقِينَ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ فلم يبق أحد من جلساء فرعون إلا هرب، و دخل فرعون من الرعب ما لم يملك به نفسه

**He (Musa) said: 'Or shall I come to you with something clearer?' [26:30] (Pharaoh) Said, 'Come with it then, if you are of the truthful ones' [26:31] So he cast his staff, and behold, it was an clear serpent [26:32].** So, there did not remain anyone from those who were gathered around Pharaoh<sup>la</sup>, except that he fled. And terror entered into Pharaoh<sup>la</sup> and he<sup>la</sup> was not in control of himself<sup>la</sup>.

فقال فرعون: نشدتك بالله، و بالرضاع، إلا ما كفتها عني، فكفها، ثم نزع يده، فإذا هي بيضاء للناظرين،

So Pharaoh<sup>la</sup> said, 'We adjure you<sup>as</sup> by Allah<sup>azwj</sup> and by the nurturing (that we nurtured you<sup>as</sup> with), restrain it from me!' So, he<sup>as</sup> restrained it. **And he drew forth his hand, and behold, it was (brilliantly) white to the onlookers [26:33].**

فلما أخذ موسى العصا رجعت إلى فرعون نفسه، و هم بتصديقته، فقام إليه هامان، فقال له: بينما أنت إله تعبد، إذ صرت تابعا لعبدا!

So when Musa<sup>as</sup> grabbed back the staff, Pharaoh<sup>la</sup> regained control of himself<sup>la</sup>, and they (people) ratified him<sup>as</sup>. So Haman stood up to him<sup>la</sup> and said, 'While you<sup>la</sup> are a god being worshipped, then you<sup>la</sup> have become obedient to a servant!'<sup>30</sup>

### VERSES 34 – 37

قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ {34}

**He (Pharaoh) said to the chiefs around him, 'Surely this one is a very knowledgeable sorcerer [26:34]**

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ {35}

**Intending to throw you out from your land by his sorcery, so what is that you are instructing?' [26:35]**

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ {36}

**They said, 'Stall him and his brother and send collectors into the cities [26:36]**

<sup>30</sup> (Extract 3) تفسير القمي 2: 118

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ {37}

***They should come to you with every knowledgeable sorcerer [26:37]***

#### Overall Hadeeth - extract 4

وكان فرعون و هامان قد تعلموا السحر، و إنما غلبا الناس بالسحر، و ادعى فرعون الربوبية بالسحر،

And Pharaoh<sup>la</sup> and Haman had learnt the sorcery, but rather they had overcome the people with the sorcery. And Pharaoh<sup>la</sup> had claimed the lordship with the sorcery.<sup>31</sup>

العياشي: عن يونس بن ظبيان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلهما. فقالوا: أَرْجَى وَ أَخَاهُ وَ أَمْرَهُ بِالتَّأْنِي وَ النِّظَرِ»

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He<sup>asws</sup> said: 'When Musa<sup>as</sup> and Haroun<sup>as</sup> came up to Pharaoh<sup>la</sup>, there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them<sup>as</sup>. ***'Stall him and his brother and send collectors into the cities [26:36]***, and he<sup>la</sup> ordered to hold off and the consideration'.

ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل خبيث الولادة».

Then he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> own chest and said: 'And similar to that are us<sup>asws</sup>. No one removes us<sup>asws</sup> except if he is of evil birth'.<sup>32</sup>

#### VERSES 38 - 45

فَجُمِعَ السَّحَرَةُ لِمِيقَاتٍ يَوْمٍ مَّعْلُومٍ {38}

***So the magicians were gathered for an appointment on a known day [26:38]***

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ {39}

***And it was said to the people, 'Can you gather together [26:39]***

<sup>31</sup> تفسير القمي 2: 118

<sup>32</sup> تفسير العياشي 2: 62 / 24

لَعَلَّنَا نَتَّبِعُ السَّحْرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ {40}

**Perhaps we may follow the magicians, if they would be the winners [26:40]**

فَلَمَّا جَاءَ السَّحْرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَنَأْجُرُّكَ إِن كُنَّا نَحْنُ الْغَالِبِينَ {41}

**So when the magicians came, they said to Pharaoh, Will we get a reward if we were the winners?' [26:41]**

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ {42}

**He said, 'Yes, and you will then be from the ones of proximity' [26:42]**

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ {43}

**Musa said to them: 'Cast whatever you would be casting!' [26:43]**

فَأَلْقَوْا حِبَاهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ {44}

**So they cast down their ropes and their sticks and said, 'By the Might of Pharaoh, surely for us would be the overcoming!' [26:44]**

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {45}

**Then Musa cast down his staff and it swallowed up what they were faking [26:45]**

## Overall Hadeeth - extract 5

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، وجمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين،

So when it was the morning, he<sup>la</sup> sent collectors in the cities, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, they chose eighty.

فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ عندي، أشارككم في ملكي.

So the magicians said to Pharaoh<sup>la</sup>, 'You<sup>la</sup> very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa<sup>as</sup>, what would be for us, from you<sup>la</sup>?' He<sup>la</sup> said: **He said, 'Yes, and you will then be from the ones of proximity' [26:42]**, I<sup>la</sup> shall share with you all from my<sup>la</sup> kingdom'.

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

They said, 'But if Musa<sup>as</sup> were to overcome us, and invalidate our magic, we would know that what he<sup>as</sup> has come with, isn't from an aspect of sorcery, nor would there be any excuse before it, and we would believe in him<sup>as</sup>, and ratify him<sup>as</sup>'. So Pharaoh<sup>la</sup> said, 'If Musa<sup>as</sup> were to overcome you, I<sup>la</sup> would also ratify him<sup>as</sup> along with you all, but form a consensus on your plans, i.e., your tricks'.

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

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

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

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

فقالوا لموسى: إِمَّا أَنْ تُلْقِيَّ وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُلقِينَ قال لهم موسى: أَلْقُوا ما أَنْتُمْ مُلقُونَ فَأَلْقُوا جِبَاهَهُمْ وَ عَصِيَّهُمْ فَأَقْبَلت تضطرب، و صالت مثل الحيات، و هاجت، فقالوا: بَعِزَّةٍ فِرْعَوْنَ إِنَّا لَنَحْنُ الغَالِبُونَ.

So they said to Musa<sup>as</sup>: **'O Musa! Either you cast or we would be the casting ones' [7:115]**. Musa<sup>as</sup> said to them **Musa said to them: Cast what you are going to be casting [26:43]** So they cast down their ropes and their sticks and these appeared to shake, and move like the excited snakes, and they said **'By the Might of Pharaoh, surely for us would be the overcoming!' [26:44]**.

فهال الناس ذلك، فأوحس في نفسه خيفة موسى، فنودي: لا تَخَفْ إِنَّكَ أَنْتَ الأَعْلَى وَ أَلْقِ ما في يَمِينِكَ تَلْقَفْ ما صَنَعُوا إِمَّا صَنَعُوا كَيْدُ سَاحِرٍ وَ لا يُفْلِحُ السَّاحِرُ حَيْثُ أَتى.



That shocked the people and Musa<sup>as</sup> felt fear within himself<sup>as</sup>, so We<sup>azwj</sup> Called out ***Fear not, surely you shall be the uppermost [20:68] And cast what is in your right hand, it shall devour what they made up! But rather, they are making an illusion of a magician, and the magician will not succeed wherever he comes from” [20:69]***

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

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

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

There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh<sup>la</sup> – and Pharaoh<sup>la</sup> and Haman had wetted their clothes, and had been overwhelmed from the panic.<sup>33</sup>

## VERSES 46 - 51

فَأَلْقِي السَّحْرَةَ سَاجِدِينَ {46}

***And the magicians fell down in Sajdah (to Allah) [26:46]***

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {47}

***They said, ‘We believe in the Lord of the Worlds! [26:47]***

رَبِّ مُوسَىٰ وَهَارُونَ {48}

***Lord of Musa and Haroun!’ [26:48]***

<sup>33</sup> (Extract 5) تفسير القمي 2: 118

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ  
لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَبُكُمْ أَجْمَعِينَ {49}

**(Pharaoh) said, 'You are believing in him before I gave the permission for you? He is your elder who taught you the magic, so you shall soon be knowing, for I will cut-off your hands and your legs on opposite sides, and I will crucify you all' [26:49]**

قَالُوا لَا ضَيْرَ ۗ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ {50}

**They said, 'No harm! We are returning to our Lord [26:50]**

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ {51}

**We hope that our Lord will Forgive our mistakes for us, as we have become the first of the Momineen' [26:51]**

## Overall Hadeeth - extract 6

و مر موسى في الهزيمة مع الناس، فناداه الله: خُذْهَا وَ لَا تَحْتَفِ سَعِيدُهَا سِيرَتَهَا الْأُولَى، فرجع موسى، و لف على يده عباءة كانت عليه، ثم أدخل يده في فيها، فإذا هي عصا كما كانت، فكان كما قال الله: فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ لما رأوا ذلك، و قالوا آمَنَّا بِرَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَ هَارُونَ،

And Musa<sup>as</sup> passed by among the defeated ones with the people. So Allah<sup>azwj</sup> Called out to him<sup>as</sup>: **He said: "Grab it and do not fear. We will Restore it to its former state [20:21].** So Musa<sup>as</sup> returned, and wrapped his<sup>as</sup> cloak upon it and grabbed it, and it returned to its state as a staff that it used to be. It was as Allah<sup>azwj</sup> Said: **And the magicians fell down in Sajdah (to Allah) [26:46] They said, 'We believe in the Lord of the Worlds! [26:47] Lord of Musa and Haroun!' [26:48].**

فغضب فرعون عند ذلك غضبا شديدا، و قال: آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ يَعْنِي مُوسَى الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَ لَا أَصْلَبُكُمْ أَجْمَعِينَ

So Pharaoh<sup>la</sup> got angry due to that, with an intense anger, and said, **(Pharaoh) said, 'You are believing in him before I gave the permission for you? He is your elder – Meaning Musa<sup>as</sup>, who taught you the magic, so you shall soon be knowing, for I will cut off your hands and your legs on opposite sides, and I will crucify you all' [26:49].**

فَقَالُوا، كَمَا حَكَى اللهُ: لَا ضَيْرَ إِنَّا إِلَى رَبِّنَا مُنْقَلِبُونَ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ.

So they said as Allah<sup>azwj</sup> has Related: ***They said, 'No harm! We are returning to our Lord [26:50] We hope that our Lord will Forgive our mistakes for us, as we have become the first of the Momineen' [26:51].***<sup>34</sup>

## VERSES 52 - 59

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِيٰ إِنَّكُمْ مُتَّبَعُونَ {52}

***And We Revealed unto Musa, saying: "Travel secretly with My servants. You will be pursued" [26:52]***

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ {53}

***So Pharaoh sent collectors into the cities [26:53]***

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ {54}

***(Saying), 'They are a small group [26:54]***

وَأِنَّهُمْ لَنَا لِعَائِطُونَ {55}

***And they have enraged us [26:55]***

وَإِنَّا لَجَمِيعٌ حَاذِرُونَ {56}

***And we are all forewarned' [26:56]***

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ {57}

***But (instead), We Turned them out from gardens and springs [26:57]***

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ {58}

***And treasures and honourable places [26:58]***

<sup>34</sup> (Extract 6) تفسير القمي 2: 118

## كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ {59}

**Like that We Made the Children of Israel to inherit these [26:59]**

### Overall Hadeeth - extract 7

فحبس فرعون من آمن بموسى في السجن، حتى أنزل الله عليهم الطوفان، و الجراد، و القمل، و الضفادع، و الدم، فأطلق فرعون عنهم

So Pharaoh<sup>la</sup> withheld the ones who expressed their belief in Musa<sup>as</sup> in the prison, until Allah<sup>azwj</sup> Sent down upon them the flood, and the locusts, and the lice, and the frogs, and the blood. Then Pharaoh<sup>la</sup> freed them.

فأوحى الله إلى موسى: أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبَعُونَ، فخرج موسى ببني إسرائيل، ليقطع بهم البحر، و جمع فرعون أصحابه، و بعث في المدائن حاشرين، و حشر الناس، و قدم مقدمته في ست مائة ألف، و ركب هو في ألف ألف، و خرج كما حكى الله عز و جل: فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَ عُيُونٍ وَ كُنُوزٍ وَ مَقَامٍ كَرِيمٍ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ

Then Allah<sup>azwj</sup> Revealed unto Musa<sup>as</sup>: **“Travel secretly with My servants. You will be pursued” [26:52]**. So Musa<sup>as</sup> went out with the Children of Israel, and they were cut-off by the sea, and Pharaoh<sup>la</sup> gathered his<sup>la</sup> companions, and sent collectors into the city, and mobilised the people. Six hundred thousand presented themselves and he<sup>la</sup> rode among thousands upon thousands, and went out, just as Allah<sup>azwj</sup> Mighty and Majestic has Related: **But (instead), We Turned them out from gardens and springs [26:57] And treasures and honourable places [26:58] Like that We Made the Children of Israel to inherit these [26:59]**.<sup>35</sup>

### VERSES 60 - 68

## فَاتَّبَعُوهُمْ مُشْرِقِينَ {60}

**So they pursued them at daylight [26:60]**

## فَلَمَّا تَرَأَى الْجُمُعَانِ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ {61}

**So when the two groups saw each other, the companions of Musa said, ‘We are being overtaken’ [26:61]**

<sup>35</sup> (Extract 7) تفسير القمي 2: 118

قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ {62}

**He said: 'Never! Surely, My Lord is with me. He will be Guiding me [26:62]**

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطُّوْدِ الْعَظِيمِ  
{63}

**So We Revealed unto Musa: "Strike the sea with your staff!" So it parted, and each part was like a huge mountain [26:63]**

وَأَزَلَفْنَا ثُمَّ الْآخِرِينَ {64}

**[26:64] And We Brought the others near to it**

وَأَجْحَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ {65}

**[26:65] And We Saved Musa and all those who were with him**

ثُمَّ أَعْرَفْنَا الْآخِرِينَ {66}

**[26:66] Then We Drowned the others**

إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {67}

**[26:67] Most surely there is a Sign in this, but most of them are not Believers**

وَإِنَّ رَبَّكَ هُوَ الْعَزِيزُ الرَّحِيمُ {68}

**[26:68] And most surely your Lord, He is the Mighty, the Merciful**

### Overall Hadeeth - extract 8

فَاتَّبَعُوهُمْ مُشْرِقِينَ، فلما قرب موسى من البحر، و قرب فرعون من موسى، قال أصحاب موسى: إِنَّا لَمُدْرِكُونَ، قال موسى: كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ أَي سِينَحِينِي:

**So they pursued them at daylight [26:60].** When Musa<sup>as</sup> came near to the sea, and Pharaoh<sup>la</sup> came closer to Musa<sup>as</sup>, **the companions of Musa said, 'We are**

**being overtaken' [26:61]. Musa<sup>as</sup> said: He said: 'Never! Surely My Lord is with me. He will be Guiding me [26:62], i.e. Rescuing me<sup>as</sup> from the sea.**

فقام يوشع بن نون، فقال لموسى: يا رسول الله، ما أمرك ربك؟ قال: بعبور البحر. فافتحم يوشع فرسه في الماء، فأوحى الله إلى موسى: أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ، فَضْرِبْهُ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ، أَي كَالجَبَلِ الْعَظِيمِ، فَضْرِبْ لَهُ فِي الْبَحْرِ اثْنَيْ عَشَرَ طَرِيقًا، فَأَخَذَ كُلُّ سِبْطٍ مِنْهُمْ فِي طَرِيقٍ،

Yoshua Bin Noon<sup>as</sup> stood up and said to Musa<sup>as</sup>: 'O Rasool-Allah<sup>as</sup>! What is the Command of your<sup>as</sup> Lord<sup>azwj</sup>?' He<sup>as</sup> said: 'To cross over the sea'. Yoshua<sup>as</sup> entered his<sup>as</sup> horse into the water, **So We Revealed unto Musa: "Strike the sea with your staff!" So it parted, and each part was like a huge mountain [26:63].** Twelve pathways appeared for him<sup>as</sup> in the sea, and each tribe from them took to one of it.<sup>36</sup>

النضر عن محمد بن هاشم عن رجل عن أبي عبد الله عليه السلام قال: إن قوما ممن آمن بموسى عليه السلام قالوا: لو أتينا عسكر فرعون وكنا فيه ولننا من دنياه فإذا كان الذي نرجوه من ظهور موسى صرنا إليه ففعلوا

Al Nazar, from Muhammad In Hashim, from a man,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'A group of people from the ones who believed in Musa<sup>as</sup> said, 'If only we would go to the army of Pharaoh<sup>la</sup> and be in it, and attain from his<sup>la</sup> world, and when it would be that which we hope for from the appearance of Musa<sup>as</sup>, we shall go to him', and they did.

فلما توجه موسى ومن معه هاربين ركبوا دوابهم وأسرعوا في السير ليوافوا موسى ومن معه فيكونوا معهم فبعث الله ملائكة فضربت وجوه دوابهم فردتهم إلى عسكر فرعون فكانوا فيمن غرق مع فرعون

So when Musa<sup>as</sup> and the ones who were with him<sup>as</sup> diverted fleeing, they rode their animals and hastened in the travel in order to catch up with Musa<sup>as</sup> and the ones who were with him<sup>as</sup>, so they could join and be one of them. But Allah<sup>azwj</sup> Sent an Angel who struck the faces of their animals, and they returned them to the army of Pharaoh<sup>la</sup>. Thus, they happened to be among the ones who drowned along with Pharaoh<sup>la</sup>.<sup>37</sup>

وعنه في (أماليه)، قال: أخبرنا أبو القاسم جعفر بن محمد، عن أبيه، عن سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، قال: حدثني بكر بن صالح الرازي، عن سليمان بن جعفر الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول لأبي: «ما لي رأيتك عند عبد الرحمن بن يعقوب؟» قال: إنه خالي. فقال له أبو الحسن: «إنه يقول في الله قولاً عظيماً، يصف الله تعالى، و يحده، و الله لا يوصف، فإما جلست معه و تركتنا، و إما جلست معنا و تركته».

And from him, in his Amaali, said, 'Abu Al-Qasim Ja'far Bin Muhammad informed us, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al-Barqy, from Bakr Bin Salih Al-Razy, from Sulaymen Bin Ja'far Al-Ja'fary who said,

<sup>36</sup> Extract 7) تفسير القمي 2: 118

<sup>37</sup> Kitab Al Zohad – Ch 11 H 172

'I heard Abu Al-Hassan<sup>asws</sup> saying to my father: 'What is the matter that I<sup>asws</sup> saw you to be in the presence of Abdul Rahman Bin Yaqoub?' He said, 'He was free (available)'. So Abu Al-Hassan<sup>asws</sup> said: 'He is saying big things with regards to Allah<sup>azwj</sup>. He describes Allah<sup>azwj</sup> the Exalted, and Limits Him<sup>azwj</sup>. And Allah<sup>azwj</sup> cannot be Described. Either you sit with him and leave us<sup>asws</sup> or sit with us<sup>asws</sup> and leave him'.

فقال: إنه يقول ما شاء، أي شيء علي منه إذا لم أقل ما يقول؟ فقال له ابن الحسن (عليه السلام): «أما تخافن أن تنزل به نعمة، فتصيبكم جميعاً؟ أما علمت بالذي كان من أصحاب موسى، و كان أبوه من أصحاب فرعون، لما لحقت خيل فرعون موسى (عليه السلام)، تخلف عنه ليعظه فأدركه موسى، و أبوه يراغمه، حتى بلغا طرف البحر، فغرقا جميعاً،

So he said, 'He is saying whatsoever he desires to. Which thing (blame) is upon me if I do not say from that which he is saying?' So Abu Al-Hassan<sup>asws</sup> said to him: 'Are you not afraid that if a Curse were to descend due to it, it would engulf everybody there? Do you not know that there was one who was from the companions of Musa<sup>as</sup>, and his (step) father was from the companions of Pharaoh<sup>la</sup>. When the cavalry of Pharaoh<sup>la</sup> came up to Musa<sup>as</sup>, he stayed behind in order to advise him. Musa<sup>as</sup> realised it, that his father is compelling him, until they reached the sea. So they all drowned.

فأتى موسى الخبر، فسأل جبرئيل عن حاله، فقال: غرق (رحمه الله) و لم يكن على رأي أبيه، لكن النعمة إذا نزلت، لم يكن لها عمن قارب المذنب دفاع؟».

The news came to Musa<sup>as</sup>, and he<sup>as</sup> asked Jibraeel<sup>as</sup> about his state. So he<sup>as</sup> said: 'Drowned (may Allah<sup>azwj</sup> have Mercy upon him). He was not upon the view of his (step) father, but the Curse, when it descends, the one who is near to the sin has no defence against it'.<sup>38</sup>

[نَجَاةُ بَنِي إِسْرَائِيلَ لِأَقْرَابِهِمْ - وَوَلَايَةُ مُحَمَّدٍ ص وَآلِهِ، وَتَجْدِيدِهَا:]

**Rescuing of the Children of Israel (was) due to their acknowledgement of Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and its renewal**

وَ ذَلِكَ أَنَّ مُوسَى ع لَمَّا انْتَهَى إِلَى الْبَحْرِ، أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ: قُلْ لِبَنِي إِسْرَائِيلَ: حَدِّثُوا تَوْحِيدِي - وَ أَمُرُوا بِمُؤَلَّبِكُمْ دَكَرَ مُحَمَّدٍ سَيِّدِ عِبَادِي وَ إِمَائِي، وَ أَعِيدُوا عَلَيَّ أَنْفُسِكُمْ الْوَلَايَةَ لِعَلِيِّ أَحِي مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ قُولُوا: اللَّهُمَّ بِجَاهِهِمْ جَوِّزْنَا عَلَى مَتْنٍ هَذَا الْمَاءِ. فَإِنَّ الْمَاءَ يَتَحَوَّلُ لَكُمْ أَرْضًا.

And that was when Musa<sup>as</sup> ended up to the sea, Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "Say to the Children of Israel: 'Renew My<sup>azwj</sup> Tawheed

<sup>38</sup> الأمالى 3 / 112

(Oneness), and instruct your hearts to mention Muhammad<sup>saww</sup>, the Chief of My<sup>azwj</sup> servants and My<sup>azwj</sup> maids, and prepare upon yourself the Wilayah of Ali<sup>asws</sup>, brother of Muhammad<sup>saww</sup>, and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and be saying: 'O Allah<sup>azwj</sup>! By their<sup>asws</sup> virtue, Make us cross upon the back of this water', so the water would be transformed for you all as land".

فَقَالَ لَهُمْ مُوسَى ذَلِكَ. فَقَالُوا: أَ تُؤَرِّدُ عَلَيْنَا مَا نَكْرَهُ، وَ هَلْ فَرَرْنَا مِنْ [آلِ] فِرْعَوْنَ إِلَّا مِنْ خَوْفِ الْمَوْتِ وَ أَنْتَ تَقْتَحِمُ بِنَا هَذَا الْمَاءَ الْعَمْرَ بِحَذِيهِ الْكَلِمَاتِ، وَ مَا يُدْرِينَا مَا يَخْدُثُ مِنْ هَذِهِ عَلَيْنَا

So Musa<sup>as</sup> said that to them, and they said: 'Are you<sup>as</sup> implementing upon us what we dislike, and did we flee from the people of Pharaoh<sup>la</sup> except out of fear of death (in the first place)? And you<sup>as</sup> want to invade this water with us to be immersing in it with these words? And what are you<sup>as</sup> intending what would be occurring upon us, from this?'

فَقَالَ لِمُوسَى ع كَالِبُ بْنُ يُوْحَنَّا وَ هُوَ عَلَى دَابَّةٍ لَهُ، وَ كَانَ ذَلِكَ الْخَلِيْجَ أَرْبَعَةَ فَرَاسِخَ-: يَا نَبِيَّ اللَّهِ أَمَرَكَ اللَّهُ بِهَذَا أَنْ نَقُولَهُ وَ نَدْخُلَ الْمَاءَ فَقَالَ: نَعَمْ. قَالَ: وَ أَنْتَ تَأْمُرُنِي بِهِ قَالَ: بَلَى.

So Kalb Bin Yohanna said to Musa<sup>as</sup>, and he was upon a horse of his, and that gulf was of four Farsakhs (approximately 24 kilometres), 'O Prophet<sup>as</sup> of Allah<sup>azwj</sup>! Allah<sup>azwj</sup> Commands you<sup>as</sup> with this that we should be saying and entering the water?' He<sup>as</sup> said: 'Yes'. He said, 'Are you<sup>as</sup> ordering us with it?' He<sup>as</sup> said: 'Yes'.

[قَالَ:] فَوَقَّفَ وَ جَدَّدَ عَلَى نَفْسِهِ مِنْ تَوْحِيدِ اللَّهِ- وَ نُبُوَّةِ مُحَمَّدٍ وَ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الطَّبِيبِينَ مِنْ آلِهِمَا مَا أَمَرَهُ بِهِ، ثُمَّ قَالَ: اللَّهُمَّ بِجَاهِهِمْ حَوِّزْنِي عَلَى مَثْنِ هَذَا الْمَاءِ. ثُمَّ أَفْحَمَ فَرَسَهُ، فَرَكَّضَ عَلَى مَثْنِ الْمَاءِ، وَ إِذَا الْمَاءُ مِنْ تَحْتِهِ كَأَرْضٍ لَيِّنَةٍ حَتَّى بَلَغَ آخِرَ الْخَلِيْجِ،

He<sup>asws</sup> said: 'So he paused and renewing upon himself the *Tawheed* of Allah<sup>azwj</sup>, and the Prophet-hood of Muhammad<sup>saww</sup>, and the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the goodly ones<sup>asws</sup> from their Progeny<sup>asws</sup>, what he had been instructed with. Then he said, 'O Allah<sup>azwj</sup>! By their<sup>asws</sup> virtue, Cause me to cross upon the back of this water!' Then he spurred his horse and galloped upon the back of the water, and the water from beneath him was like the soft ground, until he reached the end of the gulf.

ثُمَّ عَادَ رَاكِبًا، ثُمَّ قَالَ لِبَنِي إِسْرَائِيلَ: يَا بَنِي إِسْرَائِيلَ أَطِيعُوا مُوسَى فَمَا هَذَا الدُّعَاءُ إِلَّا مِفْتَاحُ أَبْوَابِ الْجَنَانِ، وَ مَعَالِيْقُ أَبْوَابِ النَّيْرَانِ، وَ مُنْزِلُ الْأَرْزَاقِ، وَ جَالِبُ عَلَى عِبَادِ اللَّهِ وَ إِمَائِهِ رِضَى [الرَّحْمَنِ] الْمُهَيِّمِينَ الْخَلَاقِ. فَأَبْوَأَ، وَ قَالَوا: [نَحْنُ] لَا نَسِيرُ إِلَّا عَلَى الْأَرْضِ.

Then he returned galloping, then said to the Children of Israel, 'O Children of Israel! Obey Musa<sup>as</sup>, for this supplication is nothing except keys to the doors of the Gardens, and locks upon the doors of the Fires, and descended of the sustenance, and a fetcher upon the servants of Allah<sup>azwj</sup> and His<sup>azwj</sup> maids of the Mercy of the



Beneficent, the Compeller, the Creator'. But they refused, and said, 'We will not travel except upon the ground'.

فَأَوْحَى اللَّهُ إِلَى مُوسَى: أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ وَ قُلْ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لَمَّا فَلَقْتَهُ. فَفَعَلَ، فَاَنْفَلَقَ، وَ ظَهَرَتْ الْأَرْضُ إِلَى آخِرِ الخَلِيجِ. فَقَالَ مُوسَى ع: ادْخُلُوهَا. قَالُوا: الْأَرْضُ وَحَلَّةٌ نَخَافُ أَنْ نَرْتَسِبَ فِيهَا.

So Allah<sup>azwj</sup> Revealed unto Musa<sup>as</sup> **Strike the sea with your staff [26:63]** and say: 'O Allah<sup>azwj</sup>! By the virtue of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, part it!' So, he<sup>as</sup> did, and it parted, and the ground appeared up to the end of the gulf. Musa<sup>as</sup> said: 'Enter it!' They said: 'The ground is soggy. We fear that we might get bogged down in it'.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى قُلْ: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ جَفِّفْهَا. فَقَالَهَا، فَأَرْسَلَ اللَّهُ عَلَيْهَا رِيحَ الصَّبَا فَجَفَّتْ. وَ قَالَ مُوسَى: ادْخُلُوهَا.

So Allah<sup>azwj</sup> Mighty and Majestic Said: 'O Musa<sup>as</sup>! O Allah<sup>azwj</sup>! By the virtue of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, Dry it!' So, he<sup>as</sup> said it, and Allah<sup>azwj</sup> Sent the Al-Saba wind over it, and it dried out'. And Musa<sup>as</sup> said: 'Enter it!'

فَقَالُوا: يَا نَبِيَّ اللَّهِ- نَحْنُ اثْنَا عَشْرَةَ قَبِيلَةً بَنُو اثْنَيْ عَشَرَ أَبًا، وَ إِنْ دَخَلْنَا رَامَ كُلِّ فَرِيقٍ مِنَّا تَقَدَّمَ صَاحِبِهِ، وَ لَا نَأْمَنُ وَفُوعَ الشَّرِّ بَيْنَنَا، فَلَوْ كَانَ لِكُلِّ فَرِيقٍ مِنَّا طَرِيقٌ عَلَى حِدَةٍ لَأَمْنَا مَا نَخَافُهُ.

So they said: 'O Prophet<sup>as</sup> of Allah<sup>azwj</sup>! We are twelve tribes or twelve fathers, and if we enter, every group of us would want to precede the other, and we are not safe from the occurrence of evil between us. So, if only there was a path for every group of us to tread upon, we would be safe from what we fear'.

فَأَمَرَ اللَّهُ مُوسَى أَنْ يَضْرِبَ الْبَحْرَ- بِعَدَدِهِمْ اثْنَيْ عَشْرَةَ ضَرْبَةً فِي اثْنَيْ عَشَرَ مَوْضِعًا إِلَى جَانِبِ ذَلِكَ الْمَوْضِعِ، وَ يَقُولُ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- بَيْنَ الْأَرْضِ لَنَا وَ أَمِطِ الْمَاءَ عَنَّا. فَصَارَ فِيهِ تَمَامُ اثْنَيْ عَشَرَ طَرِيقًا، وَ جَفَّتْ قَرَارُ الْأَرْضِ بِرِيحِ الصَّبَا فَقَالَ: ادْخُلُوهَا. فَقَالُوا: كُلُّ فَرِيقٍ مِنَّا يَدْخُلُ سَكَّةً مِنْ هَذِهِ السَّكَكِ- لَا يَدْرِي مَا يَخْدُثُ عَلَى الْآخَرِينَ.

So Allah<sup>azwj</sup> Commanded Musa<sup>as</sup> that he<sup>as</sup> strike the sea with their number, twelve strikes in twelve (different) places, to the side of that place, and he<sup>as</sup> should be saying: 'O Allah<sup>azwj</sup>! By the virtue of Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>! Expose the ground for us and pattern the water from us'. So there came to be in it, twelve complete paths, and the surface of the ground was dried out by the Al-Saba wind, and he<sup>as</sup> said: 'Enter it!'. They said, 'Every group of us would enter a path from these paths not knowing what is happening upon the others'.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: فَاضْرِبْ كُلَّ طَوْدٍ مِنَ الْمَاءِ بَيْنَ هَذِهِ السَّكَكِ. فَضْرَبَ وَ قَالَ: اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- لَمَّا جَعَلْتَ فِي هَذَا الْمَاءِ طَبَقَاتٍ وَاسِعَةً- يَرَى بَعْضُهُمْ بَعْضًا [مِنْهَا]. فَخَدَّتْ طَبَقَاتٌ وَاسِعَةٌ يَرَى بَعْضُهُمْ بَعْضًا [مِنْهَا] ثُمَّ دَخَلُوهَا.

So Allah<sup>azwj</sup> Mighty and Majestic Said: "Strike each mountain of water, a path between this'. So he<sup>as</sup> struck and said, 'O Allah<sup>azwj</sup>! By the virtue of Muhammad<sup>saww</sup>

and his<sup>saww</sup> goodly Progeny<sup>asws</sup>! Make a vast opening to be in this water, so some of them can see the others from it'. So, openings occurred, vast enough from some of them to see the others from it. Then they entered it.

فَلَمَّا بَلَغُوا آخِرَهَا جَاءَ فِرْعَوْنُ وَقَوْمُهُ، فَدَخَلَ بَعْضُهُمْ، فَلَمَّا دَخَلَ آخِرُهُمْ، وَ هَمَّ أَوْهَمَ بِالْخُرُوجِ أَمَرَ اللَّهُ تَعَالَى الْبَحْرَ فَانْطَبَقَ عَلَيْهِمْ، فَفَرَّقُوا، وَ أَصْحَابُ مُوسَى يَنْظُرُونَ إِلَيْهِمْ - فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: وَ أَعْرَفْنَا آلَ فِرْعَوْنَ وَ أَنْتُمْ تَنْظُرُونَ إِلَيْهِمْ.

So, when they reached the end of it, Pharaoh<sup>la</sup> came over with his<sup>as</sup> people. So, some of them entered. So when the last of them had entered, and they were the first ones with the exiting, Allah<sup>azwj</sup> the Exalted Commanded the sea, and it formed Layers upon them, and they drowned while the companions of Musa<sup>as</sup> were looking at them. So that is the Speech of Allah<sup>azwj</sup> Mighty and Majestic **and We Drowned the People of Pharaoh and you were looking on – at them**".

قَالَ اللَّهُ عَزَّ وَ جَلَّ لِبَنِي إِسْرَائِيلَ فِي عَهْدِ مُحَمَّدٍ ص: فَإِذَا كَانَ اللَّهُ تَعَالَى فَعَلَ هَذَا كُلَّهُ بِأَسْلَافِكُمْ - لِكِرَامَةِ مُحَمَّدٍ ص، وَ دُعَاءِ مُوسَى، دُعَاءَ تَقَرُّبٍ بِهِمْ [إِلَى اللَّهِ] أَمْ فَلَا تَعْقِلُونَ أَنَّ عَلَيْكُمْ الْإِيمَانَ بِمُحَمَّدٍ وَ آلِهِ إِذْ [قَدْ] شَاهَدْتُمُوهُ الْآنَ.

Allah<sup>azwj</sup> Mighty and Majestic Said to the Children of Israel regarding the era of Musa<sup>as</sup>: 'So when Allah<sup>azwj</sup> Exalted Did all of this with your ancestors for the prestige of Muhammad<sup>saww</sup>, and the supplication of Musa<sup>as</sup> – and he<sup>as</sup> supplicated to be closer to Allah<sup>azwj</sup> through them<sup>asws</sup> – are you not using your intellect that upon you is to believe in Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> now, when you have witnessed it?'<sup>39</sup>

## VERSE 69 – 82

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ {69}

**And recite to them the news of Ibrahim [26:69]**

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ {70}

**When he said to his father and his people: 'What are you worshipping?' [26:70]**

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَافِيْنَ {71}

**They said, 'We worship idols, then remain devoted to these' [26:71]**

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ {72}

<sup>39</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 121

**He said: 'Are they listening to you when you are supplicating? [26:72]**

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ {73}

**Or are they benefitting you or harming you? [26:73]**

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ {74}

**They said, 'But, we found our forefathers doing like that' [26:74]**

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ {75}

**He said: 'Have you then considered what you have been worshipping? [26:75]**

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ {76}

**You and your forefathers before you [26:76]**

فَأِنَّهُمْ عَدُوٌّ لِي إِلَّا رَبَّ الْعَالَمِينَ {77}

**So these are enemies to me, except Lord of the Worlds [26:77]**

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ {78}

**The One Who Created me, so He Guides me [26:78]**

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ {79}

**And the One Who Feeds me and Quenches me [26:79]**

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ {80}

**And when I am sick, He Heals me [26:80]**

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ {81}

**And the One Who will Cause me to die, then Revive me [26:81]**

## وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ {82}

***And the One Who, I hope will Forgive my mistakes for me on the Day of Judgement [26:82]***

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخُرَّازِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامِ إِذَا أَخَذَ إِبْرَاهِيمُ (عليه السلام) الْقُدُومَ وَ أَخَذَ حَشْبَةً فَنَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لِأَرْجُو أَنْ نُصِيبَ خَيْرًا بِبَرَكَتِكَ هَذَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

Abu Abdullah<sup>asws</sup> having said: 'He<sup>asws</sup> said; 'One day from the days during which, his<sup>as</sup> brothers were in the middle of carving the idols, Ibrahim<sup>as</sup> took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his<sup>as</sup> mother, 'I hope that we receive good luck from the blessings of this son<sup>as</sup> of yours'.

قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمَلَهُ فَفَزِعَ أَبُوهُ مِنْ ذَلِكَ فَزَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمِلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عليه السلام) أَ تَعْبُدُونَ مَا تَنْجُثُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ دَهَابٌ مُلْكِنَا عَلَى يَدَيْهِ.

He<sup>asws</sup> said; 'So when they were in the middle of that, Ibrahim<sup>as</sup> grabbed hold of the tool and broke the idol which he<sup>as</sup> had carved. His<sup>as</sup> father got scared and was overcome with severe panic. He said to him<sup>as</sup>, 'What would you<sup>as</sup> have done with it?' Ibrahim<sup>as</sup> said to him: 'And what would you have done with it?' Azar said, 'People would have worshipped it'. Ibrahim<sup>as</sup> said to him: 'Are you worshipping what you yourself have carved?' Azar said to his<sup>as</sup> mother, 'This is the one due to whom our kingdom would go away, by his<sup>as</sup> hands'.<sup>40</sup>

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين ابن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام) قال: «و التوكل، بيان ذلك في قوله: الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَ الَّذِي هُوَ يُطْعِمُنِي وَ يُسْقِينِي وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِي وَ الَّذِي يُمَيِّنِي ثُمَّ يُحْيِينِي وَ الَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ.

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Hamza Ibn Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Bin Malik Al-Kufy Al-Fazary, from Muhammad Bin Al-Husayn Ibn Zayd Al-Ziyat, from Muhammad Bin Ziyad Al-Azdy, from Al-Mufazzal-Bin Umar,

<sup>40</sup> Al Kafi – H 15005

'Al-Sadiq Ja'far Bin Muhammad<sup>asws</sup> said: 'And the reliance (upon Allah<sup>azwj</sup>), that has been Explained in his (Ibrahim<sup>as</sup>'s) words: ***The One Who Created me, so He Guides me [26:78] And the One Who Feeds me and Quenches me [26:79] And when I am sick, He Heals me [26:80] And the One Who will Cause me to die, then Revive me [26:81] And the One Who, I hope will Forgive my mistakes for me on the Day of Judgement [26:82].***<sup>41</sup>

## VERSES 83 - 87

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ {83}

***Lord! Endow to me wisdom, and join me with the righteous ones [26:83]***

وَأَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ {84}

***And Make for me a truthful tongue among the latter ones [26:84]***

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ {85}

***And Make me to be from the inheritors of the Blissful Garden [26:85]***

وَأَغْفِرْ لِأَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ {86}

***And Forgive my father, for he was from the straying ones [26:86]***

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ {87}

***And do not Disgrace on the Day they would be Resurrected [26:87]***

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين ابن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر، عن الصادق جعفر بن محمد (عليه السلام) قال:

Ibn Babuwayh, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Hamza Ibn Al-Qasim Al-Alawy Al-Abbasy, from Ja'far Bin Muhammad Bin Malik Al-Kufy Al-Fazary, from Muhammad Bin Al-Husayn Ibn Zayd Al-Ziyat, from Muhammad Bin Ziyad Al-Azdy, from Al-Mufazzal-Bin Umar,

<sup>41</sup> (extract) معاني الأخبار: 1 / 126.

ثم الحكم، و الانتماء إلى الصالحين، في قوله: رَبِّ هَبْ لِي حُكْمًا وَ الْحَقِّي بِالصَّالِحِينَ يعني بالصالحين: الذين لا يحكمون إلا بحكم الله عز و جل، و لا يحكمون بالأراء و المقاييس، حتى يشهد له من يكون بعده من الحجج بالصدق،

'Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'Then the Wisdom and the longing to be with the righteousness are in his (Ibrahim<sup>as</sup>'s) words: **Lord! Endow to me wisdom, and join me with the righteous ones [26:83]** – meaning by the righteous ones, those who are not judging except by the Judgment of Allah<sup>azwj</sup> Mighty and Majestic, and are not judging by the opinions and the analogies, until he<sup>as</sup> testified that there should be the argument with the truthfulness from after him<sup>as</sup>.

بيان ذلك في قوله: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ أَرَادَ فِي هَذِهِ الْأُمَّةِ الْفَاضِلَةَ، فَأَجَابَهُ اللَّهُ، وَ جَعَلَ لَهُ وَ لغيره من الأنبياء: لِسَانَ صِدْقٍ فِي الْآخِرِينَ وَ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ (عليه السلام)، وَ ذَلِكَ قَوْلُهُ: وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا.

And the explanation of that is in his (Ibrahim<sup>as</sup>'s) words: **And Make for me a truthful tongue among the latter ones [26:84]**, and he<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and these are His<sup>azwj</sup> Words: **and We Made for them a truthful tongue of Ali [19:50]**.

ثم استقصار النفس في الطاعة، في قوله: وَ لَا تُخْزِبْنِي يَوْمَ يُبْعَثُونَ».

Then there is the self-reduction regarding the obedience in his<sup>as</sup> words: **And do not Disgrace on the Day they would be Resurrected [26:87]**.<sup>42</sup>

ومن طريق المخالفين: قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ عن جعفر بن محمد (عليهما السلام)، قال: «هو علي بن أبي طالب (عليه السلام)، عرضت ولايته على إبراهيم (عليه السلام)، فقال: اللهم اجعله من ذريتي، ففعل الله ذلك».

And from Tareeq Al-Mukhalifeen –

The Words of the Exalted: **And Make for me a truthful tongue among the latter ones [26:84]** – from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. His<sup>asws</sup> Wilayah was presented to Ibrahim<sup>as</sup>, so he<sup>as</sup> said: 'Our Allah<sup>azwj</sup>! Make him<sup>asws</sup> to be from my<sup>as</sup> offspring'. Thus Allah<sup>azwj</sup> did that'.<sup>43</sup>

## Ibrahim<sup>as</sup> seeking Forgiveness for his<sup>as</sup> father (uncle)

عن جابر، قال سألت أبا جعفر (عليه السلام) عن قول الله تعالى: رَبَّنَا اغْفِرْ لِي وَ لِوَالِدَيَّ. قال: «هذه كلمة صحفها الكتاب، إنما كان استغفار إبراهيم (عليه السلام) لأبيه عن موعدة وعدها إياه، و إنما قال: رب اغفر لي و لولدي. يعني إسماعيل و إسحاق. و الحسن و الحسين و الله ابنا رسول الله (صلى الله عليه و آله)».

From Jabir who said,

<sup>42</sup> معاني الأخبار: 1/126.

<sup>43</sup> كشف الغمة 1: 320.

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted: **Our Lord! Forgive me and my parents [14:41]**. He<sup>asws</sup> said: 'This is a word which the scribes printed. But rather the Forgiveness of Ibrahim<sup>as</sup> for his<sup>as</sup> father was about a promised he had made to him<sup>as</sup>, and rather he<sup>as</sup> said: '**Lord! Forgive me and my two sons [14:41]** – meaning Ismail<sup>as</sup> and Is'haq<sup>as</sup>. And Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, by Allah<sup>azwj</sup>, are two sons<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'.<sup>44</sup>

العياشي: عن إبراهيم بن أبي البلاد، عن بعض أصحابه، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في قول الله: وَ مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَّهَا إِتْيَاءَهُ؟ قلت: يقولون: إن إبراهيم وعد أباه أن يستغفر له؟

Al-Ayyashi, from Ibrahim Bin Abu Al Bilaad, from one of his companions who said,

'Abu Abdullah<sup>asws</sup> said: 'What are the people saying regarding the Words of Allah<sup>azwj</sup> **And Ibrahim's asking forgiveness for his (foster) father was only due to a promise which he had made to him [9:114]?**' I said, 'They are saying that Ibrahim<sup>as</sup> promised his<sup>as</sup> (foster) father that he<sup>as</sup> would seek forgiveness for him?'

قال: «ليس هو هكذا، إن إبراهيم وعده أن يسلم فاستغفر له، فلما تبين له أنه عدو لله تبرأ منه».

He<sup>asws</sup> said: 'It is not like that. Ibrahim<sup>as</sup> promised him that if he were to submit, he<sup>as</sup> would seek Forgiveness for him. So when it became clear to him<sup>as</sup> that he was an enemy of Allah<sup>azwj</sup>, he<sup>as</sup> disavowed himself<sup>as</sup> from him'.<sup>45</sup>

## VERSES 88 & 89

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ {88}

**On a Day neither wealth nor sons would be of benefit [26:88]**

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ {89}

**Except one who comes to Allah with an unblemished heart [26:89]**

وَ يَحْذَرُ الْإِسْنَادِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَيْسَ فِيهِ أَحَدٌ سِوَاهُ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا الرُّهْدَ فِي الدُّنْيَا لِيَتَفَرَّغَ قُلُوبُهُمْ لِلْآخِرَةِ .

And by this chain, he said,

'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Except one who comes to Allah with an unblemished heart [26:89]**. He<sup>asws</sup> said: 'The unblemished

<sup>44</sup> تفسير العياشي 47 /2352

<sup>45</sup> تفسير العياشي 2: 146 /114

heart is that which is attached to its Lord<sup>azwj</sup>, and there is no one in it besides Him<sup>azwj</sup>, and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter'.<sup>46</sup>

الطبرسي، قال: روي عن الصادق (عليه السلام) أنه قال: «هو القلب الذي سلم من حب الدنيا».

Al-Tabarsy said, 'It has been reported from Al-Sadiq<sup>asws</sup> having said: 'It is (about that) heart which is unblemished from love of the world'.<sup>47</sup>

في مصباح الشريعة قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ صَاحِبُ النِّيَّةِ الصَّادِقَةِ صَاحِبُ الْقَلْبِ السَّلِيمِ، لِأَنَّ سَلَامَةَ الْقَلْبِ مِنْ هَوَاجِسِ الْمَذْكُورَاتِ مُخْلِصُ النِّيَّةِ لِلَّهِ فِي الْأُمُورِ كُلِّهَا قَالَ اللَّهُ تَعَالَى: يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ.

In (the book) Misbah Al Shari'a –

'Al-Sadiq<sup>asws</sup> said: 'The owner of the truthful intention is the owner of the unblemished heart, because the safety of the heart is from the concerns mentioned. You should be of sincere intention for Allah<sup>azwj</sup> in the matters, all of them! Allah<sup>azwj</sup> the Exalted Says: **On a Day neither wealth nor sons would be of benefit [26:88] Except one who comes to Allah with an unblemished heart [26:89]**'.<sup>48</sup>

## VERSES 90 & 91

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ {90}

**And the Paradise will be brought near for the pious [26:90]**

وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ {91}

**And the Blazing Fire will emerge for the straying ones [26:91]**

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ يقول: قربت و بُرِّزَتِ الْجَحِيمُ يقول: نُحيت».

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

<sup>46</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 5

<sup>47</sup> مجمع البيان 7: 305.

<sup>48</sup> H 51 – تفسير الصافي، ج 4، ص: 41



'Abu Ja'far<sup>asws</sup> has said: 'His<sup>azwj</sup> Words: **And the Paradise will be brought near for the pious [26:90]**, he<sup>asws</sup> said: 'Approached. **And the Blazing Fire will emerge [26:91]**, he<sup>asws</sup> said: 'Placed'.<sup>49</sup>

## The Pious – Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>

ثُمَّ قَالَ: «هُدَى» بَيَانٌ وَ شِعَاءٌ «لِلْمُتَّقِينَ» مِنْ شِيعَةِ مُحَمَّدٍ وَ عَلِيِّ ع. [إِنَّهُمْ] اتَّقُوا أَنْوَاعَ الْكُفْرِ فَتَرَكُوهَا، وَ اتَّقُوا [أَنْوَاعَ] الذُّنُوبِ الْمُؤَبَّاتِ فَرَفَضُوهَا وَ اتَّقُوا إِظْهَارَ أَسْرَارِ اللَّهِ تَعَالَى، وَ أَسْرَارِ أَزْكَيَاءِ عِبَادِهِ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ ص، فَكَنُوهَا. وَ اتَّقُوا سِتْرَ الْعُلُومِ عَنْ أَهْلِهَا الْمُسْتَحِقِّينَ لَهَا، وَ فِيهِمْ نَشَرُوهَا.

(Imam Hassan Al-Askari<sup>asws</sup> said): 'Then He<sup>azwj</sup> Said: 'An explanation and a healing, **for the pious** - from among the Shias of Muhammad<sup>saww</sup> and Ali<sup>asws</sup>. They are the ones who avoid all forms of Kufr and all kinds of sins and fearing exposing the secrets of Allah<sup>azwj</sup> and the secrets of pious worshippers and the successors<sup>asws</sup> after Muhammad<sup>saww</sup>, so they conceal these. And they fearing veiling the knowledge from its deserving ones and among them they do publicise it.<sup>50</sup>

## Inmates of the Blazing Fire

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

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

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, he<sup>asws</sup> said: 'Those who are striving to cut-off the cordiality of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in order to frustrate them<sup>asws</sup>, they are the inmates of **the Blazing Fire [26:91]**. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyad's (clan of Umayya)'.<sup>51</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام). قال: «و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

<sup>49</sup> تفسير القمي 2: 122

<sup>50</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 33 (Extract)

<sup>51</sup> (Extract) تأويل الآيات 1: 29 /345

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

(It has been narrated) from the Imam Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> from his<sup>asws</sup> father<sup>asws</sup> having said: 'And those who strive to cut-off the cordiality with the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> in order to frustrate them<sup>asws</sup>, they are the inmates of **the Blazing Fire [26:91]**. They are four in number – the Taymi (clan of Abu Bakr), the Adway (clan of Umar), and the Umayyads (clan of Umayya)'.<sup>52</sup>

## VERSES 92 - 95

وَقِيلَ لَهُمْ أَئِنَّ مَا كُنْتُمْ تَعْبُدُونَ {92}

**And it shall be said to them: 'Where are what you had been worshipping [26:92]**

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ {93}

**Besides Allah? Can they help you or even help themselves?' [26:93]**

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ {94}

**So they would be flung into it, they and the straying ones [26:94]**

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ {95}

**And armies of Iblees altogether [26:95]**

وعنه: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق بن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام) - في حديث - قال فيه: «و أنزل في طسم: وَ بُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ وَ قِيلَ لَهُمْ أَئِنَّ مَا كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ فَكُبْكِبُوا فِيهَا هُمْ وَ الْغَاوُونَ وَ جُنُودُ إِبْلِيسَ أَجْمَعُونَ جنود إبليس: ذريته من الشياطين».

And from him (Al Kulayi), from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Bin Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

'From Abu Ja'far<sup>asws</sup>, in a Hadeeth, said in it: 'And it is Revealed in **Ta Sin Meem [26:1]** (Chapter 26): **And the Blazing Fire will emerge for the straying ones [26:91]** **And it shall be said to them: 'Where are what you had been**

<sup>52</sup> 29 /345 :1 تأويل الآيات (Extract)

**worshipping [26:92] Besides Allah? Can they help you or even help themselves?' [26:93] So they would be flung into it, they and the straying ones [26:94] And armies of Iblees altogether [26:95] – armies of Iblees<sup>la</sup> – his<sup>la</sup> offspring from the Satans<sup>la</sup>,<sup>53</sup>**

عنه، عن ابن محمد، عن حماد بن عيسى، عن حريز، عن يزيد الصائغ، عن أبي جعفر عليه السلام، قال: يا يزيد ان أشد الناس حسرة يوم القيامة الذين وصفوا العدل ثم خالفوه وهو قول الله عزوجل: " أن تقول نفس يا حسرتا على ما فرطت في جنب الله.

From him, from Ibn Muhammad, from Hamaad Bin Isa, from Hareyz, from Yazeed Al Sa'aig,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'O Yazeed! The most regretful of the people on the Day of Judgement would be those who described the justice, then opposed it. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[39:56] Lest a soul should say: O regret, for what I wasted regarding the Side of Allah**'.

وفي رواية عثمان بن عيسى أو غيره، عن أبي عبد الله عليه السلام في قول الله عزوجل: " فكذبوا فيها هم والغاؤون " قال: من وصف عدلا ثم خالفه إلى غيره.

And in a report of Usman Bin Isa, from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[26:94] So they shall be flung into it, they and the erring ones**. He<sup>asws</sup> said: 'The one who describes justice then opposes it to others'.<sup>54</sup>

وعنه: عن عبد الله بن بحر، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَكُذِّبُوا فِيهَا هُمْ وَ الْغَاوُونَ، فقال: «يا أبا بصير، هم قوم وصفوا عدلا، و عملوا بخلافه».

And from him (Al Howeyzi), from Abdullah Bin Bahr, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> regarding the Words of the Exalted: **So they would be flung into it, they and the straying ones [26:94]**. He<sup>asws</sup> said: 'O Abu Baseer! They are people who were attaching (themselves superficially to the) justice and they were doing opposite to it'.<sup>55</sup>

## VERSES 96 - 99

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ {96}

**They would be saying while they quarrel therein, [26:96]**

<sup>53</sup> الكافي 2: 26.

<sup>54</sup> Al Mahaasin – V 1 Bk 3 H 134

<sup>55</sup> الزهد: 68.

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ {97}

**'By Allah! We were in clear error, [26:97]**

إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ {98}

**When we equated you all with Lord of the Worlds [26:98]**

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ {99}

**And none strayed us except the criminals [26:99]**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهرا، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، في قوله: وَ مَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ. يَعْنِي الْمُشْرِكِينَ الَّذِينَ اقْتَدَوْا بِهِمْ هَؤُلَاءِ فَاتَّبَعُوهُمْ عَلَى شَرِكِهِمْ وَ هُمْ قَوْمٌ مُّحَمَّدِي ( صلى الله عليه وآله ) لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَ النَّصَارَى أَحَدٌ

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mihran, from Al Husayn Bin Mamoun, from Muhammad Bin Salim,

'From Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words: **And none strayed us except the criminals [26:99]:** It means the Polytheists who believed in them, so they followed them upon their polytheism, and they are the people of Muhammad<sup>saww</sup> (Muslims), there not being anyone from the Jews and the Christians among them.

وَ قَوْمُهُمْ وَ مَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ إِذْ دَعَوْنَا إِلَى سَبِيلِهِمْ ذَلِكَ إِذَا ادَّارَكُوا فِيهَا جَمِيعاً بَرِيءٌ بَعْضُهُمْ مِنْ بَعْضٍ وَ لَعَنَ بَعْضُهُمْ بَعْضاً يُرِيدُ بَعْضُهُمْ أَنْ يَخَجَّ بَعْضاً رَجَاءَ الْقَلْحِ فَيُقْلِتُوا مِنْ عَظِيمٍ مَا نَزَلَ بِهِمْ وَ لَيْسَ بِأَوَانٍ بَلْوَى وَ لَا اخْتِيَارٍ وَ لَا قَبُولٍ مُعْذِرَةٍ وَ لَا تَحِينَ نَجَاةٍ

And their words: **And none strayed us except the criminals [26:99]** – i.e. 'When they invited us to their way'. When they all come to it (the Fire), some of them would disavow from some, and some of them would curse some (others). Some of them would want to argue against others hoping for the winning so they could escape from the magnitude of what would have descended upon them. And there would neither be a winning, nor a trial, nor an Acceptance of excuses nor a way to salvation.<sup>56</sup>

<sup>56</sup> الكافي 2: 26.

## The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> that: 'The Prophet<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! And the criminals, they are the deniers of your<sup>asws</sup> Wilayah'.<sup>57</sup>

## VERSES 100 - 103

فَمَا لَنَا مِنْ شَافِعِينَ {100}

**So, there is none for us from the intercessors [26:100]**

وَلَا صَدِيقٍ حَمِيمٍ {101}

**Nor an intimate friend [26:101]**

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونُ مِنَ الْمُؤْمِنِينَ {102}

**If only there was one more chance for us, we would be from the Momineen [26:102]**

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {103}

**Surely, in that there is a Sign, and most of them were not Momineen [26:103]**

أَخْبَرَنَا الشَّيْخُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ فِي الرَّيِّ سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةٍ بِقِرَائَتِي عَلَيْهِ قَالَ: حَدَّثَنَا الشَّيْخُ السَّعِيدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيُّ إِفْلَاءً فِي جُمَادَى الْآخِرَةِ سَنَةَ حَمْسٍ وَ خَمْسِينَ وَ أَرْبَعِمِائَةٍ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ التُّعْمَانِ رَحِمَهُمُ اللَّهُ قَالَ: أَخْبَرَنِي أَبُو الْقَاسِمِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ

<sup>57</sup> (Extract) تفسير القمي 2: 395.

قَوْلُوهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ شَرِيفِ بْنِ سَابِقِ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ

It was informed to us by the Sheykh Abu Muhammad Al Hassan Bin Al husayn Bin Babuwayh in Al Rayy during the year five hundred and ten, by my reading upon it, from Al Sheykh Al Saeed Abu Ja'far Muhammad Bin Al Hassan Al Toosy, dictating during Jumai Al Akhira of the year four hundred and fifty five, at the location of our Master<sup>asws</sup> Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, from Al Sheykh Abu Abdullah Muhammad Bin Muhammad Al Nu'man, from Abu Al Qasim Ja'far Bin Muhammad Bin Qawlawiyah, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ahmad Bin Abu Abdullah Al Barqy, from Shareed Bin Sabiq, from Abu Al Abbas Al Fazl Bin Abdul Malik,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَوْلُ عُنْوَانِ صَحِيفَةِ الْمُؤْمِنِ مَا يَقُولُ النَّاسُ فِيهِ إِنْ خَيْرًا فَخَيْرًا وَإِنْ شَرًّا فَشَرًّا وَأَقَلُّ حُكْمَةِ الْمُؤْمِنِ أَنْ يَعْفِرَ اللَّهُ لَهُ وَلِمَنْ تَبِعَ جَنَازَتَهُ

From Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The first heading of the parchment of the Momin is what the people are saying regarding him. If good, so good, and if evil, so evil and the least of the gifts for the Momin is that Allah<sup>azwj</sup> would Forgive for him and for the ones who followed his funeral'.

ثُمَّ قَالَ يَا فَضْلُ لَا يَأْتِي الْمَسْجِدَ مِنْ كُلِّ قَبِيلَةٍ إِلَّا وَافِدُهَا وَ مِنْ كُلِّ أَهْلِ بَيْتٍ إِلَّا بَجِيهَهَا يَا فَضْلُ لَا يَرْجِعُ صَاحِبُ الْمَسْجِدِ بِأَقْلٍ مِنْ إِحْدَى ثَلَاثٍ إِمَّا دُعَاءٍ يَدْعُو بِهِ يُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ وَ إِمَّا دُعَاءٍ يَدْعُو بِهِ يَصْرِفُ اللَّهُ بِهِ عَنْهُ بَلَاءَ الدُّنْيَا وَ إِمَّا أَخٍ يَسْتَفِيدُهُ فِي اللَّهِ تَعَالَى

Then he<sup>asws</sup> said: 'O Fazl! None would come to the Masjid from every tribe except for its delegate, and from every family except for its excellent one. O Fazl! The companion of the Masjid would not be returning with less than one of the three – either a supplication he supplicated with, Allah<sup>azwj</sup> would Enter him into the Paradise due to it; or a supplication he supplicated with, Allah<sup>azwj</sup> would Turn an affliction for the world away from him; or a brother who would benefit him for the Sake of Allah<sup>azwj</sup>, the Exalted'.

قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَا اسْتَفَادَ امْرُؤٌ فَايِدَةً بَعْدَ فَايِدَةِ الْإِسْلَامِ مِثْلَ أَخٍ يَسْتَفِيدُهُ فِي اللَّهِ عَزَّ وَ جَلَّ

He<sup>asws</sup> said: 'Then Rasool-Allah<sup>saww</sup> said: 'A person cannot benefit with a benefit after Al-Islam like a brother who benefits him for the Sake of Allah<sup>azwj</sup> Mighty and Majestic'.

ثُمَّ قَالَ يَا فَضْلُ لَا تَرْهَدُوا فِي فُقَرَاءِ شِيعَتِنَا فَإِنَّ الْفَقِيرَ مِنْهُمْ لَيَسْتَفَعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رِبِيعَةَ وَ مُضَرَ

Then he<sup>asws</sup> said: 'O Fazl! Do not be abstaining regarding the poor of our<sup>asws</sup> Shias, for the poor from them would be interceding on the Day of Judgment regarding the likes of (the people of the tribes of) Rabi'e and Muzar'.

ثُمَّ قَالَ يَا فَضْلُ إِنَّمَا سَمِّيَ الْمُؤْمِنُ مُؤْمِنًا لِأَنَّهُ يُؤْمِنُ عَلَى اللَّهِ فَيُجِيزُ اللَّهُ أَمَانَهُ

Then he<sup>asws</sup> said: 'O Fazi! But rather, the Momin has been named as 'Momin' because he believes (*Eman*) in Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would Authorise his security'.

ثُمَّ قَالَ أَمَا سَمِعْتَ رَسُولَ اللَّهِ ص يَقُولُ فِي أَعْدَائِكُمْ إِذَا رَأَوْا شَفَاعَةَ رَجُلٍ مِنْكُمْ لِصَدِيقِهِ يَوْمَ الْقِيَامَةِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ؟

Then he<sup>asws</sup> said: 'Have you not heard Rasool-Allah<sup>saww</sup> saying regarding your enemies? When they would be seeing the intercession of a man from you on the Day of Judgment, (they would be saying) **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]?**<sup>58</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ عَلِيٍّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عَبْدِ الْحَمِيدِ الْوَابِشِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ إِنَّ لَنَا جَارًا يَنْتَهِكُ الْمَحَارِمَ كُلَّهَا حَتَّى إِنَّهُ لَيَتْرُكُ الصَّلَاةَ فَضَلًّا عَنْ غَيْرِهَا فَقَالَ سُبْحَانَ اللَّهِ وَ أَعْظَمَ ذَلِكَ أَلَا أَخْبَرْتُمْ بِمَنْ هُوَ شَرُّ مِنْهُ قُلْتُ بَلَى

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzaal, from Ali Bin Uqba, form Umar Bin Abaan, from Abdul Hameed Al-Wabishy, who has narrated the following:

Abu Ja'far<sup>asws</sup> said, when I said from him<sup>asws</sup>, 'We have a neighbour who violates all the Prohibitions to the extent that he leaves the Prayer as well among other matters'. He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! And that is a great matter. However, shall I<sup>asws</sup> inform you of the one who is more evil than him?' I said, 'Yes'.

قَالَ النَّاصِبُ لَنَا شَرُّ مِنْهُ أَمَا إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُذَكَّرُ عِنْدَهُ أَهْلُ الْبَيْتِ فَيَرْتُقُ لِذِكْرِنَا إِلَّا مَسَحَتِ الْمَلَائِكَةُ ظَهْرَهُ وَ غُفِرَ لَهُ ذُنُوبُهُ كُلُّهَا إِلَّا أَنْ يَجِيءَ بِذَنْبٍ يُخْرِجُهُ مِنَ الْإِيمَانِ وَ إِنَّ الشَّفَاعَةَ لَمَقْبُولَةٌ وَ مَا تُقْبَلُ فِي نَاصِبٍ

He<sup>asws</sup> said: 'The one who is hostile to us<sup>asws</sup> (*Nasibi*) is more evil than him. But rather, there is none from the servant in whose presence the People<sup>asws</sup> of the Household are mentioned and he sympathises with our<sup>asws</sup> remembrance, except that the Angels wipe his back, and all of his sins are Forgiven unless he commits a sin which takes him out of the 'Eman' (faith), and his intercession is Accepted whilst it is not acceptable for the *Nasibi* (hostile one).

وَ إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِجَارِهِ وَ مَا لَهُ حَسَنَةٌ فَيَقُولُ يَا رَبِّ جَارِي كَانَ يَكْتُمُ عَنِّي الْأَدَى فَيُشَفِّعُ فِيهِ

And that the Momin will intercede for his neighbour even if there is no good deed to his credit. He will say, 'O Lord<sup>azwj</sup>! My neighbour used to restrain himself from hurting me', so he will intercede regarding him'.

<sup>58</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 2 H 65

فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَا رَبُّكَ وَ أَنَا أَحَقُّ مِنْ كَاتِبِي عَنْكَ فَيُدْخِلُهُ الْجَنَّةَ وَ مَا لَهُ مِنْ حَسَنَةٍ وَ إِنَّ أَدْنَى الْمُؤْمِنِينَ شَفَاعَةٌ لِيَشْفَعُوا  
لِثَلَاثِينَ إِنْسَانًا فَعِنْدَ ذَلِكَ يَقُولُ أَهْلُ النَّارِ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

Then Allah<sup>azwj</sup> Blessed and Exalted will say: "I<sup>azwj</sup> am your Lord<sup>azwj</sup> and more Right to Suffice for you. So He<sup>azwj</sup> will Enter him in the Paradise although there will be no good deeds to his credit. And that the lowest of the 'Momineen' (Believers) would intercede for thirty people. When that happens, the inhabitants of the Fire will say, **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].**<sup>59</sup>

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا إسحاق بن محمد بن مروان الغزال، قال: حدثنا أبي، قال: حدثنا أبو حفص الأعشى، قال: سمعت الحسن بن صالح بن حي قال: سمعت جعفر بن محمد (عليهما السلام) يقول: «لقد عظمت منزلة الصديق، حتى أن أهل النار يستغيثون به، و يدعونه قبل القريب الحميم، قال الله سبحانه مخبرا عنهم: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

Al-Sheykh, in his Majaalis, said, 'A group informed us, from Abu Al-Mufazzal, from Is'haq Bin Muhammad Bin Marwaan Al-Ghazaal, from his father, from Abu Hafs Al-A'sha, from Al-Hassan Salih Bin Hayy who said,

'I heard Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> saying: 'The status of a friend is great. Even the inhabitants of the Fire would be seeking their help, and would be calling out to them before nearing the Blazing Fire. Allah<sup>azwj</sup> the Glorious has Informed about them: **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].**<sup>60</sup>

وروى البرقي، عن ابن سيف، عن أخيه، عن أبيه، عن عبد الكريم بن عمرو، عن سليمان بن خالد قال: كنا عند أبي عبد الله (عليه السلام): فقرأ: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ، و قال: «و الله لنشفعن - ثلاثا - و لتشفعن شيعتنا - ثلاثا - حتى يقول عدونا: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

And Al-Barqy has reported, from Ibn Sayf, from his brother, from his father, from Abdul Kareem Bin Amro, from Sulayman Bin Khalid who said,

'We were in the presence of Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> recited **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**, and said: 'By Allah<sup>azwj</sup>, we<sup>asws</sup> would be interceding (three times) – and you (Shias) would be interceding' (saying it three times) – until our<sup>asws</sup> enemies would be saying, **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101].**<sup>61</sup>

أحمد بن محمد بن خالد البرقي: عن عمر بن عبد العزيز، عن مفضل، أو غيره، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ، قال: «الشافعون: الأئمة، و الصديق من المؤمنين».

<sup>59</sup> Al Kafi V 8 – H 14520

<sup>60</sup> الأمالي 2: 222

<sup>61</sup> تأويل الآيات 1: 1: 390/11.



Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Umar Bin Abdul Aziz, from Mufazzal, or someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the Exalted: ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***, he<sup>asws</sup> said: 'The intercessors – The Imams<sup>asws</sup>, and the friend, from the Momineen'.<sup>62</sup>

الشيخ في (مجالسه)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا إسحاق بن محمد بن مروان الغزال، قال: حدثنا أبي، قال: حدثنا أبو حفص الأعمش، قال: سمعت الحسن بن صالح بن حي قال: سمعت جعفر بن محمد (عليهما السلام) يقول: «لقد عظمت منزلة الصديق، حتى أن أهل النار يستغيثون به، و يدعونه قبل القريب الحميم، قال الله سبحانه مخبراً عنهم: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

Al-Sheykh in his (book) Majaalis, said, 'A group informed us, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan Al Gazaal, from his father, from Abu Hafs Al Saha from Al Hassan Bin Salih Bin Hayy who said,

'I heard Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> saying: 'The status of the friend has been magnified, to the extent that the inhabitants of the Fire would be seeking help with him, and they would be calling him before going near the Fire. Allah<sup>azwj</sup>, Glorious is He<sup>azwj</sup>, Informs about them: ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***'.<sup>63</sup>

محمد بن العباس، قال: حدثنا محمد بن عثمان بن أبي شيبة، عن محمد بن الحسين الخثعمي، عن عباد بن يعقوب، عن عبد الله بن يزيد، عن الحسن بن محمد، عن أبي عاصم، عن جعفر بن محمد (عليهما السلام)، قال: «نزلت هذه الآية فينا، و في شيعتنا، و ذلك أن الله سبحانه يفضلنا، و يفضل شيعتنا، حتى أنا لنشفع و يشفعون، فإذا رأى ذلك من ليس منهم، قالوا: فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ».

Muhammad Bin Al Abbas, from Muhammad Bin Usman Bin Abu Shayba, from Muhammad Bin Al Husayn Al Khash'amy, from Abad Bin Yaqoub, from Abdullah Bin Yazeed, from Al Hassan Bin Muhammad, from Abu Aasim,

'From Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'These Verses were Revealed regarding us<sup>asws</sup> and regarding our<sup>asws</sup> Shias, and that is Allah<sup>azwj</sup>, Glorious is He<sup>azwj</sup>, Preferred us<sup>asws</sup> and Preferred our<sup>asws</sup> Shias, until we<sup>asws</sup> would intercede and they would be interceding. So when that is seen by the ones who aren't from them, they would be saying, ***So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***'.<sup>64</sup>

<sup>62</sup> المحاسن: 187 / 184.

<sup>63</sup> الأمالي 2: 222.

<sup>64</sup> تأويل الآيات 1: 389 / 9، شواهد التنزيل 1: 418 / 578.

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن أبي اسامة، عن أبي عبد الله (عليه السلام) و أبي جعفر (عليهما السلام)، أنهما قالوا: «و الله، لنشفعن في المذنبين من شيعتنا، حتى يقول أعداؤنا إذا رأوا ذلك: فما لنا من شافعين و لا صديق حميم فلو أن لنا كرهة فنكون من المؤمنين» - قال - من المهتدين - قال - لأن الإيمان قد لزمهم بالإقرار».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Abu Asama,

'From Abu Abdullah<sup>asws</sup> and Abu Ja'far<sup>asws</sup>, both<sup>asws</sup> having said: 'By Allah<sup>azwj</sup>! We<sup>asws</sup> will interceded regarding the sinners from our<sup>asws</sup> Shias to the extent that our<sup>asws</sup> enemies would be saying when they see that, **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101] If only there was one more chance for us, we would be from the Momineen [26:102]** – i.e. from the rightly Guided ones. Because the Eman would have been necessitated for them, with the acknowledgment (of the Wilayah)"'.<sup>65</sup>

الزخمشري في (ربيع الأبرار): عن علي (عليه السلام): «من كان له صديق حميم فإنه لا يعذب، ألا ترى كيف أخبر الله عن أهل النار: فما لنا من شافعين و لا صديق حميم؟».

Al Zamakshary, in (the book) Rabi'e Al Abrar,

'From Ali<sup>asws</sup> (having said): 'One who would have a friend for him (on the Day of Judgment) would not be Punished. Do you not see how Allah<sup>azwj</sup> Informs about the inhabitants of the Fire: **So there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]?**'<sup>66</sup>

<sup>65</sup> تفسير القمي 2: 123.

<sup>66</sup> ربيع الأبرار 1: 428.