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## CHAPTER 28

## AL-QASAS

## (88 VERSES)

## VERSES 43 - 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSE 43

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً  
لَعَلَّهُمْ يَتَذَكَّرُونَ {43}

***And We had Given the Book to Musa from after having Destroyed the former generations as an insight for the people and a Guidance and a Mercy, perhaps they would be mindful [28:43]***

في مجمع البيان وجاءت الرواية بالاسناد عن أبي سعيد الخدرى عن النبي صلى الله عليه واله قال: ما أهلك الله قوما ولا قرنا ولا امة ولا أهل قرية بعذاب من السماء منذ أنزل التوراة على وجه الارض غير أهل القرية التي مسحوا قردة. لم تر ان الله تعالى قال: ولقد آتينا موسى الكتاب من بعد ما اهلكنا القرون الاولى الاية

In Majma Al-Bayan, there has come a report by the chain, from Abu Saeed Al-Khudry,

(It has been narrated) from the Prophet<sup>saww</sup> having said: 'Allah<sup>azwj</sup> did not Destroy a people, nor a generation, nor a people of the town by a Punishment from the sky since the Revelation of the Torah upon the face of the earth, apart from the people of the town who were metamorphosed into monkeys. Did you not see that Allah<sup>azwj</sup> the Exalted has Said: ***And We had Given the Book to Musa from after having Destroyed the former generations [28:43]*** – the Verse'.<sup>1</sup>

## VERSE 44

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ {44}

***And you were not on the western side when We Decreed the Commandment and you were not from the witnesses [28:44]***

<sup>1</sup> Tafseer Noor Al Saqalayn – Ch 28 H 76

## The Altered Verse

وجاء في تفسير أهل البيت (صلوات الله عليهم)، قال: روى بعض أصحابنا عن سعيد بن الخطاب حديثاً يرفعه إلى أبي عبد الله (عليه السلام)، في قول الله عز و جل: **وَ مَا كُنْتَ بِجَانِبِ الْعَرَبِ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَ مَا كُنْتَ مِنَ الشَّاهِدِينَ.** [قال أبو عبد الله (عليه السلام): «إنما هي: **أو ما كنت** بجانب الغربي إذ قضينا إلى موسى الأمر و ما كنت من الشاهدين»].

And it has come in the Tafseers of the People<sup>asws</sup> of the Household, he (Sharaf Al Deen Al Najafi) said, 'Some of our companions have reported, from Saeed Bin Al-Khataab,

'Raising it to Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And you were not on the western side when We Decreed the Commandment and you were not from the [28:44].*** Abu Abdullah<sup>asws</sup> said: 'But rather it is (Revealed as): ***Or were you not there on the western side when We Decreed the Commandment and were you not from the witnesses? [28:44]?***'<sup>2</sup>

### [تفضيل أمة محمد على جميع الأمم]

## The merits of the community of Muhammad<sup>saww</sup> over the entirety of the communities

رَسُولَ اللَّهِ ص قَالَ: لَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنَ عِمْرَانَ وَ اصْطَفَاهُ نَجِيًّا- وَ فَلَقَ لَهُ الْبَحْرَ فَجَسَّى بَنِي إِسْرَائِيلَ، وَ أَعْطَاهُ التَّوْرَةَ وَ الْأَلْوَحَ- رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَ جَلَّ فَقَالَ: يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرَمْ بِهَا أَحَدًا قَبْلِي.

(Imam Hassan Al Askari<sup>asws</sup> said): 'Rasool-Allah<sup>saww</sup> said: 'When Allah<sup>azwj</sup> Mighty and Majestic Sent Musa<sup>as</sup> Bin Imran<sup>as</sup> and Chose him<sup>as</sup> as a rescuer, and Split the sea for him<sup>as</sup> and so he<sup>as</sup> rescued the Children of Israel, and He<sup>azwj</sup> Gave him<sup>as</sup> the Torah and the Tablets – he<sup>as</sup> saw his<sup>as</sup> position from his<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic, and he<sup>as</sup> said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> have Honoured me<sup>as</sup> with such a prestige, You<sup>azwj</sup> have not Honoured anyone else with it before me<sup>as</sup>.'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّدًا أَفْضَلُ عِنْدِي- مِنْ جَمِيعِ مَلَائِكَتِي وَ جَمِيعِ خَلْقِي قَالَ مُوسَى: يَا رَبِّ- فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ، فَهَلْ فِي آلِ الْأَنْبِيَاءِ أَكْرَمٌ مِنْ آلِي

So Allah<sup>azwj</sup> Mighty and Majestic Said: "O Musa<sup>as</sup>! But, do you<sup>as</sup> not know that Muhammad<sup>saww</sup> is more superior in My<sup>azwj</sup> Presence than the entirety of My<sup>azwj</sup> Angels and the entirety of My<sup>azwj</sup> creatures?" Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! So if it was so that Muhammad<sup>saww</sup> was more prestigious (superior) in Your<sup>azwj</sup> Presence than the entirety of Your<sup>azwj</sup> creatures, then is there among the progenies of the Prophets<sup>as</sup> any more honourable from a progeny?'

<sup>2</sup> تأويل الآيات 1: 8 / 417

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ فَقَالَ: يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ عِنْدَكَ كَذَلِكَ، فَهَلْ فِي صَحَابَةِ الْأَنْبِيَاءِ أَكْرَمُ [عِنْدَكَ] مِنْ صَحَابَتِي

Allah<sup>azwj</sup> Mighty and Majestic Said: “O Musa<sup>as</sup>! But, do you know that the merit of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> upon the entirety of the progenies of the Prophets<sup>as</sup>, is like the merit of Muhammad over the entirety of the Mursils<sup>as</sup>?” So he<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! So if it was so that the Progeny<sup>as</sup> of Muhammad<sup>saww</sup> was like that in Your<sup>azwj</sup> Presence, then is that among the companions of the Prophets<sup>as</sup> any more honourable in Your<sup>azwj</sup> Presence than my<sup>as</sup> companions?’

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ صَحَابَةِ مُحَمَّدٍ ص عَلَى جَمِيعِ صَحَابَةِ الْمُرْسَلِينَ - كَفَضْلِ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ - وَ [كَ] فَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ

Allah<sup>azwj</sup> Mighty and Majestic Said: “O Musa<sup>as</sup>! But do you<sup>as</sup> not know that the superiority of the companions of Muhammad<sup>saww</sup> over the entirety of the companions of the Mursils<sup>as</sup> is like the superiority of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> over the entirety of the Progenies of the Prophets<sup>as</sup> – and like the superiority of Muhammad<sup>saww</sup> over the entirety of the Mursils<sup>as</sup>?”

فَقَالَ مُوسَى: يَا رَبِّ - فَإِنْ كَانَ مُحَمَّدٌ وَ آلُهُ وَ صَحْبُهُ كَمَا وَصَفْتَ، فَهَلْ فِي أُمَّمِ الْأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَلَتْ عَلَيْهِمُ الْعَمَامَ، وَ أَنْزَلْتَ عَلَيْهِمُ الْمَنَّاءَ وَ السَّلْوَى وَ فَلَقْتَ لَهُمُ الْبَحْرَ

So Musa<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! So if it was so that Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> are as You<sup>azwj</sup> Described, then is there among a community of the Prophets<sup>as</sup>, any who is superior in Your<sup>azwj</sup> Presence than my<sup>as</sup> community is? You<sup>azwj</sup> Shaded upon them with the clouds, and Sent down upon them the manna and the quails, and Split the sea for them’.

فَقَالَ اللَّهُ تَعَالَى: يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ أُمَّةِ مُحَمَّدٍ عَلَى جَمِيعِ الْأُمَّمِ كَفَضْلِي عَلَى جَمِيعِ خَلْقِي قَالَ مُوسَى: يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ.

Allah<sup>azwj</sup> the Exalted Said: “O Musa<sup>as</sup>! But, do you<sup>as</sup> not know that the superiority of the community of Muhammad<sup>saww</sup> over the entirety of the communities is like My<sup>azwj</sup> Superiority over the entirety of My<sup>azwj</sup> creatures?” Musa<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! Alas! If only I<sup>as</sup> could see them’.

(فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ): يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ، فَلَيْسَ هَذَا أَوْانُ ظُهُورِهِمْ، وَ لَكِنْ سَوْفَ تَرَاهُمْ فِي الْجَنَّةِ جَنَّاتِ عَدْنٍ وَ الْفِرْدَوْسِ بِحَضْرَةِ مُحَمَّدٍ فِي نَعِيمِهَا يَتَعَلَّبُونَ، وَ فِي خَيْرَاتِهَا يَتَبَحَّبُونَ أَ فَتُحِبُّ أَنْ أُسْمِعَكَ كَلَامَهُمْ قَالَ: نَعَمْ يَا إِلَهِي.

So Allah<sup>azwj</sup> the Exalted Revealed unto him<sup>as</sup>: “O Musa<sup>as</sup>! You<sup>as</sup> cannot see them, for this isn’t the time of their appearance. But, soon you<sup>as</sup> will see them in the Paradise, the Gardens of Eden and the *Firdous*, in the presence of Muhammad<sup>saww</sup>. They

would be turning in its Bliss and they would be enjoying in its goodness. Would you<sup>as</sup> love to hear their voices?” He<sup>as</sup> said: ‘Yes, my<sup>as</sup> God<sup>azwj</sup>’<sup>3</sup>

وقال أبو عبد الله (عليه السلام) في بعض رسائله: «ليس موقف أوقف الله سبحانه نبيه فيه ليشهده و يستشهده، إلا و معه أخوه و قرينه و ابن عمه و وصيه، و يؤخذ ميثاقهما معا».

And Abu Abdullah<sup>asws</sup> said in one of his<sup>asws</sup> letters: There isn't a pausing Allah<sup>azwj</sup>, Glorious is He<sup>azwj</sup>, Paused His<sup>azwj</sup> Prophet<sup>saww</sup> to Make him<sup>saww</sup> a witness and for him<sup>saww</sup> to witness it, except and with him<sup>saww</sup> was his<sup>saww</sup> brother<sup>asws</sup>, and his<sup>asws</sup> pair, and his<sup>saww</sup> cousin, and his<sup>saww</sup> successor<sup>asws</sup>, and He<sup>azwj</sup> Took both their<sup>asws</sup> Covenants together'.<sup>4</sup>

## VERSES 45 & 46

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا كُنْتَ تَأْوِيًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا  
وَلَكِنَّا كُنَّا مُرْسِلِينَ {45}

***But We Produced generations, and the life-spans were prolonged upon them. And you were not a dweller among the inhabitants of Madyan reciting Our Verses to them, but We were the Senders [28:45]***

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ  
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {46}

***And you were not by the side of the (mount) Toor when We Called out, but (you are) a Mercy from your Lord to warn a people no warner had come to them from before you, perhaps they would be mindful [28:46]***

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن طاهر بن مدرار، عن أخيه، عن أبي سعيد المدائني، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا،

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Tahir Bin Madrar, from his brother, from Abu Saeed Al-Mada'iny who Saeed who said,

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And you were not by the side of the (mount) Toor when We Called out [28:46].***

<sup>3</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 11 (Extract)

<sup>4</sup> تأويل الآيات 1: 9/417.

قال: « كتاب كتبه الله عز و جل في ورقة، أثبتته فيها قبل أن يخلق الله الخلق بألفي عام، فيها مكتوب: يا شيعة آل محمد، أعطيتكم قبل أن تسألوني، و غفرت لكم قبل أن تستغفروني، من أتى منكم بولاية محمد و آل محمد أسكنته جنتي برحمتي».

He<sup>asws</sup> said: 'A Book which Allah<sup>azwj</sup> Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah<sup>azwj</sup> Created the creatures by two thousand years. In it was Inscribed: 'O Shias of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>! I<sup>azwj</sup> Give you before you ask Me<sup>azwj</sup>, and Forgive you before you seek Forgiveness from Me<sup>azwj</sup> – the one from you whom comes with the Wilayah of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, I<sup>azwj</sup> shall Settle him in My<sup>azwj</sup> Paradise by My<sup>azwj</sup> Mercy'.<sup>5</sup>

### **[نداء الرب سبحانه و تعالى أمة محمد (ص)]:**

## **The Call of the Lord<sup>azwj</sup> Glorious and Exalted to the Community of Muhammad<sup>saww</sup>**

قَالَ [اللَّهُ جَلَّ جَلَالُهُ]: قُمْ بَيْنَ يَدَيَّ، وَ اشْدُدْ مِئْزَرَكَ - قِيَامَ الْعَبْدِ الذَّلِيلِ بَيْنَ يَدَيِ السَّيِّدِ الْمَلِكِ الْجَلِيلِ، فَفَعَلَ ذَلِكَ مُوسَى.

Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Majesty Said: “Stand in front of Me<sup>azwj</sup>, and tighten your clothes, like the standing of the humble slave in front of the master, the king, the majestic”. So, Musa<sup>as</sup> did that.

فَنَادَى [الْمَلِكُ] رَبُّنَا عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ. فَأَجَابُوهُ كُلُّهُمْ، وَ هُمْ فِي أَصْلَابِ آبَائِهِمْ وَ أَرْحَامِ أُمَّهَاتِهِمْ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ - إِنَّ الْحَمْدَ وَ النِّعْمَةَ وَ الْمُلْكَ لَكَ - لَا شَرِيكَ لَكَ لَبَّيْكَ».

So our Lord<sup>azwj</sup> Mighty and Majestic Called out: “O community of Muhammad<sup>saww</sup>!” So they answered Him<sup>azwj</sup>, all of them, and they were in the loins of their fathers and the wombs of their mothers: ‘At Your<sup>azwj</sup> service O Lord<sup>azwj</sup>! At Your<sup>azwj</sup> service! There is no associate for You<sup>azwj</sup>! At Your<sup>azwj</sup> service. Surely, the Praise, and the Bounties, and the Kingdom are for You<sup>azwj</sup> – there being no associate for You<sup>azwj</sup>. At Your<sup>azwj</sup> service!’

قَالَ فَفَعَلَ اللَّهُ تَعَالَى تِلْكَ الْإِجَابَةَ مِنْهُمْ شِعَارَ الْحَجِّ.

Thus, Allah<sup>azwj</sup> the Exalted Made that answer from them as a slogan (known as *Talbiyya*) for the Hajj.

ثُمَّ نَادَى رَبُّنَا عَزَّ وَ جَلَّ: يَا أُمَّةَ مُحَمَّدٍ إِنَّ قَضَائِي عَلَيْكُمْ أَنَّ رَحْمَتِي سَبَقَتْ غَضَبِي، وَ عَفْوِي قَبْلَ عِقَابِي، فَقَدِ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي، وَ أَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي،

Then our Lord<sup>azwj</sup> Mighty and Majestic Called out: “O community of Muhammad<sup>saww</sup>! My<sup>azwj</sup> Judgment upon you all is that My<sup>azwj</sup> Mercy shall precede My<sup>azwj</sup> Wrath, and My<sup>azwj</sup> Pardon shall be before My<sup>azwj</sup> Punishment, for I<sup>azwj</sup> have Obligated for you

<sup>5</sup> تأويل الآيات 1: 10 / 417

from before that you should be supplicating to Me<sup>azwj</sup>, and I<sup>azwj</sup> shall Grant you from before you even ask Me<sup>azwj</sup>.

مَنْ لَقِيَني مِنْكُمْ بِشَهَادَةٍ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، صَادِقٌ فِي أَقْوَالِهِ، مُحَقِّقٌ فِي أَعْمَالِهِ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخُوهُ - وَ وَصِيَّهُ مِنْ بَعْدِهِ وَ وَليُّهُ،

The one from you who meets Me<sup>azwj</sup> with the testimony that, 'There is no god except Allah<sup>azwj</sup>, Alone, there being no associates for Him<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, truthful in his<sup>saww</sup> statements, rightful in his<sup>saww</sup> deeds, and that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is his<sup>saww</sup> brother, and his<sup>saww</sup> successor from after him<sup>saww</sup>, and his<sup>azwj</sup> Guardian.

يُتَزَمُّ طَاعَتُهُ [كَمَا يُتَزَمُّ طَاعَةَ] مُحَمَّدٍ وَ أَنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنَ الْأَخْيَارَ الْمُطَهَّرِينَ - الْمُبَيِّنِينَ بِعَجَائِبِ آيَاتِ اللَّهِ وَ دَلَائِلِ حُجَجِ اللَّهِ مِنْ بَعْدِهِمَا أَوْلِيَاءُهُ، أَدْخَلْتُهُ جَنَّتِي، وَ إِنْ كَانَتْ دُنُوبُهُ مِثْلَ زَبَدِ الْبَحْرِ.

The obedience to him<sup>asws</sup> is necessitated just as is the obedience to Muhammad<sup>saww</sup>, and that His<sup>azwj</sup> Guardians are the Chosen ones, the best, the Purified, the ones Blessed with the wonderful Signs of Allah<sup>azwj</sup> and the evidence of the Proofs of Allah<sup>azwj</sup> from after them<sup>asws</sup> both. His<sup>asws</sup> friends, I<sup>azwj</sup> shall Enter them into My<sup>azwj</sup> Paradise, and even though his sins may be like the foam of the sea!"

قَالَ: فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّنَا مُحَمَّدَ [مُحَمَّدًا] ص قَالَ: يَا مُحَمَّدُ «وَ مَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُنَا» أُمَّتَكَ بِحَدِّهِ الْكَرَامَةِ.

He<sup>asws</sup> said: 'So when Allah<sup>azwj</sup> Mighty and Majestic Sent our Prophet<sup>saww</sup>, Muhammad<sup>saww</sup>, He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! **And you were not by the side of the (mount) Toor when We Called out [28:46]**, to your<sup>saww</sup> community with this prestige".<sup>6</sup>

## VERSES 47 - 50

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونَ مِنَ الْمُؤْمِنِينَ {47}

**And had it not been for a calamity afflicting them due to what their own hand had sent ahead, they would be saying, 'Our Lord! Why did You not Send a Rasool to us, so we could have followed Your Signs and could have become from the Momineen?' [28:47]**

<sup>6</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 11 (Extract)



فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ ۚ أَوَلَمْ يَكْفُرُوا بِمَا أُوتِيَ  
مُوسَىٰ مِنْ قَبْلُ ۗ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ {48}

**But when the Truth did come to them from Our Presence, they said, 'Why has he not been Given similar to what Musa had been Given? Or, did they not commit Kufr from before, with what Musa had been Given? They were saying, 'Two sorcerer backing each other'. And they were saying, 'We are disbelievers in all (of it)' [28:48]**

قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ صَادِقِينَ {49}

**Say, 'Then come with a Book from the Presence of Allah which is more guiding than both of them, (and) I would follow it, if you were truthful' [28:49]**

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ  
اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {50}

**But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50]**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن أبي نصر، عن أبي الحسن (عليه السلام)، في قول الله عز و  
جل: وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ، قال: «يعني من اتخذ دينه رأيه، بغير إمام من أئمة الهدى».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50].** He<sup>asws</sup> said: 'It means, the one who takes his Religion with his own opinion, without an Imam<sup>asws</sup> from the Imams<sup>asws</sup> of Guidance'.<sup>7</sup>

على بن ابراهيم عن صالح بن السندي عن جعفر بن بشير ومحمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال جميعا عن  
أبي جميلة عن خالد بن عمار عن سدير قال: قال أبو جعفر عليه السلام: يا سدير أفأريك الصادين عن دين الله ثم نظر إلى أبي  
حنيفة و سفيان الثوري في ذلك الزمان وهم حلق في المسجد فقال: هؤلاء الصادون عن دين الله بلا هدى من الله ولا كتاب  
مبين،

<sup>7</sup> الكافي 1 / 306

Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja'far Bin Basheer and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn FazaAl-altogether, from Abu Jameela, from Khalid Bin Amaar, from Sudeyr who said,

'Abu Ja'far<sup>asws</sup> said: 'O Sudeyr! Shall I<sup>asws</sup> show you the two who dispel from the Religion of Allah<sup>azwj</sup>?' Then he<sup>asws</sup> looked at Abu Haneefa and Sufyan Al-Sowry in that time', - and they were in the Masjid, and he<sup>asws</sup> said: 'They are the dispellers from the Religion of Allah<sup>azwj</sup> without Guidance from Allah<sup>azwj</sup> or a Clarifying Book.

ان هؤلاء الاحابث لو جلسوا في بيوتهم فجال الناس فلم يجدوا أحدا يخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله حتى يأتونا فنخبرهم عن الله تبارك وتعالى وعن رسوله صلى الله عليه واله والحديث طويل اخذنا منه موضع الحاجة.

Surely, they are the worst (ones). If only they would sit in their houses, the people would wander around when they cannot find anyone to inform them from Allah<sup>azwj</sup> Blessed and Exalted and from His<sup>azwj</sup> Rasool<sup>saww</sup>, eventually they would come to us<sup>asws</sup> and we<sup>asws</sup> would inform them from Allah<sup>azwj</sup> Blessed and Exalted, and from His<sup>azwj</sup> Rasool<sup>saww</sup>, – And the Hadeeth is lengthy, and we have taken from it, the subject required'.<sup>8</sup> Please delete as it restricts follow of information, azwj is already there,

## VERSE 51

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ {51}

***And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]***

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن جمهور، عن حماد بن عيسى، عن عبد الله بن جندب، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز وجل: **وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ**، قال: «إمام بعد إمام».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Hamad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51]***, he<sup>asws</sup> said: 'An Imam<sup>asws</sup> after an Imam<sup>asws</sup>'.<sup>9</sup>

في أصول الكافي الحسين بن محمد بن معلى بن محمد بن جمهور عن حماد بن عيسى عن عبد الله بن جندب قال: سألت أبا الحسن عليه السلام عن قول الله عز وجل: **وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ** قال: إمام إلى إمام.

<sup>8</sup> Tafseer Noor Al Saqalayn – Ch 28 H 80

<sup>9</sup> الكافي 1: 18 / 343

In Usool Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Jamhour, from Hammad Bin Isa, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And We had Conveyed the Word to them (Imams), perhaps they (people) would be mindful [28:51].** He<sup>asws</sup> said: 'An Imam<sup>asws</sup> to An Imam<sup>asws</sup>',<sup>10</sup>

## VERSES 52 - 55

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {52}

**Those We had Given the Book from before him, they were believers in it [28:52]**

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ {53}

**And when it is recited unto them, they say, 'We believe in it. It is the Truth from Our Lord. We were submitters from before it!' [28:53]**

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {54}

**These would be Given their Reward twice due to what they were patient upon and they were repelling the evil deed by the good deed, and they were spending from what We had Graced them [28:54]**

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ {55}

**And when they hear the vanities they turn away from it and they are saying, 'For us are our deeds and for you are your deeds. Peace be unto you, we do not seek the ignorant ones' [28:55]**

قلت: قول الله عز و حل: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إِلَى قَوْلِهِ تَعَالَى: أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا. قال:

I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **Those We had Given the Book from before him, they were believers in it [28:52]** - up to His<sup>azwj</sup> Words: **These would be Given their Reward twice due to what they were patient upon [28:54].**

H 83 – تفسير نور الثقلين، ج4، ص: 133<sup>10</sup>

فقال: «قد آتاكم الله كما آتاهم»، ثم تلا: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ «يعني إماماً تأتمون به».

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Given you the like of what He<sup>azwj</sup> had Given them'. Then he<sup>asws</sup> recited: **O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with [57:28]**, Meaning the Imam<sup>asws</sup> you can take as an Imam<sup>asws</sup> with'.<sup>11</sup>

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، وغيره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا، قال: «بما صبروا على التقية». وَ يَدْرُؤُونَ بِالْحَسَنَةِ السَّيِّئَةَ، قال: «الحسنة: التقية، و السيئة: الإذاعة».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, and someone else,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **These would be Given their Reward twice due to what they were patient upon [28:54]**, he<sup>asws</sup> said: 'By being patient upon the Taqiyya (dissimulation)'. **and they were repelling the evil deed by the good deed** – he<sup>asws</sup> said: 'The good deed – is the dissimulation, and the evil deed – is the broadcasting'.<sup>12</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «إن مثل أبي طالب مثل أصحاب الكهف، أسروا الإيمان، و أظهروا الشرك، فآتاهم الله أجرهم مرتين».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The example of Abu Talib<sup>asws</sup> is the example of the Companions of the Cave. They<sup>as</sup> kept their Eman a secret, and manifested the Polytheism, therefore Allah<sup>azwj</sup> Said: **These would be Given their Reward twice [28:54]**'.<sup>13</sup>

وقال الصادق (عليه السلام): «نحن صبر، و شيعتنا أصبر منا، و ذلك أنا صبرنا على ما نعلم، و هم صبروا على ما لا يعلمون».

And Al-Sadiq<sup>asws</sup> said: 'We<sup>asws</sup> are patient, and our<sup>asws</sup> Shias are more patient than us<sup>asws</sup>, and that is because we<sup>asws</sup> are patient upon what we<sup>asws</sup> know, and they are patient upon that which they do not know'.<sup>14</sup>

<sup>11</sup> الكافي 1: 3 / 150.

<sup>12</sup> الكافي 2: 1 / 172.

<sup>13</sup> الكافي 1: 28 / 373، شرح نهج البلاغة لابن أبي الحديد 14: 70.

<sup>14</sup> تفسير القمي 2: 141.

**VERSE 56**

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {56}

**Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to, and He is more Knowing with the recipients of Guidance [28:56]**

**An Oddity**

ابن طاوس، في (طرائفه): قال: و من عجيب ما بلغت إليه العصية على أبي طالب من أعداء أهل البيت (عليهم السلام) أنهم زعموا أن المراد من قوله تعالى لنبيه (صلى الله عليه و آله): إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ أبو طالب (عليه السلام)!

Ibn Tawoos in (the book) *Taraaif* (Oddities), said,

‘And from the strange things is what has reached about the prejudices against Abu Talib<sup>asws</sup> from the enemies of the People<sup>asws</sup> of the Household, that they are claiming that the one intended by the Words of Allah<sup>azwj</sup> the Exalted to His<sup>azwj</sup> Prophet<sup>saww</sup> **Surely you cannot guide the one you love [28:56]**, is Abu Talib<sup>asws</sup>.

و قد ذكر أبو المجد بن رشادة الواعظ الواسطي في مصنفه (كتاب أسباب نزول القرآن) ما هذا لفظه، قال: قال الحسن بن مفضل، في قوله تعالى: إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ كيف يقال أنها نزلت في أبي طالب، و هذه السورة من آخر ما نزل من القرآن في المدينة، و مات أبو طالب في عنفوان الإسلام و النبي (صلى الله عليه و آله) بمكة!؟

And it has been mentioned by Abu Al-Majd Bin Rashadat Al-Wa’iz Al-Wasity in his work (*Kitaab Asbaab Nuzool Al-Quran*), these are not its words. He said, ‘Al-Hassan Bin Mufazzal said regarding the Words of the Exalted, ‘**Surely you cannot guide the one you love [28:56]** – how can they say that it was Revealed regarding Abu Talib<sup>asws</sup>, and this Chapter is from the end of what was Revealed from the Quran in Al-Medina, while Abu Talib<sup>asws</sup> passed away during the initial-period of Al-Islam and the Prophet<sup>saww</sup> was in Makkah?

و إنما نزلت هذه الآية في الحارث بن النعمان بن عبد مناف، و كان النبي (صلى الله عليه و آله)، يحبه، و يجب إسلامه، فقال يوماً للنبي (صلى الله عليه و آله): إنا لنعلم أنك على الحق، و أن الذي جئت به حق، و لكن يمنعنا من اتباعك أن العرب تتخطفنا من أرضنا، لكثرتهم و قلتنا، و لا طاقة لنا بهم، فنزلت الآية، و كان النبي (صلى الله عليه و آله) يؤثر إسلامه لميله إليه.

But rather, this Verse was Revealed regarding Al-Haris Bin Al-No’man Bin Abd Manaf, and the Prophet<sup>saww</sup> liked him, and liked his Islam. So one day he said to the Prophet<sup>saww</sup>, ‘I know that you<sup>as</sup> are upon the Truth, and that which you<sup>saww</sup> have come with is True, but what is prevent us from following you<sup>saww</sup> is that the Arabs would seize us from our lands due to their majority and our minority, and there is no

strength with us against them. So the Verse was Revealed, and the Prophet<sup>saww</sup> preferred his Islam an inclined towards him'.<sup>15</sup>

### The refutation of Amir Al-Momineen<sup>asws</sup> regarding Abu Talib<sup>asws</sup>

وعنه، قال: أخبرنا الحسين بن عبيد الله، قال: أخبرنا أبو محمد، عن محمد بن همام، قال: حدثنا علي بن الحسين الحمداي، قال: حدثني محمد بن خالد البرقي، قال: حدثنا محمد بن سنان، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، عن آباءه، عن علي (صلوات الله عليهم)، أنه كان ذات يوم جالسا بالرحبة، و الناس حوله مجتمعون، فقام إليه رجل، فقال له: يا أمير المؤمنين، إنك بالمكان الذي أنزلك الله عز و جل به، و أبوك يعذب بالنار!

And from him, from Al-Husayn Bin Abdullah, from Abu Muhammad, from Muhammad Bin hamam, from Ali Bin Al-Husayn Al-hamdany, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup>, that one day he<sup>asws</sup> was seated at Al-Rahbat, and the people had gathered around him<sup>asws</sup>. So a man stood up and said to him<sup>asws</sup>, 'O Amir-al-Momineen<sup>asws</sup>! You<sup>asws</sup> are at the status which Allah<sup>azwj</sup> Mighty and Majestic has Revealed it, and your<sup>asws</sup> father<sup>asws</sup> is Punished by the Fire!'

فقال له (عليه السلام): «مه، فض الله فاك، و الذي بعث محمدا (صلى الله عليه و آله) بالحق نبيا، لو شفع أبي في كل مذنب على وجه الأرض لشفعه الله تعالى فيهم، أبي يعذب بالنار، و أنا قسيم النار؟!».

So he<sup>asws</sup> said to him: 'Shh! May Allah<sup>azwj</sup> Disperse you. By the One Who Sent Muhammad with the Truth as a Prophet<sup>saww</sup>, if my<sup>asws</sup> father were to intercede for every sect on the face of the earth, Allah<sup>azwj</sup> would Accept his<sup>as</sup> intercession regarding them. My<sup>asws</sup> father<sup>asws</sup> Punished by the Fire? And I<sup>asws</sup> am the Distributor of the Fire?'

ثم قال: «و الذي بعث محمدا (صلى الله عليه و آله) بالحق إن نور أبي طالب يوم القيامة ليطفى أنوار الخلق إلا خمسة أنوار: نور محمد (صلى الله عليه و آله)، و نوري، و نور فاطمة، و نوري الحسن و الحسين، و من ولده من الأئمة، لأن نوره من نورنا الذي خلقه الله عز و جل من قبل خلق آدم بألفي عام».

Then he<sup>asws</sup> said: 'By the One Who Sent Muhammad<sup>saww</sup> with the Truth, the Light of Abu Talib<sup>asws</sup>, on the Day of Judgement, would extinguish the lights of the (all) the creatures except for five Lights – Light of Muhammad<sup>saww</sup>, and my<sup>asws</sup> Light, and Light of Fatima<sup>asws</sup>, and the two Lights of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>, and the his<sup>asws</sup> sons<sup>asws</sup> from the Imams<sup>asws</sup>. This is because his<sup>as</sup> Light is from our<sup>asws</sup> Light which Allah<sup>azwj</sup> Mighty and Majestic Created before He<sup>azwj</sup> Created Adam<sup>as</sup> by two thousand years'.<sup>16</sup>

<sup>15</sup> الطرائف: 306

<sup>16</sup> الأمالي 2: 312

وعنه: عن الحسين بن محمد، و محمد بن يحيى، عن أحمد بن إسحاق، عن بكر بن محمد الأزدي، عن إسحاق بن جعفر، عن أبيه (عليه السلام)، قال: قيل له: إنهم يزعمون أن أبا طالب كان كافراً؟

And from him, from Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al-Azdy,

(It has been narrated) from Is'haq son of Ja'far<sup>asws</sup>, from his father<sup>asws</sup>, said, 'It was said to him<sup>asws</sup>, 'They are claiming that Abu Talib<sup>asws</sup> was Kafir?'

فقال: «كذبوا، كيف يكون كافراً و هو يقول: أ لم تعلموا أنا وجدنا محمدا نبيا كموسى خط في أول الكتب»؟

So he<sup>asws</sup> said: 'They are lying! How could he<sup>asws</sup> have been a Kafir and he<sup>asws</sup> was saying: 'Do you all not know that we<sup>asws</sup> found Muhammad<sup>saww</sup> as a Prophet like Musa<sup>as</sup>, written in the Former Books?'<sup>17</sup>

### Abu Talib<sup>asws</sup> – The helper of Rasool-Allah<sup>saww</sup>

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي نصر، عن إبراهيم بن محمد الأشعري، عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: «لما توفي أبو طالب (عليه السلام) نزل جبرئيل على رسول الله (صلى الله عليه و آله)، فقال: يا محمد، اخرج من مكة، فليس لك بها ناصر. و ثارت قريش بالنبي (صلى الله عليه و آله)، فخرج هاربا، حتى أتى إلى جبل بمكة يقال له الحجون، فصار إليه».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al-Ashary, from Ubeyd Bin Zurara,

Abu Abdullah<sup>asws</sup> has said: 'When Abu Talib<sup>asws</sup> passed away, Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! Exit from Makkah, for there is not helper for you<sup>saww</sup> in it'. And Quraysh arose against the Prophet<sup>saww</sup>, so he<sup>saww</sup> went out fleeing, until he<sup>saww</sup> came to a mountain of Makkah called Al-Hajoun, so he<sup>saww</sup> went inside it'.<sup>18</sup>

### Abu Talib<sup>asws</sup> Never worshipped idols

وعنه، قال: حدثنا أحمد بن محمد الصائغ، قال: حدثنا محمد بن أيوب، عن صالح بن أسباط، عن إسماعيل بن محمد، و علي بن عبد الله، عن الربيع بن محمد المسلي، عن سعد بن طريف، عن الأصبع بن نباتة، قال: سمعت أمير المؤمنين (عليه السلام) يقول: «و الله ما عبد أبي، و لا جدي عبد المطلب، و لا هاشم، و لا عبد مناف، صنما قط».

<sup>17</sup> الكافي 2: 29 /373

<sup>18</sup> الكافي 1: 31 /373

And from him, from Ahmad Bin Muhammad Al-Saa'ig, from Muhammad Bin Ayoub, from Salih Bin Asbaat, from Ismail Bin Muhammad, and Ali Bin Abdullah, from Al-Rabi'e Bin Muhammad Al-Musly, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I heard Amir-al-Momineen<sup>asws</sup> saying: 'By Allah<sup>azwj</sup>! Neither my<sup>asws</sup> father<sup>asws</sup>, nor my<sup>asws</sup> grandfather<sup>asws</sup> Abdul Muttalib<sup>asws</sup>, nor Hashim<sup>asws</sup>, nor Abd Manaf<sup>asws</sup> worshipped idols at all'.

قيل له: فما كانوا يعبدون؟ قال: «كانوا يصلون إلى البيت، على دين إبراهيم (عليه السلام)، متمسكين به».

It was said to him<sup>asws</sup>, 'So what were they<sup>asws</sup> worshipping?' He<sup>asws</sup> said: 'They were praying Salat to the House (Kabah), upon the Religion of Ibrahim<sup>as</sup>, adhering to it'.<sup>19</sup>

## The thirty year wait

وعنه: عن الحسين بن محمد، عن محمد بن يحيى الفارسي، عن أبي حنيفة محمد بن يحيى، عن الوليد بن أبان، عن محمد بن عبد الله بن مسكان، عن أبيه، قال: قال أبو عبد الله (عليه السلام): «إن فاطمة بنت أسد جاءت إلى أبي طالب لتبشره بمولد النبي (صلى الله عليه وآله)، فقال أبو طالب: اصبري سبتا أبشرك بمثله إلا النبوة».

And from him, from Al-Husayn Bin Muhammad, from Muhammad Bin Yahya Al-Farsy, from Abu Haneefa Muhammad Bin Yahya, from Al-Waleed Aban, from Muhammad Bin Abdullah Bin Muskaan, from his father who said,

'Abu Abdullah<sup>asws</sup> said: 'Fatima Bint Asad<sup>asws</sup> came to Abu Talib<sup>asws</sup> to give him<sup>asws</sup> the good news of the arrival of the Prophet<sup>saww</sup>, so Abu Talib<sup>asws</sup> said to her<sup>asws</sup>: 'Observe patience for a (period of) 'Sabta' for me<sup>asws</sup> to give you<sup>asws</sup> the glad tidings similar to him<sup>saww</sup> except for the Prophet-hood'.

و قال: «السبت ثلاثون سنة، و كان بين رسول الله (صلى الله عليه وآله) و أمير المؤمنين (عليه السلام) ثلاثون سنة».

And he<sup>asws</sup> said: 'The 'Sabta' – is of thirty years, and between Rasool-Allah<sup>saww</sup> and Amir-al-Momineen<sup>asws</sup> was a period of thirty years'.<sup>20</sup>

## An Advice to the Shias

في اصول الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن فضال عن علي بن عقبة عن أبيه قال قال أبو عبد الله عليه السلام: اجعلوا أمركم هذا لله، ولا تجعلوه للناس فاما ما كان لله فهو لله، وما كان للناس فلا يصعد إلى السماء، ولا تخاصموا بدينكم الناس فان المخاصمة ممرضة للقلب،

<sup>19</sup> كمال الدين و تمام النعمة: 32 / 174.

<sup>20</sup> الكافي 1: 376 / 1.



In Usool Al-Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazal, from Ali Bin Uqba, from his father who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Make this matter (Al-Wilayah) of yours for the Sake of Allah<sup>azwj</sup>, and do not make it for the sake of the people. As for that which was for the Sake of Allah<sup>azwj</sup>, so it is for Allah<sup>azwj</sup>, and that which was for the sake of the people, so it would not ascend to the sky. And do not quarrel with the people with regarding your Religion, for the quarrelling is from the illnesses of the heart.

ان الله عزوجل قال لنبىه صلى الله عليه واله: (انك لا تهدي من احببت ولكن الله يهدي من يشاء) وقال: (أفأنت تكره الناس حتى يكونوا مؤمنين) ذروا الناس فان الناس أخذوا عن الناس وانكم أخذتم عن رسول الله صلى الله عليه واله و على عليه السلام ولا سواء،

Allah<sup>azwj</sup> Mighty and Majestic Said to His<sup>azwj</sup> Prophet<sup>saww</sup>: **Surely, you cannot guide the one you love, but Allah will Guide the one He so Desires to [28:56].** And He<sup>azwj</sup> Said: **So will you force the people until they become Momineen? [10:99].** Leave the people, for the people are taking from the people, and you (Shias) are taking from Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> and no one else.

وانى سمعت أبي عليه السلام يقول: إذا كتب الله على عبد أن يدخله في هذا الامر كان أسرع إليه من الطير إلى وكفه.

And I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: ‘When Allah<sup>azwj</sup> Decrees a servant that he should enter into this matter (Al-Wilayah), he would be quicker to it than the bird flying to its nest.<sup>21</sup>

## VERSES 57 - 60

وَقَالُوا إِن نَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفُ مِنْ أَرْضِنَا ۗ أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {57}

**And they are saying, ‘If we follow the Guidance with you, we would be forced out from our land’. Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57]**

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرْتِ مَعِيشَتَهَا ۗ فَتِلْكَ مَسَاكِينُهُمْ ۖ لَمْ تَسْكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا ۗ وَكُنَّا نَحْنُ الْوَارِثِينَ {58}

<sup>21</sup> Tafseer Noor Al Saqalayn – Ch 28 H 91 / 13 /414 التوحيد:

**And how many a town We Destroyed due to the exultation of its livelihood. So, these are their dwellings. There have not been lived in from after them except a little (while); and We were the Inheritors [28:58]**

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ {59}

**And your Lord did not Destroy the town until He Sent a Rasool in its capital reciting Our Verses to them. And We did not Destroy the town except that its inhabitants were unjust [28:59]**

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا تَعْقِلُونَ {60}

**And whatever you are Given of anything, so it is a provision for the life of the world and its adornment, and what is in the Presence of Allah is better and more lasting. Will you not use your intellects? [28:60]**

في روضة الواعظين للمفيد (ره) قال على بن الحسين عليه السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه وآله بسيفه إلى ان قال: فقال أبو طالب: يابن اخ إلى الناس كافة ارسلت ام إلى قومك خاصة ؟

In Rozat Al-Wa'izeen of Al-Mufeed who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Abu Talib<sup>asws</sup> was discussing with Rasool-Allah<sup>saww</sup>. Abu Talib<sup>asws</sup> said: 'O son<sup>saww</sup> of my<sup>asws</sup> brother<sup>asws</sup>! Have you<sup>saww</sup> been Sent to all of people or your<sup>saww</sup> community in particular?'

قال: لا بل إلى الناس ارسلت كافة الابيض والاسود والعربي والعجمي، والذي نفسي بيده لادعون إلى هذا الامر الابيض و الاسود ومن على رؤس الجبال ومن في لجج البحار، ولادعون السنة فارس والروم

He<sup>saww</sup> said: 'No, but I<sup>saww</sup> have been Sent to all of mankind, the white, and the black, and the Arabs, and the non-Arabs. By the One<sup>azwj</sup> in Whose Hand is my<sup>saww</sup> soul, I<sup>saww</sup> am calling to this matter, the white and the black, and the one on top of the mountain, and the one in tossing in the oceans, and I<sup>saww</sup> am calling to the Sunnah, the Persians and the Byzantines (Al-Roum).'

فحيرت قريش واستكبرت وقالت: أما تسمع إلى ابن اخيك وما يقول والله لو سمعت بهذا فارس والروم لاختطفتنا من ارضنا، ولقلعت الكعبة حجرا حجرا،

So the Quraysh were baffled and were arrogant, and said, 'But, are you<sup>asws</sup> listening to what the son<sup>saww</sup> of your<sup>asws</sup> brother<sup>asws</sup> and what he<sup>saww</sup> is saying? By Allah<sup>azwj</sup>! If

Persia and Byzantine were to hear this they would expel us from our land and break down the Kabah stone by stone’.

فأنزل الله تبارك وتعالى " وقالوا ان نتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما آمنا يجي إليه ثمرات كل شيء " إلى آخر الآية

So Allah<sup>azwj</sup> Blessed and Exalted Revealed: ***And they are saying, 'If we follow the Guidance with you, we would be forced out from our land'. Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57]*** - up to the last Verse.

وانزل في قولهم لقلعت الكعبة حجرا حجرا " الم تر كيف فعل ربك باصحاب الفيل " إلى آخر الآية.

And He<sup>azwj</sup> Revealed regarding their words, 'Break down the Kabah stone by stone', ***Did you not see how your Lord Dealt with the possessors of the elephant? [105:1]*** - up to the end of the Verse'.<sup>22</sup>

في كشف المحجة لابن طاوس عليه الرحمة عن أمير المؤمنين عليه السلام حديث طويل وفيه: فاما الايات اللواتي في قريش فهي قوله إلى قوله: والثالثة قول قريش لنبي الله حين دعاهم إلى الاسلام والهجرة فقالوا: (ان نتبع الهدى معك نتخطف من أرضنا)

In Kash Al-Mahjat of Ibn Tawoos –

From Amir-al-Momineen<sup>asws</sup> – a lengthy Hadeeth, and in it he<sup>asws</sup> said: 'As for the Verses which are regarding Quraysh, so these are the Words of the Quraysh when he<sup>saww</sup> invited them to Al-Islam and the Emigration, so they said, ***And they are saying, 'If we follow the Guidance with you, we would be forced out from our land' [28:57].***

فقال الله: (أو لم نمكن لهم حرما آمنا يجي إليه ثمرات كل شيء رزقا من لدنا ولكن أكثرهم لا يعلمون).

So Allah<sup>azwj</sup> Said: ***Or, did We not Establish a safe, sacred (territory) for them, the fruits of all things being brought to it as a sustenance from Us? But, most of them do not know [28:57].***<sup>23</sup>

## VERSE 61

أَفَمَنْ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُوَ لَاقِيهِ كَمَا مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ {61}

<sup>22</sup> Tafseer Noor Al Saqalayn – CH 106 H 8

<sup>23</sup> Tafseer Noor Al Saqalayn – Ch 28 H 94

***Is the one We Promised with a goodly Promise, so he would come across it, similar to the one We Provided with the provisions of the life of the world, then on the Day of Judgment he would be from the losers? [28:61]***

الحسن بن أبي الحسن الديلمي: بإسناده عن أبي عبد الله (عليه السلام)، في قوله عز و جل: أَمْ مَنْ وَعَدْنَا وَعَدًا حَسَنًا فَهُوَ لَاقِيهِ، قال: «الموعود: علي بن أبي طالب (عليه السلام)، وعده الله أن ينتقم له من أعدائه في الدنيا، و وعده الجنة له و لأولياته في الآخرة».

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic: ***Is the one We Promised with a goodly Promise, so he would come across it [28:61]***. He<sup>asws</sup> said: 'The Promised one – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and Allah<sup>azwj</sup> Promised him<sup>asws</sup> that He<sup>azwj</sup> would Take Revenge for him<sup>asws</sup> from his<sup>asws</sup> enemies in the world, and Promised the Paradise for him<sup>asws</sup> and for those in his<sup>asws</sup> Wilayah in the Hereafter'.<sup>24</sup>

## VERSES 62 - 65

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {62}

***And on the Day He will Call out to them: "Where are those whom you were alleging to be My associates?" [28:62]***

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۗ مَا كَانُوا إِيَّانَا يَعْبُدُونَ {63}

***Those upon whom the Word of our Lord would be Proven True would say, 'Our Lord! They are those whom we misled. We misled them just as we were misled. We disassociate (from them) for You. It was not us they were worshipping' [28:63]***

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ {64}

***And it will be said, 'Call your associates!' So they will call out, but they will not be responding to them, and they will see the Punishment. If only they had been Guided [28:64]***

<sup>24</sup> تأويل الآيات 1: 18 / 422

## وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ {65}

**And on the Day He will Call out to them, so He would be Saying: "What did you answer the Rasools?" [28:65]**

علي بن إبراهيم: إن العامة رووا أن ذلك في القيامة. و أما الخاصة، فإنه حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام)، قال: «إن العبد إذا دخل قبره جاءه منكر، و فزع منه، يسأل عن النبي (صلى الله عليه و آله)، فيقول له: ماذا تقول في هذا الرجل الذي كان بين أظهركم؟ فإن كان مؤمناً، قال: أشهد أنه رسول الله، جاء بالحق. فيقال له: ارقد رقدة لا حلم فيها، و يتنحى عنه الشيطان، و يفسح له في قبره سبعة أذرع، و يرى مكانه في الجنة».

Ali Bin Ibrahim said, 'The general Muslims are reporting that this is for the Day of Judgement. As for the special ones (Shias), so my father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'ay, from Muhammad Bin Muslim,

Abu Abdullah<sup>asws</sup> has said: 'When the servant enters his grave, Munkar (an Angel) comes to him, so he panics from it. He asks about the Prophet<sup>saww</sup> by saying to him: 'What are you saying about this man<sup>saww</sup> who had appeared among you?' If he is a Momin he would say, 'I testify that he<sup>saww</sup> is Rasool-Allah<sup>saww</sup>, who came with the Truth', and he would say to him: 'Sleep a sleep with no dream in it'. And Satan<sup>la</sup> retreats from him, and his grave is expanded for him by seven cubits, and he sees his place in the Paradise'.

قال: «و إذا كان كافراً، قال: ما أدري. فيضرب ضربة يسمعها كل من خلق الله إلا الإنسان، و يسلط عليه الشيطان، و له عينان من نحاس، أو نار، يلمعان كالبرق الخاطف، فيقول له: أنا أخوك، و تسلط عليه الحيات و العقارب، و يظلم عليه قبره، ثم يضغطة ضغطة تختلف أضلاعه عليه» ثم قال بأصابعه، فشرجها.

He<sup>asws</sup> said: 'If he was a Kafir, he would say, 'I don't know'. So he would be struck by a strike which would be heard by every creature of Allah<sup>azwj</sup> except for the human beings, and Satan<sup>la</sup> overcomes him, having two eyes of copper, or fire, shining like swift lightning. So he<sup>la</sup> would say to him, 'I<sup>la</sup> am your brother', and the snakes and scorpions would be made to come over him, and his grave would be darkened to him. Then his sides would be squeezed to him'. Then he gestured with his<sup>asws</sup> fingers pressed together'.<sup>25</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْحُسَيْنِ مُوسَى ع قَالَ يُقَالُ لِلْمُؤْمِنِ فِي قَبْرِهِ مَنْ رَبُّكَ قَالَ فَيَقُولُ اللَّهُ فَيُقَالُ لَهُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيُقَالُ لَهُ مَنْ نَبِيُّكَ فَيَقُولُ مُحَمَّدٌ فَيُقَالُ مَنْ إِمَامُكَ فَيَقُولُ فَلَانَ فَيُقَالُ كَيْفَ عَلِمْتَ بِذَلِكَ فَيَقُولُ أَمْرٌ هَدَانِي اللَّهُ لَهُ وَ نَبَّيْتَنِي عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from one of his companions,

<sup>25</sup> تفسير القمي 2: 143

(It has been narrated) from Abu Al-Hassan Musa<sup>asws</sup> having said: 'It would be said to the Momin in his grave: 'Who is your Lord<sup>azwj</sup>?' He would say, 'Allah<sup>azwj</sup>'. So it would be said to him: 'What is your Religion'. He would say, 'Al-Islam'. It would be said to him: 'Who is your Prophet<sup>saww</sup>?' He would say, 'Muhammad<sup>saww</sup>'. It would be said, 'Who is your Imam<sup>asws</sup>?' He would say, 'So and so'. It would be said, 'How did you know that?' He would said, 'A matter which Allah<sup>azwj</sup> Guided me to and Made me to be steadfast upon it'.

فَيَقَالُ لَهُ تَمْ نَوْمَةً لَا حُلْمَ فِيهَا نَوْمَةَ الْعُرُوسِ ثُمَّ يَفْتَحُ لَهُ بَابٌ إِلَى الْحَنَّةِ فَيَدْخُلُ عَلَيْهِ مِنْ رُوحِهَا وَرِيحَانِهَا فَيَقُولُ يَا رَبِّ عَجَّلْ قِيَامَ السَّاعَةِ لَعَلِّي أَرْجِعُ إِلَى أَهْلِي وَ مَالِي

So it would be said, 'Sleep with a sleep in which there are no dreams, a sleep of the bride'. Then the door of the Paradise would be opened for him, and there would come upon him cool breeze and aroma. So he would be saying, 'O Lord<sup>azwj</sup>! Hasten the Establishment of the Hour so that I may return to my family and what is for me'.

وَ يُقَالُ لِلْكَافِرِ مَنْ رَبُّكَ فَيَقُولُ اللَّهُ فَيَقَالُ مَنْ نَبِيِّكَ فَيَقُولُ مُحَمَّدٌ فَيَقَالُ مَا دِينُكَ فَيَقُولُ الْإِسْلَامُ فَيَقَالُ مِنْ أَيْنَ عَلِمْتَ ذَلِكَ فَيَقُولُ سَمِعْتُ النَّاسَ يَقُولُونَ فَعَلْتُهُ

And it would be said to the Kafir: 'Who is your Lord<sup>azwj</sup>?' So he would say, 'Allah<sup>azwj</sup>'. It would be said: 'Who is your Prophet<sup>saww</sup>?' So he would say, 'Muhammad<sup>saww</sup>'. It would be said, 'What is your Religion?' So he would say, 'Al Islam'. So it would be said: 'From where did you learn that?' So he would be saying, 'I heard the people saying it, so I said it'.

فَيَضْرِبَانِهِ بِمِرزَابَةٍ لَوْ اجْتَمَعَ عَلَيْهَا الثَّقَلَانِ الْإِنْسُ وَالْجِنُّ لَمْ يُطَيِّفُوهَا قَالَ فَيَدُوبُ كَمَا يَدُوبُ الرِّصَاصُ ثُمَّ يُعِيدَانِ فِيهِ الرُّوحَ فَيُوضَعُ قَلْبُهُ بَيْنَ لَوْحَيْنِ مِنْ نَارٍ فَيَقُولُ يَا رَبِّ أَخِّرْ قِيَامَ السَّاعَةِ

So they would hit him with a sledge hammer in such a manner, that even if the Saqalayn – the Jinn and the Humans – were to gather against it, they would not be able to tolerate it. He would melt like the melting of the lead. Then the spirit would return to him, and his heart would be placed in between two tablets of fire. So he would be saying, 'Lord<sup>azwj</sup>! Delay the Establishment of the Hour!'<sup>26</sup>

## VERSES 66 - 68

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ {66}

***So the news would be Obscured unto them on that Day, and they would not be asking about each other [28:66]***

<sup>26</sup> Al-Kafi H - 4681

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ {67}

**So as for one who repents and believes and does righteous deeds, perhaps he would happen to be from the successful ones [28:67]**

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۗ مَا كَانَ لَهُمُ الْحَيِزُ ۗ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ  
{68}

**And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68]**

ابن شهر آشوب: عن علي بن الجعد، عن شعبة، عن حماد بن سلمة، عن أنس، قال النبي (صلى الله عليه و آله): «إن الله خلق آدم من طين كيف شاء، ثم قال: وَ يَخْتَارُ. إن الله تعالى اختارني و أهل بيتي على جميع الخلق

Ibn Shehr Ashub, from Ali Bin Al-Ja'ad, from Sha'bat, from Hamad Bin Salmat, from Anas who said,

'The Prophet<sup>saww</sup> said that: 'Allah<sup>azwj</sup> Created Adam<sup>as</sup> from clay howsoever He<sup>azwj</sup> Desired to'. Then He<sup>azwj</sup> Said: **and Chooses (whoever He so Desires to) [28:68]**. And He<sup>azwj</sup> did Choose. Allah<sup>azwj</sup> the Exalted Chose me<sup>saww</sup> and the People<sup>asws</sup> of my<sup>saww</sup> Household over all the creatures.

فانتجنا، فجعلني الرسول، و جعل علي بن أبي طالب الوصي، ثم قال: ما كان لهم الحيز، يعني ما جعلت للعباد أن يختاروا، و لكني أختار من أشاء. فأنا و أهل بيتي صفوة الله، و خيرته من خلقه، ثم قال: سُبْحَانَ اللَّهِ، يعني تنزيها لله عَمَّا يُشْرِكُونَ به كفار مكة».

He<sup>azwj</sup> Chose us<sup>asws</sup>, and Made me<sup>saww</sup> the Rasool<sup>saww</sup>, and Made Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> as the successor<sup>asws</sup>, then Said: **The choosing was not for them** - Meaning "I<sup>azwj</sup> did not Allow it for the servants that they should be choosing, but I<sup>azwj</sup> Choose whomsoever I<sup>azwj</sup> Desire to". Thus, I<sup>saww</sup> and the People<sup>asws</sup> of my<sup>saww</sup> Household are the (Chosen) Elites of Allah<sup>azwj</sup>, and the best of His<sup>azwj</sup> Creatures. Then He<sup>azwj</sup> Said: **Glorious is Allah** – it is an abhorrence of Allah<sup>azwj</sup> **from what they are associating [28:68]** – the Kafirs of Makkah'.<sup>27</sup>

أَبُو مُحَمَّدٍ الْقَاسِمِ بْنِ الْعَلَاءِ رَحِمَهُ اللَّهُ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرَّضَا (عليه السلام) يَمْزُو فَاجْتَمَعْنَا فِي الْجَمَاعِ يَوْمَ الْجُمُعَةِ فِي بَدْوٍ مَقْدَمًا فَأَدَارُوا أَمْرَ الْإِمَامَةِ وَ دَكَّرُوا كَثْرَةَ اخْتِلَافِ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عليه السلام) فَأَعْلَمْتُهُ خَوْضَ النَّاسِ فِيهِ

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

<sup>27</sup> المناقب 1: 256.

'We were with Al-Reza<sup>asws</sup> at Merv. So we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master<sup>asws</sup> and let him<sup>asws</sup> know of the contests of the people regarding it.

فَتَبَسَّمَ ( عليه السلام ) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهْلَ الْقَوْمِ وَ خُدَعُوا عَنْ آرَائِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَقْبِضْ نَبِيَّهُ ( صلى الله عليه وآله ) حَتَّى أَكْمَلَ لَهُ الدِّينَ وَ أَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ بَيِّنٌ فِيهِ الْحَلَالُ وَ الْحَرَامُ وَ الْحُدُودُ وَ الْأَحْكَامُ وَ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ النَّاسُ كَمَلًا فَقَالَ عَزَّ وَ جَلَّ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

So he<sup>asws</sup> smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah<sup>azwj</sup> Mighty and Majestic did not Capture (the soul) of His<sup>azwj</sup> Prophet<sup>saww</sup> until He<sup>azwj</sup> Completed the Religion for him<sup>saww</sup>, and Revealed the Quran unto him<sup>saww</sup> wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. So The Mighty and Majestic Said: **We have not neglected in the Book of anything [6:38].**

وَ أَنْزَلَ فِي حَجَّةِ الْوَدَاعِ وَ هِيَ آخِرُ عُمرِهِ ( صلى الله عليه وآله ) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا وَ أَمُرُ الْإِمَامَةَ مِنْ تَمَامِ الدِّينِ وَ لَمْ يَمُضِ ( صلى الله عليه وآله ) حَتَّى بَيَّنَّ لِأُمَّتِهِ مَعَالِمَ دِينِهِمْ وَ أَوْضَحَ لَهُمْ سَبِيلَهُمْ وَ تَرَكَهُمْ عَلَى قَصْدِ سَبِيلِ الْحَقِّ وَ أَقَامَ لَهُمْ عَلِيًّا ( عليه السلام ) عِلْمًا وَ إِمَامًا

And He<sup>azwj</sup> Revealed regarding the Farewell Hajj, and it is at the end of his<sup>saww</sup> age: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3].** And the matter of the Imamate is from the completion of the Religion. And he<sup>asws</sup> did not pass away until he<sup>as</sup> clarified to his<sup>saww</sup> community the information of their Religion and explained to them the ways, and left them upon a direction of the way of the Truth, and he<sup>saww</sup> established Ali<sup>asws</sup> for them as a flag and an Imam<sup>asws</sup>.

وَ مَا تَرَكَ لَهُمْ شَيْئًا يَحْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا بَيَّنَّهُ فَمَنْ رَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ وَ مَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ بِهِ

And he<sup>saww</sup> did not neglect anything for them which the community would be needy to except that he<sup>saww</sup> clarified it. So the one who claims that Allah<sup>azwj</sup> Mighty and Majestic did not Perfect His<sup>azwj</sup> Religion, so he has rejected the Book of Allah<sup>azwj</sup>, and the one who rejects the Book of Allah<sup>azwj</sup>, so he is a disbeliever in it.

هَلْ يَعْرِفُونَ قَدْرَ الْإِمَامَةِ وَ مَحَلَّهَا مِنَ الْأُمَّةِ فَيَجُوزَ فِيهَا اخْتِيَارُهُمْ إِنَّ الْإِمَامَةَ أَجَلٌ قَدْرًا وَ أَعْظَمُ شَأْنًا وَ أَعْلَى مَكَانًا وَ أَمْنَعُ جَانِبًا وَ أَبْعَدُ عَوْرًا مِنْ أَنْ يَبْلُغَهَا النَّاسُ بِعُمُولِهِمْ أَوْ يَنَالُوهَا بِآرَائِهِمْ أَوْ يُقِيمُوا إِمَامًا بِاخْتِيَارِهِمْ

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side,



and more remote from thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.<sup>28</sup>

إِنَّ الْإِمَامَةَ خَصَّ اللَّهُ عَزَّ وَ جَلَّ بِهَا إِبْرَاهِيمَ الْخَلِيلَ ( عليه السلام ) بَعْدَ النَّبُوَّةِ وَ الْحُلَّةِ مَرْتَبَةً ثَالِثَةً وَ فَضِيلَةً شَرَفَهُ بِهَا وَ أَشَادَ بِهَا دِكْرَهُ فَقَالَ إِبْنِي جَاعِلُكَ لِلنَّاسِ إِمَامًا فَقَالَ الْخَلِيلُ ( عليه السلام ) سُورًا بِهَا وَ مِنْ دُرِّيِّي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَا يَنَالُ عَهْدِي الظَّالِمِينَ فَأَبْطَلْتَ هَذِهِ الْآيَةَ إِمَامَةً كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَةِ وَ صَارَتْ فِي الصَّفْوَةِ

Surely, the Imamate is what Allah<sup>azwj</sup> Mighty and Majestic Specialised Ibrahim<sup>as</sup> the Friend with it, after the Prophet-hood and the Friendship, as a third in sequence, and a merit He<sup>azwj</sup> Ennobled him<sup>as</sup> with, and was Intense in Mentioning with it, thus He<sup>azwj</sup> Said: **“I will Make you an Imam for the people” [2:124]**. So the Friend said in joyfulness with it: **And from my offspring?** Allah<sup>azwj</sup> the Blessed and Exalted Said: **He Said: “My Covenant cannot be attained by the unjust”**. Therefore, this Verse invalidates the imamate of every unjust one up to the Day of Judgment and it came to be only among the Elites<sup>asws</sup>.

ثُمَّ أَكْرَمَهُ اللَّهُ تَعَالَى بِأَنْ جَعَلَهَا فِي دُرِّيَّتِهِ أَهْلَ الصَّفْوَةِ وَ الطَّهَارَةِ فَقَالَ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ نَافِلَةً وَ كُنَّا جَعَلْنَا صَالِحِينَ. وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِتْيَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ

Then Allah<sup>azwj</sup> Honoured him<sup>as</sup> by Making it (the Imamate) to be among his<sup>as</sup> offspring of the elite people<sup>asws</sup> and the Purified ones, so He<sup>azwj</sup> Said **[And We Bestowed to him Is’haq and Yaqoub in addition, and We Made both to be righteous ones [21:72] And We made them as Imams guiding by Our Command and We Revealed unto them the doing of good, and establishing the Salat, and giving the Zakat, and they worshipped Us [21:73]**.

فَلَمْ تَزَلْ فِي دُرِّيَّتِهِ يَرِثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْنًا قَرْنًا حَتَّى وَرَثَهَا اللَّهُ تَعَالَى النَّبِيُّ ( صلى الله عليه وآله ) فَقَالَ جَلَّ وَ تَعَالَى إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لِلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَ لِيِ الْمُؤْمِنِينَ

So it (Imamate) did not cease to be among his<sup>as</sup> offspring, being inherited, by one from the other, generation after generation until Allah<sup>azwj</sup> Made the Prophet<sup>saww</sup> to inherit it. So the Majestic and Exalted Said: **Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; and Allah is the Guardian of the Momineen [3:68]**.

فَكَانَتْ لَهُ خَاصَّةً فَقَلَّدَهَا ( صلى الله عليه وآله ) عَلِيًّا ( عليه السلام ) بِأَمْرِ اللَّهِ تَعَالَى عَلَى رَسْمِ مَا فَرَضَ اللَّهُ فَصَارَتْ فِي دُرِّيَّتِهِ الْأَصْفِيَاءِ الَّذِينَ آتَاهُمُ اللَّهُ الْعِلْمَ وَ الْإِيمَانَ بِقَوْلِهِ تَعَالَى وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ

So it was for him<sup>saww</sup> in particular, and he<sup>saww</sup> collared it on Ali<sup>asws</sup> by the Command of Allah<sup>azwj</sup> the Exalted upon a Decree what Allah<sup>azwj</sup> had Imposed. So it (Imamate) came to be among his<sup>asws</sup> offspring, the clean, those whom Allah<sup>azwj</sup> had Given the Knowledge and the Eman, in the Words of the Exalted: **And those Given the Knowledge and the Eman would say: ‘You have tarried up to the Day of the**

<sup>28</sup> الكافي (Extract) 1 / 154 : 1

**Resurrection, as per the Book of Allah. So this is the Day of Resurrection, but you were not knowing' [30:56].**

فَيَهَيِّ فِي وُلْدِ عَلِيِّ ( عليه السلام ) خَاصَّةً إِلَى يَوْمِ الْقِيَامَةِ إِذْ لَا نَبِيَّ بَعْدَ مُحَمَّدٍ ( صلى الله عليه وآله ) فَمِنْ أَيْنَ يَخْتَارُ هَؤُلَاءِ الْجُهَالُ إِنَّ الْإِمَامَةَ هِيَ مَنْزِلَةُ الْأَنْبِيَاءِ وَ إِرْثُ الْأَوْصِيَاءِ إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ الرَّسُولِ ( صلى الله عليه وآله ) وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ ( عليهما السلام )

Thus, it (Imamate) would be in the children of Ali<sup>asws</sup> in particular, up to the Day of Judgment, where there would be no Prophet<sup>as</sup> after Muhammad<sup>saww</sup>. So from where are these ignoramuses choosing? The Imamate, it is a status of the Prophets<sup>as</sup>, and an inheritance of the successors<sup>as</sup>. The Imamate is the Caliphate of Allah<sup>azwj</sup> and Caliphate of Rasool-Allah<sup>saww</sup>, and position of Amir Al-Momineen<sup>asws</sup>, and an inheritance of Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>.

إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي بِالْإِمَامِ تَمَّامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرِ الْقِيَمِ وَ الصَّدَقَاتِ وَ إِمْضَاءِ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنَعُ الثُّغُورِ وَ الْأَطْرَافِ

The Imamate is a rein of the Religion, and a system of the Muslims, and a corrector of the world, and an honour of the *Momineen*. The Imamate is the developing base of Al-Islam and its high branch. By the Imam<sup>asws</sup> is completed, the *Salat*, and the *Zakat*, and the Fasts, and the Hajj, and the Jihad, and the war booty and the charities are provided, and the Legal Penalties and the judgments are enforced, and the frontiers and outskirts are defended.

الْإِمَامُ يُجِلُّ حَالَ اللَّهِ وَ يُحَرِّمُ حَرَامَ اللَّهِ وَ يُقِيمُ حُدُودَ اللَّهِ وَ يَذُبُّ عَنِ دِينِ اللَّهِ وَ يَدْعُو إِلَى سَبِيلِ رَبِّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ الْحُجَّةِ الْبَالِغَةِ

The Imam<sup>asws</sup> permits the Permissible of Allah<sup>azwj</sup> and prohibits the Prohibitions of Allah<sup>azwj</sup>, and he<sup>asws</sup> establishes the Legal Penalties of Allah<sup>azwj</sup>, and he<sup>asws</sup> protects the Religion of Allah<sup>azwj</sup> and invites to the Way of his<sup>asws</sup> Lord<sup>azwj</sup> by the Wisdom and the good advice and is the eloquent Divine Authority.

الْإِمَامُ كَالشَّمْسِ الطَّالِعَةِ الْمُحَلَّلَةِ بِنُورِهَا لِلْعَالَمِ وَ هِيَ فِي الْأَفْقِ بَحِيثٌ لَا تَنَالُهَا الْأَيْدِي وَ الْأَبْصَارُ الْإِمَامُ الْبَدْرُ الْمُنِيرُ وَ السَّرَاحُ الرَّاهِرُ وَ النُّورُ السَّاطِعُ وَ النَّحْمُ الْهَادِي فِي غِيَابِ الدُّجَى وَ أَجْوَازِ الْبُلْدَانِ وَ الْقِفَارِ وَ لُجَجِ الْبِحَارِ

The Imam<sup>asws</sup> is like the emerging sun shining by its light to the world and it is in the horizon, where neither can the hands attain it nor the visions. The Imam<sup>asws</sup> is the radiant full moon and the luminous lantern, and the effulgent light, and the guiding star in the depths of darkness and in the middle of the cities as well as the wastelands and the tossing of the seas.

الْإِمَامُ الْمَاءُ الْعَدْبُ عَلَى الظَّمِّ وَ الدَّالُّ عَلَى الْهُدَى وَ الْمُنْجِي مِنَ الرَّدَى الْإِمَامُ النَّارُ عَلَى الْيَقَاعِ الْحَارِّ لِمَنْ اصْطَلَى بِهِ وَ الدَّلِيلُ فِي الْمَهَالِكِ مَنْ فَارَقَهُ فَهَالِكٌ

The Imam<sup>asws</sup> is the fresh water upon the thirsty, and the indicator upon the guide, and the saviour from the annihilation. The Imam<sup>asws</sup> is the fire of the hill for the one who wants to warm himself with it, and the Indicator regarding the perils of the one who separates from him<sup>asws</sup>, so he would be destroyed.

الإمام السحاب الماطر و العيث المطر و الشمس المضيئة و السماء الظليلة و الأرض البسيطة و العين العريضة و العدير و الروضة

The Imam<sup>asws</sup> is the rain-bearing cloud, and the torrential rain, and the shining sun, and the shading sky, and the extended land, and the gushing spring, and the well, and the garden.

الإمام الأنيس الرفيق و الولد الشفيق و الأخ الشفيق و الأم البرة بالولد الصغير و مفرغ العباد في الداهية الناد

The Imam<sup>asws</sup> is the comforter, the friend and the kind parent, and the brotherly brother, and the mother tender with the young child, and a refuge for the servant in a difficult association.

الإمام أمين الله في خلقه و حجته على عباده و خليفته في بلاده و داعي إلى الله و الذاب عن حرم الله

The Imam<sup>asws</sup> is a trustee of Allah<sup>azwj</sup> among His<sup>azwj</sup> creatures and His<sup>azwj</sup> Divine Authority upon His<sup>azwj</sup> servant in His<sup>azwj</sup> Country, and the Inviter to Allah<sup>azwj</sup> and the defender of the Sanctity of Allah<sup>azwj</sup>.

الإمام المطهر من الذنوب و المبرأ عن العيوب المخصوص بالعلم الموسوم بالحلم نظام الدين و عز المسلممين و عيظ المنافقين و بواز الكافرين

The Imam<sup>asws</sup> is the one purified from the sins, and the free from the faults, the one specialised with the knowledge, the one marked by the forbearance, a system of the Religion, and an honour of the Muslims, and an enraging of the hypocrites, and destroyer of the disbelievers.

الإمام واحد دهره لا يدانيه أحد و لا يعادله عالم و لا يوجد منه بدل و لا له مثل و لا نظير مخصوص بالفضل كله من غير طلب منه له و لا اكتساب بل اختصاص من المفضل الوهاب

The Imam<sup>asws</sup> is one of his<sup>asws</sup> time. Neither can anyone resemble him<sup>asws</sup> nor can a scholar be equivalent to him<sup>asws</sup>, nor can a replacement be found for him<sup>asws</sup>, nor is there an example for him<sup>asws</sup>, nor a match. He<sup>asws</sup> is specialised with the (Divine) merits, all of it, without there being a seeking from him<sup>asws</sup> for it, nor being attained. But a specialisation as the Grace of the Endower.

فمن ذا الذي يبلغ معرفة الإمام أو يمكنه اختياره هيئات ضلت العقول و تاهت الخلو و حارت الأبواب و خسأت العيون و تصاعرت العظماء و تحيرت الحكماء و تقاصرت الخلماء و حصرت الخطباء و جهلت الألباء و كلت الشعراء و عجزت الأدباء و عييت البلغاء عن وصف شأن من شأنه أو فضيلة من فضائله و أقرت بالعجز و التفصير

So who is that who can reach the recognition of the Imam<sup>asws</sup>, or is able to choose him<sup>asws</sup>? Far be it! Far be it! The intellects have strayed, and the tolerances are lost, and the understanding ones are confused, and the eyes are dulled, and the great ones are belittled, and wise ones are confused, and the tolerant ones are deficient, and the preachers are restricted, and the intelligent ones are ignorant, and the poets are scarce (of words), and the writers are frustrated, and the eloquent ones are wordless from describing a glory from his<sup>asws</sup> glories, or a merit from his<sup>asws</sup> merits and are acknowledging the frustration and the deficiency.

وَ كَيْفَ يُوصَفُ بِكُلِّهِ أَوْ يُنْعَتُ بِكُنْهِهِ أَوْ يُفْهَمُ شَيْءٌ مِنْ أَمْرِهِ أَوْ يُوجَدُ مَنْ يَفْهَمُ مَقَامَهُ وَ يُعْنِي غَنَاهُ لَا كَيْفَ وَ أَنَّى وَ هُوَ بِحَيْثُ النَّحْمِ مِنْ يَدِ الْمُتَنَاوِلِينَ وَ وَصَفِ الْوَاصِفِينَ فَأَيُّنَ الْإِخْتِيَارِ مِنْ هَذَا وَ أَيُّنَ الْعُمُولِ عَنْ هَذَا وَ أَيُّنَ يُوجَدُ مِثْلُ هَذَا أَمْ تَتَطَوَّنُونَ أَنَّ ذَلِكَ يُوجَدُ فِي غَيْرِ آلِ الرَّسُولِ مُحَمَّدٍ ( صلى الله عليه وآله ) كَذَبْتُهُمْ وَ اللَّهُ أَنْفُسُهُمْ وَ مَنَّتُهُمُ الْأَبَاطِيلَ

And how can he<sup>asws</sup> be described with all of it or attributed with his<sup>asws</sup> qualities, or anything from his<sup>asws</sup> matters be understood, or someone can be found to stand in his<sup>asws</sup> place and be needless with his<sup>asws</sup> needlessness? No! How and where, and he<sup>asws</sup> is where the star is from the hands of the possessors, and the description of the describers. So where is the choice from this, and where are the intellects from this, and where can a likeness of this be found? Are they thinking that, that can be found among other than the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup> Muhammad<sup>saww</sup>? By Allah<sup>azwj</sup>! They are belying their own selves and the falsehoods have induced them.

فَارْتَقُوا مُرْتَقًا صَعْبًا دَحْضًا تَرَلُّ عَنْهُ إِلَى الْحُضْبِضِ أَفَدَامُهُمْ رَامُوا إِقَامَةَ الْإِمَامِ بِعُقُولٍ حَائِرَةٍ بَائِرَةٍ نَاقِصَةٍ وَ آرَاءٍ مُضِلَّةٍ فَلَمْ يَزِدُوا مِنْهُ إِلَّا بُعْدًا قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

So they are ascending a difficult ascent whereby their feet would slip them back to the rock bottom. They are wishing to establish the Imam by their own intellects which are confused, deficient, and their misleading views? So it will not increase them from it except for remoteness. **May Allah Fight them, How deluded they are! [9:30].**

وَ لَقَدْ رَامُوا صَعْبًا وَ قَالُوا إِنْكَأَ وَ ضَلُّوا ضَلَالًا بَعِيدًا وَ وَقَعُوا فِي الْحَيْرَةِ إِذْ تَرَكُوا الْإِمَامَ عَنْ بَصِيرَةٍ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَ كَانُوا مُسْتَبْصِرِينَ

And they have thrown an insult and are saying a lie, and are straying a far straying, and they are falling into confusion when they are neglecting the Imam<sup>asws</sup> from an insight: **And the Satan adorned their deeds for them, so he blocked them from the Way, although they were insightful [29:38].**

رَغَبُوا عَنِ الْإِخْتِيَارِ لِلَّهِ وَ الْإِخْتِيَارِ لِلرَّسُولِ لِلَّهِ ( صلى الله عليه وآله ) وَ أَهْلِ بَيْتِهِ إِلَى الْإِخْتِيَارِهِمْ وَ الْقُرْآنُ يُنَادِيهِمْ وَ رَبُّكَ يَخْلُقُ مَا يَشَاءُ وَ يَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَ تَعَالَى عَمَّا يُشْرِكُونَ

They are turning away from the Choice of Allah<sup>azwj</sup> and the choice of Rasool-Allah<sup>saww</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household to go to their own choices, and the Quran is calling out to them, **And your Lord Creates whatever He so Desires to**

**and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68].**

وَقَالَ عَزَّ وَجَلَّ وَ مَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ الْآيَةَ

And the Mighty and Majestic Said: **And it was not for a Momin nor for a Momina, when Allah and His Rasool decide a matter that the choice would happen to be for them from their matter [33:36] – the Verse.**

فَكَيْفَ لَهُمْ بِاخْتِيَارِ الْإِمَامِ وَالْإِمَامُ عَالِمٌ لَا يَجْهَلُ وَ رَاعٍ لَا يَنْكُلُ مَعْدِنُ الْفُؤَادِ وَالطَّهَّارَةُ وَالنُّسْلُوكُ وَالرَّهَادَةُ وَالْعِلْمُ وَالْعِبَادَةُ  
مُخْصِصٌ بِدَعْوَةِ الرَّسُولِ (صلى الله عليه وآله) وَ نَسْلِ الْمُطَهَّرَةِ الْبُتُولِ

So how can there be a choice for them to choose the Imam<sup>asws</sup>, and the Imam<sup>asws</sup> is a knowledgeable one, not ignorant, and a shepherd not recoiling from the Holy Duties, and the cleanliness, and the rituals, and the ascetism, and the knowledge, and the worship, specialised by the call of the Rasool<sup>saww</sup>, and of the lineage of the purified, the chaste (mother).

لَا مَعْمَرَ فِيهِ فِي نَسَبٍ وَلَا يُدَانِيهِ ذُو حَسَبٍ فِي الْبَيْتِ مِنْ فُرَيْشٍ وَ الذَّرْوَةَ مِنْ هَاشِمٍ وَ الْعَتْرَةَ مِنَ الرَّسُولِ (صلى الله عليه وآله)  
وَ الرِّضَا مِنَ اللَّهِ عَزَّ وَ جَلَّ

There would neither be any blemish in him<sup>asws</sup> regarding a lineage, nor can he equate with him<sup>asws</sup>, the one with the noble descent among the households of Quraysh, and he<sup>asws</sup> is of the offspring from Hashim<sup>asws</sup>, and the family of the Rasool<sup>saww</sup>, and the Pleasure from Allah<sup>azwj</sup> Mighty and Majestic.

شَرَفُ الْأَشْرَافِ وَ الْفَرْعُ مِنْ عَبْدِ مَنَافٍ نَامِي الْعِلْمِ كَامِلِ الْجِلْمِ مُضْطَلِعٌ بِالْإِمَامَةِ عَالِمٌ بِالسِّيَاسَةِ مَفْرُوضُ الطَّاعَةِ قَائِمٌ بِأَمْرِ اللَّهِ عَزَّ  
وَ جَلَّ نَاصِحٌ لِعِبَادِ اللَّهِ حَافِظٌ لِدِينِ اللَّهِ

He<sup>asws</sup> is the noblest of the nobles, and the branch from Abd Manaf, of growing knowledge, perfect of the forbearance, undertaker of the Imamate, knowledgeable of the governance (of people), of the necessitated obedience, established of the Commands of Allah<sup>azwj</sup> Mighty and Majestic, an adviser to the servants of Allah<sup>azwj</sup>, a protector of the Religion of Allah<sup>azwj</sup>.

وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ يَتَابِعُ الْحِكْمَةَ وَ أَلْهَمَهُ الْعِلْمَ الْهَامًا فَلَمْ يَغِي  
بَعْدَهُ بِجَوَابٍ وَ لَا يُجِيرُ فِيهِ عَنِ الصَّوَابِ

And the servant, when Allah<sup>azwj</sup> Mighty and Majestic Chooses him<sup>asws</sup> for the affairs of His<sup>azwj</sup> servants, Expands his chest for that, and Places springs of wisdom in his<sup>asws</sup> chest, and Inspires the Knowledge with an Inspiration. So after it, he<sup>asws</sup> neither tires of answering (based on opinions), nor does he<sup>asws</sup> get confused with regards to it from the correct answer.

فَهُوَ مَعْصُومٌ مُؤَيَّدٌ مُوفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ مِنَ الْخَطَايَا وَالرَّكَلِ وَالْعِتَارِ يَخْصُهُ اللَّهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ وَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Thus, he<sup>asws</sup> is infallible, Assisted, Harmonised, Protected. He<sup>asws</sup> is secure from the mistakes, and the slips, and the short-comings. Allah<sup>azwj</sup> Specialises him<sup>asws</sup> with that in order for him<sup>asws</sup> to become His<sup>azwj</sup> Divine Authority upon His<sup>azwj</sup> servant, and His<sup>azwj</sup> witness upon His<sup>azwj</sup> creatures, and: ***That is a Grace of Allah. He Gives it to the one He so Desires to, and Allah is with the Mighty Grace [57:21].***

فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مَخْتَارَهُمْ بِهَذِهِ الصِّفَةِ فَيُقَدِّمُونَهُ تَعَدُّوا وَ بَيَّتِ اللَّهُ الْحَقَّ وَ نَبَدُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَ فِي كِتَابِ اللَّهِ الْهُدَى وَ الشِّفَاءَ فَتَبَدُّوا وَ اتَّبَعُوا أَهْوَاءَهُمْ

So, are they able upon the likes of this, that they would be choosing him<sup>asws</sup>, or can they chosen one be with this description so they would be putting him forward? They are transgressing, and I<sup>asws</sup> swear by the House of Allah<sup>azwj</sup>, the Truth, and they ***flung the Book of Allah behind their backs, as if they were not knowing [2:101].*** And in the Book of Allah<sup>azwj</sup> is the Guidance, and the Healing. So they disregarded it and followed their own opinions’.

وَ قَالَ فَتَعَسَّأَ هُمْ وَ أَضَلَّ أَعْمَاهُمْ وَ قَالَ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ وَ صَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا كَثِيرًا .

And he<sup>asws</sup> said: ‘May Allah<sup>azwj</sup> Send *Salawat* upon the Prophet<sup>saww</sup> Muhammad<sup>saww</sup>, and his<sup>saww</sup> Progeny<sup>asws</sup>, and submit abundant greetings’.<sup>29</sup>

## VERSE 69

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {69}

***And your Lord Knows what their chests are concealing and what they are manifesting [28:69]***

ومن طريق المخالفين: ما رواه الحافظ محمد بن مؤمن الشيرازي في كتابه المستخرج من التفاسير الاثني عشر- و هو من مشايخ أهل السنة- يرفعه إلى أنس بن مالك، قال رسول الله (صلى الله عليه و آله) ثم قال: وَ رَبُّكَ يَعْنِي يَا مُحَمَّدُ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ مِنْ بَغْضِ الْمُنَافِقِينَ لَكَ، وَ لِأَهْلِ بَيْتِكَ وَ مَا يُعْلِنُونَ بِأَلْسِنَتِهِمْ مِنَ الْحُبِّ لَكَ، وَ لِأَهْلِ بَيْتِكَ.»

And from Tareeq Al-Mukhalifeen is what has been reported by the memoriser Muhammad Bin Mo'min Al-Sheyrazi in his book Al-Mustakhraj Min Al-Tafaseer Al-Isna Ashar – and he is from the Sheykhhs of the Sunnis – raising it to Anas Bin Malik who said,

<sup>29</sup> Al Kafi V 1 – The Book Of Divine Authority CH 15 H 1

'Rasool-Allah<sup>saww</sup> said: 'Then Allah<sup>azwj</sup> Said: **And your - Meaning Muhammad<sup>saww</sup>, Lord Knows what their chests are concealing [28:69]** from the grudges held by the hypocrites for you<sup>saww</sup> and for the People<sup>asws</sup> of your<sup>saww</sup> Household, **and what they are manifesting [28:69]** - by their tongues for their love for you<sup>saww</sup> and for the People<sup>asws</sup> of your<sup>saww</sup> Household'.<sup>30</sup>

## VERSES 70 –73

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {70}

**And He is Allah. There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70]**

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ ۖ أَفَلَا تَسْمَعُونَ {71}

**Say: 'Can you see, if Allah were to Make the night to be upon you incessantly up to the Day of Judgment, which god apart from Allah can come to you will light? Are you not listening?' [28:71]**

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِاللَّيْلِ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ {72}

**Say: 'Can you see, if Allah were to Make the day to be upon you incessantly up to the Day of Judgment, which god apart from Allah can come to you with night you can be resting in? Are you not seeing?' [28:72]**

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ {73}

**And from His Mercy, He Made for you the night and the day for you so rest during it and to be seeking from His Grace, and perhaps you would be thankful [28:73]**

عن علي بن عقبة، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «تزوجوا بالليل فإن الله جعله سكنا، و لا تطلبوا الحوائج بالليل فإنه مظلم».

<sup>30</sup> الطرائف: 136 /97

From Ali Bin Uqba, from his father,

'From Abu Abdullah<sup>asws</sup> having said: 'Get married at night, for Allah<sup>azwj</sup> Made it for rest, and do not seek the needs at night for it is unclean'.<sup>31</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ غَيْرِ وَاحِدٍ عَنِ الشَّعْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ بَاتَ سَاهِرًا فِي كَسْبٍ وَ لَمْ يُعْطِ الْعَيْنَ حَظَّهَا مِنَ النَّوْمِ فَكَسْبُهُ ذَلِكَ حَرَامٌ .

Ali Bin Muhammad, form Salih Bin Abu Hammad, from someone else, from Al Shairy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who spends the night in wakefulness regarding the earnings and does not give the eyes its share from the sleep, so his earning that is Prohibited'.<sup>32</sup>

## VERSES 74 & 75

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {74}

**And on the Day, He would Call out to them, so He would be Saying: "Where are those whom you were alleging to be My associates?" [28:74]**

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {75}

**And We will Draw forth a witness from every community, and We shall Say: "Bring your proof!" So they will come to know that the Truth is for Allah, and it would be lost from them what they used to fabricate [28:75]**

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ نَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا يَقُولُ: «من كل فرقة من هذه الامة إمامها فقلنا هاتوا برهانكم فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ».

Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> regarding the Words of the Exalted: **And We will Draw forth a witness from every community [28:75] And,** said: 'From every sect of this community, its Imam<sup>asws</sup>, **and We shall Say: "Bring your proof!" So they will come to know that the Truth is for Allah, and it would be lost from them what they used to fabricate [28:75]**.<sup>33</sup>

<sup>31</sup> تفسير العياشي 1: 68 /371

<sup>32</sup> Al Kafi – V 5 – The Book of Subsistence Ch 42 H 6

<sup>33</sup> تفسير القمي 2: 143



**VERSES 76 - 78**

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ ۖ وَأَتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ {76}

**Surely, Qaroun was from the people of Musa, but he rebelled against them, and We Gave him from the treasures what, its keys weighed down a league of possessors of strength. When his people said to him, 'Do not be proud, surely Allah does not Love the proud [28:76]**

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ ۖ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۖ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۖ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۖ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ {77}

**And seek what Allah can Give you of the House of the Hereafter, and do not forsake your share from the world, and be good just as Allah is Good to you, and do not seek the mischief in the land, surely Allah does not Love the mischief-makers [28:77]**

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا ۖ وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ {78}

**He said, 'But rather, I have been Given based upon the knowledge with me'. Or, does he not know that Allah had Destroyed from before him, from the generations, one who was mightier than him in strength and more is amassing? And the criminals would not be asked about their sins (but Sent straight to the Fire) [28:78]**

الطبرسي، قال: قارون كان من بني إسرائيل، ثم من سبط موسى، و هو ابن خالته، عن عطاء، عن ابن عباس. قال: و روي ذلك عن أبي عبد الله (عليه السلام).

Al Tabarsy who said,

'Qaroun<sup>la</sup> was from the Children of Israel, then from the tribe of Musa<sup>as</sup>, and he<sup>la</sup> was a son of his<sup>as</sup> maternal aunt' – from Ata'a, from Ibn Abbas. And that is reported from Abu Abdullah<sup>asws</sup>,<sup>34</sup>

<sup>34</sup> مجمع البيان 7: 415.

ابن بابويه، قال: حدثنا أبو أحمد الحسن بن عبد الله بن سعيد العسكري، قال: حدثنا محمد بن أحمد القشيري، قال: حدثنا أبو الحريش أحمد بن عيسى الكوفي، قال: حدثنا موسى بن إسماعيل بن موسى بن جعفر، قال: حدثني أبي، عن أبيه، عن جده جعفر بن محمد، عن أبيه، عن جده، عن أبيه، عن علي بن أبي طالب (صلوات الله عليهم)، في قول الله عز وجل: **وَلَا تَنْسَ نَفْسَكَ مِنَ الدُّنْيَا**، قال: «لا تنس صحتك و قوتك و فراغك و شبابك و نشاطك أن تطلب بها الآخرة».

Ibn Babuwayh said, 'Abu Ahmad Al-Hassan Bin Abdullah Bin Saeed Al-Askary narrated to us, from Muhammad Bin Ahmad Al-Qusheyri, from Abu Al-hareysh Ahmad Bin Isa Al-Kufy,

(It has been narrated) from Musa Bin Ismail son of Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> having said: 'My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali Bin Abu Talib<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **and do not forsake your share from the world [28:77]**, he<sup>asws</sup> said: 'Do not neglect your health, and your strength, and your spare time, and your youth, and your activities, in seeking the Hereafter by these'.<sup>35</sup>

## VERSES 79 - 82

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ {79}

**So he went to his people in his adornments. Those who wanted the life of the world said, 'O, if only for us was similar to what Qaroun has been Given! He is the possessor of a great fortune!' [28:79]**

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّهَا إِلَّا الصَّابِرُونَ {80}

**And those Given the knowledge said, 'Woe be unto you all! The Reward of Allah is better for one who does righteous deeds, and it would not be received except by the patient ones!' [28:80]**

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ {81}

<sup>35</sup> أمالي الصدوق: 10/189.

**So We Submerged the land with him and with him house, and there was none from a group to help him from besides Allah, and he was not from those who can defend themselves [28:81]**

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَانُّ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ ۗ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ۗ وَيُكَانُّهُ لَا يُفْلِحُ الْكَافِرُونَ {82}

**And in the morning, those who were wishing for his place the day before were saying, 'And certainly Allah Extends the sustenance to one He so Desires to from His servants and Determines. Had it not been for the Conferment of Allah upon us, it would have submerged with us; and certainly the Kafirs will not succeed' [28:82]**

في كتاب الخصال عن أبي عبد الله عليه السلام قال: قام رجل إلى أمير المؤمنين في الجامع بالكوفة فقال: يا أمير المؤمنين أخبرني عن يوم الأربعاء والتطير منه و ثقله وای اربعاء هو ؟

In the book Al-Khisaal,

'Abu Abdullah<sup>asws</sup> has said: 'A man stood up to Amir-al-Momineen<sup>asws</sup> in the Masjid at Al-Kufa, so he said, 'O Amir-al-Momineen<sup>asws</sup>! Inform me about the day of Wednesday and the pessimism about it and its heaviness, and which Wednesday is it?'

فقال عليه السلام: آخر اربعاء في الشهر وهو الحاق، وفيه قتل قابيل هاويل اخاه، ويوم اربعاء القى ابراهيم عليه السلام في النار، ويوم اربعاء خسف الله بقارون.

So he<sup>asws</sup> said: 'The last Wednesday of the month, and it is the waning. And in it Qabeel killed Habeel<sup>as</sup>, his brother. And it was on the Wednesday that Ibrahim<sup>as</sup> was flung into the fire. And it was the Wednesday during which Allah<sup>azwj</sup> Caused Qaroun<sup>la</sup> to be submerged (into the ground)'.<sup>36</sup>

في من لا يحضره الفقيه في مناهي النبي صلى الله عليه واله ونهى أن يختال الرجل في مشيته وقال: من لبس ثوبا فاختال فيه خسف الله به من شفير جهنم، وكان قرين قارون، لانه اول من اختال فخسف الله به وبيداره الارض.

In Man La Yahzar Al-Faqeeh

Regarding the prohibitions of the Prophet<sup>saww</sup> – He<sup>saww</sup> forbade that the man should be haughty in his life, and said: 'The one who wears the cloth in order to be haughty by it, Allah<sup>azwj</sup> would Submerge him from the brink of the hell. And it was for the generation of Qaroun, because he was the first one to be haughty, therefore Allah<sup>azwj</sup> Submerged him, and his house, into the earth'.<sup>37</sup>

<sup>36</sup> Tafseer Noor Al Saqalayn – Ch 28 H 112

<sup>37</sup> Tafseer Noor Al Saqalayn – Ch 28 H 112

## Background report

علي بن إبراهيم: و كان سبب هلاك قارون: أنه لما أخرج موسى بني إسرائيل من مصر، و أنزلهم البادية، و أنزل الله عليهم المن و السلوى، و انفجر لهم من الحجر اثنتا عشرة عينا، بطروا، و قالوا: لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَ فُتَائِهَا وَ قَوْمِهَا وَ عَدَسِهَا وَ بَصَلِهَا.

Ali Bin Ibrahim –

'And the reason for the destruction of Qaroun<sup>la</sup> was that when Musa<sup>as</sup> exited the Children of Israel from Egypt and encamped them in the wilderness, and Allah<sup>azwj</sup> Sent down the manna and the quails unto them, and Burst out for them twelve spring from the rock, they were unappreciative, and they said, '***We can never be patient upon one food, therefore supplicate for us to your Lord to bring forth for us out of what the earth grows, of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions [2:61].***

قال لهم موسى: أ تَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ. فقالوا كما حكى الله: إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَ إِنَّا لَنْ نَدْخُلَهَا حَتَّى يُخْرِجُوا مِنْهَا. ثم قالوا لموسى: فَأَذْهَبَ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ.

So Musa<sup>as</sup> said to them: '***Will you be replacing by that which is worse, for that which is better? Go down to a city, so there would be for you what you are asking for!***' They said just as Allah<sup>azwj</sup> Related: ***Surely there are tyrannous people in it, and we will never enter it until they exit from it. [5:22].*** Then they said to Musa<sup>as</sup>, ***therefore you and your Lord should both go and fight, we will be sitting over here' [5:24].***

فرض الله عليهم دخولها، و حرما عليها أربعين سنة يتيهون في الأرض فكانوا يقومون من أول الليل، و يأخذون في قراءة التوراة و الدعاء و البكاء، و كان قارون منهم، و كان يقرأ التوراة، و لم يكن فيهم أحسن صوتا منه، و كان يسمى (المنون) لحسن قراءته، و قد كان يعمل الكيمياء.

But, Allah<sup>azwj</sup> Imposed upon them, their entering it, and Deprived upon them for forty years. They were wandering in the land for forty years. So they used to stand from the beginning of the night, and they were taking to the recitation of the Torah, and the supplications, and the wailing. And Qaroun<sup>la</sup> was from them, and he<sup>la</sup> used to recite the Torah, and there did not happen to be among them one of more excellent voice than him<sup>la</sup>, and he<sup>la</sup> was named at 'Al Manoun' (The hypnotiser) due to the excellence of his<sup>la</sup> recitation, and he<sup>la</sup> used to work as the chemist.

فلما طال الأمر على بني إسرائيل في التيه و التوبة، و كان قارون قد امتنع من الدخول معهم في التوبة، و كان موسى يجبه، فدخل عليه موسى، فقال له: «يا قارون، قومك في التوبة و أنت قاعد عنها؟! ادخل معهم، و إلا أنزل الله بك العذاب»

So when the matter was prolonged upon the Children of Israel regarding the wandering and the repentance, and Qaroun<sup>la</sup> has (also) been refused from the

entering (the city) along with them during the (period of) repentance, and Musa<sup>as</sup> used to love him<sup>la</sup>, he<sup>la</sup> came over to Musa<sup>as</sup>, and he<sup>as</sup> said to him<sup>la</sup>: 'O Qaroun<sup>la</sup>! Your<sup>la</sup> people are in the repentance (period) and you<sup>la</sup> are sitting back from it?' Enter to be with them, or else Allah<sup>azwj</sup> will Send down the Punishment to you<sup>la</sup>!

فاستهان به، و استهزأ بقوله، فخرج موسى من عنده مغتما، فجلس في فناء قصره، و عليه جبة من شعر، و نعلان من جلد حمار، شراكهما من خيوط شعر، بيده العصا،

But he<sup>la</sup> took it lightly and mocked his<sup>as</sup> words. So Musa<sup>as</sup> went out gloomily from his<sup>la</sup> presence, and he<sup>as</sup> sat in the courtyard of his<sup>la</sup> palace, and upon him<sup>as</sup> was a hairy coat and slippers of donkey skin, their straps being of fish hair, and in his<sup>as</sup> hand was the staff.

فأمر قارون أن يصب عليه رماد قد خلط بالماء، فصب عليه، فغضب موسى غضبا شديدا. و كان في كتفه شعرات كان إذا غضب خرجت من ثيابه و قطر منها الدم، فقال موسى: «يا رب، إن لم تغضب لي فلست لك بنبي» فأوحى الله إليه: «قد أمرت الأرض أن تطيعك، فمرها بما شئت».

Then Qaroun<sup>la</sup> ordered that ash mixed with water be poured upon him<sup>as</sup>. So it was poured upon him<sup>as</sup>, and Musa<sup>as</sup> was angered with intense anger, and upon his<sup>as</sup> shoulder were hair which whenever he<sup>as</sup> was angered, would penetrate from his<sup>as</sup> clothes and the blood would drip from these. Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! If You<sup>azwj</sup> do not get Wrathful for me<sup>as</sup>, then I<sup>as</sup> am not a Prophet<sup>as</sup> for You<sup>azwj</sup>'. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "I<sup>azwj</sup> have Commanded the earth to obey you<sup>as</sup>, therefore order it with whatever you<sup>as</sup> so Desire to!"

و قد كان قارون قد أمر أن يغلق باب القصر، فأقبل موسى، فأومأ إلى الأبواب فانفرجت، فدخل عليه، فلما نظر إليه قارون علم أنه قد اوتي بالعذاب، فقال: يا موسى، أسألك بالرحم الذي بيني و بينك.

And it was so that Qaroun<sup>la</sup> had already instructed for the door of the castle to be locked. Musa<sup>as</sup> came over and gestured to the doors, and they split asunder, and he<sup>as</sup> entered to see him<sup>la</sup>. So when Qaroun<sup>la</sup> looked at him<sup>as</sup>, he<sup>la</sup> knew that he<sup>as</sup> had come with the Punishment, and he<sup>la</sup> said, 'O Musa<sup>as</sup>! I<sup>la</sup> hereby ask you<sup>as</sup> by the relationship which is between me<sup>la</sup> and you<sup>as</sup>'.

فقال له موسى: «يا ابن لاوي، لا تزدي من كلامك، يا أرض خذيه». فدخل القصر بما فيه في الأرض، و دخل قارون في الأرض إلى ركبتيه فبكى، و حلفه بالرحم، فقال له موسى: «يا ابن لاوي، لا تزدي من كلامك، يا أرض خذيه». فابتلعت بقصره و خزائنه.

Musa<sup>as</sup> said to him<sup>la</sup>: 'O son of Al Awy! Do not increase me<sup>as</sup> from your<sup>la</sup> speech. O earth! Seize him<sup>la</sup>!' The castle entered into the ground along with whatever was in it, and Qaroun<sup>la</sup> entered into the ground up to his<sup>as</sup> knees. So he<sup>la</sup> cried and swore him<sup>as</sup> on oath with the relationship, but Musa<sup>as</sup> said to him<sup>la</sup>: 'O son of Al Awy! Do not increase me<sup>as</sup> from your<sup>la</sup> speech! O earth! Seize him<sup>la</sup>!'

و هذا ما قال موسى لقارون يوم أهلكه الله، فعيه الله بما قال لقارون، فعلم موسى أن الله قد عيره بذلك، فقال: «يا رب، إن قارون قد دعاني بغيرك، و لو دعاني بك لأجبتة».

And this is what Musa<sup>as</sup> said to Qaroun<sup>la</sup> on the day Allah<sup>azwj</sup> Destroyed him<sup>la</sup>, and Allah<sup>azwj</sup> Faulted him<sup>as</sup> due to what he<sup>as</sup> had said to Qaroun<sup>la</sup>, and Musa<sup>as</sup> knew that Allah<sup>azwj</sup> had Faulted him<sup>as</sup>, so he<sup>as</sup> said: O Lord<sup>azwj</sup>! Qaroun<sup>la</sup> had pleaded to me<sup>as</sup> by other than You<sup>azwj</sup>, and had he<sup>la</sup> pleaded to me<sup>as</sup> by You<sup>azwj</sup>, I<sup>as</sup> would have answered him<sup>la</sup>.

فقال الله: «ما قلت: يا بن لاوي، لا تردني من كلامك؟». فقال موسى: «يا رب، لو علمت أن ذلك لك رضا لأجبتة».

Allah<sup>azwj</sup> Said: “Did you<sup>as</sup> not say: O son of Al Awy! Do not increase me<sup>as</sup> from your<sup>la</sup> speech?” Musa<sup>as</sup> said: ‘O Lord<sup>azwj</sup>! Had I<sup>as</sup> known that would be Agreeable to You<sup>azwj</sup>, I<sup>as</sup> would have answered him<sup>la</sup>’.

فقال الله: «يا موسى، و عزتي و جلالتي، و جودي و مجدي، و علو مكاني لو أن قارون كما دعاك دعاني لأجبتة، و لكنه لما دعاك و كلته إليك. يا بن عمران، لا تجزع من الموت، فإني كتبت الموت على كل نفس، و قد مهدت لك مهادا لو قد وردت عليه لقرت عيناك».

So Allah<sup>azwj</sup> Said: “O Musa<sup>as</sup>! By My<sup>azwj</sup> Mighty and My<sup>azwj</sup> Majesty, and My<sup>azwj</sup> Benevolence, and My<sup>azwj</sup> Glory, and the Loftiness of My<sup>azwj</sup> Position! If Qaroun<sup>la</sup> had pleaded to Me<sup>azwj</sup> just as he<sup>la</sup> pleaded to you<sup>as</sup>, I<sup>azwj</sup> would have Answered him<sup>la</sup>. But he<sup>la</sup>, when he<sup>la</sup> pleaded to you<sup>as</sup>, I<sup>azwj</sup> Allocated him<sup>la</sup> to you<sup>as</sup>. O son<sup>as</sup> of Imran<sup>as</sup>! Do not panic from the death, for I<sup>azwj</sup> have Ordained the death upon every soul, and I<sup>azwj</sup> have Prepared a resting place for you<sup>saww</sup>, if you<sup>as</sup> were to arrive to it, it would delight your<sup>as</sup> eyes!”<sup>38</sup>

## VERSE 83

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ  
{83}

***That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]***

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، ما منزلة الدنيا من نفسي إلا بمنزلة الميتة، إذا اضطرت إليها أكلت منها. يا حفص، إن الله تبارك

<sup>38</sup> . تفسير القمي 2: 144

و تعالى علم ما العباد عاملون، و إلى ما هم صائرون، فحلّم عنهم عند أعمالهم السيئة لعلمه السابق فيهم، فلا يغرنك حسن الطلب ممن لا يخاف الموت»

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Ghayas who said,

'Abu Abdullah<sup>asws</sup> said: 'O Hafs! The status of the word within myself<sup>asws</sup> is nothing except for the corpse. If I<sup>asws</sup> am forced into it, I<sup>asws</sup> would eat from it. O Hafs! Allah<sup>azwj</sup> Blessed and Exalted Knows what the servants are doing, and to what they are ending up to. But, He<sup>azwj</sup> Forbears from them during their evil deeds for what has preceded in His<sup>azwj</sup> Knowledge, therefore do not let the beauty of the seeker, from those who do not fear the death, deceive you'.

ثم تلا قوله: تِلْكَ الدَّائِرَةُ الْأَجْرَةُ الْآيَةِ، و جعل يبكي و يقول: «ذهبت و الله الأماني عند هذه الآية». ثم قال: «فاز و الله الأبرار، أ تدري من هم؟ هم الذين لا يؤذون الذر، كفى بخشية الله علما، و كفى بالاغترار جهلا.

Then he<sup>asws</sup> recited His<sup>azwj</sup> Words: ***That is the House of the Hereafter [28:83]*** – the Verse, and went on to cry, and he<sup>asws</sup> was saying: 'By Allah<sup>azwj</sup>! My<sup>asws</sup> aspirations are gone, with this Verse'. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! The righteous have succeeded. Do you know who they are? They are the ones who are not harming even a particle. The fear of Allah<sup>azwj</sup> suffices knowledge, and delusion suffices the ignorance.

يا حفص، إنه يغفر للجاهل سبعون ذنبا قبل أن يغفر للعالم ذنبا واحدا، من تعلم و علم، و عمل بما علم، دعي في ملكوت السماوات عظيما، فقليل: تعلم لله، و عمل لله، و علم لله».

O Hafs! He<sup>azwj</sup> Forgives seventy sins of the ignorant before He<sup>azwj</sup> Forgives one sin of the knowledgeable one. The one who learns, and acquires knowledge, and acts in accordance with what he has learnt, is referred to as great in the Kingdoms of the skies, for it is said: 'He learnt for the sake of Allah<sup>azwj</sup>, and acted for the Sake of Allah<sup>azwj</sup>, and taught for the Sake of Allah<sup>azwj</sup>'.

قلت: جعلت فداك، ما حد الزهد في الدنيا؟ قال: «قد حد الله في كتابه، فقال عز و جل: لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ، إن أعلم الناس بالله أخوفهم لله، و أخوفهم له أعلمهم به، و أعلمهم به أزهدهم فيها».

I said, 'May I be sacrificed for you<sup>asws</sup>! What is the limit of the ascetism in the world?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Defined its Limit in His<sup>azwj</sup> Book, so the Mighty and Majestic Said: ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you [57:23]***. The most knowledgeable of the people with Allah<sup>azwj</sup> is the one who is the most fearing for the Sake of Allah<sup>azwj</sup>, and the most fearing he is the most knowledgeable he would be, and the most knowledgeable he is, the more ascetic he would be'.

فقال له رجل: يا ابن رسول الله، أوصني. فقال: «اتق الله حيث كنت، فإنك لا تستوحش».

The man said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, Advise me'. So he<sup>asws</sup> said: 'Fear Allah<sup>azwj</sup> wherever you may be, for you are not alone'.

وقال أبو عبد الله (عليه السلام) أيضاً، في قوله: عَلُوًّا فِي الْأَرْضِ وَ لَا فَسَاداً، قال: «العلو: الشرف، و الفساد: البناء» (في المصدر: النساء)

And Abu Abdullah<sup>asws</sup> said as well regarding His<sup>azwj</sup> Words: **exalt themselves in the land nor make mischief**, said: 'The exalting – the nobility, and the mischief – the edifice' – (The root being, (with) the women)<sup>39</sup>.

## VERSE 84

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ {84}

**One who comes with the good deed, for him would be better than it, and one who comes with the evil deed, so those who performed evil deeds would not be Recompensed except for what they had been doing [28:84]**

وعنه، بالإسناد المذكور: عن أبي عبد الله (عليه السلام)، قال: «الحسنة ولاية أمير المؤمنين (عليه السلام)».

And from him, by the mentioned chain,

'From Abu Abdullah<sup>asws</sup> having said: '(The Words): **the good deed [28:84]** - is the Wilayah of Amir Al-Momineen<sup>asws</sup>'<sup>40</sup>.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَرِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَلِكَ يَرِيدُهُ وَلَايَةٌ مِنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأُولِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

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

'Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **And one who earns good, We will increase the good for him [42:23]**, said; 'The one who befriends the successors<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and follows their<sup>asws</sup> footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets<sup>as</sup> and the former Momineen until their Wilayah arrives to Adam<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup>: **One who comes with the good deed, for him would be better than it [28:84]**.

<sup>39</sup> تفسير القمّي 2: 146

<sup>40</sup> تأويل الآيات 1: 19 / 411



**VERSE 85**

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۗ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ {85}

***Surely the One Who Imposed the Quran upon you would Take you back to the Return. Say: 'My Lord is more Knowing of the one who comes with the Guidance and one who is in clear straying' [28:85]***

**'Ma'ad' means 'Raj'at'**

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي جعفر (عليه السلام)، قال: سئل عن جابر، فقال: «رحم الله جابرا، بلغ من فقهه أنه كان يعرف تأويل هذه الآية: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ يعني الرجعة».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Ja'far<sup>asws</sup> replied, (when) I asked about Jabir, so he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> have Mercy on Jabir. He reached to such a level of understanding that he understood the interpretation of this Verse: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]*** – Meaning the Return (الرجعة).<sup>41</sup>

**The Return of the Holy Masomeen<sup>asws</sup>**

قال: و قال أبو عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ، قال: «نبيكم (صلى الله عليه و آله) راجع إليكم».

He (the narrator) said,

'And Abu Abdullah<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]***: 'Your Prophet<sup>saww</sup> would be returning to you all!'<sup>42</sup>

وعنه، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي، عن أبي خالد الكابلي، عن علي بن الحسين (عليهما السلام)، في قوله: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ، قال: «يرجع إليكم نبيكم (صلى الله عليه و آله)، و أمير المؤمنين، و الأئمة (عليهم السلام)».

<sup>41</sup> تفسير القمي 2: 147.

<sup>42</sup> مختصر بصائر الدرجات: 29.

And from him (Ali Bin Ibrahim) who said, 'My father narrated to me, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'iy, from Abu Khalid Al-Kalby,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]**, he<sup>asws</sup> said: 'Your Prophet<sup>saww</sup>, and Amir-al-Momineen<sup>asws</sup>, and the Imams<sup>asws</sup> would be returning to you'.<sup>43</sup>

وعنه: عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، و محمد بن خالد البرقي، عن النضر بن سويد، عن يحيى بن عمران الحلبي، عن المعلى أبي عثمان، عن المعلى بن خنيس، قال: قال أبو عبد الله (عليه السلام): «أول من يرجع إلى الدنيا الحسين بن علي (عليهما السلام)، فيملك حتى يسقط حاجباه على عينيه من الكبر».

And from him, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, and Muhammad Bin Khalid Al-Barqy, from Al-nazar Bin Suweyd, from Yahya Bin Umran Al-Halby, from Al-Moala Abu Usmaan, from Al-Moala Bin Khunays who said,

'Abu Abdullah<sup>asws</sup> said: 'The first one who would return to the world is Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup>, so he<sup>asws</sup> would rule until his<sup>asws</sup> eyebrows fall upon his<sup>asws</sup> eyes due to old age'.<sup>44</sup>

وعنه، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عمر، عن أبي مروان، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ، قال: فقال لي: «لا و الله، لا تنقضي الدنيا و لا تذهب حتى يجتمع رسول الله (صلى الله عليه و آله) و علي (عليه السلام) بالثوبة، فيلتقيان و بينان بالثوبة مسجدا له اثنا عشر ألف باب».

And from him, from Ja'far Bin Muhammad Bin Malik, from Al-Hassan Bin Ali Bin Marwan, from Saeed Bin Umar, from Abu Marwan who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]**, so he<sup>asws</sup> said to me: 'No, by Allah<sup>azwj</sup>! Neither will the world expire, nor go away until Rasool-Allah<sup>saww</sup> and Ali<sup>asws</sup> gather at Al-Sawiya, and the two of them<sup>asws</sup> would meet and build a Masjid At Al-Sawiya which would have twelve thousand doors to it'.<sup>45</sup>

سعد بن عبد الله: عن حميد بن زياد، قال: حدثني عبيد الله بن أحمد بن نحيك، قال: حدثنا عبيس ابن هشام، عن أبان، عن عبد الرحمن بن سيابة، عن صالح بن ميثم، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني. قال: «أليس قد سمعت الحديث من أبيك؟». قلت: هلك أبي و أنا صبي. قال: قلت: فأقول، فإن أصبت قلت: نعم، و إن أخطأت رددتني عن الخطأ. قال: «هذا أهون».

Sa'ad Bin Abdullah, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Bin Nahiyak, from Ubays Ibn Hisham, from Abaan, from Abdul Rahman Bin Siyabat, from Salih Bin Maysam,

<sup>43</sup> تفسير القمي 2: 147.

<sup>44</sup> مختصر بصائر الدرجات: 29.

<sup>45</sup> تأويل الآيات: 1 / 424 / 21.

'I said to Abu Ja'far<sup>asws</sup>, 'Narrate to me'. He<sup>asws</sup> said: 'Have you not heard the Hadeeth from your father?' I said, 'My father died while I was a young boy. So that which I am saying is correct, say: 'Yes', and if I am mistaken, correct my error'. He<sup>asws</sup> said: 'This is easier'.

قال: قلت: فإني أزعج أن عليا (عليه السلام) دابة الأرض. قال: فسكت. قال: فقال أبو جعفر (عليه السلام): «و أراك و الله ستقول: إن عليا (عليه السلام) راجع إلينا و قرأ: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ». قال: قلت: و الله لقد جعلتها فيما أريد أن أسألك عنها فنسيتها.

I said, 'I claim that Ali<sup>asws</sup> is the Walker of the earth (دابة الأرض)'. He<sup>asws</sup> was silent. Then Abu Ja'far<sup>asws</sup> said: 'And I<sup>asws</sup> see Allah<sup>azwj</sup> Saying that Ali<sup>asws</sup> would be returning to us', and he<sup>asws</sup> recited: **Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]**. I said, 'And Allah<sup>azwj</sup> had Made it regarding what I wanted to ask you<sup>asws</sup> about it, but I forgot'.

فقال أبو جعفر (عليه السلام): «أ فلا أخبرك بما هو أعظم من هذا؟ و ما أُرسلناك إِلَّا كَافَّةً لِلنَّاسِ بِشِيرًا وَ نَذِيرًا، لا تبقى أرض إلا نودي فيها بشهادة أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله)» و أشار بيده إلى آفاق الأرض.

So Abu Ja'far<sup>asws</sup> said: 'Shall I inform you of that which is greater than it? **And We did not Send you except to all of the people as a bearer of glad tidings and a warner [34:28]**. The shall not remain a land except that in it they would be calling out, 'There is no god except for Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup> – and he<sup>asws</sup> gestured by his<sup>asws</sup> hand towards the horizon of the earth'.<sup>46</sup>

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص بِمَكَّةَ وَ أَظْهَرَ بِهَا دَعْوَتَهُ، وَ نَشَرَ بِهَا كَلِمَتَهُ، وَ غَابَ أَذْيَانُهُمْ فِي عِبَادَتِهِمُ الْأَصْنَامَ، وَ أَخَذُوهُ وَ أَسَاءُوا مُعَاشَرَتَهُ، وَ سَعَوْا فِي خَرَابِ الْمَسَاجِدِ الْمُنَبِّئَةِ - كَانَتْ لِقَوْمٍ مِنْ خِيَارِ أَصْحَابِ مُحَمَّدٍ [وَ شِيعَتِهِ] وَ شِيعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> at Makkah and Manifested his<sup>saww</sup> call in it, and Publicised his<sup>saww</sup> 'Kalima' (There is no god except Allah<sup>azwj</sup> and Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>), and Faulted their religions with regards to their worshipping the idols, his<sup>saww</sup> community seized him<sup>as</sup> and mistreated him<sup>saww</sup>, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad<sup>saww</sup> and his<sup>saww</sup> Shias, and the Shias of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.

كَانَ بَيْنَاءَ الْكَعْبَةِ مَسَاجِدُ يُحْيُونَ فِيهَا مَا أَمَاتَهُ الْمُبْطِلُونَ، فَسَعَى هَؤُلَاءِ الْمُشْرِكُونَ فِي خَرَابِهَا، وَ أَذَى مُحَمَّدٍ ص وَ سَائِرِ أَصْحَابِهِ، وَ أَجْتُوهُ إِلَى الْخُرُوجِ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، التَّفَتَ خَلْفَهُ إِلَيْهَا فَقَالَ: اللَّهُ يَعْلَمُ أَنِّي أُحِبُّكَ، وَ لَوْ لَا أَنَّ أَهْلَكَ - أَخْرَجُونِي عَنْكَ لَمَّا أَثَرْتُ عَلَيْكَ بَدَلًا، وَ لَا ابْتَغَيْتُ عَنْكَ بَدَلًا، وَ إِنِّي لَمُعْتَمٌ عَلَى مُفَارَقَتِكَ.

There used to be Masjids in the courtyard of the Kabah wherein was being revived what killed the falsities. So those polytheists strived in ruining these, and hurt

مختصر بصائر الدرجات: 209 46

Muhammad<sup>saww</sup> and the rest of his<sup>saww</sup> companions, made him<sup>saww</sup> a refugee to exit from Makkah to Al Medina. He<sup>saww</sup> turned behind him<sup>saww</sup> towards it (Makkah) and he<sup>saww</sup> said: ‘Allah<sup>azwj</sup> Knows that I<sup>saww</sup> love you (Makkah), and had not your inhabitants exited me<sup>saww</sup> from you, I<sup>saww</sup> would not have preferred a (another) city over you, nor would I<sup>saww</sup> have sought a replacement from you, and I<sup>saww</sup> am gloomy upon separating from you’.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ: يَا مُحَمَّدُ إِنَّ الْعَلِيِّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ، وَ يَقُولُ: سَأُرْذُكَ إِلَى هَذَا الْبَلَدِ ظَافِرًا غَانِمًا سَالِمًا، قَادِرًا، قَاهِرًا، وَ ذَلِكَ قَوْلُهُ تَعَالَى. إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُكَ إِلَى مَعَادٍ يَعْنِي إِلَى مَكَّةَ ظَافِرًا غَانِمًا. وَ أَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ ص أَصْحَابَهُ، فَاتَّصَلَ بِأَهْلِ مَكَّةَ فَسَخِرُوا مِنْهُ.

So Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: ‘O Muhammad<sup>saww</sup>! The Most Exalted Conveys the greetings upon you<sup>saww</sup>, and is Saying: “I<sup>azwj</sup> will Return you<sup>saww</sup> to this city, triumphant, victorious, unscathed, powerful, compelling” – and these are the Words of the Exalted: **Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]** – meaning, to Makkah, triumphant, victorious. And Rasool-Allah<sup>saww</sup> informed his<sup>saww</sup> companions with that. So it was transmitted to the people of Makkah, and they laughed from it’.<sup>47</sup>

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وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ ۗ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ  
{86}

**And you did not request that the Book be Cast unto you, but it was a Mercy from your Lord, therefore do not happen to be a backer of the Kafirs [28:86]**

وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۗ وَادْعُ إِلَىٰ رَبِّكَ ۗ وَلَا تَكُونَنَّ مِنَ  
الْمُشْرِكِينَ {87}

**And do not let them block you from the Signs of Allah after when they have been Revealed to you, and invite to your Lord, and do not happen to be among the Polytheists [28:87]**

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ  
تُرْجَعُونَ {88}

<sup>47</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 329

**And do not supplicate to another god along with Allah. There is no god except Him. All things will perish except for His Face. For Him is the Decision and to Him you will be Returning [28:88]**

## The Addressee

علي بن إبراهيم: قوله تعالى: «وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ الْمَخَاطَبَةُ لِلنَّبِيِّ (صلى الله عليه وآله)، و المعنى للناس، و هو قول الصادق (عليه السلام): «إن الله بعث نبيه بإياك أعني و اسمعي يا جارة».

Ali Bin Ibrahim said,

The Words of the Exalted: **And do not supplicate to another god along with Allah [28:88]**, the Addressee is the Prophet<sup>saww</sup>, and Means by it the people. And it is the speech of Al-Sadiq<sup>asws</sup> having said: 'Surely, Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Prophet<sup>saww</sup> to you (so Allah<sup>azwj</sup> Addressing to him<sup>saww</sup> is) like to (speaking with someone but) to make the neighbour listen to it'.<sup>48</sup>

## The Face of Allah<sup>azwj</sup>

وعنه، قال: حدثنا الحسن بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس بن يعقوب، عن حدثه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ: «إلا ما أريد به وجه الله، و وجهه علي (عليه السلام)».

And from him, from Al-Hassan Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Yaqoub, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **All things will perish except for His Face [28:88]**, said: 'But, what is Intended by it is the Face of Allah<sup>azwj</sup>, and face of Ali<sup>asws</sup>'.<sup>49</sup>

وعنه، قال: أخبرنا عبد الله بن العلاء المذاري، عن محمد بن الحسن بن شمون، عن عبد الله ابن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «نحن وجه الله عز و جل».

And from him (Sharaf Al Deen Al Najafi) who said, 'We were informed by Abdullah Bin Al A'ala Al Mazari, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Ibn Abdul Rahman, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

<sup>48</sup> تفسير القمي 2: 147.

<sup>49</sup> الاحتجاج 1: 253.

'From Abu Abdullah<sup>asws</sup>, he (the narrator) said, I heard him<sup>asws</sup> saying: **All things will perish except for His Face [28:88]**: 'We<sup>asws</sup> are the Face of Allah<sup>azwj</sup> Mighty and Majestic'<sup>50</sup>.

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن سيف بن عميرة، عن ذكره، عن الحارث بن المغيرة النصري، قال: سئل أبو عبد الله (عليه السلام) عن قول الله تبارك و تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فقال: «ما يقولون فيه؟» قلت: يقولون يهلك كل شيء إلا وجه الله. فقال: «سبحان الله! لقد قالوا قولاً عظيماً، إنما عنى بذلك وجه الله الذي يؤتى منه».

Muhammad Bin Yaqoub from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali bi Al-No'man, from Sayf bin Umeyra, from Al-Haris Bin Al-Mugeira Al-Nasry who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and Exalted: **All things will perish except for His Face [28:88]**, said: 'What are they saying about this?' I said, 'Everything will be destroyed except the Face of Allah<sup>azwj</sup>.' He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! They are speaking a grievous word, but rather, what is meant by that Face of Allah<sup>azwj</sup>, is the one<sup>asws</sup> Given from Him<sup>azwj</sup>'<sup>51</sup>.

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام في التوحيد حديث طويل وفيه: فقلت: يا بن رسول الله فما معنى الخير الذي رووه أن ثواب لا اله الا الله النظر إلى وجهه الله تعالى؟

In (the book) Uyoon Al-Akhbaar Al-Reza<sup>asws</sup> in the chapter what has come from Al-Reza<sup>asws</sup> regarding the Divine Unity, there is a lengthy Hadeeth, and in it, it was said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, what is the meaning of the news which has been reported for the Reward of "There is no god but Allah<sup>azwj</sup>," the looking at the Face of Allah<sup>azwj</sup>?'

فقال عليه السلام: يا ابا الصلت من وصف الله عزوجل بوجهه كالوجه فقد كفر، ولكن وجه الله أنبياءه وحججه صلوات الله عليهم، الذين بهم يتوجه إلى الله عزوجل وإلى دينه ومعرفته، وقال الله عزوجل: "كل من عليها فان \* ويبقى وجه ربك" وقال عزوجل: "كل شيء هالك الا وجهه"

He<sup>asws</sup> said: 'O Abu Salt, whoever characterizes Allah<sup>azwj</sup> Mighty and Majestic with a face like the faces has committed Kufr. But, the Face of Allah<sup>azwj</sup> are His<sup>azwj</sup> Prophets<sup>as</sup> and His<sup>azwj</sup> Divine Authorities by whom<sup>asws</sup> attention is paid to Allah<sup>azwj</sup> Mighty and Majestic and to His<sup>azwj</sup> Religion and His<sup>azwj</sup> recognition, and Allah<sup>azwj</sup> Mighty and Majestic Says: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]**. And the Mighty and Majestic Says: **All things will perish except for His Face [28:88]**.

فالنظر إلى انبياء الله تعالى ورسله وحججه عليهم السلام في درجاتهم ثواب عظيم للمؤمنين يوم القيامة، وقد قال النبي صلى الله عليه وآله: من ابغض أهل بيتي وعترتي لم يرني ولم أره يوم القيامة.

<sup>50</sup> تأويل الآيات 1: 26 / 426.  
<sup>51</sup> الكافي 1: 111 / 1.

So the looking at the Prophets<sup>as</sup> of Allah<sup>azwj</sup> the Exalted and His<sup>azwj</sup> Rasools<sup>as</sup> and His<sup>azwj</sup> Divine Authorities in their ranks would a magnificent Reward for the momineen on the Day of Judgement. And the Prophet<sup>saww</sup> said: 'Whosoever hates the People<sup>asws</sup> of my<sup>saww</sup> Household, and my<sup>saww</sup> Progeny<sup>asws</sup>, will never see me<sup>saww</sup> and I<sup>saww</sup> will never see him on the Day of Judgement.<sup>52</sup>

في كتاب الاحتجاج للطبرسي (ر) عن امير المؤمنين عليه السلام حديث طويل وفيه: واما قوله: " كل شيء هالك الا وجهه " فللمراد كل شيء هالك الا دينه لان من المحال ان يهلك الله كل شيء ويبقى الوجه

In the book Al-Ihtijaj Al-Tabarsy

'Amir-ul-Momineen<sup>asws</sup>, in a lengthy Hadeeth, and in it he<sup>asws</sup> said: 'And as for His<sup>azwj</sup> Words: **All things will perish except for His Face [28:88]**, what is meant by it is that everything will perish except for His<sup>azwj</sup> Religion, because it is from the impossibilities that Allah<sup>azwj</sup> will Cause everything to perish and for His<sup>azwj</sup> Face to remain.

هو اجل واعظم من ذلك وانما يهلك من ليس منه، الا ترى انه قال " كل من عليها فان \* ويبقى وجه ربك " ففصل بين خلقه ووجهه،

He<sup>azwj</sup> is more Majestic and Greater than that He<sup>azwj</sup> would destroy one who is not from Him<sup>azwj</sup>. Have you not seen that He<sup>azwj</sup> has Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]?** He<sup>azwj</sup> Differentiated between His<sup>azwj</sup> creatures and His<sup>azwj</sup> Face.<sup>53</sup>

وعنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن محمد بن أبي نصر، عن صفوان الجمال، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «من أتى الله بما أمر به من طاعة محمد (صلى الله عليه و آله) فهو الوجه الذي لا يهلك، و كذلك قال: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Al-Jamal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: **All things will perish except for His Face [28:88]**, said: 'The one who obeys Allah<sup>azwj</sup> with what He<sup>azwj</sup> has Commanded for from the obedience to Muhammad<sup>saww</sup>, so it is the Face which will not perish, and similarly He<sup>azwj</sup> Said: **There is one who obeys the Rasool, so he has obeyed Allah**'.<sup>54</sup>

أحمد بن محمد بن خالد البرقي: عن أبيه، عن صفوان، عن أبي سعيد المكاربي، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، فقال: «كل شيء هالك إلا من أخذ الطريق الذي أنتم عليه».

<sup>52</sup> Tafseer Noor Al Saqalayn– CH 55 H 23

<sup>53</sup> Tafseer Noor Al Saqalayn– CH 55 H 26

<sup>54</sup> الكافي 1: 2 / 111

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Safwan, from Abu Saeed Al-Makary, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **All things will perish except for His Face [28:88]**, so he<sup>asws</sup> said: 'Everything will perish except for the one who takes the road upon which you (Shias) are upon.'<sup>55</sup>

وعنه: عن أبيه، عن صفوان بن يحيى، عن أبي سعيد، عن أبي بصير، عن الحارث بن المغيرة النصري، قال: سألت أبا عبد الله (عليه السلام) عن قول الله تعالى: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «إلا من أخذ طريق الحق».

And from him, from Safwan Bin Yahya, from Abu Saeed, from Abu Baseer, from Al-Haris Bin Al-Mugheira Al-Nasry who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted: **[All things will perish except for His Face [28:88]**, said: 'Except for the one who takes the road of the Truth'.<sup>56</sup>

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن إسماعيل بن بزيع، عن منصور بن يونس، عن جليس لأبي حمزة، عن أبي حمزة، قال: قلت لأبي جعفر (عليه السلام): قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «فيهلك كل شيء و يبقى الوجه؟! إن الله عز و جل أعظم من أن يوصف بالوجه، و لكن معناه: كل شيء هالك إلا دينه، و الوجه الذي يؤتى منه».

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazi'e, from Mansour Bin Yunus, from a companion of Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja'far<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **All things will perish except for His Face [28:88]**. He<sup>asws</sup> said: Everything will perish and the Face would remain? Surely Allah<sup>azwj</sup> Mighty and Majestic is Greater than to be described by the Face. But, its meaning is, everything will perish except for His<sup>azwj</sup> Religion, and the Face is that which comes from Him<sup>azwj</sup>'.<sup>57</sup>

محمد بن العباس، قال: حدثنا عبد الله بن همام، عن عبد الله بن جعفر، عن إبراهيم بن هاشم، عن محمد بن خالد، عن الحسن بن محبوب، عن الأحول، عن سلام بن المستنير، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، قال: «نحن- و الله- وجهه الذي قال، و لن نهلك إلى يوم القيامة بما أمر الله به من طاعتنا و موالاتنا،

Muhammad Bin Al-Abbas, from Abdullah Bin Hamam, from Abdullah Bin Ja'far, from Ibrahim Bin Hisham, from Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Al-Ahowl, from Salam Bin Al-Mustaneer who said,

'I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **All things will perish except for His Face [28:88]**. He<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! We<sup>asws</sup> are the ones who have been Spoken about, and we<sup>asws</sup> will never perish up to the Day of

<sup>55</sup> المحاسن: 30 /199

<sup>56</sup> المحاسن: 117 /219

<sup>57</sup> التوحيد: 1 /149



Judgement with what Allah<sup>azwj</sup> has Commanded with from obedience to us<sup>asws</sup>, and being in our<sup>asws</sup> Wilayah.

فذلك و الله الوجه الذي قال: كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ، و ليس منا ميت يموت إلا و خلف عاقبة منه إلى يوم القيامة».

So that, by Allah<sup>azwj</sup>, is the Face which He<sup>azwj</sup> Said: **All things will perish except for His Face [28:88]**. And there is none from us<sup>asws</sup> who passes away except that he<sup>asws</sup> leaves behind an offspring from him<sup>asws</sup>, up to the Day of Judgement'.<sup>58</sup>

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<sup>58</sup> تأويل الآيات 1: 25 / 425