

TABLE OF CONTENTS

CHAPTER 2.....	2
AL-BAQARAH.....	2
(286 VERSES)	2
PART ONE – VERSES 1 - 24.....	2
MERITS	2
VERSE 1	4
VERSE 2	12
VERSE 3	13
VERSE 4	16
VERSE 5	16
VERSE 6	17
VERSE 7	22
VERSE 8	26
VERSE 9	28
VERSE 10	31
VERSES 11 & 12	35
VERSE 13	36
VERSES 14 & 15	38
VERSE 16	40
VERSES 17 - 20	41
VERSE 21	48
CIRCUMSTANCIAL AHADEETH ON WORSHIP.....	50
VERSE 22	52
VERSE 23	54
VERSE 24	59

CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART ONE – VERSES 1 - 24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

العياشي: عن عمرو بن جميع، رفعه إلى علي (عليه السلام) قال: «قال رسول الله (صلى الله عليه وآله): من قرأ أربع آيات من أول البقرة، وآية الكرسي، وآيتين بعدها، وثلاث آيات من آخرها، لم ير في نفسه وأهله وماله شيئاً يكرهه، ولم يقره الشيطان، ولم ينس القرآن».

Al Ayyashi, from Amro Bin Jami'e, raising it to

(Imam) Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who recites four Verses from the start of *Al-Baqarah*, and Ayat Al-Kursy (2:255), and two Verses after it, and three Verses from its end, would not see in himself, and his family, and his wealth anything which he dislikes, and Satan^{la} will not come closer to him, and he will not forget the Quran'.¹

ابن بابويه و العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة البقرة وآل عمران جاءتا يوم القيامة تظلاله على رأسه، مثل الغمامتين، أو مثل العباءتين».

Ibn Babuwayh and Al Ayyashi – from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites *Surah Al-Baqarah* and *Surah Aal-e-Imraan*, (Chapter 2 and 3) these two would come on the Day of Judgement shading upon his head like two clouds, or like two cloaks'.²

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ، وَ آلَ عِمْرَانَ، فَإِنَّ أَخَذَهُمَا بَرَكَهٌ، وَ تَرَكَهُمَا حَسْرَةٌ، وَ لَا يَسْتَطِيعُهُمَا الْبَطَلَةُ – يَعْنِي السَّحَرَةَ – وَ إِنَّهُمَا لَيَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ غُفَابَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَنْ صَاحِبِهِمَا، وَ يُحَاجُّهُمَا رَبُّ الْعَالَمِينَ رَبُّ الْعِزَّةِ يَقُولَانِ: يَا رَبَّ الْأَرْبَابِ إِنَّ عَبْدَكَ هَذَا قَرَأَنَا، وَ أَظْمَأْنَا نَهَارَهُ، وَ أَسْهَرْنَا لَيْلَهُ، وَ أَنْصَبْنَا بَدَنَهُ.

'Learn *Surah Al-Baqarah* and *Aal-e-Imraan* for taking to them Blessings, and their avoidance is regret, and the falsehood is not able upon them – meaning the magic. These will both come on the Day of Judgement like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord^{azwj} of the

¹ تفسير العياشي 1: 3 / 25
² ثواب الأعمال: 104

Worlds, the Almighty Lord^{azwj}, and will both say: 'O Lord^{azwj} of the lords! This servant of Yours^{azwj} has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body.'

يَقُولُ اللَّهُ تَعَالَى: يَا أَيُّهَا الْقُرْآنُ فَكَيْفَ كَانَ تَسْلِيمُهُ لِمَا أَنْزَلْتُهُ فِيكَ - مِنْ تَفْضِيلِ عَلِيٍّ بْنِ أَبِي طَالِبٍ أَحْيَى مُحَمَّدٍ رَسُولِ اللَّهِ يَمُوتَانِ: يَا رَبِّ الْأَرْزَابِ وَالْإِلَهَةِ، وَالْأَدَى، وَالْأُولِيَاءِ، وَ عَادَى أَعْدَاءَهُ، إِذَا قَدَّرَ جَهَرَ، وَإِذَا عَجَزَ أَتَقَى وَ أَسَرَ.

Allah^{azwj} will Say: "O You Quran! So how was their submission to what I^{azwj} had Revealed in you from the merits of Ali^{asws} Ibn Abi Talib^{asws}, the brother of Muhammad Rasool-Allah^{saww}?" They will both reply: 'O Lord^{azwj} of the lords! They befriended him^{asws} and his^{asws} friends, and became inimical to his^{asws} enemies. When they were able they made it known and when they could not, they observed dissimulation and kept it a secret.'

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: فَقَدْ عَمِلَ إِذَا بِكُمَا كَمَا أَمَرْتُهُ، وَ عَظَّمَ مِنْ حَقِّكُمَا مَا عَظَّمْتُهُ. يَا عَلِيُّ أَمَا تَسْمَعُ شَهَادَةَ الْقُرْآنِ لَوْلِيكَ هَذَا [ف] يَقُولُ عَلِيٌّ: بَلَى يَا رَبِّ. فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: فَافْتَرَحَ لَهُ مَا تُرِيدُ. فَيَقْتَرِحُ لَهُ مَا يَرِيدُ عَلَى أَمَانِي هَذَا الْقَارِئُ مِنَ الْأَضْعَافِ الْمُضَاعَفَاتِ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ. فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: «قَدْ أُعْطِيْتُهُ مَا اقْتَرَحْتَ يَا عَلِيُّ».

Allah^{azwj} Mighty and Majestic will Say: 'Then they have dealt with you two just as I^{azwj} had Commanded it, and have considered great that which made you two great. O Ali^{asws}! Did you hear this testimony of the Quran for your friends?' Ali^{asws} will respond: 'Yes O Lord!' Allah^{azwj} Mighty and Majestic will Say: 'Then suggest whatever you^{asws} want for him.' He^{asws} will then suggest for him such things that would exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah^{azwj} Mighty and Majestic. Allah^{azwj} will Say: I^{azwj} have Given him what you^{asws} suggested 'O Ali^{asws}!'

قَالَ رَسُولُ اللَّهِ ص: وَ إِنَّ وَالِدِي الْقَارِئِ لَيَتَوَجَّحَنَّ بَنَاجِ الْكَرَامَةِ، يُضِيءُ نُورُهُ مِنْ مَسِيرَةِ عَشْرَةِ آلَافِ سَنَةٍ، وَ يُكْسِيَانِ حُلَّةً لَا يَقُومُ لِأَقْلٍ سِلْكٍ مِنْهَا - مِائَةُ أَلْفِ ضِعْفٍ مَا فِي الدُّنْيَا، بِمَا يَسْتَجِلُّ عَلَيْهِ مِنْ خَيْرَاتِهَا.

Rasool-Allah^{saww} said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and will be clothed in fabrics the least of which would be better than a hundred thousand times of what is in the world, with what would be included upon it from its goodness.'

ثُمَّ يُعْطَى هَذَا الْقَارِئُ الْمُلْكُ بِيَمِينِهِ فِي كِتَابٍ، وَ الْخُلْدُ بِشِمَالِهِ فِي كِتَابٍ، يَقْرَأُ مِنْ كِتَابِهِ بِيَمِينِهِ: قَدْ جُعِلَتْ مِنْ أَفْضَلِ مُلُوكِ الْجِنَانِ، وَ مِنْ رُفَقَاءِ [مُحَمَّدٍ] سَيِّدِ الْأَنْبِيَاءِ وَ [عَلِيٍّ] خَيْرِ الْأَوْصِيَاءِ، وَ الْأَيْمَةُ مِنْ بَعْدِهِمَا سَادَةُ الْأَتَقِيَاءِ.

'Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad^{saww} the leader of the Prophets^{as}, and Ali^{asws} the best of the successors^{as} and the Imams^{asws} after him^{asws}, the pious Chiefs.'

وَيَقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ: قَدْ أَمِنْتَ الزَّوَالَ وَ الْإِنْتِقَالَ عَنْ هَذَا الْمُلْكِ، وَ أُعِدَّتْ مِنَ الْمَوْتِ وَ الْأَسْقَامِ - وَ كُفِّيتِ الْأَمْرَاضَ وَ الْأَعْلَالَ، وَ جُنِّبْتَ حَسَدَ الْحَاسِدِينَ، وَ كَيْدَ الْكَائِدِينَ.

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثُمَّ يُقَالُ لَهُ: اقْرَأْ [وَ] اذْقْ، وَ مَنْزِلُكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا. فَإِذَا نَظَرَ وَالِدَاهُ إِلَى حِلْيَتَيْهِمَا وَ تَاجِيهِمَا - قَالَا: رَبَّنَا أَنَّى لَنَا هَذَا الشَّرَفُ وَ لَمْ تَبْلُغْهُ أَعْمَالُنَا (فَقَالَ لُهُمَا كِرَامُ مَلَائِكَةِ اللَّهِ [عَنِ اللَّهِ] عَزَّ وَ جَلَّ: هَذَا لَكُمَا لِتُعَلِّمَكُمَا) وَلَدَكُمَا الْقُرْآنَ.

'Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting.' Then the parents will look at their clothes and crowns and they would ask: 'Our Lord^{azwj}! For us is this nobility, and our deeds did not reach it?' The honourable Angels of Allah^{azwj} will say to them on behalf of Allah^{azwj} Mighty and Majestic: 'This is because both of you taught your children to read the Quran.'³

العياشي: عن سعد الإسكاف، قال: سمعت أبا جعفر (عليه السلام) يقول: «قال رسول الله (صلى الله عليه و آله): أعطيت الطوال مكان التوراة، و أعطيت المثني مكان الإنجيل، و أعطيت المثاني مكان الزبور، و فضلت بالمفصل سبع و ستين سورة».

Al Ayyashi, from Sa'ad Al Askaf who said,

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'I^{saww} have been Given the lengthy ones⁴ in place of the Torah, and I^{saww} have been Given the 'hundreds'⁵ in place of the Evangel, and I^{saww} have been Given the 'Masaany'⁶ in place of the Psalms, and I^{saww} have been Graced by the detailed ones⁷, seventy three Chapters''⁸.

VERSE 1

الم {1}

Alif Lam Meem [2:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي علي ידי علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن

³ Tafseer Imam Hassan Al Askari^{asws} – S 31 (Extract)

⁴ Interpreted as being Chapters 2, 3, 4, 5, 6, 7 & 9 – (414 :5 طول- مجمع البحرين- طول)

⁵ From Chapter 17 up to seven Chapter, named by it as they are approximately 100 Verses – (تفسير)

(الصافي 1: 18)

⁶ Surah Al Fatiha (Chapter 1)

⁷ The numerous Chapters - فصل- 441 :5

⁸ تفسير العياشي 1: 25 / 1.

محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): ما معنى قول الله عز و جل ألم؟ قال (عليه السلام): «أما ألم في أول البقرة فمعناه: أنا الله الملك، و أما في أول آل عمران فمعناه: أنا الله المجيد».

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

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic **Alif Lam Meem [2:1]**? He^{asws} said: 'As for the **Alif Lam Meem [2:1]** in the beginning of *Al-Baqarah*, so its Meaning is: "I^{azwj} am Allah^{azwj} the King", and as for the one at the beginning of *Aal-e-Imraan*^{asws}, so its Meaning is: "I^{azwj} am Allah^{azwj} the Glorious".⁹

وروى أبو إسحاق الثعلبي في تفسيره مسندا إلى علي بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله " ألم " فقال في الالف ست صفات من صفات الله عزوجل،

And it has been reported from Abu Is'haq Al Tha'aby in his commentary

(It has been narrated) from Ali^{asws} Bin Musa Al-Reza^{asws} that a questioner asked Ja'far^{asws} Ibn Muhammad Al-Sadiq^{asws} about His^{azwj} Words **Alif Lam Meem [2:1]**. He^{asws} said: 'In "*Alif*" are six Attributes from the Attributes of Allah^{azwj} the Mighty and Majestic.

"الابتداء " فان الله عزوجل ابتداء جميع الخلق والالف ابتداء الحروف

The "Beginning" – Allah^{azwj} Initiated the whole of the creation and "*Alif*" is the initial letter.

و " الاستواء " فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" – He^{azwj} is Just and is 'not' unfair, and "*Alif*" is straight in itself.

و " لانفراد " فالله فرد والالف فرد

The "Solitary" – Allah^{azwj} is Solitary and "*Alif*" is solitary.

و " اتصال الخلق بالله " والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به وهو منقطع عن غيره،

The "Connection of the creation with Allah^{azwj}" and Allah^{azwj} is not connected with the creation, and all of them are in need of Him^{azwj} and He^{azwj} is Independent of them. The "*Alif*" as well is not contacted by the other letters whereas it is contacted by the other letters, and is cut off from the others.

⁹ عاني الأخبار: 1/ 22.

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفه " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

The "Different" - Allah^{azwj} is at variance by the entirety of His^{azwj} Attributes from His^{azwj} creatures, and its meaning is, 'from the affinity'. So, just as Allah^{azwj} Mighty and Majestic is the Cause of the affinity of the creatures, similar to that is the 'Alif', upon it is the affinity of the letters, and it is the cause of the familiarity (joining of the letters).¹⁰

و عنه، قال: حدثنا محمد بن القاسم الأسترابادي، المعروف بأبي الحسن الجرجاني (رضي الله عنه)، قال: حدثني أبو يعقوب يوسف بن محمد بن زياد، و أبو الحسن علي بن محمد بن سيار، عن أبيهما،

And from him who said, 'It was narrated to us by Muhammad Bin Al Qasim Al Astarabady, well known as Al Hassan Al Jarjany, from Abu Yaqoub Yusuf Bin Muhammad Bin Ziyad, and Abu Al Hassan Ali Bin Muhammad Sayyar, from their fathers,

عن الحسن ابن علي بن محمد بن علي بن موسى بن جعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (صلوات الله عليهم)، أنه قال: «كذبت قريش و اليهود بالقرآن، و قالوا هذا سحر مبين تقوله، فقال الله: ألم ذَلِكَ الْكِتَابُ أَيُّ يَا مُحَمَّد، هذا الكتاب الذي أنزلته عليك، هو الحروف المقطعة، التي منها: ألف، لام، ميم، و هو بلغتكم و حروف هجاءكم، فأتوا بمثله إن كنتم صادقين، و استعينوا على ذلك بسائر شهدائكم.

From Al-Hassan^{asws} Ibn Ali^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws} bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said: 'The Quraysh and the Jews belied the Quran, and they said, 'This is clear sorcery. You^{saww} are saying it'. So Allah^{azwj} Said: **Alif Lam Meem [2:1] That is the Book [2:2]** – i.e., "O Muhammad^{saww}! This Book which I^{saww} Revealed unto you^{saww}, it has abbreviated letters, from which are: - **Alif Lam Meem [2:1]**, and it is your own language and letters of your alphabet, therefore come with the like of it if you are truthful, and seek assistance upon that with the rest of your witnesses".

ثم بين أنهم لا يقدرين عليه بقوله: قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

Then Explained that they would not be able upon it by His^{azwj} Words: **Say: If the humans and jinn should combine together to bring the like of this Quran, they would not (be able to) bring the like of it, even though they were aiders of each other [17:88].**

ثم قال تعالى: ألم هو القرآن الذي افتتح ب ألم هو ذلك الكتاب الذي أخبرت به موسى، فمن بعده من الأنبياء، و أخبروا بني إسرائيل: أني سأنزله عليك- يا محمد- كتابا عربيا عزيزا لا يأتيه الباطل من بين يديه و لا من خلفه تنزيل من حكيم حميد.

¹⁰ Tafseer Noor Al Saqalayn Ch 2 – H 9

Then the Exalted Said: **Alif Lam Meem [2:1]** – it is the Quran which begins with **Alif Lam Meem [2:1]** – It is that Book which Musa^{as} informed with, and the ones after him^{as} from the Prophets^{as}, and they^{as} informed the Children of Israel that I^{azwj} would be Revealing unto you^{saww} – O Muhammad^{saww} – an Arabic Book **'Falsehood has not come to it from before it nor (would it come) from after it; (it is) a Revelation from the Wise, the Praised One' [41:42]**.

لا رَيْبَ فِيهِ لا شك فيه، لظهوره عندهم كما أخبرهم أنبياءهم: أن محمدا ينزل عليه كتاب لا يحويه الباطل، يقرؤه هو و أمته على سائر أحوالهم. هُدى بيان من الضلالة. لِلْمُتَّقِينَ الذين يتقون الموبقات، و يتقون تسليط السفه على أنفسهم، حتى إذا علموا ما يجب عليهم علمه، عملوا بما يجب لهم رضا ربهم».

There is no doubt therein [2:2] – There is no doubt in it that it would be appearing in your presence just as their Prophets^{as} had informed them: 'Muhammad^{saww}, such a Book would be Revealed unto him^{saww} that the falsehood would not (be able to) obliterate it. He^{saww} and his^{saww} community would be reciting it upon all their situations. **A Guidance** – and explanation from the straying **for the pious** who are fearing the grave sins, and are fearing the domination of the foolishness upon themselves until when they learn what is Obligatory upon them to learn, learning what would Obligated the Pleasure of their Lord^{azwj} for them.

ثم قال: «و قال الصادق (عليه السلام): الألف حرف من حروف [قول الله، دل بالألف على] قولك: الله، و دل باللام على قولك: الملك العظيم القاهر للخلق أجمعين، و دل بالميم على أنه المجيد المحمود في كل أفعاله،

Then he^{asws} said: 'And Al-Sadiq^{asws} said: 'The 'Alif' is a letter from the letters of the Words of Allah^{azwj}. It is indicated by the 'Alif' upon your speech, 'Allah^{azwj}'; and it is indicated by the 'Laam' upon your speech, 'The Magnificent King, the Compeller to the creatures altogether'; and it is indicated by the 'Meem' upon that He^{azwj} the Glorious, the Praised One in every Deed of His^{azwj}.

و جعل هذا القول حجة على اليهود، و ذلك أن الله لما بعث موسى بن عمران، ثم من بعده من الأنبياء إلى بني إسرائيل، لم يكن فيهم قوم إلا أخذوا عليهم العهود و الموائيق، ليؤمنن بمحمد العربي المبعوث بمكة، الذي يهاجر إلى المدينة، يأتي بكتاب، بالحروف المقطعة افتتاح بعض سوره، تحفظه أمته، فيقرءونه قياما و قعودا و مشاة، و على كل الأحوال، يسهل الله عز و جل حفظه عليهم.

And this Word (**Alif Lam Meem [2:1]**) is Made to be a proof upon the Jews, and that is because Allah^{azwj}, when He^{azwj} Sent Musa^{as} Bin Imraan^{as}, then the Prophets^{as} from after him^{as} to the Children of Israel, there did not happen to be any people among them except that they^{as} took the pact and the covenant upon them, that they would be believing in Muhammad^{saww}, the Arab, and the one (to be) Sent at Makkah, who would be emigrating to Al-Medina, would be Given the Book with the abbreviated letters to beginning some of its Chapters. His^{saww} community would preserve it and they would be reciting it standing, and sitting, and walking, and upon every state. Allah^{azwj} would Ease its memorisation upon them.

و يقرنون بمحمد (صلى الله عليه و آله) أخاه و وصيه علي بن أبي طالب (عليه السلام)، الآخذ عنه علومه التي علمها، و المتقلد منه الإمامة التي قلدها، و يذل كل من عاند محمدا (صلى الله عليه و آله) بسيفه الباتر، و يفحم «3» كل من جادله و خاصمه بدليله القاهر،

And He^{azwj} Paired Muhammad^{saww} with his^{saww} brother, his^{saww} successor Ali^{asws} Bin Abu Talib^{asws}, the taker of his^{saww} knowledge from him^{saww} which he^{saww} had learnt it, and the one collared from him^{saww} with the Imamate which he^{saww} collared him^{asws} with, and he^{asws} humiliated everyone who was inimical to Muhammad^{saww} by his^{asws} sharply cutting sword. And made to understand everyone who argued with him^{asws} debated with him^{asws} with the evidence of the Compeller.

يقاتل عباد الله على تنزيل كتاب الله، حتى يقودهم إلى قبوله طائعين و كارهين، ثم إذا صار محمد (صلى الله عليه و آله) إلى رضوان الله عز و جل و ارتد كثير ممن كان أعطاه ظاهر الإيمان، و حرفوا تأويلاته، و غيروا معانيه، و وضعوها على خلاف وجوهها، قاتلهم بعده على تأويله، حتى يكون إبليس الغاوي لهم، هو الخاسر الذليل المطرود المغلوب».

He^{saww} fought the enemies of Allah^{azwj} upon the Revelation of the Book of Allah^{azwj} until he^{saww} seated them to its acceptance, willing and unwillingly. Then, when Muhammad^{saww} went to the Pleasure of Allah^{azwj} Mighty and Majestic, and most of the ones who had obeyed him^{saww} manifesting the *Eman* reneged, and altered its explanation, and changed its meanings, and placed it upon its different perspectives, he^{asws} fought them after him^{saww}, upon its explanation, until Iblees^{la} was the seducer for them, and he^{la} is the loser, the disgraced, the rejected, the overcome.

قال: «فلما بعث الله محمدا (صلى الله عليه و آله)، و أظهره بمكة، ثم سيره منها إلى المدينة، و أظهره بها، ثم أنزل عليه الكتاب، و جعل افتتاح سورته الكبرى ب الم- يعني الم ذَلِكَ الْكِتَابُ- الذي أخبرت أنبيائي السالفين أنني سأنزله عليك- يا محمد- لا رَيْبَ فِيهِ فقد ظهر- كما أخبرهم به أنبيأؤهم- أن محمدا (صلى الله عليه و آله) ينزل عليه كتاب مبارك، لا يحويه الباطل، يقرؤه هو و أمته على سائر أحوالهم.

He^{asws} said: 'So when Allah^{azwj} Sent Muhammad^{saww}, and he^{saww} appeared at Makkah, then he^{saww} travelled from it to Al-Medina and appeared at it, then He^{azwj} Sent the Book unto him^{saww} and Made the beginning of its big Chapter with **[2:1] Alif Lam Meem** – meaning **Alif Lam Meem [2:1] that is the Book [2:2]** – Which I^{azwj} Informed My^{azwj} Prophets^{as}, the ancient ones, that I^{azwj} would be Revealing unto you^{saww}, O Muhammad^{saww}, **there is no doubt therein [2:3]**. So, it has appeared – just as I^{azwj} had Informed their Prophets^{as} with it – that Muhammad^{saww}, the Blessed Book would be Revealed unto him^{saww}. The falsehood would not obliterate it. He^{saww} and his^{saww} community would be reciting it upon all of their states.

ثم اليهود يحرفونه، و يتأولونه على خلاف وجهه، و يتعاطون التوصل إلى علم ما قد طواه الله عنهم، من حال آجال هذه الأمة، و كم مدة ملكهم. فجاء إلى رسول الله (صلى الله عليه و آله) [منهم] جماعة، فولى رسول الله (صلى الله عليه و آله) عليا (عليه السلام) مخاطبتهم.

Then the Jews altered it and were explaining it upon a different aspect, and were abusing the arrival to the knowledge what Allah^{azwj} had hidden from them, from the state of the term of this community and how much would be the term of their kingdom. So a group of them came to Rasool-Allah^{saww}, and Rasool-Allah^{saww} made Ali^{asws} in charge of addressing them.

فقال قائلهم: إن كان ما يقول محمد حقاً فقد علمناكم قدر ملك أمته، هو إحدى و سبعون سنة، الألف واحد، و اللام ثلاثون، و الميم أربعون.

So their speaker said, 'If it was so that what Muhammad^{saww} is saying was true, so he^{saww} had taught you all a measurement of the kingdom of his^{saww} community that it would be of seventy one years – the 'Alif' being one, and the 'Laam' being thirty, and the 'Meem' being forty'.

فقال علي (عليه السلام): فما تصنعون ب المص و قد أنزلت عليه؟! قالوا: هذه إحدى و ستون و مائة سنة.

Ali^{asws} said: 'And what would you be doing with **Alif Lam Meem Suad [7:1]**, and it has already been Revealed unto him^{saww}?' They said, 'This is one hundred and sixty one years'.

قال: فما تصنعون ب الر و قد أنزلت عليه؟! فقالوا: هذه أكثر، هذه مائتان و إحدى و ثلاثون سنة.

He^{asws} said: 'So what would you be doing with **Alif Lam Ra [10:1]**, and it has already been Revealed unto him^{saww}?' They said, 'This is more. This is two hundred and thirty one years'.

فقال علي (عليه السلام): فما تصنعون بمن أنزل عليه المر؟! قالوا: هذه مائتان و إحدى و سبعون سنة.

So Ali^{asws} said: 'So what would you be doing with the one^{saww} upon whom **Alif Lam Mim Ra [13:1]** is Revealed?' They said, 'This is two hundred and seventy one years'.

فقال علي (عليه السلام): فواحدة من هذه له، أو جميعها له؟ فاختلط كلامهم، فبعضهم قال: له واحدة منها، و بعضهم قال: بل تجمع له كلها، و ذلك سبعمائة و أربع [و ثلاثون] سنة، ثم يرجع الملك إلينا، يعني إلى اليهود.

So Ali^{asws} said: 'So, is one of these for him^{saww}, or is the total of these for him^{saww}?' Their speeches were mixed. Some of them said, 'One of these', and the others said, 'But all of these would be summed up for him^{saww}, and that would be seven hundred and thirty four years, then the kingdom would revert back to us' – meaning, to the Jews.

فقال علي (عليه السلام): أ كتاب من كتب الله نطق بهذا، أم آراؤكم دلتكم عليه؟ فقال بعضهم: كتاب الله نطق به، و قال آخرون منهم: بل آراؤنا دلت عليه.

So Ali^{asws} said: 'Is there a Book from the Books of Allah^{azwj} speaking with this, or is your own opinions pointing you all upon it?' Some of them said, 'A Book of Allah^{azwj} speaks with it', and the others from them said, 'But, our opinions pointed us upon it'.

فقال علي (عليه السلام): فأتوا بالكتاب من عند الله ينطق بما تقولون، فعجزوا عن إيراد ذلك، و قال للآخرين: فدلونا على صواب هذا الرأي، فقالوا: صواب رأينا دليله على أن هذا حساب الجمل.

So Ali^{asws} said: 'Then come with the Book from the Presence of Allah^{azwj} speaking with what you all are saying'. So they were frustrated from mentioning that and said to the other, 'Point us upon the correctness of this opinion'. They said, 'The correctness of our opinion it is evidence that this is the accounting of Al-Jamal¹¹'.

فقال علي (عليه السلام): كيف دل على ما تقولون، و ليس في هذه الحروف ما اقترحتم به بلا بيان؟! أرايتم إن قيل لكم: إن عدد ذلك، لكل واحد منا و منكم، بعدد هذا الحساب، دراهم أو دنانير، أو على أن لعلي على كل واحد منكم ديناً، عدد ماله مثل عدد هذا الحساب، أو أن كل واحد منكم قد لعن بعدد هذا الحساب.

So Ali^{asws} said: 'How is your evidence upon what you are saying, and there isn't in these letters what you are suggesting with without an explanation? What would be your view if it was said to you all that the number of that, for everyone from us and from you, with the number of this accounting, are Dirhams or Dinars, or that there is a debt for me^{asws} upon every one of you, the number of his wealth like the number of this accounting, or that every one of you has been cursed with the number of this accounting?'

قالوا: يا أبا الحسن، ليس شيء مما ذكرته منصوباً في الم و المص و الر و المر فإن بطل قولنا لما قلنا، بطل قولك لما قلت،

They said, 'O Abu Al-Hassan^{asws}! There isn't from what you^{asws} are mentioning, regarding **Alif Lam Meem [2:1]** and **Alif Lam Meem Suad [7:1]** and **Alif Lam Ra [10:1]** and **Alif Lam Mim Ra [13:1]**, and invalidation of our words of what we said, or invalidation of your^{asws} words of what you^{asws} said'.

فقال خطيبهم و منطبقهم: لا تفرح- يا علي- بأن عجزنا عن إقامة حجة على دعوانا، فأبي حجة في دعواك؟ إلا أن تجعل عجزنا حجتك، فإذا ما لنا حجة فيما نقول، و لا لكم حجة فيما تقولون. قال علي (عليه السلام): لا سواء، و إن لنا حجة هي المعجزة الباهرة.

So their preacher and their speaker said, 'Do not be happy, O Ali^{asws}, that you^{asws} have frustrated us from establishing a proof upon our claim. So which proof is there in your^{asws} claim, except that you^{asws} are making our frustration as your^{asws} proof, as there is neither a proof in what we are saying nor is there a proof for you all in what you^{asws} are saying'. Ali^{asws} said: 'They are not the same, and that for us there is a proof, it is the remarkable miracle'.

¹¹ Application of numerical values to the Arabic alphabet.

ثم نادى جمال اليهود: يا أيها الجمال، اشهدي محمد و لوصيه، فتبادرت الجمال: صدقت، صدقت - يا وصي محمد - و كذب هؤلاء اليهود.

Then Jamaal the Jew called out, 'O you camels! Testify for Muhammad^{saww} and his^{saww} successor^{asws}!' So the camels kept on saying, 'You^{asws} speak the truth! You^{asws} speak the truth, O successor^{asws} of Muhammad^{saww}, and these Jews are lying!'

فقال علي (عليه السلام): هؤلاء جنس من الشهود، يا ثياب اليهود التي عليهم، اشهدي محمد و لوصيه، فطقت ثيابهم كلها: صدقت، صدقت - يا علي - نشهد أن محمدا رسول الله حقا، و أنك - يا علي - وصيه حقا، لم يثبت لمحمد قدم في مكرمة إلا وطئت على موضع قدمه بمثل مكرمته، فأنتما شقيقان من أشرف أنوار الله تعالى، تميزتما اثنين، و أنتما في الفضائل شريكان، إلا أنه لا نبي بعد محمد (صلى الله عليه و آله).

So Ali^{asws} said: 'This is one genus from the witnesses. O clothes of the Jews, which are upon them! Testify for Muhammad^{saww} and for his^{saww} successor^{asws}!' So their clothes spoke, all of them, 'You^{asws} speak the truth! You^{asws} speak the truth, O Ali^{asws}! We testify that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj} truly, and you^{asws}, O Ali^{asws}, are his^{saww} successor truly. A foot is not affirmed for Muhammad^{saww} in a nobility except you^{asws} tread upon the place of his^{saww} foot with the like of his^{saww} nobility. Thus, both of you^{asws} are two brothers from the shining Lights of Allah^{azwj} the Exalted. (Although) you are distinguished as two, you are participants in the merits, except that there would be no Prophet^{as} after Muhammad^{saww}.

فعند ذلك خرس اليهود، و آمن بعض النظارة «1» منهم برسول الله (صلى الله عليه و آله) و غلب الشقاء على اليهود، و سائر النظارة الآخرين، فذلك ما قال الله تعالى: لا رَيْبَ فِيهِ إنه كما قال محمد، و وصي محمد عن قول محمد (صلى الله عليه و آله)، عن قول رب العالمين.

So during that, the Jews were dumbstruck, and some of the onlookers from them expressed belief in Rasool-Allah^{saww}, and the misery overcame the Jews and the rest of the other onlookers. Thus, that is what Allah^{azwj} the Exalted Says **There is no doubt therein [2:2]**. It is just as Muhammad^{saww} said, and the successor^{asws} of Muhammad^{saww} about the words of Muhammad^{saww}, about the Words of the Lord^{azwj} of the worlds.

ثم قال: هُدى بيان و شفاء للمتيقنين من شيعة محمد و علي، إنهم اتقوا أنواع الكفر فتركوها، و اتقوا الذنوب الموبقات فرفضوها، و اتقوا إظهار أسرار الله، و أسرار أركياء عباد الأوصياء بعد محمد (صلى الله عليه و آله) فكتموها، و اتقوا ستر العلوم عن أهلها المستحقين لها، و فيها نشرها.

Then He^{azwj} Said **A Guidance** – an explanation and a healing for the pious from the Shias of Muhammad^{saww} and Ali^{asws}. They are fearing a varieties of the disbeliefs and they are leaving it, and are fearing the grave sins and are rejecting these, and are fearing the manifestation of the Secrets of Allah^{azwj}, and the secrets of the pious ones of His^{azwj} servants, the successors^{asws} after Muhammad^{saww}, so they are

concealing it, and are fearing veiling the knowledges from its rightful ones, the ones deserving of it, and among them, they are publicising it".¹²

VERSE 2

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ {2}

That is the Book. There is no doubt in it is Guidance for the pious [2:2]

أبو الحسن علي بن إبراهيم بن هاشم، قال: حدثني أبي، عن يحيى بن أبي عمران، عن يونس، عن سعدان بن مسلم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الكتاب: علي (عليه السلام) لا شك فيه». هُدًى لِّلْمُتَّقِينَ قال: «بيان لشيعةتنا».

Abu Al Hassan Ali Bin Ibrahim Bin Hashim said, 'My father narrated to me, from Yahya Bin Abu Imran, from Yunus, from Sa'dan Bin Muslim, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ***the Book [2:2]*** is Ali^{asws}, There is no uncertainty in it is a ***Guidance for the pious***, said: 'An explanation for our^{asws} Shias'.¹³

ثُمَّ قَالَ: «هُدًى» بَيَانٌ وَ شِفَاءٌ «لِّلْمُتَّقِينَ» مِنْ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ ع. [إِنَّهُمْ] اتَّقَوْا أَنْوَاعَ الْكُفْرِ فَتَرَكُوهَا، وَ اتَّقَوْا [أَنْوَاعَ] الذُّنُوبِ الْمُؤَبَّاتِ فَزَفَضُوهَا وَ اتَّقَوْا إِظْهَارَ أَسْرَارِ اللَّهِ تَعَالَى، وَ أَسْرَارِ أَزْكَيَاءِ عِبَادِهِ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ ص، فَكَتَمُوهَا. وَ اتَّقَوْا سِتْرَ الْعُلُومِ عَنْ أَهْلِهَا الْمُسْتَحْقِّينَ لَهَا، وَ فِيهِمْ نَشْرُوهَا.

Then He^{azwj} Said: ***Guidance [2:2]*** - an explanation and a healing, ***for the pious*** - from among the Shias of Muhammad^{saww} and Ali^{asws}. They are the ones who avoid all forms of disbelief and all kinds of sins and fearing exposing the secrets of Allah^{azwj} and the secrets of pious worshippers and the successors^{asws} after Muhammad^{saww}, so they conceal these. And they fearing veiling the knowledge from its deserving ones and among them they do publicise it.¹⁴

تأويله: قال علي بن إبراهيم رحمه الله، عن أبيه، عن محمد بن أبي عمير، عن جميل بن صالح، عن الفضل، عن جابر، عن أبي جعفر عليه السلام قال * (الم) * وكل حرف في القرآن مقطعة من حروف اسم الله الاعظم الذي يؤلفه الرسول والامام عليهما السلام فيدعو به فيحجب.

Its explanation, Ali Bin Ibrahim said, from his father from Muhammad Bin Abu Umeyr from Jameel Bin Saaleh, from Al Mufazzal, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, having said: '***Alif Lam Meem [2:1]*** – And every Abbreviated letter in the Quran is a segment from the letters of the Magnificent

¹² معاني الأخبار: 4 / 24

¹³ تفسير القمي 1: 30.

¹⁴ Tafseer Imam Hassan Al Askari^{asws} – S 33 (Extract)

Name of Allah^{azwj} which was composed by the Rasool^{saww} and the Imam^{asws}. Supplicate by this and it will be Answered'.

قال: قلت قوله * (ذلك الكتاب لا ريب فيه) * فقال: * (الكتاب) * أمير المؤمنين لا شك فيه، إنه إمام * (هدى للمتقين) *، فالآيتان لشيعتنا هم المتقون * (الذين يؤمنون بالغيب) * وهو البعث والنشور، وقيام القائم، والرجعة. * (ومما رزقناهم ينفقون) * قال: مما علمناهم من القرآن يتلون.

He (the narrator) said, 'I said, ***That is the Book, there is no doubt in it [2:2]*** said: 'The Book is Amir-ul-Momineen^{asws}, there is no doubt in it, he^{asws} is an Imam^{asws}. A ***Guidance for the pious***. So the two Verses are for our^{asws} Shias ***those who are believing in the unseen*** [2:3] and that is the Resurrection, the publicising (of deeds), and the rising of Al-Qaim^{asws}, and the Return (Raj'at) ***and from what We have Given them they are spending*** - from what we^{asws} have taught them from the Quran, they are reciting'.¹⁵

و عنه، قال: حدثنا علي بن أحمد بن محمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال:

And from him who said 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

سألت الصادق (عليه السلام) عن قول الله عز و جل: ألم ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب فقال: «المتقون: شيعة علي (عليه السلام)، والغيب فهو الحجة الغائب، و شاهد ذلك قوله تعالى: وَ يَقُولُونَ لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْنَا إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

'I asked Al-Sadiq^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***Alif Lam [2:1] Meem That is the Book, there is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3]***. So he^{asws} said: '***The pious*** – Shias of Ali^{asws}; and ***the unseen*** – so he^{asws} is the hidden Divine Authority (in occultation), and the testifying of that are the Words of the Exalted: ***And they are saying: Why is not a Sign sent to him from his Lord? Say: But rather, the unseen is for Allah; therefore wait - I too, along with you, am from those who are waiting***' [10:20].¹⁶

VERSE 3

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {3}

Those who are believing in the unseen and are establishing the Salat, and from what We have Graced them, they are spending [2:3]

¹⁵ Taweel Al Ayaat Al Zaahira – Ch 2 – H 1

¹⁶ كمال الدين و تمام النعمة: 17.

قَالَ الْإِمَامُ ع تَمَّ وَصَفَ هَؤُلَاءِ الْمُتَّقِينَ الَّذِينَ هَذَا الْكِتَابُ هُدًى لَهُمْ فَقَالَ: (الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ) يَغْنِي بِمَا غَابَ عَنْ حَوَاسِّهِمْ - مِنَ الْأُمُورِ الَّتِي يَلْزَمُهُمُ الْإِيمَانُ بِهَا، كَالْبَعْثِ [وَالنُّشُورِ] وَ الْحِسَابِ وَ الْجَنَّةِ وَ النَّارِ، وَ تَوْحِيدِ اللَّهِ تَعَالَى وَ سَائِرِ مَا لَا يُعْرَفُ بِالْمُشَاهَدَةِ. وَ إِنَّمَا يُعْرَفُ بِدَلَالٍ قَدْ نَصَبَهَا اللَّهُ عَزَّ وَ جَلَّ [عَلَيْهَا] كَادَمَ، وَ حَوَّاءَ، وَ إِدْرِيسَ، وَ نُوحَ، وَ إِبْرَاهِيمَ، وَ الْأَنْبِيَاءَ الَّذِينَ يَلْزَمُهُمُ الْإِيمَانُ [بِهِمْ، وَ] بِحُجَجِ اللَّهِ تَعَالَى - وَ إِنَّ لَمْ يُشَاهَدُوهُمْ وَ يُؤْمِنُونَ بِالْغَيْبِ، وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ.

Imam Hassan Al-Askari^{asws} said: 'Then the characteristics of the pious that are Guided by the Book have been described.' Then He^{azwj} said **Those who are believing in the unseen [2:3]** – That is that which is hidden from the sensory perceptions from the affairs which are obligatory for their belief like the Resurrection, and the Reckoning, and the Paradise, and the Fire, and Unity of Allah^{azwj} and all that cannot be seen but can only be established with the Proofs that Allah^{azwj} has Established for them like Adam^{as}, and Hawwa^{as}, and Idrees^{as} and Noah^{as}, and Ibrahim^{as} and the Prophets^{as} on whom it is Obligatory to believe in and by whom is the Proof of Allah^{azwj}, and they have not witnessed them but believed without seeing, and they are in awe of the Hour (Day of Judgement).¹⁷

تَمَّ أَقْبَلَ رَسُولُ اللَّهِ ص عَلَى سَلْمَانَ فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ أَنْتَ مِنْ خَوَاصِّ إِخْوَانِنَا الْمُؤْمِنِينَ، وَ مِنْ أَحْبَابِ قُلُوبِ مَلَائِكَةِ اللَّهِ الْمُقَرَّبِينَ، إِنَّكَ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْكُرْسِيِّ وَ الْعَرْشِ وَ مَا دُونَ ذَلِكَ إِلَى الثَّرَى، أَشْهَرُ فِي فَضْلِكَ عَنْدهُمْ مِنَ الشَّمْسِ الطَّالِعَةِ - فِي يَوْمٍ لَا غَيْمَ فِيهِ وَ لَا قَتَرٌ، وَ لَا غُبَارٌ فِي الْجَوِّ، أَنْتَ مِنْ أَفَاضِلِ الْمَمْدُوحِينَ بِقَوْلِهِ: «الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ».

Then Rasool-Allah^{saww} addressed Salman^{as} and said: 'O Abu Abdullah! You are from my special believing brothers, and the beloved from the heart of the Angels of Proximity. You are as famous in the Skies and the Veils and the Chair and the Throne for your virtues as the sun is seen on a cloudless and clear day, and you are the highest from among those who are referred to in the Words **Those who are believing in the unseen [2:3]**'.¹⁸

في كتاب كمال الدين وتام النعمة باسناده إلى عمر بن عبد العزيز عن غير واحد عن داود بن كثير الرقي عن أبي عبد الله عليه السلام في قول الله عز وجل " هدى للمتقين الذين يؤمنون بالغيب " قال. من أقر بقيام القائم عليه السلام انه حق.

In the book Kamaal U Deen Wa Tamaam Al Ne'mat by its chain going up to Umar Bin Abdul Aziz from Dawood Bin Katheer Al Raqi,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Mighty and Majestic '**Guidance for the pious [2:2] those who are believing in the unseen [2:3]**', said: 'One who accepts that the rising of the Al-Qaim^{asws} it is true'.¹⁹

و عنه: بإسناده عن جابر بن عبد الله الأنصاري، عن رسول الله (صلى الله عليه و آله)، في حديث يذكر فيه الأئمة الاثني عشر و فيهم القائم (عليهم السلام)، قال: قال رسول الله (صلى الله عليه و آله): «طوبى للصابرين في غيبته، طوبى للمقيمين على محبتهم، أولئك من وصفهم الله في كتابه، فقال: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

¹⁷ Tafseer Imam Hassan Al Askari^{asws} – S 34

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 32

¹⁹ Tafseer Noor Al Saqalayn Ch 2 – H 11

And from him, by his chain from Jabir Bin Abdullah Al Ansary,

(It has been narrated) from Rasool-Allah^{saww}, in a Hadeeth in which he^{saww} mentioned the twelve Imams^{asws} and among them^{asws} Al-Qaim^{asws}, said: 'Rasool-Allah^{saww} said: 'Blessed are the patient ones during his^{ajf} Occultation! Blessed are the pious upon their^{asws} love! Those are the one whom Allah^{azwj} has Described in His^{azwj} Book, so he^{azwj} Said **those who are believing in the unseen**' [2:3].²⁰

قَالَ الْإِمَامُ ع ثُمَّ وَصَفَهُمْ بَعْدَ [ذَلِكَ] فَقَالَ وَ يُقِيمُونَ الصَّلَاةَ يَعْنِي بِإِتْمَامِ رُكُوعِهَا وَ سُجُودِهَا، وَ حِفْظِ مَوَاقِيتِهَا وَ حُدُودِهَا، وَ صِيَانَتِهَا عَمَّا يُفْسِدُهَا وَ يَنْقُصُهَا.

Imam Hassan Al-Askari^{asws} said: 'After describing the their characteristics, Allah^{azwj} Says **and establish the Salat** [2:3] – they are those that complete their bowings, and their Prostrations, and keep to its timings and limits, and stay away from that which spoils or revokes the *Salat*.²¹

فَلَمَّا جَاءَ أَبُو ذَرٍّ إِلَى رَسُولِ اللَّهِ ص قَالَ لَهُ رَسُولُ اللَّهِ: يَا أَبَا ذَرٍّ إِنَّكَ أَحْسَنْتَ طَاعَةَ اللَّهِ، فَسَخَّرَ اللَّهُ لَكَ مَنْ يُطِيعُكَ فِي كَفِّ الْعَوَادِي عَنْكَ، فَأَنْتَ مِنْ أَفْضَلِ مَنْ مَدَحَهُ اللَّهُ عَزَّ وَ جَلَّ بِأَنَّهُ يُقِيمُ الصَّلَاةَ.

When Abu Dharr^{as} came to Rasool-Allah^{saww} he was told: 'O Abu Dharr^{as}! You are the best in obedience to Allah^{azwj}, and so Allah^{azwj} has Made this lion subservient to you and you are the highest of those for whom Allah^{azwj} the Almighty has Said: **And are establishing the Salat** [2:3].²²

38 قَالَ الْإِمَامُ ع يَعْنِي وَ مِمَّا رَزَقْنَاهُمْ مِنَ الْأَمْوَالِ، وَ الْقُوَى فِي الْأَبْدَانِ وَ الْجَاهِ، وَ الْمِقْدَارِ.

The Imam^{asws} said: 'It means, **from what We have Graced them**, from the wealth and the strength in the bodies, and the power and the amount.

يُنْفِقُونَ: يُؤَدُّونَ مِنَ الْأَمْوَالِ الزَّكَاةَ، وَ يُجِدُّونَ بِالصَّدَقَاتِ، وَ يَحْتَمِلُونَ الْكُلَّ يُؤَدُّونَ الْحُقُوقَ اللَّازِمَاتِ: كَالنَّفَقَةِ فِي الْجِهَادِ إِذَا لَزِمَ وَ إِذَا اسْتُحِبَّ، وَ كَسَائِرِ النَّفَقَاتِ الْوَاجِبَاتِ عَلَى الْأَهْلِينَ- وَ ذَوِي الْأَرْحَامِ الْقَرِيبَاتِ وَ الْأَبَاءِ وَ الْأُمَّهَاتِ وَ كَالنَّفَقَاتِ الْمُسْتَحَبَّاتِ- عَلَى مَنْ لَمْ يَكُنْ قَرَضاً عَلَيْهِمُ النَّفَقَةُ مِنْ سَائِرِ الْقَرَابَاتِ، وَ كَالْمَعْرُوفِ بِالْإِسْعَافِ وَ الْقَرْضِ، وَ الْأَخْذِ بِأَيْدِي الضُّعَفَاءِ وَ الضَّعِيفَاتِ.

They are spending – They are paying the *Zakat* from their wealth, and they are being generous with the charities, and they are enduring the opening of the palms to be paying the necessitated Obligations – like the spending regarding the Jihad when it is necessary and when it is recommended, and like the rest of the spending Obligated upon its deserving ones – the ones with relationships, and the fathers and the mothers, and like the recommended spending upon the ones it is not Obligated

²⁰ 60 (Extract) كفاية الأثر:

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 36

²² Tafseer Imam Hassan Al Askari^{asws} – S 37

to be spending upon, from the rest of the relatives, and like the goodness with the relief and the loans, and the holding the hand of the weak men and weak women'.²³

VERSE 4

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ {4}

And those who are believing in what is Revealed unto you and what was Revealed before you and of the Hereafter, they are certain [2:4]

قَالَ الْإِمَامُ ع ثُمَّ وَصَفَ بَعْدَ هَؤُلَاءِ الَّذِينَ يُقِيمُونَ الصَّلَاةَ فَقَالَ: «وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ يَا مُحَمَّدُ وَ مَا أُنْزِلَ مِنْ قَبْلِكَ» عَلَى الْأَنْبِيَاءِ الْمَاضِينَ، كَالْتَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ، وَ صُحُفِ إِبْرَاهِيمَ، وَ سَائِرِ كُتُبِ اللَّهِ تَعَالَى الْمُنَزَّلَةِ عَلَى أَنْبِيَائِهِ، بِأَنَّهَا حَقٌّ وَ صِدْقٌ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ، الْعَزِيزِ، الصَّادِقِ، الْحَكِيمِ.

Imam Hassan Al-Askari^{asws} said: 'After having Described the attributes of those that establish the *Salat*, He^{saww} Says: **And those who are believing in what is Revealed unto you [2:4] – O Muhammad^{saww} – and what was Revealed before you** upon the previous Prophets^{as}, like the Torah, and the Evangel and the Psalms and the Parchments of Ibrahim^{as} and rest of the Books of Allah^{azwj} the Exalted, the ones Revealed upon the Prophets^{as}, that it is the Truth and truly from the Lord^{azwj} of the Worlds, The Mighty, The Truthful, The Wise.'

«وَبِالْآخِرَةِ هُمْ يُوقِنُونَ»: وَ بِالذَّارِ الْآخِرَةِ بَعْدَ هَذِهِ الدُّنْيَا يُوقِنُونَ، [و] لَا يَشْكُونَ فِيهَا إِنَّهَا الدَّارُ الَّتِي فِيهَا جَزَاءُ الْأَعْمَالِ الصَّالِحَةِ - بِأَفْضَلِ مِمَّا عَمِلُوهُ، وَ عِقَابِ الْأَعْمَالِ السَّيِّئَةِ بِمِثْلِ مَا كَسَبُوهُ.

And with the house **of the Hereafter, they are certain** – as being after this world and they are not doubting in it that it is the house in which is the Recompense of the righteous deeds from what they had done, and Punishment of the evil deeds with the like of what they had earned'.²⁴

VERSE 5

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ ۖ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {5}

They are on a Guidance from their Lord and they shall be successful [2:5]

²³ Tafseer Imam Hassan Al Askari^{asws} – S 38

²⁴ Tafseer Imam Hassan Al Askari^{asws} – S 45

قَالَ الْإِمَامُ ع ثُمَّ أَخْبَرَ (عَنْ جَلَالَةِ) هَؤُلَاءِ - الْمُؤَصِّفِينَ بِهَذِهِ الصِّفَاتِ الشَّرِيفَةِ، فَقَالَ: «أُولَئِكَ» أَهْلُ هَذِهِ الصِّفَاتِ «عَلَى هُدًى» بَيَانٍ وَ صَوَابٍ «مِنْ رَبِّهِمْ» وَ عَلِمَ بِمَا أَمَرَهُمْ بِهِ «أُولَئِكَ هُمُ الْمُفْلِحُونَ» النَّاجُونَ بِمَا مِنْهُ يَوْجِلُونَ، الْفَائِزُونَ بِمَا يُؤْمَلُونَ.

Hassan Al-Askari^{asws}: 'Then Allah^{azwj} Informs about the majesty of the ones with these honourable attributes and Says: **They are [2:5]**, that is the ones with these attributes, **on a Guidance from their Lord [2:5]**. They obey and act upon the Words of the Lord^{azwj} and know what they have been Commanded to do, **and they shall be successful [2:5]**. They will achieve salvation and be the winners due to what they had been doing.²⁵

VERSE 6

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {6}

Surely those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]

قَالَ الْإِمَامُ ع [ف] لَمَّا ذَكَرَ [اللَّهُ] هَؤُلَاءِ الْمُؤْمِنِينَ وَ مَدَحَهُمْ، ذَكَرَ الْكَافِرِينَ الْمُخَالِفِينَ لَهُمْ فِي كُفْرِهِمْ، فَقَالَ: إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ - وَ بِمَا آمَنَ بِهِ هَؤُلَاءِ الْمُؤْمِنُونَ بِتَوْحِيدِ اللَّهِ تَعَالَى، وَ بِنُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص - وَ بِوَصِيَّةِ عَلِيٍّ وَليِّ اللَّهِ وَ وَصِيِّ رَسُولِ اللَّهِ، وَ بِالْأَيْمَةِ الطَّاهِرِينَ الطَّيِّبِينَ خِيَارِ عِبَادِهِ الْمَيَامِينَ، الْقَوَامِينَ بِمَصَالِحِ خَلْقِ اللَّهِ تَعَالَى.

Imam Hassan Al-Askari^{asws}: 'So when Allah^{azwj} had Mentioned these *Momineen* and Praised them, He^{azwj} Mentioned the disbelievers, the adversaries of their in their disbelief, and He^{azwj} Said: '**Surely those who are disbelieving [2:6]** in Allah^{azwj} and in what those *Momineen* have believed in, the Tawheed (Oneness) of Allah^{azwj} the Exalted, and in the Prophet-hood of Rasool-Allah^{saww} and in his^{asws} bequeathing Ali^{asws} as Guardian of Allah^{azwj} and a successor^{asws} of Rasool-Allah^{azwj}, and in the Imams^{asws}, the clean, the goodly, the best of His^{azwj} virtuous servants, the ones in charge of the affairs of the creatures of Allah^{azwj} the Exalted –

«سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ» خَوْفَتَهُمْ «أَمْ لَمْ تُنذِرْهُمْ» لَمْ تُخَوِّفْهُمْ [فَهُمْ] لَا يُؤْمِنُونَ [أَخْبَرَ عَنْ عِلْمِهِ فِيهِمْ، وَ هُمُ الَّذِينَ قَدْ عَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّهُمْ لَا يُؤْمِنُونَ].

it is the same to them, whether you warn them, scare them, or you do not warn them, or do not scare them, they will not be believing. He^{azwj} Informed about His^{azwj} Knowledge regarding them, and they are those whom Allah^{azwj} Mighty and Majestic had Known that they will not be believing'.²⁶

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 49

²⁶ Tafseer Imam Hassan Al Askari^{asws} – S 51

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرِو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وُجُوهِ الْكُفْرِ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قَالَ الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجُهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِتَرْكِ مَا أَمَرَ اللَّهُ وَ كُفْرُ الْبِرَاءَةِ وَ كُفْرُ النَّعَمِ

Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Yazeed, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Inform me about the aspects of the *Kufr* (disbelief) in the Book of Allah^{azwj} Mighty and Majestic'. He^{asws} said: 'The *Kufr* (disbelief) in the Book of Allah^{azwj} is upon five aspects. So, from these is the *Kufr* (disbelief) of the denial. And the denial is upon two aspects – the *Kufr* (disbelief) by neglecting what Allah^{azwj} Commanded for, and *Kufr* (disbelief) of the disownment (*Tabarra*); and there is the *Kufr* (disbelief) of the Bounties.

فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صِنْفَيْنِ مِنَ الرِّئَاسَةِ يُقَالُ لَهُمُ الدَّهْرِيَّةُ وَ هُمُ الَّذِينَ يَقُولُونَ وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَ هُوَ دِينٌ وَضَعُوهُ لِأَنفُسِهِمْ بِإِسْتِحْسَانٍ عَلَى غَيْرِ تَثَبُّتٍ مِنْهُمْ وَ لَا تَحْقِيقٍ لَشَيْءٍ مِمَّا يَقُولُونَ

So, as for the *Kufr* of the denial, so it is the denial of the Lordship (of Allah^{azwj}), and it is the speech of the one who is saying, 'There is neither a Lord^{azwj}, nor a Paradise, nor a Fire, and it is the speech of two types of the atheists called the '*Dahriyya*' (Eternalists); and they are the ones who are saying, '**And nothing destroys us but the passage of time** [45:24]; and it is a religion placed for their own selves with the approval upon without there being an affirmation from them, nor any investigation of anything from what they are saying.

قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ هُمْ إِلَّا يَظُنُّونَ أَنَّ ذَلِكَ كَمَا يَقُولُونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ يَعْنِي بِتَوْحِيدِ اللَّهِ تَعَالَى فَهَذَا أَحَدُ وُجُوهِ الْكُفْرِ

Allah^{azwj} Mighty and Majestic Says: '**They only but conjecture [45:24]**, if it was like as what they are saying. And He^{azwj} Said: **Surely, those who are disbelieving, it is the same to them, whether you warn them or you do not warn them, they will not be believing [2:6]**. Meaning, (believing) in the Oneness of Allah^{azwj} the Exalted. Thus, this is one of the aspects of the disbelief (*Kufr*).

وَ أَمَّا الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ عَلَى مَعْرِفَةٍ وَ هُوَ أَنْ يَجْحَدَ الْجَا حِدُ وَ هُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدْ اسْتَقَرَّ عِنْدَهُ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَ عُلوًّا وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ فَهَذَا تَفْسِيرُ وَجْهَيْنِ الْجُحُودِ

And as for the other aspect from the denial upon the recognition, and it is that the denier denies and he knows that it is true which he has already acknowledged with himself, and Allah^{azwj} Mighty and Majestic has Said: **And they denied with it unjustly and out of pride although they were certain themselves [27:14]**. And Allah^{azwj} Mighty and Majestic Said: **And when there came to them a Book from Allah Verifying that which was with them, and beforehand they used to pray for**

victory against those who disbelieve, but when there came to them what they recognised, they disbelieved in it; so the Curse of Allah is on the unbelievers [2:89]. So this is the interpretation of the aspect of the denial.

وَالْوَجْهُ الثَّالِثُ مِنَ الْكُفْرِ كُفْرُ النَّعَمِ وَ ذَلِكَ قَوْلُهُ تَعَالَى يَحْكِي قَوْلَ سُلَيْمَانَ (عَلَيْهِ السَّلَام) هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ وَقَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ وَقَالَ فَادْكُرُونِي أَذْكُرْكُمْ وَ أَشْكُرُوا لِي وَ لَا تَكْفُرُونِ

And the third aspect from the *Kufr* (disbelief) is the *Kufr* of the Bounties, and these are the Words of the Exalted Relating the words of Suleyman^{as}: ***This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful; and whoever is grateful, so he is grateful for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Generous [27:40].*** And He^{azwj} Said: ***If you are grateful, I would Increase it more for you, and if you are ungrateful, My Punishment is truly Severe [14:7].*** And He^{azwj} Said: ***Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me' [2:152].***

وَالْوَجْهُ الرَّابِعُ مِنَ الْكُفْرِ تَرْكُ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُوكُمْ أُسَارَى تُفَادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ

And the fourth aspect from the *Kufr* (disbelief) is neglecting what Allah^{azwj} Mighty and Majestic had Commanded with, and these are the Words of Allah^{azwj} Mighty and Majestic ***And when We Took a Covenant with you: You shall not shed your blood and you shall not throw your people out of your houses; then you gave a promise while you witnessed [2:84] Then you are those who kill your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they were to come to you as captives, you would ransom them - while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the Recompense of such among you as do this [2:85].***

فَكَفَرْتُمْ بِتَرَكٍ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ نَسَبْتُمْ إِلَى الْإِيمَانِ وَ لَمْ يَقْبَلْهُ مِنْهُمْ وَ لَمْ يَنْفَعَهُمْ عِنْدَهُ فَقَالَ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا حَزْبٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرْدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

So their *Kufr* (disbelief) was with the neglecting of what Allah^{azwj} Mighty and Majestic had Commanded with and their linking to the *Emān*, and it would not be Accepted from them and it will not benefit them in His^{azwj} Presence, therefore He^{azwj} Said ***What then is the Recompense of such among you as do this except for disgrace in the life of the world, and on the Day of Resurrection they shall be Sent back to the most grievous Punishment, and Allah is not at all heedless of what you are doing.***

وَالْوَجْهَ الْخَامِسُ مِنَ الْكُفْرِ كُفْرُ الْبِرَاءَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يَحْكِي قَوْلَ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمْ الْعَدَاوَةُ وَ الْبُغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ يَغْنِي تَبَرُّنَا مِنْكُمْ

And the fifth aspect from the *Kufr* (disbelief) is *Kufr* of the disownment, and these are the Words of the Mighty and Majestic Relating the words of Ibrahim^{as}: ***Surely we distance ourselves from you and what you are worshipping besides Allah; We deny you, and enmity and hatred have appeared between us and you and will be forever until you believe in Allah Alone [60:4]***, meaning 'We disavow from you all!'

وَ قَالَ يَذْكُرْ إِبْلِيسَ وَ تَبَرَّئْتَهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ وَ قَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضًا يَغْنِي تَبَرُّنَا بِبَعْضِكُمْ مِنْ بَعْضٍ .

And He^{azwj} Said Mentioning Iblees^{la} and his^{la} disavowment from his^{la} friends from the human beings on the Day of Judgment ***surely I disbelieved in your associating me with Allah from before [14:22]. And he said: But rather, you have only taken for yourselves idols besides Allah by way of cordiality between you in the life of the world, then on the Day of Judgement some of you would deny others, and some of you will curse others [29:25]*** – meaning some of you would be disavowing from the others'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ بُنِيَ الْكُفْرُ عَلَى أَرْبَعٍ دَعَائِمِ الْفُسْقِ وَ الْعُلُوِّ وَ الشَّكِّ وَ الشُّبْهَةِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Umar Bin Azina, from Aban Bin Abu Ayyash, from Suleym Bin Qays Al Hilaly,

(It has been narrated) from Amir Al-Momineen^{asws} having said: 'The *Kufr* (disbelief) is built upon four pillars – the immorality, and the exaggeration, and the doubt, and the suspicion.

وَ الْفُسْقُ عَلَى أَرْبَعٍ شُعَبٍ عَلَى الْجَفَاءِ وَ الْعَمَى وَ الْعَقْلَةِ وَ الْعُتُوِّ فَمَنْ جَفَا احْتَقَرَ الْحَقَّ وَ مَقَتَ الْفَقْهَاءَ وَ أَصَرَ عَلَى الْحِنْثِ الْعَظِيمِ وَ مَنْ عَمِيَ نَسِيَ الذِّكْرَ وَ اتَّبَعَ الظَّنَّ وَ بَارَزَ خَالِفَهُ وَ أَحْلَحَ عَلَيْهِ الشَّيْطَانُ وَ طَلَبَ الْمَغْفِرَةَ بِلَا تَوْبَةٍ وَ لَا اسْتِكَانَةٍ وَ لَا غَفْلَةٍ

And the immorality is upon four branches – upon the disloyalty, and the blindness, and the heedlessness, and the insolence. So the one who was disloyal would consider the truth as insignificant and would detest the understanding ones^{asws}, and insist upon committing the grievous sins. And the one who is blind would forget the Remembrance (of Allah^{azwj}) and follow the conjectures and duel against his Creator, and the Satan^{la} would urge upon him, and he would seek the Forgiveness without repenting, and he would neither be complacent nor be heedless.

²⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 166 H 1

وَمَنْ غَفَلَ جَنَى عَلَى نَفْسِهِ وَ انْقَلَبَ عَلَى ظَهْرِهِ وَ حَسِبَ عَيْهُ زُشْدًا وَ غَرَّتْهُ الْأَمَانِيُّ وَ أَخَذَتْهُ الْحُسْرَةُ وَ النَّدَامَةُ إِذَا قُضِيَ الْأَمْرُ وَ انْكَشَفَ عَنْهُ الْغِطَاءُ وَ بَدَا لَهُ مَا لَمْ يَكُنْ يَحْتَسِبُ وَ مَنْ عَتَا عَنْ أَمْرِ اللَّهِ شَكَّ وَ مَنْ شَكَّ تَعَالَى اللَّهُ عَلَيْهِ فَأَذَلَّهُ بِسُلْطَانِهِ وَ صَغُرَ بِجَلَالِهِ كَمَا اغْتَرَّ بِرَبِّهِ الْكَرِيمِ وَ فَرَطَ فِي أَمْرِهِ

And the one who is heedless would perpetrate against himself and overturn upon his back and reckon that his straying is a guidance, and the wishful thinking deceives him, and the regret and remorse seizes him when the matter is accomplished and the covering is uncovered from him, and there appears to him what he had not reckoned with; and the one who is insolent about the Commands of Allah^{azwj} would doubt, and the one who doubts, Allah^{azwj} Overcomes upon him and Disgraces him with His^{azwj} Authority, and Belittles him by His^{azwj} Majesty just as he had deceived with his Benevolent Lord^{azwj} and exceeded in His^{azwj} Commands.

وَالْغُلُوُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى التَّعَمُّقِ بِالرَّأْيِ وَ التَّنَازُعِ فِيهِ وَ الزَّيْغِ وَ الشَّقَاقِ فَمَنْ تَعَمَّقَ لَمْ يَنْبِ إِلَى الْحَقِّ وَ لَمْ يَزِدْ إِلَّا غَرْقًا فِي الْعَمَرَاتِ وَ لَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلَّا غَشِيَتْهُ أُخْرَى وَ انْخَرَقَ دِينُهُ فَهُوَ يَهْوِي فِي أَمْرِ مَرِيحٍ

And the exaggeration is upon four branches – upon the diving into the opinions, and the disputing in it, and the aberrations and the discord. So the one who dives (into the opinions) would not be reprimanded to the Truth and would not increase except in drowning in the immersions, and a strife would not recede from him except that another one would overwhelm him, and his religion would be punctured (demolished), so he would tumble into a confusing affair.

وَ مَنْ نَازَعَ فِي الرَّأْيِ وَ خَاصَمَ شُهْرَ بِالْعَقْلِ مِنْ طُولِ اللَّحَاجِ وَ مَنْ زَاغَ قُبِحَتْ عِنْدَهُ الْحُسْنَةُ وَ حَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَ مَنْ شَاقَّ اغْوَرَّتْ عَلَيْهِ طُرُقُهُ وَ اعْتَزَصَ عَلَيْهِ أَمْرُهُ فَضَاقَ عَلَيْهِ مَخْرَجُهُ إِذَا لَمْ يَتَّبِعْ سَبِيلَ الْمُؤْمِنِينَ

And the one who disputes regarding the opinions and quarrels, would be exposed by the absurdities from the prolonged obstinacy. So the one who is disloyal, the good deeds would seem terrible to him and the evil deeds would appear good to him. And the one who is troublesome, his ways would be dead-ended, and his affairs would be protested upon him. Thus, his exit would be constricted upon him when he does not follow the way of the *Momineen*.

وَ الشُّكُّ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْمَرِيَّةِ وَ الْهَوَى وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى

And the doubt is upon four branches – upon the suspicion, and the whims, and the hesitation, and the submission, and these are the Words of Allah^{azwj} Mighty and Majestic: ***Which of your Lord's benefits will you then be suspicious about [53:55]?***

وَ فِي رِوَايَةٍ أُخْرَى عَلَى الْمَرِيَّةِ وَ الْهَوْلِ مِنَ الْحَقِّ وَ التَّرَدُّدِ وَ الْإِسْتِسْلَامِ لِلْجَهْلِ وَ أَهْلِهِ

And in another report, '(The doubt) is upon the suspicions, and the awe from the Truth, and the hesitation, and the submission to the ignorance and its people'.

فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقَبَيْهِ وَ مَنْ اِثْمَرَ فِي الدِّينِ تَرَدَّدَ فِي الرَّيْبِ وَ سَبَقَهُ الْأَوَّلُونَ مِنَ الْمُؤْمِنِينَ وَ أَذْرَكَهُ الْآخِرُونَ وَ وَطَّئَتْهُ سَنَابِكُ الشَّيْطَانِ وَ مَنْ اسْتَسْلَمَ لِهَلَكَةِ الدُّنْيَا وَ الْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا وَ مَنْ نَجَا مِنْ ذَلِكَ فَمِنْ فَضْلِ الْيَقِينِ وَ لَمْ يَخْلُقِ اللَّهُ خَلْقًا أَقَلَّ مِنَ الْيَقِينِ

So the one who is terrified of what is in front of him would turn back upon his heels, and the one who suspects in the Religion would hesitate in the doubts, and the former ones from the *Momineen* would precede him and the later ones would catch up with him, and he would be trampled under the hooves of the Satans^{la}; and the one who submits to the destruction of the world and the Hereafter would be destroyed in what is between the two, and the one who is saved from that is by the merit of the conviction. And Allah^{azwj} did not Create anything more scarcely than the conviction.

وَ الشُّبُهَةُ عَلَى أَرْبَعِ شُعَبٍ إِعْجَابٍ بِالزَّيْنَةِ وَ تَسْوِيلِ النَّفْسِ وَ تَأْوِيلِ الْعُوجِ وَ لَبْسِ الْحَقِّ بِالْبَاطِلِ وَ ذَلِكَ بِأَنَّ الزَّيْنَةَ تَصْدِفُ عَنِ الْبَيِّنَةِ وَ أَنَّ تَسْوِيلَ النَّفْسِ يُفَحِّمُ عَلَى الشَّهْوَةِ وَ أَنَّ الْعُوجَ يَمِيلُ بِصَاحِبِهِ مَيْلًا عَظِيمًا وَ أَنَّ اللَّبْسَ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

And the confusion is upon four branches – being astounded by the adornments, and the temptations of the self, and the interpretation of the crookedness, and the clothing the truth with the falsehood, and that is because the adornments block from the evidence, and that the temptations of the self-hurl you upon the lustful desires, and that the crookedness inclines its owner with a grievous inclination, and that the clothing (the truth with the falsehood) is the darkness, part of it on top of part.

فَذَلِكَ الْكُفْرُ وَ دَعَائِمُهُ وَ شُعْبُهُ .

So that is the *Kufr* (disbelief), and its pillars, and its branches'.²⁸

VERSE 7

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَهُمْ عَذَابٌ عَظِيمٌ {7}

Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a grievous Punishment [2:7]

54 وَ قَالَ الصَّادِقُ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا دَعَا هَؤُلَاءِ النَّفَرِ - الْمُعَيَّنِينَ فِي الْآيَةِ الْمُتَقَدِّمَةِ [فِي] قَوْلِهِ: «إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ - أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ» وَ أَظْهَرَ لَهُمْ تِلْكَ الْآيَاتِ فَقَابَلُوهَا بِالْكَفْرِ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ بِأَنَّهُ جَلَّ ذِكْرُهُ - خَتَمَ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ -

Imam Ja'far Al-Sadiq^{asws} said: 'When Rasool-Allah^{saww} invited the number of the people meant in the previous Verse: **Surely those who are disbelieving, it is the**

²⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 167 H 1

same to them, whether you warn them or you do not warn them, they will not be believing [2:6] and Showed them these Verses, they were overcome with disbelief, Allah^{azwj} Mighty and Majestic Informed (Rasool-Allah^{saww}) about them that He^{azwj}, Majestic is His^{azwj} Mention: **has Set a seal upon their hearts and upon their hearing [2:7]**.

خَتَمًا يَكُونُ عَلَامَةً لِمَ لَا يَكْفِيهِ الْمُفَرِّينَ - الْفَرَاءَ لِمَا فِي اللَّوْحِ الْمَحْفُوظِ - مِنْ أَخْبَارِ هَؤُلَاءِ [الْمُكَذِّبِينَ] الْمَذْكُورِ فِيهِ أَخْوَالُهُمْ. حَتَّى [إِذَا] نَظَرُوا إِلَى أَخْوَالِهِمْ - وَ قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ - وَ شَاهَدُوا مَا هُنَاكَ مِنْ خَتَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهَا، اِزْدَادُوا بِاللَّهِ مَعْرِفَةً، وَ بَعْلَمِهِ بِمَا يَكُونُ قَبْلَ أَنْ يَكُونَ يَقِينًا. حَتَّى إِذَا شَاهَدُوا هَؤُلَاءِ الْمَخْتُومَ عَلَى جَوَارِحِهِمْ - يَمْزُونَ عَلَى مَا قَرَأُوهُ مِنَ اللَّوْحِ الْمَحْفُوظِ، وَ شَاهَدُوهُ فِي قُلُوبِهِمْ وَ أَسْمَاعِهِمْ وَ أَبْصَارِهِمْ - اِزْدَادُوا - بَعْلَمِ اللَّهِ عَزَّ وَ جَلَّ بِالْعَائِيَاتِ - يَقِينًا.

These are the seals which become a sign for the Angels of Proximity to read from the Guarded Tablet the news about these falsifiers to the extent that they see their situation which is in their hearts and their sight and their hearing, and they bear witness to the sealing of their hearts by Allah^{azwj}, and their understanding increases accordingly and they achieve conviction and they look at those whose hearts have been sealed and recognise those about whom they have read on the Guarded Tablet. And when they witness what is in their hearts and their hearing and their sight, their knowledge about the unseen from Allah^{azwj} the Almighty increases and they achieve conviction”.²⁹

قَالَ الْإِمَامُ ع أَيُّ وَسْمَتَا بِسْمَةِ يَعْرِفُهَا مَنْ يَشَاءُ مِنْ مَلَائِكَتِهِ - إِذَا نَظَرَ إِلَيْهَا بِأَنَّهُمُ الَّذِينَ لَا يُؤْمِنُونَ، «وَعَلَى سَمْعِهِمْ» كَذَلِكَ بِسْمَاتٍ.

Imam Hassan Al-Askari^{asws} said: ‘They have such signs set on their hearts that the Angels can recognise all of them that will not believe. **And upon their hearing [2:7]** – And such is the case for their ears.

وَ عَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَ ذَلِكَ أَنَّهُمْ لَمَّا أَعْرَضُوا عَنِ النَّظَرِ فِيمَا كَلَّفُوهُ وَ قَصَرُوا فِيمَا أُرِيدَ مِنْهُمْ [و] جَهَلُوا مَا لَزِمَهُمْ مِنَ الْإِيمَانِ بِهِ، فَصَارُوا كَمَنْ عَلَى عَيْنَيْهِ غِطَاءٌ لَا يُبْصِرُ [مَا] أَمَامَهُ. فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَتَعَالَى عَنِ الْعَبَثِ وَ الْفُسَادِ، وَ عَنْ مُطَالَبَةِ الْعِبَادِ بِمَا قَدْ مَنَعَهُمْ بِالْقَهْرِ مِنْهُ، فَلَا يَأْمُرُهُمْ بِمُغَالَبَتِهِ، وَ لَا بِالْمَسِيرِ إِلَى مَا [قَدْ] صَدَّهُمْ بِالْعَجْزِ عَنْهُ.

and there is a covering over their eyes – And that they turned away from that which they saw and disbelieved and derogated that which was wanted from them and displayed ignorance in that which was Obligatory for them to believe in, and they became like those on whose eyes there was a covering and they cannot see even what is there in front of them. Surely, Allah^{azwj} does not like mischief and to compel or force anyone to stay away from prohibitions, He^{azwj} does not Command them as such nor forcefully stop them as such’.

ثُمَّ قَالَ: «وَهُمْ عَذَابٌ عَظِيمٌ» يَعْنِي فِي الْآخِرَةِ الْعَذَابَ الْمُعَدَّ لِلْكَافِرِينَ، وَ فِي الدُّنْيَا أَيْضًا لِمَنْ يُرِيدُ أَنْ يَسْتَصْلِحَهُ - بِمَا يَنْزِلُ بِهِ مِنْ عَذَابِ الْإِسْتِصْلَاحِ لِيُنَبِّهَهُ لِبَطَاعَتِهِ، أَوْ مِنْ عَذَابِ الْإِصْطِلَاحِ - لِيُصَيِّرَهُ إِلَى عَدْلِهِ وَ حِكْمَتِهِ.

Then he^{asws} said: '**and for them is a grievous Punishment**– Meaning, in the Hereafter the punishment for the infidels, and in the world as well for the one whom He^{azwj} Intends to correct and Sends down Punishment on him for his correction so that he will become obedient or for diverting him towards His^{azwj} Justice and His^{azwj} Commands.³⁰

فَقَالَ رَسُولُ اللَّهِ ص: يَا أَبَا الْحَسَنِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَوْجَبَ لَكَ بِذَلِكَ مِنَ الْفَضَائِلِ وَ الثَّوَابِ مَا لَا يَعْرِفُهُ غَيْرُهُ. يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ: أَتَيْنَ مُحِبُّو عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَقُومُ قَوْمٌ مِنَ الصَّالِحِينَ، فَيَقَالُ لَهُمْ: خُذُوا بِأَيْدِي مَنْ شِئْتُمْ مِنْ عَرَصَاتِ الْقِيَامَةِ فَأَدْخِلُوهُمْ الْجَنَّةَ، فَأَقْلُ رَجُلٍ مِنْهُمْ يَنْجُو بِشَفَاعَتِهِ - مِنْ أَهْلِ [تِلْكَ] الْعَرَصَاتِ أَلْفُ أَلْفِ رَجُلٍ.

Rasool-Allah^{saww} said: 'O Abu Al-Hassan^{asws}! Surely, Allah^{azwj} Mighty and Majestic has Obligated for you^{asws} those merits and Rewards that no one knows apart from Him^{azwj}. A Caller will Call out on the Day of Judgment: 'Where are those that love Ali^{asws} Ibn Abu Talib^{asws}?' A group from the righteous people will stand up and it will be said to them: 'Take by hands the ones you so desire to from the plains of the Day of Judgment and enter them into the Paradise.' So the least man from them would save by his intercession from the people of that plain, thousands upon thousands of men.'

ثُمَّ يُنَادِي مُنَادٍ: أَتَيْنَ الْبَقِيَّةُ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقُومُ قَوْمٌ مُقْتَصِدُونَ فَيَقَالُ لَهُمْ: تَمَنُّوا عَلَى اللَّهِ عَزَّ وَ جَلَّ مَا شِئْتُمْ. فَيَتَمَنُّونَ فَيَفْعَلُ بِكُلِّ وَاحِدٍ [مِنْهُمْ] مَا تَمَنَّى، ثُمَّ يَضَعُ لَهُ مِائَةَ أَلْفِ ضِعْفٍ.

Then a Caller will Call out: 'Where are the rest of those that love Ali^{asws} Ibn Abu Talib^{asws}?' A moderate group will stand up and it will be said to them: 'Desire from Allah^{azwj} Mighty and Majestic whatever you like.' So they would be desiring, and He^{azwj} would Deal with each one of them in accordance with whatever they so desired, then Multiply for him one hundred thousand multiple'.

ثُمَّ يُنَادِي مُنَادٍ: أَتَيْنَ الْبَقِيَّةُ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقُومُ قَوْمٌ ظَالِمُونَ لِأَنْفُسِهِمْ مُعْتَدُونَ عَلَيْهَا. فَيَقَالُ: أَتَيْنَ الْمُبْغِضُونَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيُؤْتَى بِهِمْ حَمٌّ غَفِيرٌ، وَ عَدَدٌ عَظِيمٌ كَثِيرٌ، فَيَقَالُ: أَلَا تَجْعَلُ كُلَّ أَلْفٍ مِنْ هَؤُلَاءِ فِدَاءً لِوَاحِدٍ - مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع لِيَدْخُلُوا الْجَنَّةَ. فَيَنْجِي اللَّهُ عَزَّ وَ جَلَّ مُحِبِّكَ، وَ يَجْعَلُ أَعْدَاءَكَ فِدَاءَهُمْ.

Then a Caller will cry-out: 'Where are the rest of those that love Ali^{asws} Ibn Abu Talib^{asws}?' A group of those that have been unjust to themselves (sinners) will be assailed. Then it will be said: 'Where are those that harboured hatred for Ali^{asws} Ibn Abu Talib^{asws}?' A huge army of them will be brought whose number will be great. It will then be said: 'Make a scapegoat of a thousand of these for every one of those that love Ali^{asws} Ibn Abu Talib^{asws} and make him enter into Paradise.' Allah^{azwj} will, thus, Save those that love you^{asws} by sacrificing your^{asws} enemies for them.'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: هَذَا الْأَفْضَلُ الْأَكْرَمُ، مُحِبُّهُ حُبُّ اللَّهِ وَ [حُبُّ] رَسُولِهِ وَ مُبْغِضُهُ مُبْغِضُ اللَّهِ وَ [مُبْغِضُ] رَسُولِهِ، هُمْ خِيَارُ خَلْقِ اللَّهِ مِنْ أُمَّةٍ مُحَمَّدٍ ص.

³⁰ Tafseer Imam Hassan Al Askari^{asws} – S 53

Then Rasool-Allah^{saww} said: 'This is the highest prestige. Love for him^{asws} is the love for Allah^{azwj} and the love for His Rasool^{saww} and the hatred for him^{asws} is the hatred of Allah^{azwj} and hatred for His Rasool^{saww}. They^{asws} are the best of the creation of Allah^{azwj} from the community of Muhammad^{saww}.'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع: انْظُرْ. فَنَظَرَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَ إِلَى سَبْعَةٍ [نَفَرٍ] مِنَ الْيَهُودِ، فَقَالَ قَدْ شَاهَدْتُ خَتَمَ اللَّهِ عَلَى قُلُوبِهِمْ - وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ.

Then Rasool-Allah^{saww} said to Ali^{asws}: 'Look!' So he^{asws} said: 'I^{asws} looked at Abdullah Bin Abi and seven others from the Jews. He^{saww}: 'I see that Allah^{azwj} has Set a seal on their hearts and on their hearing and on their sight.'

فَقَالَ رَسُولُ اللَّهِ ص: أَنْتَ يَا عَلِيُّ أَفْضَلُ شُهَدَاءِ اللَّهِ فِي الْأَرْضِ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ. قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى: «خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ - وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً» تُبْصِرُهَا الْمَلَائِكَةُ فَيَعْرِفُونَهُمْ بِهَا، وَ يُبْصِرُهَا رَسُولُ اللَّهِ مُحَمَّدٌ ص، وَ يُبْصِرُهَا خَيْرُ خَلْقِ اللَّهِ بَعْدَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Rasool-Allah^{saww} said: 'You^{asws} O Ali^{asws} are the best witness of Allah^{azwj} in the earth after Muhammad Rasool-Allah^{saww}.' That is the Words of the High: **Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes [2:7]**. The meaning of this is that the Angels know them by these seals, and so does Rasool-Allah^{saww} and the best of creation after him^{saww} Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ: وَ لَهُمْ عَذَابٌ عَظِيمٌ فِي الْآخِرَةِ (بِمَا كَانَ) مِنْ كُفْرِهِمْ بِاللَّهِ وَ كُفْرِهِمْ بِمُحَمَّدٍ رَسُولِ اللَّهِ ص.

Then (Imam Hassan Al-Askari^{asws}) said: **and there is a grievous Punishment for them** – in the Hereafter because they had disbelieved in Allah^{azwj} and disbelieved in Muhammad Rasool-Allah^{saww}.³¹

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الآدمي، عن عبد العظيم بن عبد الله الحسيني (رضي الله عنه)، عن إبراهيم بن أبي محمود،

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Ahmad Al Sinany, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Aadmy, from Abdul Azeem Bin Abdullah Al Hasany, from Ibrahim Bin Abu Mahmoud,

عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ. قال: «الختم: هو الطبع على قلوب الكفار عقوبة على كفرهم، كما قال الله عز و جل: بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا». «1»

From Abu Al-Hassan Al-Reza^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Allah has Set a seal upon their hearts and upon their hearing [2:7]**. He^{asws} said: 'The seal – It is the lock upon the hearts of the disbelievers as a Punishment upon their disbelief, just as Allah^{azwj} Mighty and

³¹ Tafseer Imam Hassan Al Askari^{asws} – S 57

Majestic Said: **But, Allah Set a seal upon them owing to their unbelief, so they shall not believe except for a few**" [4:155].³²

VERSE 8

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ {8}

And from the people there are ones who are saying: We believe in Allah and in the Last Day; and they are not at all Believers [2:8]

[قَالَ الْإِمَامُ ع]: قَالَ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا أَقْفَعَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي يَوْمِ الْعَدِيرِ مَوْقِفَهُ الْمَشْهُورَ الْمَعْرُوفَ ثُمَّ قَالَ: يَا عِبَادَ اللَّهِ اتَّسُبُونِي. فَقَالُوا: أَنْتَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ - بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ بْنِ عَبْدِ مَنَافٍ.

The Imam (Hassan Al-Askari^{asws}) said: 'The knowledgeable one, Musa Bin Ja'far^{asws} said: 'When Rasool-Allah^{saww} made Amir-al-Momineen Ali^{asws} Bin Abu Talib^{asws} stand at a well-known place on the day of Ghadeer, he^{saww} then said: 'O servants of Allah^{azwj}! Say to me^{saww} my^{saww} lineage!' They said: 'You are Muhammad^{saww} Bin Abdullah^{asws} Bin Abdul Muttalib^{asws} Bin Hashim^{asws} Bin Abd Manaf^{asws}.'

ثُمَّ قَالَ: أَيُّهَا النَّاسُ أَ لَسْتُ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ (قَالُوا بَلَى يَا رَسُولَ اللَّهِ. قَالَ ص: مَوْلَاكُمْ أَوْلَى بِكُمْ مِنْ أَنْفُسِكُمْ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. فَتَنَظَّرَ إِلَى السَّمَاءِ، وَ قَالَ: اللَّهُمَّ اشْهَدْ،

Then he^{saww} said: 'O you people! Am I^{saww} not closer to you than your own selves?' They said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'A Master to you who is closer than your own selves?' They said: 'Yes, O Rasool-Allah^{saww}.' So he^{saww} looked towards the sky and said: 'Our Allah^{azwj}! Be Witness!'

يَقُولُ هُوَ ذَلِكَ ص وَ [هُمْ] يَقُولُونَ ذَلِكَ - ثَلَاثًا - ثُمَّ قَالَ: أَلَا [ف] مَنْ كُنْتُ مَوْلَاهُ وَ أَوْلَى بِهِ، فَهَذَا عَلِيٌّ مَوْلَاهُ وَ أَوْلَى بِهِ، اللَّهُمَّ وَالِ مَنْ وَالَاهُ، وَ عَادِ مَنْ عَادَاهُ، وَ انْصُرْ مَنْ نَصَرَهُ، وَ اخْذُلْ مَنْ خَذَلَهُ.

He^{saww} said that, and they were saying that – three times. Then he^{saww} said: 'Indeed! So the one whose Master I^{saww} was and closer with him, so this Ali^{asws} is his Master and closer with him. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be Inimical to the one who is inimical to him^{asws}, and Help the one who helps him^{asws}, and Abandon the one who abandons him^{asws}.'

ثُمَّ قَالَ: قُمْ يَا أَبَا بَكْرٍ، فَبَايِعْ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ. فَقَامَ فَبَايَعَ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ. ثُمَّ قَالَ: قُمْ يَا عُمَرُ، فَبَايِعْ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ. فَقَامَ فَبَايَعَ لَهُ بِإِمْرَةِ الْمُؤْمِنِينَ.

³² عيون أخبار الرضا (عليه السلام) 1: 16 / 123.

Then he^{saww} said: 'Stand up O Abu Bakr! Pledge your allegiance to him^{asws} as Emir of the *Momineen*^{asws}!' He stood up and gave allegiance to him^{asws} as Emir of the *Momineen*^{asws}. Then he^{saww} said: 'Stand up O Umar! Pledge your allegiance to him^{asws} as Emir of the *Momineen*^{asws}!' He stood up and gave allegiance to him^{asws} as Emir of the *Momineen*^{asws}.

ثُمَّ قَالَ بَعْدَ ذَلِكَ لِتَمَامِ (التَّسْعَةِ، ثُمَّ لِزَوْسَاءِ) الْمُهَاجِرِينَ وَ الْأَنْصَارِ، فَبَايَعُوا كُلَّهُمْ. فَقَامَ مِنْ بَيْنِ جَمَاعَتِهِمْ عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: بَحْ بَحْ لَكَ يَا ابْنَ أَبِي طَالِبٍ، أَصْبَحْتَ مَوْلَايَ وَ مَوْلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ. ثُمَّ تَفَرَّقُوا عَنْ ذَلِكَ، وَ قَدْ وَكَّدْتَ عَلَيْهِمُ الْعُهُودَ وَ الْمَوَاقِيفَ.

Then he^{saww} said after that to the rest (the nine, then to the chiefs) the Emigrants and the Helpers, so all of them pledged allegiance. Umar Bin Al-Khattab stood up from among the group and said: 'Congratulations, congratulations to you^{asws} O son of Abu Talib^{asws}, you have become my Master and the Master of all believing men and women!' Then they all dispersed after their oaths and covenants had been taken.'

ثُمَّ إِنَّ قَوْمًا مِنْ مُتَمَرِّدِيهِمْ وَ جَبَابِرَتِهِمْ تَوَاطَعُوا بَيْنَهُمْ: لَئِنْ كَانَتْ لِمُحَمَّدٍ ص كَائِنَةٌ، لَيَدْفَعَنَّ هَذَا الْأَمْرَ عَنْ عَلِيٍّ وَ لَا يَبْرُكُ لَهُ. فَعَرَفَ اللَّهُ تَعَالَى ذَلِكَ مِنْ قِبَلِهِمْ وَ كَانُوا يَأْتُونَ رَسُولَ اللَّهِ ص وَ يَقُولُونَ: لَقَدْ أَقَمْتَ عَلَيْنَا أَحَبَّ (خَلْقِ اللَّهِ) إِلَى اللَّهِ وَ إِلَيْكَ وَ إِنَّا، كَفَيْتَنَا بِهِ مَثْوًى الظَّلَمَةِ لَنَا وَ الْجَائِرِينَ فِي سِيَاسَتِنَا، وَ عَلِمَ اللَّهُ تَعَالَى مِنْ قُلُوبِهِمْ خِلَافَ ذَلِكَ، وَ مِنْ مُوَاطَاةِ بَعْضِهِمْ لِبَعْضٍ - أَنَّهُمْ عَلَى الْعَدَاوَةِ مُقِيمُونَ، وَ لَدَفَعَ الْأَمْرَ عَنْ مُسْتَحَقِّهِ مُؤَثِّرُونَ.

Then an obstinate and compulsive group colluded between themselves: 'If there happens to Muhammad^{saww} an event (of death), we would dispel this matter away from Ali^{asws} and not leave it for him^{asws}'. So Allah^{azwj} the Exalted Knew that from them, and they used to come to Rasool-Allah^{saww} and used to say: 'You have established a person over us who is the most beloved to Allah^{azwj}, and to you^{saww} and to us, and has sufficiently helped us and saved us from the unjust and the oppressors in our lives.' And Allah^{azwj} the Exalted Knew from their hearts contrary to that. And they had prior agreements among themselves that they would be staying upon the enmity and would dispel the matter away from its rightful one^{asws} to an influential one.'

فَأَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا عَنْهُمْ، فَقَالَ: يَا مُحَمَّدُ وَ مِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ الَّذِي أَمَرَكَ بِنَصْبِ عَلِيٍّ إِمَامًا، وَ سَائِسًا لِأَمَّتِكَ وَ مُدَبِّرًا وَ مَا هُمْ بِمُؤْمِنِينَ بِذَلِكَ، وَ لَكِنَّهُمْ يَتَوَاطَعُونَ عَلَى إِهْلَاكِكَ وَ إِهْلَاكِهِ، يُوطِّنُونَ أَنْفُسَهُمْ عَلَى التَّمَرُّدِ عَلَى عَلِيٍّ عَ إِنَّ كَانَتْ بِكَ كَائِنَةٌ.

Allah^{azwj} the Almighty informed Muhammad^{saww} about them, so He^{azwj} Said: "O Muhammad^{saww}: **And from the people there are ones who are saying: We believe in Allah [2:8],** Who Commanded you^{saww} with establishing Ali^{asws} as an Imam^{asws}, and in charge of the affairs of your^{saww} community **and they are not at all Believers** in that, but they are conspiring about eliminating you^{saww} and eliminating

him^{asws}, and are planning an insurgency against Ali^{asws} if there happens with you^{saww} an event (of death).'³³

حدثني أبو جعفر أحمد ابن محمد عن الحسن بن سعيد عن النضر بن سويد عن يحيى بن الحلبي عن معلى بن أبي عثمان عن أبي بصير عن أبي عبد الله عليه السلام قال قال لي إن الحكم بن عتيبة ممن قال الله ومن الناس من يقول امنا بالله وباليوم الآخر وما هم بمؤمنين فليشرق الحكم وليغرب اما والله لا يصيب العلم الا من اهل بيت نزل عليهم جبرئيل عليه السلام.

It has been narrated to me Abu Ja'far Ahmad Ibn Muhammad, from Al-Hassan Bi Saeed, from Al-Nazar Bin Suwed, from Yahya Bin Al-Halby, from Moala Bin Abu Usman, from Abu Baseer, from Abu Abdullah^{asws}, said:

'Al-Hakam Bin Otaiba said to me^{asws}, who said that Allah^{azwj} said **[2:8] And there are some people who say: We believe in Allah and the last day; and they are not at all believers.** He^{asws} said: 'Al-Hakam can go to the East and to the West, but, by Allah^{azwj}, he will not succeed in acquiring knowledge except from the People^{asws} of the Household upon whom^{asws} descended Jibraeel^{as}.³⁴

VERSE 9

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {9}

They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and there are no realising [2:9]

[قَالَ الْإِمَامُ ع:] قَالَ [الْإِمَامُ] مُوسَى بْنُ جَعْفَرٍ ع فَأَنْصَلَ ذَلِكَ مِنْ مُوَاطَّاتِهِمْ وَ قِيلَهُمْ فِي عَلِيٍّ ع، وَ سُوءُ تَدْبِيرِهِمْ عَلَيْهِ بِرَسُولِ اللَّهِ ص، فَدَعَاهُمْ وَ عَاتَبَهُمْ، فَاجْتَهَدُوا فِي الْإِيمَانِ.

The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: 'When Rasool-Allah^{saww} came to know about their ill-talk about Ali^{asws} and their evil masterminding upon it, he^{saww} summoned them, and admonished them, so they struggled in the *Eman*.'

و قَالَ أَوْهُمْ: يَا رَسُولَ اللَّهِ وَ اللَّهُ مَا اعْتَدَدْتُ بِشَيْءٍ كَاعْتِدَادِي بِهَذِهِ الْبَيْعَةِ، وَ لَقَدْ رَجَوْتُ أَنْ يَفْسَحَ اللَّهُ لِي فِي قُصُورِ الْجَنَّةِ، وَ يَجْعَلَنِي فِيهَا مِنْ أَفْضَلِ النَّزْلِ وَ السُّكَّانِ.

The first of them said: 'O Rasool-Allah^{saww}! By Allah^{azwj} I do not consider anything better in my deeds than this allegiance, and desire for this from Allah^{azwj} castles in the Gardens, and that He^{azwj} will Make me of the highest of the inhabitants of Paradise.'

³³ Tafseer Imam Hassan Al Askari^{asws} – S 58

³⁴ Basaair Al Darajaat – P 1 Ch 6 H 2

وَقَالَ ثَانِيهِمْ: يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ مَا وَثِقْتُ بِدُخُولِ الْجَنَّةِ، وَ النَّجَاةِ مِنَ النَّارِ إِلَّا بِهَذِهِ الْبَيْعَةِ، وَاللَّهِ مَا يَسُرُّنِي إِنْ نَقَضْتُهَا - أَوْ نَكَثْتُ بَعْدَ مَا أُعْطِيتُ مِنْ نَفْسِي مَا أُعْطِيتُ، وَإِنْ [كَانَ] لِي طَلَاعٌ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لَأَلِي رَطْبَةً وَ جَوَاهِرٌ فَاجِرَةٌ.

The second one of them said: 'May my father and mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! I am not depending on anything other than this allegiance for my entry into Paradise and salvation from the Fire. By Allah^{azwj}! It would not make me happy if I were to renege or break after having given from myself what I have given (pledge of allegiance), and even if there was for me, what is between the earth to the Throne a mountain of pride-worthy jewels.'

وَقَالَ ثَالِثُهُمْ: وَاللَّهِ يَا رَسُولَ اللَّهِ لَقَدْ صِرْتُ مِنَ الْفَرَحِ بِهَذِهِ الْبَيْعَةِ [مِنَ السُّرُورِ] وَالْفَسَحِ مِنَ الْأَمَالِ فِي رِضْوَانِ اللَّهِ - مَا أَقْنَعْتُ أَنَّهُ لَوْ كَانَتْ ذُنُوبُ أَهْلِ الْأَرْضِ كُلِّهَا عَلَيَّ - لَمْ حَصَصْتَ عَلَيَّ بِهَذِهِ الْبَيْعَةِ.

And the third of them said: 'By Allah^{azwj}! O Rasool-Allah^{saww}! I have so much happiness in my heart after taking an oath of allegiance (to Ali^{asws}) and I prefer this to any of my other deeds. I am convinced that it will earn me the Pleasure of Allah^{azwj} and even if I were to have the sins of all the people of the world on me, still I will be cleansed from them by (honouring) this allegiance'.

وحلف على ما قال من ذلك، ولعن من بلغ عنه رسول الله (صلى الله عليه وآله) خلاف ما حلف عليه. ثم تتابع بمثل هذا الاعتذار من بعدهم من الجبابرة والمتمردين.

And he swore upon what he has said from that and cursed the one from whom it reached Rasool-Allah^{saww}, against what he had sworn upon. Then they (all) followed with the likes of this, with the excuses from after them, from the compulsive and the obstinate ones'.

وَحَلَفَ عَلَى مَا قَالَ مِنْ ذَلِكَ، وَلَعَنَ مَنْ بَلَغَ عَنْهُ رَسُولَ اللَّهِ صِ خِلَافَ مَا حَلَفَ عَلَيْهِ. ثُمَّ تَتَابَعَ بِمِثْلِ هَذَا الْإِعْتِذَارِ - مِنْ بَعْدِهِمْ مِنَ الْجَبَابِرَةِ وَالْمُتَمَرِّدِينَ. فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ ص يُخَادِعُونَ اللَّهَ يَعْني يُخَادِعُونَ رَسُولَ اللَّهِ ص بِإِيمَانِهِمْ خِلَافَ مَا فِي جَوَانِحِهِمْ. وَالَّذِينَ آمَنُوا كَذَلِكَ أَيْضًا - الَّذِينَ سَيِّدُهُمْ وَ فَاضِلُهُمْ عَلَيَّ بَنُ أَبِي طَالِبٍ ع

So Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **They are (trying to) deceive Allah [2:9]** Meaning - they are (trying to) deceive Rasool-Allah^{saww} by the display of their *Eman* which is against what is in their hearts; **and those who believe** Similar to that as well, (trying to deceive) their chief and their superior, Ali^{asws} Ibn Abu Talib^{asws}.

ثُمَّ قَالَ: وَ مَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَ مَا يَضُرُّونَ بِتِلْكَ الْخَدِيعَةِ إِلَّا أَنْفُسَهُمْ، فَإِنَّ اللَّهَ عَنِّي عَنْهُمْ وَ عَنْ نُصْرَتِهِمْ، وَ لَوْ لَا إِيْمَانُهُ هُمْ لَمَا قَدَرُوا عَلَى شَيْءٍ مِنْ فُجُورِهِمْ وَ طُغْيَانِهِمْ

Then Allah^{azwj} Said: **and they are not deceiving except for themselves** – and they are not damaging anyone with their deceit except their own selves for Allah^{azwj} is

Needless of them and their help, and had He^{azwj} not Respited them they would have no power over anything from their corruption and tyranny;

وَمَا يَشْعُرُونَ أَنَّ الْأَمْرَ كَذَلِكَ، وَ أَنَّ اللَّهَ يُطْلِعُ نَبِيَّهُ عَلَى نِفَاقِهِمْ وَ كَذِبِهِمْ وَ يُأْمُرُهُمْ بِالْعَنَةِ الظَّالِمِينَ النَّكَثِينَ، وَ ذَلِكَ اللَّعْنُ لَا يُفَارِقُهُمْ: فِي الدُّنْيَا يَلْعَنُهُمْ حَيَاةُ عِبَادِ اللَّهِ، وَ فِي الْآخِرَةِ يُبْتَلَوْنَ بِشِدَائِدِ عِقَابِ اللَّهِ.

and they are not realising that the matter is like that, and Allah^{azwj} has Notified His^{azwj} Prophet^{saww} about their hypocrisy, and their lies, and their infidelity, and Commanded him^{saww} in cursing the unjust and the breakers of the allegiance. And that curse would not separate from them – in the world the best of the servants of Allah^{azwj} would be cursing them, and in the Hereafter they would be involved in the severe Punishments of Allah^{azwj}.³⁵

في مصباح الشريعة قال الصادق عليه السلام: واعلم انك لا تقدر على اخفاء شيء من باطنك عليه [تعالى] وتصيره مخدوعا بنفسك، قال الله تعالى: " يخادعون الله **ورسوله** والذين آمنوا وما يخدعون الا انفسهم وما يشعرون "

In Misbah Al Shariat,

Al-Sadiq^{asws} said: 'And know that you have no ability to hide anything from inside you to hide from Him^{azwj} the Exalted, and you would end up deceiving yourself'. Allah^{azwj} Says: **They are (trying to) deceive Allah and His Rasool and those who believe, and they are not deceiving except for themselves and they are not realising [2:9].**³⁶

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن هارون بن مسلم، عن مسعدة بن زياد،

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Al Hassan Bin Ahmad Bin al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

عن جعفر بن محمد، عن أبيه (عليهم السلام) [قال: «إن رسول الله (صلى الله عليه وآله) سئل: فيم النجاة غدا؟ فقال: إنما النجاة في أن لا تخادعوا الله فيخدعكم، فإنه من يخادع الله يخدعه، و يخلع الله منه الإيمان، و نفسه يخدع لو يشعر.

From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} was asked, 'In what would be the salvation tomorrow?' So he^{saww} said: 'But rather the salvation is in that you will not (try to) deceive Allah^{azwj} so He^{azwj} would Deceive you all, for the one who deceives Allah^{azwj}, and Allah^{azwj} Empties the *Eman* from him, and his self is deceived, if only he would perceive'.

ف قيل له: كيف يخادع الله؟ فقال: يعمل بما أمر الله عز و جل به، ثم يريد به غيره، فاتقوا الرياء فإنه شرك بالله عز و جل، إن المرائي يدعي يوم القيامة بأربعة أسماء: يا كافر، يا فاجر، يا غادر، يا خاسر حبط عملك، و بطل أجرك، و لا خلاق لك اليوم، فالتمس أجرك ممن كنت تعمل له».

³⁵ Tafseer Imam Hassan Al Askari^{asws} – S 59

³⁶ Tafseer Noor Al Saqalayn Ch 2 – H 21

It was said to him^{saww}, 'How can Allah^{azwj} be deceived?' So he^{saww} said: 'One does a deed with what Allah^{azwj} Mighty and Majestic Commanded him with, then he intends someone else with it. Therefore, fear the showing-off, for it is an association (Shirk) with Allah^{azwj} Mighty and Majestic. The show-off person would be called on the Day of Judgment with four names – O disbeliever, O immoral, O treacherous, O loser – 'Your deeds are confiscated, and your Recompense is invalidated, and there is no share for you today, so seek your recompense from the ones whom you were working for!'.³⁷

VERSE 10

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَهُمْ عَذَابُ أَلِيمٍ بِمَا كَانُوا يَكْذِبُونَ {10}

There is a disease in their hearts, so Allah Increased their disease and for them would be a painful Punishment due to what they were belying [2:10]

[قَالَ الْإِمَامُ] ع: قَالَ [الْإِمَامُ] مُوسَى بْنُ جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص، لَمَّا اعْتَدَرَ هَؤُلَاءِ [الْمُنَافِقِينَ] [الْمُنَافِقُونَ] إِلَيْهِ بِمَا اعْتَدَرُوا، تَكَرَّمَ عَلَيْهِمْ بِأَنْ قَبِلَ ظَوَاهِرَهُمْ - وَوَكَّلَ بَوَاطِنَهُمْ إِلَى رَبِّهِمْ،

The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: 'When Rasool-Allah^{saww} heard the excuses of those hypocrites to him^{saww} with what they were excusing themselves with, was honouring to them, he^{saww} accepted their apparent excuses and left the matter of their hidden (animosity) to their Lord^{azwj}.

لَكِنْ جِبْرِيلُ ع أَتَاهُ فَقَالَ: يَا مُحَمَّدُ إِنَّ الْعَلِيِّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ: اخْرُجْ بِهَؤُلَاءِ الْمَرَدَّةِ الَّذِينَ اتَّصَلَ بِكَ عَنْهُمْ - فِي عَلِيٍّ ع: عَلَى نَكْتِهِمْ لِيَنْعَتِهِ، وَ تَوَطَّنِهِمْ نُفُوسَهُمْ عَلَى مُخَالَفَتِهِمْ عَلِيًّا لِيُظْهِرَ مِنْ عَجَائِبِ مَا أَكْرَمَهُ اللَّهُ بِهِ، مِنْ طَوَاعِيَةِ الْأَرْضِ وَ الْجِبَالِ وَ السَّمَاءِ لَهُ وَ سَائِرِ مَا خَلَقَ اللَّهُ - لَمَّا أَوْفَقَهُ مَوْفِقَكَ وَ أَقَامَهُ مُقَامَكَ - لِيَعْلَمُوا أَنَّ وَلِيَّ اللَّهِ عَلِيًّا، غَيَّبَتْ عَنْهُمْ، وَ أَنَّهُ لَا يَكْفُ عَنْهُمْ انْتِقَامُهُ مِنْهُمْ - إِلَّا بِأَمْرِ اللَّهِ الَّذِي لَهُ فِيهِ وَ فِيهِمْ التَّدْبِيرُ الَّذِي هُوَ بِالْعُزَّةِ، وَ الْحِكْمَةُ الَّتِي هُوَ عَامِلٌ بِهَا وَ مُمَضٍ لِمَا يُوجِبُهَا.

But Jibraeel^{as} came to him^{saww} and said: 'The Highest of the High Conveys the Greetings upon you^{saww} and is Saying: "Go out with these apostates, those from whom has reached to you^{saww} regarding Ali^{asws}, upon their breaking his^{asws} allegiance and their conspiring themselves upon opposing Ali^{asws}, so that he^{asws} may show them some wonders that He^{azwj} has Honoured him^{asws} with, that is from the earth and the mountains and the skies, all these have been Made subservient to him^{asws}, and the rest of what Allah^{azwj} Created and why he^{asws} has been made to stand in your^{saww} place, so that they would know that the Guardian of Allah^{azwj}, Ali^{asws}, is needless of them, and he^{asws} is not refraining from his^{asws} revenge from them except by the Command of Allah^{azwj} wherein is the Plan for him^{asws} and regarding them which

³⁷ معاني الأخبار: 1 / 340.

he^{asws} would be implementing it, and the wisdom he^{asws} would be working with, and the accomplishment to what is a must.

فَأَمَرَ رَسُولُ اللَّهِ ص الْجَمَاعَةَ - مِنَ الَّذِينَ اتَّصَلَ بِهِ عَنْهُمْ مَا اتَّصَلَ فِي أَمْرِ عَلِيٍّ ع وَ الْمَوَاطَاةَ عَلَى مُحَالَفَتِهِ - بِالْخُرُوجِ. فَقَالَ لِعَلِيٍّ ع لَمَّا اسْتَقَرَّ عِنْدَ سَفْحِ بَعْضِ جِبَالِ الْمَدِينَةِ: يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ هَؤُلَاءِ بِنُصْرَتِكَ وَ مُسَاعَدَتِكَ، وَ الْمَوَاطَاةِ عَلَى خِدْمَتِكَ، وَ الْجِدِّ فِي طَاعَتِكَ، فَإِنْ أَطَاعُوكَ فَهُوَ خَيْرٌ لَهُمْ، يَصِيرُونَ فِي جَنَّاتِ اللَّهِ مُلُوكًا خَالِدِينَ نَاعِمِينَ، وَ إِنْ خَالَفُوكَ فَهُوَ شَرٌّ لَهُمْ، يَصِيرُونَ فِي جَهَنَّمَ خَالِدِينَ مُعَذَّبِينَ.

So Rasool-Allah^{saww} ordered the group with the going out – the ones from whom had reached what had reached regarding the matter of Ali^{asws} and the conspiracy upon their opposing him^{asws}. He^{saww} said to Ali^{asws} when he^{asws} was standing on one of the mountains of Al-Medina: 'O Ali^{asws}! Allah^{azwj} the Almighty has Commanded them to help you^{asws} and support you^{asws} and remain in your^{asws} service, and be serious in being obedient to you^{asws}. So, if they were to obey you^{asws}, it is better for them as they would come to be in the Gardens of Allah^{azwj} as kings, blissfully forever, and if they oppose you^{asws}, it would be evil for them. They would come to be in Hell, eternally in Punishment.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِبَنَاتِكَ الْجَمَاعَةَ: اَعْلَمُوا أَنَّكُمْ إِنْ أَطَعْتُمْ عَلِيًّا ع سَعِدْتُمْ وَ إِنْ خَالَفْتُمُوهُ شَقِيتُمْ، وَ أَعْنَاهُ اللَّهُ عَنْكُمْ بِمَنْ سَيَرِكُمُوهُ، وَ بِمَا سَيَرِكُمُوهُ.

Then Rasool-Allah^{saww} said to that group: 'Know that if you obey Ali^{asws} you will be happy and if you oppose him^{asws} you will be wretched, and Allah^{azwj} is needless of you, and what you are about to witness.'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ سَلْ رَبَّكَ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، الَّذِينَ أَنْتَ بَعْدَ مُحَمَّدٍ سَيِّدُهُمْ، أَنْ يُقَلِّبَ لَكَ هَذِهِ الْجِبَالَ مَا شِئْتَ. فَسَأَلَ رَبَّهُ تَعَالَى ذَلِكَ فَانْقَلَبَتْ فِضَّةً.

Then Rasool-Allah^{saww}: 'O Ali^{asws}! Ask your^{asws} Lord^{azwj} by the virtues of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, which you^{asws} are the Chief of, after Muhammad^{saww}, to convert these mountains for you^{asws} into whatsoever you^{asws} so desire to.' He^{asws} asked his^{asws} Lord in this manner and the mountains turned into silver.'

ثُمَّ نَادَتْهُ الْجِبَالُ: «يَا عَلِيُّ يَا وَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ إِنَّ اللَّهَ قَدْ أَعَدَّ لَكَ إِنْ أَرَدْتَ إِنْقَافَنَا فِي أَمْرِكَ، فَمَتَى دَعَوْتَنَا أَجَبْنَاكَ لِمُضِيٍّ فِينَا حُكْمَكَ، وَ تُنْفَذَ فِينَا قَضَاءَكَ» ثُمَّ انْقَلَبَتْ ذَهَبًا أَحْمَرَ كُلُّهَا، وَ قَالَتْ مَقَالَةُ الْفِضَّةِ، ثُمَّ انْقَلَبَتْ مِسْكَاً وَ عَنْبَرًا [وَ عِبْرًا] وَ جَوَاهِرَ وَ يَوَاقِيتَ، وَ كُلُّ شَيْءٍ مِنْهَا يَنْقَلِبُ إِلَيْهِ يُنَادِيهِ: يَا أَبَا الْحُسَيْنِ يَا أَخَا رَسُولِ اللَّهِ ص نَحْنُ الْمُسَخَّرَاتُ لَكَ، ادْعُنَا مَتَى شِئْتَ لِنُفِيقَنَّ فِيمَا شِئْتَ مِنْكَ، وَ نَتَحَوَّلَ لَكَ إِلَى مَا شِئْتَ.

Then the mountains called out: 'O Ali^{asws}! O Successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of the Worlds! Allah^{azwj} has Kept us in your^{asws} service and you^{asws} can utilize us in your^{asws} matters, so when you^{asws} do order us, we shall answer you^{asws} to accomplish your^{asws}. Then they all turned into red gold and said whatever was said when they were of silver. Then they turned into Musk and Amber and fragrances,

and jewels and rubies and each of them called out: 'O Abu Al-Hassan^{asws}! O brother^{asws} of Rasool-Allah^{saww}! We are subservient to you. Call out to us whenever you^{asws} so desire to spend from us in whatever you^{asws} so desire to and we will turn into whatever that you^{asws} so desire us to turn into.'

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أَرَأَيْتُمْ قَدْ أَعْنَى اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ بِمَا تَزَوَّنَ- عَنْ أَمْوَالِكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ سَلِ اللَّهَ عَزَّ وَ جَلَّ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- الَّذِينَ أَنْتَ سَيِّدُهُمْ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ أَنْ يُغَلِّبَ لَكَ أَشْجَارَهَا رِجَالًا شَاكِي الْأَسْلِحَةِ، وَ صُخُورَهَا أُسُودًا وَ ثُمُورًا وَ أَفَاعِي.

Then Rasool-Allah^{saww} said: 'Do you see how Allah^{azwj} Mighty and Majestic has Made Ali^{asws} needless of you – with what you are seeing - from your wealth?' Then Rasool-Allah^{saww} said: 'O Ali^{asws}! Ask Allah^{azwj} Mighty and Majestic by Muhammad^{saww} and his^{saww} goodly Progeny^{asws} of whom you^{asws} are the Chief of, after Muhammad^{saww} Rasool-Allah^{saww}, that He^{azwj} Transforms for you^{asws} the trees into men bearing armaments and the stones into lions and tigers and snakes.'

فَدَعَا اللَّهَ عَلِيُّ بِذَلِكَ، فَأَمَتَلَتْ تِلْكَ الْجِبَالُ وَ الْهَضَابُ- وَ قَرَارُ الْأَرْضِ مِنَ الرِّجَالِ الشَّاكِي الْأَسْلِحَةِ- الَّذِينَ لَا يَنْفِي بَوَاحِدٍ مِنْهُمْ عَشْرَةُ آلَافٍ مِنَ النَّاسِ الْمُعْهُودِينَ، وَ مِنَ الْأُسُودِ وَ الثُّمُورِ وَ الْأَفَاعِي- حَتَّى طَبِقَتْ تِلْكَ الْجِبَالُ وَ الْأَرْضُونَ وَ الْهَضَابُ بِذَلِكَ [وَ كُلُّ بُنَادِي: يَا عَلِيُّ يَا وَصِيَّ رَسُولِ اللَّهِ، هَا نَحْنُ قَدْ سَخَّرْنَا اللَّهَ لَكَ، وَ أَمَرْنَا بِإِجَابَتِكَ- كُلُّمَا دَعَوْتَنَا- إِلَى اضْطِلَامِ كُلِّ مَنْ سَلَطْتَنَا عَلَيْهِ، فَمَتَى شِئْتَ فَادْعُنَا بِجُنُوكَ، وَ بِمَا شِئْتَ فَأَمُرْنَا بِهِ نُطِيعَكَ.

So Ali^{asws} supplicated with that and these mountains and hills and the low ground became filled with armed soldiers of such nature that even ten thousand soldiers of this world would not be able to defeat a single one of them, and (filled up) from lions and tigers and snakes, until the layers of those mountains and hill and the low grounds were filled with them and they all called out: 'O Ali^{asws}! O Successor^{asws} of Rasool-Allah^{saww}! We have all been made subservient to you by Allah^{azwj}, and Have been Commanded to respond to your call – every time you^{asws} call us – to the conquering everyone we overcome upon. Therefore, whenever you^{asws} so desire to, call upon us, we will answer you^{asws}, and with whatever order you^{asws} so desire to, we will obey you^{asws}.'

يَا عَلِيُّ يَا وَصِيَّ رَسُولِ اللَّهِ إِنَّ لَكَ عِنْدَ اللَّهِ مِنَ الشَّانِ الْعَظِيمِ- مَا لَوْ سَأَلْتَ اللَّهَ أَنْ يُصَيِّرَ لَكَ أَطْرَافَ الْأَرْضِ وَ حَوَائِجَهَا- هَيْئَةً وَاحِدَةً كَصِرَّةِ كَيْسٍ لَفَعَلْ، أَوْ يَخْطُ لَكَ السَّمَاءُ إِلَى الْأَرْضِ لَفَعَلْ، أَوْ يَرْفَعَ لَكَ الْأَرْضَ إِلَى السَّمَاءِ لَفَعَلْ، أَوْ يُغَلِّبَ لَكَ مَا فِي بِحَارِهَا الْأَحْجَاجَ مَاءً غَدَبًا أَوْ زُبْقًا بَانًا، أَوْ مَا شِئْتَ مِنْ أَنْوَاعِ الْأَشْرِيَةِ وَ الْأَذْهَانِ لَفَعَلْ. وَ لَوْ شِئْتَ أَنْ يُجَمِّدَ الْبَحَارَ- وَ يَجْعَلَ سَائِرَ الْأَرْضِ هِيَ الْبَحَارَ لَفَعَلْ،

O Ali^{asws}! O Successor^{asws} of Rasool-Allah^{saww}! Your^{asws} status with Allah^{azwj} is so great that if you were to ask Allah^{azwj} for all the surrounding areas of the earth and its sides to become a big bag of gold He^{azwj} will Do it, or for the sky to fall on to the earth for you^{asws} He^{azwj} will Do it, or to lift the earth to the sky for you^{asws} He^{azwj} will Do it, or to turn the salty water of the seas sweet for you^{asws} or into mercury or any variety of drink and the oils, He^{azwj} will Do it. And if you^{asws} so desire, to freeze the seas and turn the rest of the earth into oceans, He^{azwj} will Do it.

فَلَا يَحْزَنُكَ تَمَرُّدُ هَؤُلَاءِ الْمُتَمَرِّدِينَ، وَ خِلَافُ هَؤُلَاءِ الْمُخَالِفِينَ، فَكَأَنَّهُمْ بِالدُّنْيَا إِذَا انْقَضَتْ عَنْهُمْ - كَأَنَّ لَمْ يَكُونُوا فِيهَا (وَ كَأَنَّهُمْ بِالْآخِرَةِ إِذَا وَرَدَتْ عَلَيْهِمْ - كَأَنَّ) لَمْ يَزَالُوا فِيهَا.

So it should not grieve you, the rebellion of these rebels and the opposition of these adversaries, for they are in this world, when it expires from the as if they existed in it (and as if in the Hereafter, when it does arrive upon them as if) they had not declined in it.

يَا عَلِيُّ إِنَّ الَّذِي أَمَّهَلَهُمْ مَعَ كُفْرِهِمْ وَ فِسْقِهِمْ - فِي تَمَرُّدِهِمْ عَنْ طَاعَتِكَ هُوَ الَّذِي أَمَّهَلَ فِرْعَوْنَ ذَا الْأَوْتَادِ، وَ ثَمُودَ بَنَ كَنْعَانَ، وَ مَنْ ادَّعَى الْإِلَهِيَّةَ مِنْ ذَوِي الطُّغْيَانِ - وَ أَطْعَى الطُّغَاةَ إِبْلِيسَ رَأْسَ الضَّالَّاتِ. [وَ] مَا خُلِيتُ أَنتَ وَ لَا هُمْ لِذَارِ الْفَنَاءِ، بَلْ خُلِيتُمْ لِذَارِ الْبَقَاءِ، وَ لَكِنَّكُمْ تُنْقَلُونَ مِنْ دَارٍ إِلَى دَارٍ، وَ لَا حَاجَةَ لِرَبِّكَ إِلَى مَنْ يَسُوسُهُمْ وَ يَرْعَاهُمْ، وَ لَكِنَّهُ أَرَادَ تَشْرِيفَكَ عَلَيْهِمْ، وَ إِبَانَتَكَ بِالْفَضْلِ فِيهِمْ وَ لَوْ شَاءَ لَهَدَاهُمْ.

O Ali^{asws}! That which I^{azwj} have Respited them with their disbelief and their corruption in their rebellion from obeying you^{asws}, it is that which I^{azwj} Respited Pharaoh^{la} with the armies, and Nimrod Bin Canaan^{la}, the ones who called to the gods from besides Me^{azwj}, and the arrogant of all arrogant ones, Iblees^{la}, the chief of the straying ones. Neither you^{asws} nor they have been created for this temporal world, but you (all) have been created for the eternal world, but you^{asws} have to be transferred from a world to a world. And there is no need for your^{asws} Lord^{azwj} to the ones who leads them and takes care of them. But, He^{azwj} Wants to Ennoble you^{asws} over them and Grant you^{asws} the merits over them, and had He^{azwj} so Desire, He^{azwj} would have Guided them”.

قَالَ ع: فَمَرَضَتْ قُلُوبُ الْقَوْمِ لِمَا شَاهَدُوهُ مِنْ ذَلِكَ، مُضَافاً إِلَى مَا كَانَ [فِي قُلُوبِهِمْ] مِنْ مَرَضٍ حَسَدِهِمْ [لَهُ - وَ] لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع

He (Imam Hassan Al-Askari^{asws}) said: 'When these people witnessed all this (miracles), the disease of their hearts increased even more, in addition to whatever was in their hearts from their sickness of envying him^{saww} and for Ali^{asws} Bin Abu Talib^{asws}.

فَقَالَ اللَّهُ عِنْدَ ذَلِكَ. فِي قُلُوبِهِمْ مَرَضٌ أَيْ [فِي] قُلُوبِ هَؤُلَاءِ الْمُتَمَرِّدِينَ الشَّاكِّينَ - النَّاكِثِينَ لِمَا أَخَذَتْ عَلَيْهِمْ مِنْ بَيْعَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَرَادَهُمُ اللَّهُ مَرَضاً بَحِيْثَ تَاهَتْ لَهُ قُلُوبُهُمْ - حَزَاءً بِمَا أَرَبَتْهُمْ مِنْ هَذِهِ الْآيَاتِ [وَ] الْمُعْجَزَاتِ وَ هُمْ عَذَابُ أَلِيمٍ بِمَا كَانُوا يَكْذِبُونَ مُحَمَّداً وَ يَكْذِبُونَ فِي قَوْلِهِمْ: إِنَّا عَلَى الْبَيْعَةِ وَ الْعَهْدِ مُقِيمُونَ.

So Allah^{azwj} Said during this: **There is a disease in their hearts [2:10]** – i.e. in the hearts of these apostates, the doubting ones, the breakers of the allegiance, to what was taken upon them from the allegiance of Ali^{asws} Bin Abu Talib^{asws} **so Allah Increased their disease**, by where their hearts were overshadowed when they witnessed these Signs and Miracles **and for them would be a painful Punishment**

due to what they were belying to Muhammad^{saww}, and they were lying in their words, 'We are staying upon the allegiance (to Ali^{asws}) and the pact'.³⁸

VERSES 11 & 12

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ {11} أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ {12}

And when it is said to them, Do not make mischief in the land, they say: But rather, we are reconcilers [2:11] Indeed! They themselves are the mischief makers, but they are not realising [2:12]

قَالَ الْإِمَامُ ع: قَالَ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع [و] إِذَا قِيلَ لَهُؤُلَاءِ النَّكَثِينَ لِلْبَيْعَةِ فِي يَوْمِ الْعَدِيرِ لَا تُفْسِدُوا فِي الْأَرْضِ بِإِظْهَارِ نَكْثِ الْبَيْعَةِ - لِعِبَادِ اللَّهِ الْمُسْتَضْعَفِينَ فَتَشَوُّشُونَ عَلَيْهِمْ دِينَهُمْ، وَتُخَيِّرُونَهُمْ فِي مَذَاهِبِهِمْ.

The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: **And when it is said to them [2:11]** - To those who broke the allegiance during the day of Ghadeer **Do not make mischief in the land** by displaying the breaking to those servants of Allah^{azwj} who are weak (in *Eman*) and create uncertainty in their Religion, and they become confused in their doctrines.

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ لِأَنَّنَا لَا نَعْتَقِدُ دِينَ مُحَمَّدٍ وَلَا غَيْرَ دِينِ مُحَمَّدٍ وَنَحْنُ فِي الدِّينِ مُتَحَيِّرُونَ - فَنَحْنُ نَرْضَى فِي الظَّاهِرِ بِمُحَمَّدٍ بِإِظْهَارِ قَبُولِ دِينِهِ وَشَرِيعَتِهِ، وَنَقْضِي فِي الْبَاطِنِ إِلَى شَهَوَاتِنَا، فَتَنَمَتَّعَ وَتَرَفَّقَ وَنُعْتِقُ أَنْفُسَنَا مِنْ رِقِّ مُحَمَّدٍ، وَنُكَلِّمَهَا مِنْ طَاعَةِ ابْنِ عَمِّهِ عَلِيٍّ، لِكَيْ إِنْ أُدِيلَ فِي الدُّنْيَا كُنَّا قَدْ تَوَجَّهْنَا عِنْدَهُ، وَإِنْ اضْمَحَلَّ أَمْرُهُ كُنَّا قَدْ سَلِمْنَا (مِنْ سَيِّ) أَعْدَائِهِ.

they say: But rather, we are reconcilers. They say: 'We neither believe in the Religion of Muhammad^{saww} nor in any Religion other than that of Muhammad^{saww}, but we are confused by it all. Thus, we agree in the apparent in the Religion of Muhammad^{saww} and his^{saww} Law, and inwardly we fulfil our desires, and thus we free ourselves from the slavery of Muhammad^{saww} and the obedience to the son^{asws} of his^{saww} uncle, Ali^{asws}. If he^{asws} were to succeed in the world we will turn out attention to him^{asws} and if his^{asws} affairs were to go wrong, we shall be safe from being captive of his^{asws} enemies.'

قَالَ اللَّهُ عَزَّ وَجَلَّ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ بِمَا يَقُولُونَ مِنْ أُمُورِ أَنْفُسِهِمْ - لِأَنَّ اللَّهَ تَعَالَى يُعْرِفُ نَبِيَّهٗ ص نِفَاقَهُمْ، فَهُوَ يَلْعَنُهُمْ وَ يَأْمُرُ الْمُؤْمِنِينَ بِلْعَنِهِمْ، وَلَا يَتَّقِي بِهِمْ أَقْبَضًا أَعْدَاءُ الْمُؤْمِنِينَ، لِأَنَّهُمْ يَظُنُّونَ أَنَّهُمْ يُنَافِقُونَهُمْ أَيْضًا، كَمَا يُنَافِقُونَ أَصْحَابَ مُحَمَّدٍ ص. فَلَا يُرْفَعُ لَهُمْ عِنْدَهُمْ مَنْزِلَةٌ، وَلَا يَحُلُونَ عِنْدَهُمْ حَلَّ أَهْلِ النَّفَقَةِ.

³⁸ Tafseer Imam Hassan Al-Askari^{asws} - S 60

Allah^{azwj} Mighty and Majestic Said: **Now surely they themselves are the mischief makers [2:12]**, by what they are saying from the affairs of their own selves, because Allah^{azwj} the Almighty Informs His Prophet^{saww} about their hypocrisy, and he^{saww} sends curses upon them and orders the *Momineen* to send curses upon them, and the enemies of the *Momineen* also do not trust them because they think that they will also be hypocritical with them just like they have been with the companions of Muhammad^{saww}. And so they do not raise their status with them nor are they getting a place for them in the presence of the trustworthy ones'.³⁹

VERSE 13

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنْتُمْ كَمَا آمَنَ السُّفَهَاءُ ۖ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ {13}

And when it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Indeed! They themselves are the fools, but they are not knowing [2:13]

قَالَ [الإمام] ع: قَالَ الْإِمَامُ مُوسَى بْنُ جَعْفَرٍ ع وَ إِذَا قِيلَ لَهُؤُلَاءِ النَّاكِثِينَ لِلْبَيْعَةِ - قَالَ لَهُمْ خِيَارُ الْمُؤْمِنِينَ كَسَلَمَانَ وَ الْمِقْدَادَ وَ أَبِي ذَرٍّ وَ عَمَّارٍ - آمِنُوا بِرَسُولِ اللَّهِ وَ بِعَلِيِّ الَّذِي أَوْفَقَهُ مَوْفَقُهُ، وَ أَقَامَهُ مَقَامَهُ، وَ أَنَاطَ مَصَالِحَ الدِّينِ وَ الدُّنْيَا كُلَّهَا بِهِ.

The Imam (Hassan Al-Askari^{asws}) said that the Imam Musa^{asws} Bin Ja'far^{asws} said: 'And when it is said to these breakers of the allegiance, said by the best of the *Momineen* like Salman^{as} and Miqdad^{as} and Abu Dharr^{as} and Ammar^{as}, 'Believe in Rasool-Allah^{saww} and in Ali^{asws} whom he^{saww} paused in his^{saww} pausing and stood him^{asws} in his^{saww} place for the vested interests of the Religion and the world, all of them (to be looked after) by him^{asws}.'

فَآمِنُوا بِهَذَا النَّبِيِّ، وَ سَلِّمُوا لِهَذَا الْإِمَامِ (فِي ظَاهِرِ الْأَمْرِ وَ بَاطِنِهِ) كَمَا آمَنَ النَّاسُ الْمُؤْمِنُونَ كَسَلَمَانَ وَ الْمِقْدَادَ وَ أَبِي ذَرٍّ وَ عَمَّارٍ. قَالُوا: فِي الْجَوَابِ لِمَنْ يَفْضُلُونَ إِلَيْهِ، لَا لَهُؤُلَاءِ الْمُؤْمِنِينَ - فَإِنَّهُمْ لَا يَجْتَرِءُونَ [عَلَى] مُكَاشَفَتِهِمْ بِهَذَا الْجَوَابِ، وَ لَكِنَّهُمْ يَذْكُرُونَ لِمَنْ يَفْضُلُونَ إِلَيْهِمْ مِنْ أَهْلِيهِمْ - الَّذِينَ يَتَّقُونَ بِهِمْ مِنَ الْمُنَافِقِينَ، وَ مِنَ الْمُسْتَضْعَفِينَ وَ مِنَ الْمُؤْمِنِينَ - الَّذِينَ هُمْ بِالسَّيْرِ عَلَيْهِمْ وَاثِقُونَ

Therefore **Believe** in this Prophet^{saww} and submit to this Imam^{asws} in his^{asws} apparent orders and hidden ones, **as the people believe** just as the *Momineen* did, like Salman^{as} and Miqdad^{as} and Abu Dharr^{as} and Ammar^{as} have believed. They said in the reply who were excluding themselves to be with him^{asws}, 'No!', to these *Momineen*, for they were not audacious upon the showdown with this answer, but they were remembering those that excluded them from their families who believe in them from the hypocrites, and from the weak ones from among the *Momineen* who by the veiling from them, were relying upon them.

³⁹ Tafseer Imam Hassan Al Askari^{asws} - S 61

فَيَقُولُونَ لَهُمْ. أَ نُوْمِرُ كَمَا آمَنَ السُّفَهَاءُ يَغْنُونُ سَلْمَانَ وَ أَصْحَابَهُ- لَمَّا أَعْطُوا عَلِيًّا خَالِصَ وُدِّهِمْ، وَ مَخْضَ طَاعَتِهِمْ، وَ كَشَفُوا رُءُوسَهُمْ بِمُؤَالَاةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ- حَتَّى إِذَا اضْمَحَلَّ أَمْرُ مُحَمَّدٍ ص طَخَطَحَهُمْ أَعْدَاؤُهُ، وَ أَهْلَكَهُمْ سَائِرُ الْمُلُوكِ وَ الْمُخَالِفِينَ لِمُحَمَّدٍ ص أَيُّ فَهُمْ بِهَذَا التَّعَرُّضِ لِأَعْدَاءِ مُحَمَّدٍ جَاهِلُونَ سُفَهَاءَ،

So they are saying to them: **Shall we believe as the fools believe?** - meaning Salman^{as} and his^{as} companions due to them giving Ali^{asws} the sincere of their cordiality and their pure obedience and uncover their heads in their friendship to his^{asws} friends and oppose his^{asws} enemies even if something goes wrong in the order of Muhammad^{saww} they destroy his^{asws} enemies and the rest of the kings and adversaries of Muhammad^{saww}, i.e., it is due these characteristics that they were referred to by the hypocrites as ignorant fools.'

قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ الْأَخْفَاءُ الْعُقُولِ وَ الْآرَاءِ، الَّذِينَ لَمْ يَنْظُرُوا فِي أَمْرِ مُحَمَّدٍ ص حَقَّ النَّظَرِ فَيَعْرِفُوا بُنُوتهُ، وَ يَعْرِفُوا [بِهِ] صِحَّةَ مَا نَاطَهُ بِعَلِيِّ ع مِنْ أَمْرِ الدِّينِ وَ الدُّنْيَا، حَتَّى بَقُوا لِتَرْكِهِمْ تَأْمُلُ حُجَجَ اللَّهِ جَاهِلِينَ،

Allah^{azwj} Mighty and Majestic Said: **Indeed! They themselves are the fools** - They are of the weak intellects and opinions, those that are not looking into the matter with the truthful consideration of Muhammad^{saww} so they would recognize his^{saww} Prophet-hood and they would recognise the correctness of that which has been allocated to Ali^{asws} from the matters of Religion and the world, to the extent due to their neglecting the pondering over this (as they do not see the eternal life in the Hereafter) and they are ignorant of the Divine Authority of Allah^{azwj}.

وَ صَارُوا خَائِفِينَ وَ جَلِيلِينَ مِنْ مُحَمَّدٍ ص وَ ذَوِيهِ وَ مِنْ مُخَالِفِيهِمْ، لَا يَأْمَنُونَ أَيُّهُمْ يَغْلِبُ فَيَهْلِكُونَ مَعَهُ، فَهُمْ السُّفَهَاءُ حَيْثُ لَا يُسَلِّمُ هُمْ بِنَفَائِهِمْ هَذَا- لَا حُبَّةَ مُحَمَّدٍ وَ الْمُؤْمِنِينَ، وَ لَا حُبَّةَ الْيَهُودِ وَ سَائِرِ الْكَافِرِينَ.

They became scared of the outcome between Muhammad^{saww} and his^{saww} companions and their^{asws} adversaries, for they were uncertain of who would overcome the other so they would be destroyed along with them. They are the fools for they did not submit due to the hypocrisy of theirs not loving Muhammad^{saww} and the *Momineen*, nor loving the Jews and the rest of the unbelievers.

لِأَنَّهُمْ بِهِ وَ بِحِمِّ يُظْهِرُونَ لِمُحَمَّدٍ ص مِنْ مُؤَالَاةِ- وَ مُؤَالَاةِ أَخِيهِ عَلِيِّ ع وَ مُعَادَاةِ أَعْدَائِهِمْ الْيَهُودِ [وَ النَّصَارَى] وَ النَّوَاصِبِ. كَمَا يُظْهِرُونَ هُمْ مِنْ مُعَادَاةِ مُحَمَّدٍ وَ عَلِيِّ ص وَ مُؤَالَاةِ أَعْدَائِهِمْ، فَهُمْ يَقْدِرُونَ فِيهِمْ أَنَّ نَفَائِهِمْ مَعَهُمْ- كِنَفَائِهِمْ مَعَ مُحَمَّدٍ وَ عَلِيِّ ص.

This is because by it and by them they were manifesting to Muhammad^{saww}, friendship to him^{saww} and friendship to his^{saww} brother^{asws} and the enmity to their^{asws} enemies - the Jews and the Christians and the Nasibis (Hostile ones), just as they were manifesting to them the enmity to Muhammad^{saww} and Ali^{asws} and the friendship to their^{asws} enemies. Thus, they (the enemies) were estimating that their hypocrisy with them was like their hypocrisy with Muhammad^{saww} and Ali^{asws}.

وَ لَكِنْ لَا يَعْلَمُونَ أَنَّ الْأَمْرَ كَذَلِكَ، وَ أَنَّ اللَّهَ يُطْلِعُ نَبِيَّهُ ص عَلَى أَسْرَارِهِمْ فَيَخْسِئُهُمْ وَ يَلْعَنُهُمْ وَ يُسْقِطُهُمْ.

But they are not realising – That the matter is like that, and that Allah^{azwj} has Notified His^{azwj} Prophet^{saww} upon their secrets, so (he^{saww} is diminishing them, and cursing them, and dropping them (in his^{saww} eyes)'.⁴⁰

VERSES 14 & 15

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ
{14} اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {15}

And when they are meeting those who believe, they are saying: We believe; and when they are alone with their Satans, they are saying: We are with you all, but rather we were only mocking [2:14]. Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15]

ثُمَّ يَعُودُونَ إِلَىٰ أَخْدَانِهِمْ مِنَ الْمُنَافِقِينَ - الْمُتَمَرِّدِينَ الْمُشَارِكِينَ هُمْ فِي تَكْذِيبِ رَسُولِ اللَّهِ صَ فِيمَا أَذَاهُ إِلَيْهِمْ عَنِ اللَّهِ عَزَّ وَ جَلَّ - مِنْ ذِكْرِ وَ تَفْضِيلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ نَصْبِهِ إِمَامًا عَلَىٰ كَافَّةِ الْمُكَلَّفِينَ.

Then they are returning to their paramours from the hypocrites, the apostates, the participants of their in their belying Rasool-Allah^{saww} regarding what was hateful to them from Allah^{azwj} Mighty and Majestic, from the mention and merits of Amir-Al-Momineen^{asws} and his^{asws} appointment as the Imam and in charge upon all.

«قَالُوا هُمْ إِنَّا مَعَكُمْ - إِنَّمَا نَحْنُ» عَلَىٰ مَا وَاطَأْنَاكُمْ عَلَيْهِ - مِنْ دَفْعِ عَلِيِّ عَنِ هَذَا الْأَمْرِ - إِنْ كَانَتْ لِمُحَمَّدٍ كَائِنَةٌ، فَلَا يَغُرُّكُمْ وَ لَا يَهُولُكُمْ مَا تَسْمَعُونَهُ مِنَّا - مِنْ تَفْرِيطِهِمْ وَ تَرْوَانَا بَحْتَرِي عَلَيْهِمْ مِنْ مَدَارَاتِهِمْ - فَ «إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ» بِهِمْ.

they are saying – to them- **We are with you all** upon what and what are reassuring you upon, from the repelling Ali^{asws} from this matter (Caliphate), if there was to happen to Muhammad^{saww} an event (of death), therefore neither let it deceive you nor appal you what you would be listening from us from our praising them^{asws}, and you see us to be in their^{asws} circles, **but rather we were only mocking** with them.'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ «اللَّهُ يَسْتَهْزِئُ بِهِمْ» [و] يُجَازِيهِمْ جَزَاءَ اسْتَهْزَائِهِمْ فِي الدُّنْيَا وَ الْآخِرَةِ «و يَمُدُّهُمْ فِي طُغْيَانِهِمْ» يُمَهِّلُهُمْ وَ يَتَأَنَّى بِهِمْ بِرَفْقِهِ، وَ يَدْعُوهُمْ إِلَى التَّوْبَةِ، وَ يَعِدُهُمْ إِذَا تَابُوا الْمَغْفِرَةَ [وَهُمْ] «يَعْمَهُونَ» لَا يَنْزِعُونَ عَنْ قَبِيحٍ، وَ لَا يَتَرَكُونَ أَدَى لِمُحَمَّدٍ ص وَ عَلِيٍّ يُمَكِّنُهُمْ إِيصَالُهُ إِلَيْهِمَا إِلَّا بَلْعَوْهُ.

Allah^{azwj} the Mighty and Majestic Said: "O Muhammad^{saww}! **Allah will be Mocking with them [2:15]** – and He^{azwj} would Recompense them with such a Recompense, they would be mocked with in the world and the Hereafter - **and Extend them in their insolence** Respiteing them and being Patient with them due to His^{azwj} Kindness and Inviting them to the repentance, and Prepare the Forgiveness when they do

⁴⁰ Tafseer Imam Hassan Al Askari^{asws} – S 62

repent – and they are **blindly wandering on** – They will neither be removing their ugliness nor will they be leaving their hurting Muhammad^{saww} and Ali^{asws} to the extent of their abilities.'

قَالَ الْإِمَامُ الْعَالِمُ ع: فَأَمَّا اسْتِهْزَاءُ اللَّهِ تَعَالَى بِهِمْ فِي الدُّنْيَا - فَهُوَ أَنَّهُ مَعَ إِجْرَائِهِ إِيَّاهُمْ عَلَى ظَاهِرِ أَحْكَامِ الْمُسْلِمِينَ لِإِظْهَارِهِمْ مَا يُظْهِرُونَهُ مِنَ السَّمْعِ وَ الطَّاعَةِ وَ الْمُوَافَقَةِ يَأْمُرُ رَسُولُ اللَّهِ ص بِالتَّعْرِيزِ لَهُمْ - حَتَّى لَا يَخْفَى عَلَى الْمُخْلِصِينَ مِنَ الْمُرَادِ بِذَلِكَ التَّعْرِيزِ، وَ يَأْمُرُهُ بِلَعْنِهِمْ.

The Imam^{asws} of the world said: As for Allah^{azwj} the Exalted Mocking them in this world, it is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying, and their approval. Rasool-Allah^{saww} ordered with the exposure of them to the extent that it was not concealed upon the sincere one from the purpose with that exposure, and he^{saww} ordered with cursing them.

وَ أَمَّا اسْتِهْزَاؤُهُ بِهِمْ فِي الْآخِرَةِ - فَهُوَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَقَرَّهُمْ فِي دَارِ اللَّعْنَةِ وَ الْهَوَانِ وَ عَذَّبَهُمْ بِتِلْكَ الْأَلْوَانِ الْعَجِيْبَةِ مِنَ الْعَذَابِ، وَ أَقَرَّ هَؤُلَاءِ الْمُؤْمِنِينَ فِي الْجَنَاتِ بِحَضْرَةِ مُحَمَّدٍ ص صَفِيِّ الْمَلِكِ الدِّيَانِ،

And Mocking them in the Hereafter will be that Allah^{azwj} Mighty and Majestic, when He^{azwj} Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these Momineen to be in the Gardens in the presence of Muhammad^{saww} in the position of a judging king.

أَطْلَعَهُمْ عَلَى هَؤُلَاءِ الْمُسْتَهْزِئِينَ - الَّذِينَ كَانُوا يَسْتَهْزِئُونَ بِهِمْ فِي الدُّنْيَا - حَتَّى يَرَوْا مَا هُمْ فِيهِ مِنْ عَجَائِبِ اللَّعَائِنِ - وَ بَدَائِعِ النِّقَمَاتِ، فَتَكُونُ لَدُّنْهُمْ وَ سُورُهُمْ بِشِمَاتِيهِمْ بِهِمْ، كَمَا [كَانَ] لَدُّنْهُمْ وَ سُورُهُمْ بِعِيْمِهِمْ فِي جَنَاتِ رَبِّهِمْ.

He^{azwj} will then Notify upon these mockers, those who were mocking with them in the world, until they (Momineen) see them what they are involved in from the varieties of the curses and newly originated curses. Thus that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lord^{azwj},⁴¹

في مجمع البيان في قوله: وإذا لقوا الذين آمنوا الآية وروى عن أبي جعفر الباقر عليه السلام أنهم كهانهم قالوا انا معكم أي على دينكم انما نحن مستهزون أي نستهزئ بأصحاب محمد صلى الله عليه وآله ونسخرهم في قولنا آمنا.

In Majma Al-Bayaan regarding His^{azwj} Words: **And when they are meeting those who believe [2:14]** – the Verse - it has been reported from Abu Ja'far Al-Baqir^{asws}: 'These are their soothsayers to whom they said: **Surely we are with you all** - i.e., on their religion **but rather we were only mocking** – i.e., mocking with the companions of Muhammad^{saww} and were joking with them with our words 'We believe'.⁴²

⁴¹ Tafseer Imam Hassan Al Askari^{asws} – S 63

⁴² Tafseer Noor Al Saqalayn Ch 2 – H 22

ابن شهر آشوب: عن الباقر (عليه السلام): «أنها نزلت في ثلاثة – لما قام النبي (صلى الله عليه وآله) بالولاية لأمر المؤمنين (عليه السلام) – أظهروا الإيمان و الرضا بذلك، فلما خلوا بأعداء أمير المؤمنين (عليه السلام) قالوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} having said: 'Bu rather it was Revealed regarding the three of them – when the Prophet^{saww} established the Wilayah of Amir-Al-Momineen^{asws} – they manifested the *Eman* and the agreement with that. So when they were alone with the enemies of Amir-Al-Momineen^{asws}, they said: **Surely we are with you all, but rather we were only mocking [2:14]**'.⁴³

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس المعاذي، قال: حدثنا أحمد بن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسن بن فضال، عن أبيه، عن الرضا (عليه السلام)، قال: سألته عن قول الله عز و جل: اللَّهُ يَسْتَهْزِئُ بِهِمْ. فقال: «إن الله تبارك و تعالى لا يستهزئ، و لكن يجازيهم جزاء الاستهزاء».

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al Ma'azy narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy Al hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father,

(It has been narrated) from Al-Reza^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Allah will be Mocking with them [2:15]**. So he^{asws} said: 'Allah^{azwj} Blessed and High does not mock, but He^{azwj} would Recompense them with a Recompense of the mocking'.⁴⁴

VERSE 16

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبَحَتِ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ {16}

[2:16] They are those who are trading the Guidance with the error, so their trade will not profit them nor would they be Guided

[قَالَ الْإِمَامُ] ع: قَالَ الْإِمَامُ الْعَالِمُ مُوسَى بْنُ جَعْفَرٍ ع أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ بَاعُوا دِينَ اللَّهَ وَ اخْتَصَمُوا مِنْهُ الْكَفَرَ بِاللَّهِ فَمَا رَبَحَتْ تِجَارَتُهُمْ أَيَّ مَا رَبَحُوا فِي تِجَارَتِهِمْ فِي الْآخِرَةِ، لِأَنَّهُمْ اشْتَرَوْا النَّارَ وَ أَصْنَفَ عَذَابِهَا بِالْجَنَّةِ الَّتِي كَانَتْ مُعَدَّةً لَهُمْ لَوْ آمَنُوا وَ مَا كَانُوا مُهْتَدِينَ إِلَى الْحَقِّ وَ الصَّوَابِ.

The Imam (Hassan Al-Askari^{asws}) said that the Imam^{asws} of the world Musa^{asws} Bin Ja'far^{asws} said: **They are those who are trading the Guidance with the error [2:16]** They are selling the Religion of Allah^{azwj} and substituting from it the disbelief in Allah^{azwj} In exchange for the Religion of Allah^{azwj} they decided to have disbelief in Allah^{azwj}, **so their trade will not profit them** – i.e. they will not be profiting in their

⁴³ المناقب 3: 94 «نحوه»

⁴⁴ التوحيد: 1/163.

trade in the Hereafter because they bought the Fire and the types of its Punishment with (in exchange) the Paradise which was Prepared for them if they had believed **nor would they be Guided** – towards the Truth and correctness'.⁴⁵

VERSES 17 - 20

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ {17}

Their example is like the example of those who kindled a fire, but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing [2:17].

صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ {18}

Deaf, dumb (and) blind, so they will not be returning [2:18]

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ {19}

Or like rainstorm from the sky wherein is darkness and thunder and lightning; they are putting their fingers into their ears because of the thunderbolt, being wary of the death, and Allah Encompasses the unbelievers [2:19].

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {20}

The lightning almost snatches their sight; every time it illuminates for them they walk during it, and when it darkens upon them they are pausing; and if Allah had so Desired, He would have Taken away their hearing and their sight; surely Allah is Able over everything [2:20].

قَالَ الْإِمَامُ [ع: قَالَ] مُوسَى بْنُ جَعْفَرٍ ع مَثَلُ هَؤُلَاءِ الْمُنَافِقِينَ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا أَبْصَرَ بِهَا مَا حَوْلَهُ، فَلَمَّا أَبْصَرَ ذَهَبَ اللَّهُ بِنُورِهَا - بِرِيحٍ أَرْسَلَهَا عَلَيْهَا فَأُطْفِئَهَا، أَوْ بِمَطَرٍ.

The Imam^{asws} (Hassan Al-Askari^{asws}) said that the Musa Bin Ja'far^{asws} said: 'The example of these hypocrites - **is like the example of those who kindled a fire**

⁴⁵ Tafseer Imam Hassan Al Askari^{asws} – S 64

[2:17] in order to see with it what is around it. So when they saw, Allah^{azwj} Took away its light by a gust of wind He^{azwj} Sent upon it, and it extinguished it, or by rain.

كَذَلِكَ مَثَلُ هَؤُلَاءِ الْمُنَافِقِينَ - النَّاكِثِينَ لَمَّا أَخَذَ اللَّهُ تَعَالَى عَلَيْهِمْ - مِنَ الْبَيْعَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أُعْطُوا ظَاهِرًا بِشَهَادَةٍ: أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَخَدَهُ لَا شَرِيكَ لَهُ، وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، وَ أَنَّ عَلِيًّا وَلِيُّهُ وَ وَصِيُّهُ وَ وَارِثُهُ وَ خَلِيفَتُهُ فِي أُمَّتِهِ، وَ قَاضِي دُيُونِهِ، وَ مُنْجِزُ عِدَاتِهِ، وَ الْقَائِمُ بِسِيَاسَةِ عِبَادِ اللَّهِ مَقَامَهُ،

Like that is the example of these hypocrites, the breakers of the allegiance to what Allah^{azwj} Took upon them from the allegiance to Ali^{asws} Bin Abu Talib^{asws}. They obeyed apparently with the testimony that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that Ali^{asws} is His^{azwj} guardians and his^{saww} successor, and his^{saww} inheritor, and his^{saww} Caliph in his^{saww} community, and the payer of his^{saww} debts, and fulfiller of his^{saww} promises made, and the one standing with the politics of the servants of Allah^{azwj} in his^{saww} place.

فَوَرِثَ مَوَارِثَ الْمُسْلِمِينَ بِهَا [وَ نَكَحَ فِي الْمُسْلِمِينَ بِهَا] وَ وَالَوْهُ مِنْ أَجْلِهَا، وَ أَحْسَنُوا عَنْهُ الدَّفَاعَ بِسَبِّهَا، وَ اتَّخَذُوهُ أَخًا يَصُونُونَهُ - مِمَّا يَصُونُونَ عَنْهُ أَنْفُسَهُمْ بِسَمَاعِهِمْ مِنْهُ لَهَا.

He (the hypocrite) was thus able to inherit Muslim's properties because of this testimony, and got married among the Muslims due to it, and was offered friendship because of it, and had a good defence because of it, and was taken as a brother, dealing with him from what they were dealing from him themselves, by their hearing from him (his testimony) for it.

فَلَمَّا جَاءَهُ الْمَوْتُ وَقَعَ فِي حُكْمِ رَبِّ الْعَالَمِينَ، الْعَالِمِ بِالْأَسْرَارِ، الَّذِي لَا يَخْفَى عَلَيْهِ خَافِيَةٌ - فَأَخَذَهُمُ الْعَذَابُ بِبَاطِنِ كُفْرِهِمْ، فَذَلِكَ حِينَ ذَهَبَ نُورُهُمْ، وَ صَارُوا فِي ظُلُمَاتٍ [عَذَابِ اللَّهِ، ظُلُمَاتٍ] أَحْكَامِ الْآخِرَةِ، لَا يَرَوْنَ مِنْهَا خُرُوجًا، وَ لَا يَجِدُونَ عَنْهَا مَخْرِصًا

So when the death comes they fall in the Judgment of the Lord^{azwj} of the worlds, the Knower of the secrets, the One Whom nothing in concealment is hidden from. Thus the Punishment seizes them being in the middle of their disbelief, and that is where their light goes away and they come to be in the darkness – Punishment of Allah^{azwj} is darkness – as a provision of the Hereafter. They would neither be seeing an exit from it nor would they be finding a refuge from it.

ثُمَّ قَالَ: «صُمْ» يَعْنِي يَصُومُونَ فِي الْآخِرَةِ فِي عَذَابِهَا. «بُكْمٌ» يَبْكُمُونَ هُنَاكَ بَيْنَ أَطْبَاقٍ نِيرَانِهَا «عُمِيٌّ» يَعْْمُونَ هُنَاكَ.

Then (Allah^{azwj}) Said: **Deaf [2:18]** - Meaning they will be deaf in the Hereafter in their Punishment. **Dumb** - They will become speechless over there in between the layers of its Fires. **Blind** – They will be blinded over there.

وَ ذَلِكَ نَظِيرُ قَوْلِهِ عَزَّ وَ جَلَّ «وَ نَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمِيَاً وَ بُكْمًا وَ صُمًّا - مَاوَاهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا».

That is the warning in the Words of the Mighty and Majestic **and We will Gather them together on the Day of Judgement upon their faces, blind, dumb, deaf; their abode is Hell; whenever it abates We will Increase the blaze upon them [17:97]**.⁴⁶

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسن بن العباس الحريشي،

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Al-Hareyshi,

عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، بعد وفاة رسول الله (صلى الله عليه وآله) في المسجد و الناس مجتمعون بصورت عال: الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَاهُمْ، فقال له: ابن عباس: يا أبا الحسن، لم قلت ما قلت؟ قال: قرأت شيئاً من القرآن.

Abu Ja'far^{asws} has said: 'Amir-Al-Momineen^{asws} said in a loud voice after the passing away of Rasool-Allah^{saww}, in the Masjid, and the people had gathered, **Those who are disbelieving and are blocking (others) from the Way of Allah^{azwj}, their deeds are more erroneous** [47:1]. So Ibn Abbas said to him^{asws}, 'O Abu Al-Hassan^{asws}! Why did you^{asws} say what you^{asws} said?' He^{asws} said: 'I^{asws} recited something from the Quran'.

قال: لقد قلته لأمر. قال: نعم إن الله تعالى يقول في كتابه: ما آتاكم الرَّسُولُ فَخُذُوهُ وَ ما نَهَاكُمْ عَنْهُ فَانْتَهُوا، أ فتشهد على رسول الله (صلى الله عليه وآله) أنه استخلف أبا بكر؟ قال: ما سمعت رسول الله (صلى الله عليه وآله) أوصى إلا إليك. قال فهلا بايعتني؟ قال: اجتمع الناس على أبي بكر، فكنت منهم.

He said, 'You^{asws} have said a command'. He^{asws} said: 'Yes. Allah^{azwj} the High is Saying in His^{azwj} Book **and whatever the Rasool gives you, so take it, and whatever he forbids you from, hold back** [59:7]. Did you testify to Rasool-Allah^{saww} having appointed Abu Bakr as a successor?' He said, 'I heard Rasool-Allah^{saww} bequeathing it to you^{asws}'. He^{asws} said: 'So had you not pledged your allegiance to me^{asws}?' He said, 'The people gathered around Abu Bakr, and I (Ibn Abbas) was among them'.

فقال أمير المؤمنين (عليه السلام): كما اجتمع أهل العجل على العجل، هاهنا فتنتم، و مثلكم: كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ».

So Amir-al-Momineen^{asws} said: 'Just as the people of the calf had gathered around the calf. This here is your strife, and your example **Their example is like the example of those who kindled a fire, but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing** [2:17]. **Deaf, dumb (and) blind, so they will not be returning** [2:18].⁴⁷

⁴⁶ Tafseer Imam Hassan Al Askari^{asws} – S 65

⁴⁷ تفسير القمي 2: 301

محمد بن يعقوب: عن ابن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر،

Muhammad BinYaqoub, from Ibn Muhammad, from Ali Bin Al Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir,

عن أبي جعفر (عليه السلام) في قوله عز و جل: كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ يَقُولُ: «أضأت الأرض بنور محمد (صلى الله عليه و آله) كما تضيء الشمس، فضرِب الله مثل محمد (صلى الله عليه و آله) الشمس، و مثل الوصي القمر، و هو قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ نُورًا. و قوله: وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ.

From Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: ***Their example is like the example of those who kindled a fire, but when it had illumined all around them [2:17]*** – he^{asws} said: 'When the earth illumined by the light of Muhammad^{saww} just as the sun illuminates. So Allah^{azwj} Struck an example of Muhammad^{saww} as being the sun, and example of the successor^{asws} as being the moon. And these are the Words of Mighty and Majestic ***He is the (One) Who Made the sun a brightness and the moon a light [10:5]. And a sign to them is the night: We draw forth from it the day, so they are in the darkness [36:37].***

و قوله عز و جل: ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يعني قبض محمد (صلى الله عليه و آله) فظهرت الظلمة، فلم يبصروا فضل أهل بيته، و هو قوله عز و جل: وَ إِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ».

And the Words of the Mighty and Majestic: ***Allah Took away their light, and left them in darkness – not seeing [2:17]*** – Meaning the passing away of Muhammad^{saww}, and the darkness appeared, so they were not seeing the merits of the People^{asws} of his^{saww} Household, and these are the Words of the Mighty and Majestic ***And if you invite them to Guidance, they are not listening and you see them looking towards you, and they are not seeing [7:198]***.⁴⁸

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن سهل بن زياد الآدمي، عن عبد العظيم بن عبد الله الحسيني (رضي الله عنه)، عن إبراهيم بن أبي محمود، قال: سألت أبا الحسن الرضا (عليه السلام) عن قول الله تعالى: وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ فقال: «إن الله تبارك و تعالى لا يوصف بالترك كما يوصف خلقه، و لكنه متى علم أنهم لا يرجعون عن الكفر و الضلالة منعهم المعاونة و اللطف، و خلى بينهم و بين اختيارهم».

Ibn Babuwayh, from Muhammad Bin Ahmad Al Sanany, from Muhammad Bin Abu Abdullah Al Kufy, from Sahl Bin Ziyad Al Aadmy, from Abdul Azeem Bin Abdullah Al has any, from Ibrahim Bin Abu Mahmoud who said,

'I asked Abu Al-Hassan Al-Reza^{asws} about the Words of Allah^{azwj} the High ***and left them in darkness – not seeing [2:17]***. So he^{asws} said: 'Allah^{azwj} Blessed and High Cannot be described with the 'leaving' like His^{azwj} creatures are described. But, when He^{azwj} Knew that they would not be returning from the disbelief and the error,

stopped Aiding them and Showing them Kindness, and left them between themselves and their own choices'.⁴⁹

قَالَ الْإِمَامُ ع ثُمَّ ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ مَثَلًا آخَرَ لِلْمُنَافِقِينَ [فَقَالَ]: مَثَلُ مَا خُوطِبُوا بِهِ مِنْ هَذَا الْقُرْآنِ الَّذِي أَنْزَلْنَا عَلَيْكَ يَا مُحَمَّدُ، مُشْتَمِلًا عَلَى بَيَانِ تَوْحِيدِي، وَ إِبْضَاحِ حُجَّةِ بُيُوتِكَ، وَ الدَّلِيلِ الْبَاهِرِ الْقَاهِرِ عَلَى اسْتِحْقَاقِ أَحِبِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع لِمُؤَقِفِ الَّذِي وَفَّقْتَهُ، وَ الْمَحَلِّ الَّذِي أَخْلَلْتَهُ، وَ الرُّبَّةِ الَّتِي رَفَعْتَهُ إِلَيْهَا، وَ السِّيَاسَةِ الَّتِي قَلَّدْتَهُ إِيَّاهَا- فَمِثْلُ «كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَ رَعْدٌ وَ بَرْقٌ»

The Imam (Hassan Al-Askari^{asws}) said: 'Then Allah^{azwj} Struck another example of the hypocrites, so He^{azwj} Said: "An example of what they are being Addressed with from this Quran which We^{azwj} Revealed unto you^{saww}, O Muhammad^{saww}, is all-inclusive upon the explanation of My^{azwj} Tawheed (Oneness), and the clarification of the proof of your^{saww} Prophet-hood, and the dazzling, compelling evidence upon the entitlement of your^{saww} brother Ali^{asws} Bin Abu Talib^{asws} of the place which has stood and the position which has been placed for him^{asws}, and the rant which he^{asws} has been raised to, and the politics which he^{saww} collared him^{asws}, so it is: **Or like rainstorm from the sky wherein is darkness and thunder and lightning [2:19].**

قَالَ: يَا مُحَمَّدُ كَمَا أَنَّ فِي هَذَا الْمَطَرِ هَذِهِ الْأَشْيَاءَ، وَ مَنْ ابْتَلَى بِهِ خَافَ، فَكَذَلِكَ هَؤُلَاءِ فِي رَدِّهِمْ لِبَيْعَةِ عَلِيٍّ ع، وَ خَوْفِهِمْ أَنْ تَعُتْرَ أَنْتَ يَا مُحَمَّدُ عَلَى نِفَاقِهِمْ- كَمَنْ هُوَ فِي مِثْلِ هَذَا الْمَطَرِ وَ الرَّعْدِ وَ الْبَرْقِ، يَخَافُ أَنْ يَخْلَعَ الرَّعْدُ فُؤَادَهُ، أَوْ يَنْزِلَ الْبَرْقُ بِالصَّاعِقَةِ عَلَيْهِ، فَكَذَلِكَ هَؤُلَاءِ يَخَافُونَ أَنْ تَعُتْرَ عَلَى كُفْرِهِمْ، فَتُجَوبَ قَتْلُهُمْ، وَ اسْتِصْصَالُهُمْ «يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ».

(Allah^{azwj}) Said: 'O Muhammad^{saww}! Just as there are these things in this rain, and the one who is afflicted with it, fears, so similar to that are these (hypocrites) in their rejection of the allegiance to Ali^{asws} and their fearing that you^{saww}, O Muhammad^{saww}, would find out of their hypocrisy, like the one who in the like of this rain and the thunder and the lightning, fearing that the thunder would rip off his heart, or the lightning would descend with the thunderbolt upon him. Similar to that, they are fearing that you^{saww} would find out of their disbelief, and their being killed would be Obligated and they would be eradicated, so **they are putting their fingers into their ears because of the thunderbolt, being wary of the death.**

كَمَا يَجْعَلُ هَؤُلَاءِ الْمُبْتَلُونَ بِهَذَا الرَّعْدِ [وَ الْبَرْقِ] أَصَابِعَهُمْ فِي آذَانِهِمْ لِئَلَّا يَخْلَعَ صَوْتُ الرَّعْدِ أَفْئِدَتَهُمْ، فَكَذَلِكَ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ- إِذَا سَمِعُوا لَعْنَكَ لِمَنْ نَكَّثَ الْبَيْعَةَ وَ وَعِيدَكَ هُمْ إِذَا عَلِمْتَ أَحْوَالَهُمْ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ لِئَلَّا يَسْمَعُوا لَعْنَكَ [وَ لَا] وَعِيدَكَ

Just as they, the ones afflicted by this thunder and the lightning, are placing their fingers in their ear, perhaps the sound of the thunder would be isolated, similar to that they are placing their finger in their ears when they are hearing your^{saww} cursing the breakers of the allegiance and your^{saww} promised threats to them. When they learn their state **they are putting their fingers into their ears because of the**

⁴⁹ عيون أخبار الرضا (عليه السلام) 1: 123 / 16.

thunderbolt, being wary of the death, lest they end up hearing your^{saww} curses or your^{saww} promised threats.

فَتَغَيَّرَ ألْوَانُهُمْ - فَيَسْتَدِلُّ أَصْحَابُكَ أَنَّهُمْ هُمُ الْمَعْنِيُّونَ بِاللَّعْنِ وَالْوَعِيدِ، لِمَا قَدْ ظَهَرَ مِنَ التَّغَيُّرِ وَالْإِضْطِرَابِ عَلَيْهِمْ، فَتَقْوَى التَّهْمَةُ عَلَيْهِمْ، فَلَا يَأْمُنُونَ هَلَاكَهُمْ بِذَلِكَ عَلَى يَدِكَ وَفِي حُكْمِكَ.

So their colours change and it indicates to your^{saww} companions that they are the ones meant with the curses and the promised threats, due to what appears from the changes and the disturbance upon them. So they fear the accusations that would be upon them and they are not secure of their destruction upon your^{saww} hands and in your^{saww} judgments.

ثُمَّ قَالَ: «وَاللَّهِ مُحِيطٌ بِالْكَافِرِينَ» مُقْتَدِرٌ عَلَيْهِمْ، لَوْ شَاءَ أَظْهَرَ لَكَ نِفَاقَ مُنَافِقِيهِمْ وَأَبْدَى لَكَ أَسْرَارَهُمْ، وَأَمَرَكَ بِقَتْلِهِمْ.

Then (Allah^{azwj}) Says: **and Allah Encompasses the unbelievers** being Able upon them. If He^{azwj} so Desires, He^{azwj} can Manifest to you^{saww} the hypocrisy of their hypocrisies and whether to reveal the hypocrisy of the hypocrites and Expose their secrets to you^{saww}, and Command you^{saww} of their killing’.

ثُمَّ قَالَ: «يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَارَهُمْ» وَ هَذَا مَثَلُ قَوْمٍ ابْتُلُوا بِبَرْقٍ فَلَمْ يَعْضُوا عَنْهُ أَبْصَارَهُمْ، وَ لَمْ يَسْتُرُوا مِنْهُ وَجُوهَهُمْ لِيَسْلَمَ عُيُونُهُمْ مِنْ تَلَأُّيِهِ، وَ لَمْ يَنْظُرُوا إِلَى الطَّرِيقِ الَّذِي يُرِيدُونَ أَنْ يَتَخَلَّصُوا فِيهِ بِضَوْءِ الْبَرْقِ، وَ لَكِنَّهُمْ نَظَرُوا إِلَى نَفْسِ الْبَرْقِ فَكَادَ يَخْطِفُ أَبْصَارَهُمْ.

Then Allah^{azwj} Says: **The lightning almost snatches their sight [2:20]**. This is an example of a people who are afflicted with lightning, so they do not shut their eyes from them, and they do not veil their faces from it to save their eyes from its sparkle, and they are not looking at the road which they are intending to be finished off from by the illumination of the lightning. But they are looking at the lightning itself, so it almost snatches their sight.

فَكَذَلِكَ هَؤُلَاءِ الْمُنَافِقُونَ - يَكَادُ مَا فِي الْقُرْآنِ مِنَ آيَاتِ الْمُحْكَمَةِ الدَّالَّةِ عَلَى ثُبُوتِكَ الْمَوْضِعَةِ عَنْ صِدْقِكَ فِي نَصْبِ أَخِيكَ عَلِيِّ عٍ إِمَامًا.

So, similar to that are these hypocrites almost from (seeing) what is in the Quran from the decisive Verses, the evidence upon your^{saww} Prophet-hood, the advice about your^{saww} truthfulness in appointing your^{saww} brother Ali^{asws} as an Imam^{asws}.

وَ يَكَادُ مَا يُشَاهِدُونَهُ مِنْكَ يَا مُحَمَّدُ وَ مِنْ أَخِيكَ عَلِيِّ عٍ مِنَ الْمُعْجَزَاتِ الدَّالَّةِ عَلَى أَنَّ أَمْرَكَ وَ أَمْرَهُ - هُوَ الْحَقُّ الَّذِي لَا رَيْبَ فِيهِ، ثُمَّ هُمْ مَعَ ذَلِكَ لَا يَنْظُرُونَ فِي دَلَائِلِ مَا يُشَاهِدُونَ - مِنْ آيَاتِ الْقُرْآنِ، وَ آيَاتِكَ، وَ آيَاتِ أَخِيكَ عَلِيِّ عٍ بِنِ أَبِي طَالِبٍ عٍ،

And they are almost witnessing from you^{saww}, O Muhammad^{saww}, and from your^{saww} brother Ali^{asws}, from the evidential miracles upon that your^{saww} orders and his^{asws} orders, it is the Truth which there is no doubt in it. Then they, along with that, are not looking into the evidences what they are witnessing from the Verses of the Quran, and your^{saww} signs and the signs of your^{saww} brother Ali^{asws} Bin Abu Talib^{asws}.

يَكَادُ ذَهَابُهُمْ عَنِ الْحَقِّ فِي حُجَجِكَ - يُبْطِلُ عَلَيْهِمْ سَائِرَ مَا قَدْ عَمِلُوهُ مِنَ الْأَشْيَاءِ الَّتِي يَعْرِفُونَهَا لِأَنَّ مَنْ جَحَدَ حَقًّا وَاحِدًا، أَذَاهُ ذَلِكَ الْجُحُودُ إِلَى أَنْ يَجْحَدَ كُلَّ حَقٍّ، فَصَارَ جَاحِدُهُ فِي بَطْلَانٍ سَائِرِ الْحَقُّوقِ عَلَيْهِ، كَالنَّاظِرِ إِلَى جِزْمِ الشَّمْسِ فِي ذَهَابِ نُورِ بَصَرِهِ.

It almost takes them away from the Truth regarding your^{saww} proofs invalidating upon them the rest of the what has been taught from the things which they are recognizing, because the one who rejects one truth, that rejection invites him to rejecting all the truth, so his rejection would become the invalidation of the rest of the rights upon him, like the onlooker at the body of the sun, regarding the losing the light of his vision.

ثُمَّ قَالَ: «كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ» إِذَا ظَهَرَ مَا قَدْ اعْتَقَدُوا أَنَّهُ هُوَ الْحَقُّ - مَشَوْا فِيهِ: تَبَتُّوا عَلَيْهِ. وَ هَؤُلَاءِ كَانُوا إِذَا أُنْتَحَتْ خَيْوَهُمُ الْإِنَاثَ، وَ نِسَاؤُهُمُ الذُّكُورَ، وَ حَمَلَتْ نَحِيلُهُمْ وَ زَكَّتْ زُرُوعُهُمْ، وَ رَجَحَتْ تِجَارَتُهُمْ، وَ كَثُرَتْ الْأَلْبَانُ فِي ضُرُوعِ جُدُوعِهِمْ قَالُوا: يَوْشِكُ أَنْ يَكُونَ هَذَا بِرِكَهٍ نَبَغْتَنَا لِعَلِيٍّ ع إِنَّهُ مَبْحُوثٌ مُدَالٌ [فَبِذَلِكَ] يَنْبَغِي أَنْ نُعْطِيَهُ ظَاهِرَ الطَّاعَةِ لِنَعِيشَ فِي دَوْلَتِهِ.

Then He^{azwj} said: **every time it illuminates for them they walk during it.** When it is apparent what they been believing in it that it is the proof, they walk in it, being steadfast upon it. And they were such that when their cavalry horses produced females, and their women (produced) the males, and their palm trees bore (dates) and their plantation gave good harvest, and their businesses were profitable, and the milk was abundant in their camels, they said, 'Without doubt this has happened due to the Blessings of our pledging allegiance to Ali^{asws}, he^{asws} is perpetually lucky (for us). Thus, due to that, it is befitting that we obey him^{asws} with the apparent obedience in order to live in his^{asws} government.

«وَ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا» أَيْ [وَ إِذَا] أُنْتَحَتْ خَيْوَهُمُ الذُّكُورَ، وَ نِسَاؤُهُمُ الْإِنَاثَ، وَ لَمْ يَرْجَحُوا فِي تِجَارَتِهِمْ وَ لَا حَمَلَتْ نَحِيلُهُمْ، وَ لَا زَكَّتْ زُرُوعُهُمْ، وَ قَفُوا وَ قَالُوا: هَذَا بِشُؤْمِ هَذِهِ الْبَيْعَةِ الَّتِي بَايَعْنَاهَا عَلِيًّا، وَ التَّصَدِيقِ الَّذِي صَدَقْنَا مُحَمَّدًا.

and when it darkens upon them they are pausing – i.e. and when their cavalry horses gave birth to males, and their women (produced) the females, and they did not profit in their businesses, nor did their palm trees bear (dates), nor did their plantations yield good harvest, they pauses and said, 'This is due to the inauspiciousness of this allegiance which we pledged to Ali^{asws}, and the ratification of our which we ratified Muhammad^{saww} with'.

وَ هُوَ نَظِيرُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مُحَمَّدُ إِنْ تُصِيبُهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَ إِنْ تُصِيبُهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ

And it is a match what Allah^{azwj} Mighty and Majestic Said: **And if they attain goodness, they are saying, 'This is from the Presence of Allah'; and if an evil befalls them, they are saying, 'This is from you' [4:78].**

قَالَ اللَّهُ تَعَالَى: قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ بِحُكْمِهِ النَّافِذِ وَ قَضَائِهِ، لَيْسَ ذَلِكَ لِشَوْمِي وَ لَا لِيُمْنِي.

Allah^{azwj} the High Says: **Say, 'Everything is from the Presence of Allah [4:78].** By His^{azwj} Judgment is the implementation and (by) His^{azwj} Ordainment. That isn't due to my^{asws} inauspiciousness nor due to my^{asws} desire'.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ «وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ» حَتَّى [لَا] يَتَهَيَّأَ لَهُمُ الْإِحْتِرَازُ مِنْ أَنْ تَقِفَ عَلَى كُفْرِهِمْ - أَنْتَ وَأَصْحَابُكَ الْمُؤْمِنُونَ وَ تُوجِبُ قَتْلَهُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا يُعْجِزُهُ شَيْءٌ.

Then Allah^{azwj} Mighty and Majestic Said **and if Allah had so Desired, He would have Taken away their hearing and their sight** – until it is not tenable for them, the pausing upon their disbelief, guarding them from you^{saww} and your^{saww} Momineen, and their killing would be Obligated **surely Allah is Able over everything** – nothing frustrates Him^{azwj},⁵⁰

VERSE 21

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {21}

O you people! Worship your Lord Who Created you and those from before you that you may be fearing [2:21].

[قَالَ الْإِمَامُ ع:] قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع فِي قَوْلِهِ تَعَالَى: «يَا أَيُّهَا النَّاسُ» يَعْنِي سَائِرَ [النَّاسِ] الْمُكَلَّفِينَ مِنْ وَلَدِ آدَمَ ع. «اعْبُدُوا رَبَّكُمُ» أَيُّ أَطِيعُوا رَبَّكُمْ مِنْ حَيْثُ أَمَرَكُمْ - مِنْ أَنْ تَعْتَقِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ لَا شَيْبَةَ وَ لَا مِثْلَ [لَهُ] عَدْلٌ لَا يَجُورُ، حَوَادِثٌ لَا يَبْخُلُ، حَلِيمٌ لَا يَعْجَلُ، حَكِيمٌ لَا يَخْطُلُ،

The Imam (Hassan Al-Askari^{asws}) said - Ali^{asws} Bin Al-Husayn^{asws} said regarding the Words of the Exalted: **O you people [2:21]!** – ‘It Means the rest of the people, the encumbered ones from the children of Adam^{as}. **Worship your Lord** i.e. obey your Lord from where you have been Commanded to that you would be believing that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, nor is there a resemblance of His^{azwj} nor an example for Him^{azwj} – Just, not tyrannous, Generous, not stingy, Forbearing not hasty, Wise, not senseless.

وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص - وَ أَنَّ آلَ مُحَمَّدٍ أَفْضَلُ آلِ النَّبِيِّينَ، وَ أَنَّ عَلِيًّا أَفْضَلُ آلِ مُحَمَّدٍ، وَ أَنَّ أَصْحَابَ مُحَمَّدٍ الْمُؤْمِنِينَ مِنْهُمْ أَفْضَلُ صَحَابَةِ الْمُرْسَلِينَ، [وَ أَنَّ أُمَّةَ مُحَمَّدٍ أَفْضَلُ أُمَّةِ الْمُرْسَلِينَ].

And that Muhammad^{saww} His^{azwj} servant and His^{azwj} Rasool^{saww}, and that the Progeny^{asws} of Muhammad^{saww} is superior than the progenies of the (other) Prophets^{as}, and that the companions of Muhammad^{saww}, the Momineen from them are superior than the companions of the Mursils^{as}; and that the community of Muhammad^{saww} is the most superior of the communities of the Mursils^{as},⁵¹

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: [اعْبُدُوا الَّذِي خَلَقَكُمْ] مِنَ نُطْفَةٍ مِنْ مَاءٍ مَهِينٍ، فَجَعَلَهُ فِي قَرَارٍ مَكِينٍ، إِلَى قَدَرٍ مَعْلُومٍ، فَقَدَرَهُ، فَنِعْمَ الْقَادِرُ اللَّهُ رَبُّ الْعَالَمِينَ.

⁵⁰ Tafseer Imam Hassan Al Askari^{asws} – S 67

⁵¹ Tafseer Imam Hassan Al Askari^{asws} – S 68

Then Allah^{azwj} Mighty and Majestic Said **Who Created you** – worship the One^{azwj} Who Created you – from a drop of despised water, and Made it to be in a settled place, to a determined period of time. So He^{azwj} Determines it, and the best of the Determiners is Allah^{azwj}, Lord^{azwj} of the worlds.

قَالَ رَسُولُ اللَّهِ ص: إِنَّ النُّطْفَةَ تَثْبُتُ فِي [قَرَارٍ] الرَّحِمِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْمًا، ثُمَّ مُضْغَةً أَرْبَعِينَ يَوْمًا، ثُمَّ تُجْعَلُ (بَعْدَهُ عِظَامًا) ثُمَّ تُكْسَى لَحْمًا، ثُمَّ يُلْبَسُ اللَّهُ فَوْقَهُ جِلْدًا، ثُمَّ يُنْبِثُ عَلَيْهِ شَعْرًا،

Rasool-Allah^{saww} said: ‘The drop is affirmed in a settled place – the womb, for forty days as a drop, then becomes a cloth for forty days, then a lump for forty days, then bones are made after it, then it is clothed in flesh, then Allah^{azwj} Clothes it by skin above it, then the hairs grow upon it.

ثُمَّ يَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكَ الْأَرْحَامِ، فَيَقَالُ لَهُ: اكْتُبْ أَجَلَهِ وَ عَمَلَهُ وَ رِزْقَهُ، وَ شَقِيًّا يَكُونُ أَوْ سَعِيدًا. فَيَقُولُ الْمَلَكُ: يَا رَبِّ أَنَّى لِي بِعِلْمِ ذَلِكَ فَيَقَالُ لَهُ: اسْتَمَلِ ذَلِكَ مِنْ قُرْآنِ اللّٰوْحِ الْمَحْفُوظِ. فَيَسْتَمْلِيهِ مِنْهُمْ.

Then Allah^{azwj} Mighty and Majestic Sends to him the Angel of the wombs, and it is said to him: ‘Write his term, and his deeds, and his sustenance, and whether he would become wretched or fortunate’. So the Angel is saying: ‘O Lord^{azwj}! Is there for me to know that (from anywhere)?’ So it is said to him: ‘Utilise that from the readers of the Guarded Tablet’. So he utilizes it from them^{asws}, 52

ثُمَّ قَالَ عَزَّ وَ جَلَّ: «وَالَّذِينَ مِنْ قَبْلِكُمْ» قَالَ: وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ مِنْ سَائِرِ أَصْنَافِ النَّاسِ لَعَلَّكُمْ تَتَّقُونَ.

The Allah^{azwj} Mighty and Majestic Said **and those from before you**. He^{asws} said: ‘And Created from before you, from the rest of the varieties of the people **that you may be fearing**.

قَالَ: لَهَا وَجْهَانِ: أَحَدُهُمَا خَلَقَكُمْ، وَ خَلَقَ الَّذِينَ مِنْ قَبْلِكُمْ- لَعَلَّكُمْ- كُلكُمْ- تَتَّقُونَ، أَيْ لَتَتَّقُوا كَمَا قَالَ اللَّهُ تَعَالَى: «وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ»

He^{asws} said: ‘For it there are two aspects – One of the two is – ‘Created you and Created those from before you, perhaps all of you would be fearing’ – i.e. in order that you would be fearing just as Allah^{azwj} the Exalted Said: **And I have not Created the Jinn and the Humans except that they should be worshipping [51:56].**

وَالْوَجْهُ الْآخَرُ: اعْبُدُوا [رَبَّكُمْ] الَّذِي خَلَقَكُمْ، وَ الَّذِينَ مِنْ قَبْلِكُمْ، أَيْ اعْبُدُوهُ لَعَلَّكُمْ تَتَّقُونَ النَّارَ وَ «لَعَلَّ» مِنَ اللَّهِ وَاجِبٌ- لِأَنَّهُ أَكْرَمُ مَنْ أَنْ يُعَيَّ عِبْدَهُ بِلَا مَنْفَعَةٍ وَ يُطْمَعُهُ فِي فَضْلِهِ ثُمَّ يُحْيِيهِ،

And the other aspect – ‘Worship your Lord^{azwj} Who Created you, and those from before you’, i.e. worship Him^{azwj}, perhaps you would be fearing the Fire. ‘**that you may**’, from Allah^{azwj}, is an Obligation, because He^{azwj} is more Benevolent than that

He^{azwj} would Mean His^{azwj} servant without a benefit and Feed him from His^{azwj} Grace, then disappoint him.

أَلَا تَرَاهُ كَيْفَ قَبَّحَ مِنْ عَبْدٍ مِنْ عِبَادِهِ، إِذَا قَالَ لِرَجُلٍ: أَخْدِمْنِي لَعَلَّكَ تَنْتَفِعُ بِي وَبِحِدْمَتِي، وَ لَعَلِّي أَنْفَعُكَ بِهَا. فَيُخْذِمُهُ، ثُمَّ يُخَيِّبُهُ وَ لَا يَنْفَعُهُ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمُ فِي أَفْعَالِهِ، وَ أَبْعَدُ مِنَ الْقَبِيحِ فِي أَعْمَالِهِ مِنْ عِبَادِهِ.

Have you not seen how ugly is a servant from His^{azwj} servants when he says to a man, 'Serve me, perhaps you would benefit with me and by serving me, and perhaps I shall benefit you with it'. So he serves him, then he disappoints him and does not benefit him. Surely, Allah^{azwj} Mighty and Majestic is more Benevolent in His^{azwj} Deeds and more remote from the ugliness in His^{azwj} Deeds than His^{azwj} servants are.⁵³

CIRCUMSTANTIAL AHADEETH ON WORSHIP

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أحمد بن محمد بن أبي نصر، عن بعض رجاله، عن أبي عبد الله (عليه السلام)، قال: «أفضل العبادة إدمان التفكير في الله تعالى و في قدرته».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Nasr, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The best form of worship is persistence in the pondering regarding Allah^{azwj} the High and His^{azwj} Power'.⁵⁴

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن معمر بن خلاد، قال: سمعت أبا الحسن الرضا (عليه السلام) يقول: «ليس العبادة كثرة الصلاة و الصوم، إنما العبادة التفكير في أمر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moamar Bin Khalaad who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'The worship is not the high frequency of the *Salat* and the Fasts. But rather, the worship is the pondering regarding the Commands of Allah^{azwj} Mighty and Majestic'.⁵⁵

على بن ابراهيم عن ابيه عن ابن محبوب عن جميل عن هارون بن خارجه عن أبي عبد الله عليه السلام قال: العبادة ثلاثة، قوم عبدوا الله عزوجل خوفا فتلك عبادة العبيد، وقوم عبدوا الله تبارك وتعالى طلب الثواب فتلك عبادة الاجراء، وقوم عبدوا الله عزوجل حبا له فتلك عبادة الاحرار، وهي أفضل العبادة.

Ali Bin Ibrahim from his father from Ibn Mahboub from Jameel from Haroun Bin Kharajat,

⁵³ Tafseer Imam Hassan Al Askari^{asws} – S 71

⁵⁴ الكافي 2: 3 / 45

⁵⁵ الكافي 2: 4 / 45

(It has been narrated) from Abu Abdullah^{asws} having said: 'Worship is of three types. The worship of people who worship Allah^{azwj} Mighty and Majestic out of fear, their worship is that of slaves; and the worship of the people who worship Allah^{azwj} Blessed and High to seek Rewards, that is the worship of business people; and the worship of the people who worship Allah^{azwj} Mighty and Majestic out of love for Him^{azwj}, that is the worship of the free people, and this is the best worship'.⁵⁶

في عيون الاخبار باسناده إلى الرضا عليه السلام انه قال: النظر إلى ذريتنا عبادة، فقيل له: يا بن رسول الله النظر إلى الائمة منكم عبادة أو النظر إلى جميع ذرية النبي صلى الله عليه وآله وسلم؟ قال: بل النظر إلى جميع ذرية النبي صلى الله عليه وآله عبادة ما لم يفارقوا منهاجه، ولم يتلوثوا بالمعاصي.

In Uyoon Al-Akhbar by its chain going up to Al-Reza^{asws} who^{asws} said: 'The Looking at our Progeny^{asws} is worship'. It was said to him^{asws}: 'O son^{asws} of Rasool-Allah^{saww}: 'Looking at the Imams^{asws} from among you^{asws} is worship, or looking at all the Progeny^{asws} of the Prophet^{saww}? He^{asws} said: 'But, looking at the whole of the Progeny^{asws} of the Prophet^{saww} is worship, if they are not differentiated from His^{saww} Way and are not involved in acts of disobedience'.⁵⁷

جَابِرٌ رَضِيَ اللَّهُ عَنْهُ قَالَ:

Jabir, may Allah^{azwj} be Pleased with him, said,

دَخَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ عَ عَلَى النَّبِيِّ ص فَقَالَ لَهُ يَا عَلِيُّ عُدْ عِمْرَانَ بَنَ حُصَيْنٍ فَإِنَّهُ مَرِيضٌ قَالَ فَعَادَهُ وَ عِنْدَهُ مُعَادُ بْنُ حَبَلٍ وَ أَبُو هُرَيْرَةَ فَجَعَلَ عِمْرَانُ يُحَدِّثُ النَّظَرَ إِلَى عَلِيٍّ قَالَ لِأَيِّ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ النَّظَرَ إِلَى عَلِيٍّ عِبَادَةٌ قَالَ مُعَادُ وَ أَنَا أَيْضاً سَمِعْتُ مِنْ رَسُولِ اللَّهِ فَقَالَ أَبُو هُرَيْرَةَ وَ أَنَا أَيْضاً سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص.

Ali^{asws} Bin Abu Talib^{asws} went over to the Prophet^{saww}, so he^{saww} said to him^{asws}: 'O Ali^{asws}! Console Imran Bin Husayn for he is ill'. So he^{asws} consoled him and with him was Muaz Bin Jabal and Abu Hureyra. So Imran went on continuously looking at Ali^{asws}. So Muaz said to him, 'What is the matter with you, O Imran that you are continuously looking at Ali^{asws}? He said, 'Because I heard Rasool-Allah^{saww} saying: 'Looking at Ali^{asws} is worship'. Muaz said to him, 'And I, as well have heard (it) from Rasool-Allah^{saww}'. So Abu Hureyra said, 'And I as well have heard (it) from Rasool-Allah^{asws}'.⁵⁸

عَلَيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَجْرَانَ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عليه السلام) أَوْ قُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ نَعْبُدُ الرَّحْمَنَ الرَّحِيمَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ قَالَ فَقَالَ إِنَّ مِنْ عِبَادِ الْأَسْمَاءِ دُونَ الْمُسَمَّى بِالْأَسْمَاءِ أَشْرَكَ وَ كَفَرَ وَ جَحَدَ وَ لَمْ يَعْبُدْ شَيْئاً بَلْ اعْبُدِ اللَّهَ الْوَاحِدَ الْأَحَدَ الصَّمَدَ الْمُسَمَّى بِهَذِهِ الْأَسْمَاءِ دُونَ الْأَسْمَاءِ صِفَاتٍ وَصَفَ بِهَا نَفْسَهُ .

Ali Bin Ibrahim, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Najran who said,

⁵⁶ Tafseer Noor Al Saqalayn Ch 2 – H 46

⁵⁷ Tafseer Noor Al Saqalayn Ch 2 – H 48

⁵⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 5 H 27

'I wrote to Abu Ja'far^{asws}, or said to him^{asws}, 'May I be sacrificed for you^{asws}! We worship the Beneficent, the Merciful, the One, the First, the Last'. So he^{asws} said: 'Surely, the one who worships the Name besides the One Named by the Names has associated (committed Shirk), and blasphemed, and denied and did not worship anything. But worship the One, the First, the Last, the Named One by these Names, besides the Names. The Name is an attribute by which He^{azwj} Describes Himself'.⁵⁹

VERSE 22

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ {22}

Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you; therefore do not set up rivals to Allah while you are knowing [2:22].

قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: «الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا» جَعَلَهَا مُلَاقِمَةً لِطَبَائِعِكُمْ، مُوَافِقَةً لِأَجْسَادِكُمْ، لَمْ يَجْعَلْهَا شَدِيدَةً الْحُمَّى وَالْحَرَارَةَ فَتُحْرِقُكُمْ، وَلَا شَدِيدَةً الْبُرُودَةَ فَتُخَمِّدُكُمْ، وَلَا شَدِيدَةً طَيْبِ الرِّيحِ فَتُصَدِّعَ هَامَاتِكُمْ، وَلَا شَدِيدَةً النَّتَنِ فَتُعْطِبُكُمْ، وَلَا شَدِيدَةً اللَّيْنِ كَالْمَاءِ فَتُعْرِقُكُمْ، وَلَا شَدِيدَةً الصَّلَابَةِ فَتَمْتَنِعَ عَلَيْكُمْ فِي حَرْثِكُمْ وَ أُبْيَيتِكُمْ، وَ دَفَنٍ مُؤْتَاكُمْ،

The Imam Al-Hassan Bin Ali^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: **Who Made the earth a resting place for you [2:22]** – Made it compatible with your nature and appropriate for your bodies, not Making it at extreme temperatures and heat so it would incinerate you, nor extremely cold so it would freeze you, nor of extremely aromatic smell so it would pain your heads, nor extremely septic so it would disintegrate you, nor extremely fluid like the water so it would drown you, nor extremely solid so it would prevent you in your farming and your building and burying your dead.

وَلَكِنَّهُ عَزَّ وَ جَلَّ جَعَلَ فِيهَا مِنَ الْمَتَانَةِ- مَا تَنْتَفِعُونَ بِهِ وَ تَتَمَاسَكُونَ، وَ تَتَمَاسِكُ عَلَيْهَا أَبْدَانُكُمْ وَ بُنْيَانُكُمْ، وَ جَعَلَ فِيهَا مِنَ اللَّيْنِ مَا تَنْقَادُ بِهِ لِحَرْثِكُمْ وَ قُبُورِكُمْ- وَ كَثِيرٍ مِنْ مَنَافِعِكُمْ. فَلِذَلِكَ جَعَلَ الْأَرْضَ فِرَاشًا لَكُمْ.

But, the Mighty and Majestic Made therein from the durable materials what you would be benefitting with and what your bodies and buildings would be coherent upon, and Made therein from what is compatible for your farming and your graves, and many of your benefits. Thus, due to that, He^{azwj} **Made the earth a resting place for you [2:22].**

⁵⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 5 H 3

ثُمَّ قَالَ عَزَّ وَ جَلَّ: وَ السَّمَاءُ بِنَاءٌ سَقْفًا مِّنْ فَوْقِكُمْ مَّحْفُوظًا - يُدِيرُ فِيهَا شَمْسَهَا وَ قَمَرَهَا وَ جُومَهَا لِمَنَافِعِكُمْ.

Then the Mighty and Majestic Said **and the sky a canopy** – a ceiling from above as a protection orbiting its sun and its moon and its stars for your benefits.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: «وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً» يَعْنِي الْمَطَرُ يُنْزِلُهُ مِنْ عَلَا لِيُنْزِلَ قُلُلَ جِبَالِكُمْ وَ تِلَالِكُمْ وَ هَضَابِكُمْ وَ أَوْهَادِكُمْ - ثُمَّ فَرَّقَهُ رَذَاذًا وَ وَابِلًا وَ هَطَلًا وَ طَلًّا لِيَنْشِئَهُ أَرْضُوكُمْ، وَ لَمْ يَجْعَلْ ذَلِكَ الْمَطَرُ نَازِلًا عَلَيْكُمْ قِطْعَةً وَاحِدَةً - فَتَفْسَدَ [فَيَفْسِدَ] أَرْضِيكُمْ وَ أَشْجَارُكُمْ وَ زُرُوعُكُمْ وَ ثَمَارُكُمْ.

Then the Mighty and Majestic Said **and (Who) Sends down water from the sky** – Meaning the rain, Sending it down from high to reach the peak of your mountains and your hills, and your plateaus, and low grounds. So it is distributed as drizzle, and a barrage, follow-up downpour, light (one-off) shower, in order to moisturise your lands, and did not Make that rain to descend upon you all in one go, so it would spoil your lands, and your trees, and your plantations, and your fruits.

ثُمَّ قَالَ عَزَّ وَ جَلَّ: «فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ» يَعْنِي بِمَا يُخْرِجُهُ مِنَ الْأَرْضِ رِزْقًا لَّكُمْ «فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا» أَيَّ أَشْبَاهَا وَ أَمْثَالًا مِنَ الْأَصْنَامِ الَّتِي لَا تَعْقِلُ - وَ لَا تَسْمَعُ وَ لَا تُبْصِرُ، وَ لَا تَقْدِرُ عَلَى شَيْءٍ وَ أَنْتُمْ تَعْلَمُونَ أَنَّهَا لَا تَقْدِرُ عَلَى شَيْءٍ - مِنْ هَذِهِ النِّعَمِ الْجَلِيلَةِ الَّتِي أَنْعَمَهَا عَلَيْكُمْ رَبُّكُمْ.

Then the Mighty and Majestic Said **then brings forth the fruits by it as a sustenance for you** – Meaning from what comes out from the ground as a sustenance for you all **therefore do not set up rivals to Allah**, i.e. resemblances and examples from the idols which neither have intellect, nor hear, nor see, nor are these able upon anything **while you are knowing**, that these are not able upon anything from these majestic Bounties which your Lord^{azwj} has Favoured upon you all'.⁶⁰

قَالَ: فَذَلِكَ قَوْلُهُ تَعَالَى جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا تَقَرُّشُونَهَا لِمَنَامِكُمْ وَ مَقِيلِكُمْ. وَ السَّمَاءُ بِنَاءٌ سَقْفًا مَّحْفُوظًا أَنْ تَقَعَ عَلَى الْأَرْضِ - بِقُدْرَتِهِ تَجْرِي فِيهَا شَمْسُهَا وَ قَمَرُهَا وَ كَوَاكِبُهَا - مُسَخَّرَةً لِمَنَافِعِ عِبَادِهِ وَ إِمَائِهِ.

He^{asws} said: 'So these are the Words of the Exalted **Who Made the earth a resting place for you [2:22]**, a resting place for your sleep and rest. **and the sky a canopy** - a ceiling Protected from falling on to the earth by His Power, wherein its sun and its moon and its stars are subservient for the benefits of His^{azwj} servants and His^{azwj} maids.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: لَا تَعْجَبُوا لِحِفْظِهِ السَّمَاءِ أَنْ تَقَعَ عَلَى الْأَرْضِ، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَحْفَظُ مَا هُوَ أَعْظَمُ مِنْ ذَلِكَ. قَالُوا: وَ مَا هُوَ قَالَ: أَعْظَمُ مِنْ ذَلِكَ - ثَوَابُ طَاعَاتِ الْمُجِيبِينَ لِمُحَمَّدٍ وَ آلِهِ.

Then Rasool-Allah^{saww} said: 'Do not be surprised at His^{azwj} Protecting the sky from falling onto the earth, for Allah^{azwj} Mighty and Majestic Protect what is greater than

⁶⁰ Tafseer Imam Hassan Al Askari^{asws} – S 72

that'. They said: 'What is that?' He^{saww} said: 'Greater than this are the Rewards of the obedience of those that love Muhammad^{saww} and his^{saww} Progeny^{asws}.'

ثُمَّ قَالَ: وَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً يَغِي الْمَطَرَ يَنْزِلُ مَعَ كُلِّ قَطْرَةٍ مَلَكٌ - يَضَعُهَا فِي مَوْضِعِهَا الَّذِي يَأْمُرُهُ بِهِ رَبُّهُ عَزَّ وَ جَلَّ. فَعَجَبُوا مِنْ ذَلِكَ. فَقَالَ رَسُولُ اللَّهِ ص: أَوْ تَسْتَكْبِرُونَ عَدَدَ هَؤُلَاءِ [إِنَّ عَدَدَ الْمَلَائِكَةِ الْمُسْتَغْفِرِينَ لِمُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَكْثَرَ مِنْ عَدَدِ هَؤُلَاءِ]، وَ إِنَّ عَدَدَ الْمَلَائِكَةِ اللَّاعِنِينَ لِمُبْغِضِيهِ أَكْثَرَ مِنْ عَدَدِ هَؤُلَاءِ.

Then Allah^{azwj} Says: **and (Who) Sends down water from the sky** – Meaning the rain. An Angel descends with every drop, placing it in its (appropriate) place which his Lord^{azwj} Mighty and Majestic Commanded with'. So they were astounded from that, and Rasool-Allah^{saww} said: 'Or are you considering their number as large? The number of the Angels who as seeking Forgiveness for those that love Ali^{asws} Bin Abu Talib^{asws} is more in number than them, and that the number of the Angels who are cursing those that hate him^{asws} is more than them'.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: «فَأَخْرِجْ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ» أَلَا تَرَوْنَ كَثْرَةَ [عَدَدِ] هَذِهِ الْأَوْزَاقِ وَ الْحُبُوبِ وَ الْحَشَائِشِ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ مَا أَكْثَرَ عَدَدَهَا!

Then Allah^{azwj} Mighty and Majestic Said **then brings forth the fruits by it as a sustenance for you** – Are you not seeing how numerous are these leaves and the grains and the grass?' They said, 'Yes, O Rasool-Allah^{saww}! How numerous is their number!'

قَالَ رَسُولُ اللَّهِ ص: أَكْثَرَ عَدَدًا مِنْهَا مَلَائِكَةٌ يَبْتَذِلُونَ لِأَلِ مُحَمَّدٍ ص فِي خِدْمَتِهِمْ، أَوْ تَدُرُونَ فِيمَا يَبْتَذِلُونَ لَهُمْ [يَبْتَذِلُونَ] فِي حِمْلِ أَطْبَاقِ الثُّورِ، عَلَيْهَا التُّحَفُ مِنْ عِنْدِ رَبِّهِمْ فَوْقَهَا مَنَادِيلُ الثُّورِ، [و] يَخْدُمُونَهُمْ فِي حِمْلِ مَا يَحْمِلُ آلُ مُحَمَّدٍ مِنْهَا إِلَى شِعْبَتِهِمْ وَ مُحِبِّيهِمْ، وَ إِنَّ طَبَقًا مِنْ تِلْكَ الْأَطْبَاقِ يَشْتَمِلُ مِنَ الْخَيْرَاتِ - عَلَى مَا لَا يَفِي بِأَقْلٍ جُزْءٍ مِنْهُ جَمِيعُ أَمْوَالِ الدُّنْيَا.

Rasool-Allah^{saww} said: 'A greater number than it are the Angels serving the Progeny^{asws} of Muhammad^{saww} being in their^{asws} service. Are you knowing regarding what they are serving them^{asws}? They are serving in carrying the layers of light, upon which are the gifts from the Presence of their^{asws} Lord^{azwj}. Above these are the towels of light, and they are serving them^{asws} in carrying what the Progeny^{asws} of Muhammad^{saww} are carrying to their^{asws} Shias and those that love them^{asws}; and that a layer from those layers contains from the goodness upon what the least part from it cannot be equated to the entirety of the wealth of the world'.⁶¹

VERSE 23

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ {23}

⁶¹ Tafseer Imam Hassan Al Askari^{asws} – S 75

And if you are in doubt as to that which We Revealed unto Our servant, then come with a Chapter like it and call on your witnesses from besides Allah if you were truthful [2:23].

محمد بن يعقوب: عن علي بن إبراهيم، عن أحمد بن محمد البرقي، عن أبيه، عن محمد بن سنان، عن عمار بن مروان، عن منخل، عن جابر، عن أبي عبد الله (عليه السلام)، قال: «نزل جبرئيل (عليه السلام) بهذه الآية على محمد (صلى الله عليه وآله) هكذا: **إِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا - فِي عَلِيٍّ - فَأْتُوا بِسُورَةٍ مِثْلِهِ**».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Mankhal, from Jabir,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Jibraeel^{as} descended with this Verse upon Muhammad^{saww}, like this: **And if you are in doubt as to that which We have Revealed to Our servant regarding Ali then bring a Chapter like it [2:23].**⁶²

قَالَ الْإِمَامُ ع فَلَمَّا ضَرَبَ اللَّهُ الْأَمْثَالَ لِلْكَافِرِينَ الْمُحَاجِرِينَ - الدَّافِعِينَ لِنُبُوَّةِ مُحَمَّدٍ ص وَ النَّاصِبِينَ الْمُتَافِقِينَ لِرَسُولِ اللَّهِ ص، الدَّافِعِينَ مَا قَالَهُ مُحَمَّدٌ ص فِي أَخِيهِ عَلِيٍّ، وَ الدَّافِعِينَ أَنْ يَكُونَ مَا قَالَهُ عَنِ اللَّهِ تَعَالَى، وَ هِيَ آيَاتُ مُحَمَّدٍ ص وَ مُعْجَزَاتُهُ [لِمُحَمَّدٍ] مُضَافَةً إِلَى آيَاتِهِ الَّتِي بَيْنَهَا لِعَلِيٍّ ع بِمَكَّةَ وَ الْمَدِينَةِ، وَ لَمْ يَزِدَا دُونَ ذَلِكَ إِلَّا عُتُورًا وَ طُغْيَانًا

The Imam (Hassan Al-Askari^{asws}) said: 'So when Allah^{azwj} Struck the examples for the unbelievers who were outspoken against the Prophet-hood of Muhammad^{saww} and the *Nasibis* (Hostile ones) who were hypocritical towards Rasool-Allah^{saww}, who were against whatever Muhammad^{saww} said regarding his^{saww} brother Ali^{asws}, and against whatever he^{saww} said on behalf of Allah^{azwj} the, and these are the Signs Given to Muhammad^{saww} and His^{azwj} miracles for Muhammad^{saww} in addition to His^{azwj} Verses which were clearly for Ali^{asws} in Mecca and Medina, and it did not increase them in anything except insolence and tyranny.

قَالَ اللَّهُ تَعَالَى لِمَرَدَةِ أَهْلِ مَكَّةَ وَ عُتَاةِ أَهْلِ الْمَدِينَةِ: **وَ إِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَى عَبْدِنَا حَتَّى تَحْجِدُوا أَنْ يَكُونَ مُحَمَّدٌ رَسُولَ اللَّهِ ص - وَ أَنْ يَكُونَ هَذَا الْمُنْزَلُ عَلَيْهِ [كَلَامِي، مَعَ إِظْهَارِي عَلَيْهِ] بِمَكَّةَ، الْبَاهِرَاتِ مِنَ الْآيَاتِ كَالْعَمَامَةِ الَّتِي كَانَتْ يُظَلُّ بِهَا فِي أَشْفَارِهِ، وَ الْجَمَادَاتِ الَّتِي كَانَتْ تُسَلَّمُ عَلَيْهِ مِنَ الْجِبَالِ - وَ الصُّخُورِ وَ الْأَشْجَارِ وَ كَدِفَاعِهِ قَاصِدِيهِ بِالْقَتْلِ عَنْهُ وَ قَتْلِهِ إِيَّاهُمْ، وَ كَالشَّجَرَتَيْنِ الْمُتَبَاعِدَتَيْنِ اللَّتَيْنِ تَلَاَصَقَتَا - فَقَعَدَ خَلْفَهُمَا لِحَاجَتِهِ، ثُمَّ تَرَاجَعَتَا إِلَى مَكَانِهِمَا كَمَا كَانَتَا، وَ كَدَعَايِهِ الشَّجَرَةُ فَجَاءَتْهُ مُجِيبَةً خَاضِعَةً ذَلِيلَةً، ثُمَّ أَمَرَهُ لَهَا بِالرُّجُوعِ فَرَجَعَتْ سَامِعَةً مُطِيعَةً**

Allah^{azwj} Said to apostates of Mecca and the hardened ones of Al Medina: **And if you are in doubt as to that which We Revealed unto Our servant [2:23]** to the extent that you are denying that Muhammad^{saww} happens to be Rasool-Allah^{azwj} and that which has been Revealed unto him^{saww} is My^{azwj} Speech, and what I^{azwj} had made Apparent to him^{saww} in Mecca, the clear Signs (miracles), like the cloud which used to give him^{saww} shade during his journeys, and the rocks which used to greet upon him^{saww}, from the mountains and the stones and the trees, and like the dispelled those that tried to kill him^{saww}, and them being killed instead, and like when

⁶² الكافي 1: 26 / 345.

the two trees which were separate came to be joined together from which he^{saww} sat behind them to fulfil his^{saww} need and then the trees returned back to as they used to be, and like when he^{saww} beckoned the tree to come to him^{saww} and it came to him^{saww} like an obedient and humble, and then ordered it to go back and so it returned upon hearing obediently.

فَأْتُوا يَا مَعْشَرَ قُرَيْشٍ وَ الْيَهُودِ (وَ يَا مَعْشَرَ النَّوَاصِبِ) الْمُتَّحِلِينَ الْإِسْلَامَ، الَّذِينَ هُمْ مِنْهُ بِرَاءٌ، وَ يَا مَعْشَرَ الْعَرَبِ الْفَصَحَاءِ الْبُلْعَاءِ دَوِي الْأَلْسُنِ بِسُورَةٍ مِنْ مِثْلِهِ مِنْ مِثْلِ مُحَمَّدٍ ص، رَجُلٍ مِنْكُمْ لَا يَقْرَأُ وَ لَا يَكْتُبُ وَ لَمْ يَدْرُسْ كِتَابًا، وَ لَا اخْتَلَفَ إِلَى عَالِمٍ وَ لَا تَعْلَمَ مِنْ أَحَدٍ، وَ أَنْتُمْ تَعْرِفُونَهُ فِي أَسْفَارِهِ وَ حَضَرِهِ بَقِيَ كَذَلِكَ أَرْبَعِينَ سَنَةً ثُمَّ أُوتِيَ خَوَامِعَ الْعِلْمِ [حَتَّى عَلِمَ] عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ.

then bring O group of Quraysh and the Jews (and O group of *Nasibis*) the imposters of Al Islam, those who are disavowed from it, and O group of Arabs eloquent in your speeches, **a Chapter like it** like the one brought by Muhammad^{saww}, a man from among you who did not read or write in any school, nor did he disagree with a teacher nor learn from any one, and you know about him^{saww} in his^{saww} journeys and in his^{saww} presence, and he^{saww} remained like that for forty years. Then he^{saww} gave you comprehensive knowledge, to the extent he^{saww} taught the knowledge of the former ones and the latter ones.

فَإِنْ كُنْتُمْ فِي رَيْبٍ مِنْ هَذِهِ الْآيَاتِ - فَأْتُوا مِنْ مِثْلِ هَذَا الْكَلَامِ لِيُبَيِّنَ أَنَّهُ كَاذِبٌ كَمَا تَزْعُمُونَ، لِأَنَّ كُلَّ مَا كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ - فَسَيُوجَدُ لَهُ نَظِيرٌ فِي سَائِرِ خَلْقِ اللَّهِ.

And if you are in doubt [2:23] of these signs, so come the likes of this Speech to clarify that he^{saww} is a liar as you are alleging, because whatever was from the presence of other than Allah^{azwj}, so you would be a match for it among the rest of the creatures of Allah^{azwj}.

وَ إِنْ كُنْتُمْ مَعَاشِرَ قُرَاءِ الْكُتُبِ مِنَ الْيَهُودِ وَ النَّصَارَى فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ مُحَمَّدٌ ص مِنْ شَرَائِعِهِ، وَ مِنْ نَصَبِهِ أَخَاهُ سَيِّدَ الْوَصِيِّينَ وَصِيًّا - بَعْدَ أَنْ قَدْ أَظْهَرَ لَكُمْ مُعْجَزَاتِهِ الَّتِي مِنْهَا: أَنْ كَلَمْتَهُ الذَّرَاعُ الْمُسْمُومَةُ، وَ نَاطَقَهُ ذَنْبٌ وَ حَنٌّ إِلَيْهِ الْعُودُ وَ هُوَ عَلَى الْمِنْبَرِ وَ دَفَعَ اللَّهُ عَنْهُ السَّمَ الَّذِي دَسَّتهُ الْيَهُودُ فِي طَعَامِهِمْ، وَ قَلَبَ عَلَيْهِمُ الْبَلَاءَ وَ أَهْلَكَهُمْ بِهِ، وَ كَثَّرَ الْقَلِيلَ مِنَ الطَّعَامِ

And if you are a group reciting the Books from the Jews and the Christians, are in doubt from what Muhammad^{saww} has come with from his^{saww} Legislation, and his^{saww} appointing his^{saww} brother^{asws} as the chief of the successors^{as}, as a successor^{asws}, after having had manifested to you all his^{saww} miracles from which are – the speech of the poisoned arm (of the sheep), and the speaking wolf, and the wailing of the trunk while he^{saww} was upon the Pulpit, and Allah^{azwj} Repelling the poison from him^{saww} which the Jews mixed it in his^{saww} meal, and the affliction overturned upon them and destroyed them with it, and the plentiness of the little food.

فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ يَعْني مِنْ مِثْلِ [هَذَا] الْقُرْآنِ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ ع وَ الْكُتُبِ الْأَرْبَعَةِ عَشَرَ فَإِنْ كُنْتُمْ لَا تَجِدُونَ فِي سَائِرِ كُتُبِ اللَّهِ سُورَةً - كَسُورَةِ مِنْ هَذَا الْقُرْآنِ. وَ كَيْفَ يَكُونُ كَلَامُ مُحَمَّدٍ الْمُتَقَوَّلُ أَفْضَلَ مِنْ سَائِرِ كَلَامِ اللَّهِ وَ كُتُبِهِ، يَا مَعْشَرَ الْيَهُودِ وَ النَّصَارَى.

Then bring a Chapter like it - Meaning the like of this Quran, from the Torah and the Evangel and the Psalms and the Parchments of Ibrahim^{as} and the fourteen Books, for you will not be finding in the rest of the Books of Allah^{azwj} a Chapter like the Chapters from this Quran. And how can the speech of Muhammad^{saww} be higher than the rest of the Speech of Allah^{azwj} in the rest of His Books, O group of Jews and Christians?'

ثُمَّ قَالَ لِحَمَاعَتِهِمْ: «وَاذْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ» اذْعُوا أَصْنَامَكُمْ الَّتِي تَعْبُدُونَهَا يَا أَيُّهَا الْمُشْرِكُونَ، وَ اذْعُوا شَيْاطِينَكُمْ يَا أَيُّهَا النَّصَارَى وَ الْيَهُودُ، وَ اذْعُوا قُرَنَاءَكُمْ مِنَ الْمُلْحِدِينَ- يَا مُنَافِقِي الْمُسْلِمِينَ مِنَ النَّصَابِ لِآلِ مُحَمَّدٍ الطَّيِّبِينَ، وَ سَائِرِ أَغْوَانِكُمْ عَلَى إِزَادَتِكُمْ إِنْ كُنْتُمْ صَادِقِينَ بِأَنَّ مُحَمَّدًا يَقُولُ هَذَا الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِهِ، لَمْ يُنْزِلْهُ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ، وَ إِنْ مَا ذَكَرَهُ مِنْ فَضْلِ عَلِيٍّ عَ عَلَى جَمِيعِ أُمَّتِهِ- وَ قَلَّدَهُ سِيَاسَتَهُمْ لَيْسَ بِأَمْرِ أَحْكَمِ الْحَاكِمِينَ.

Then (Allah^{azwj}) Said to these groups: **and call on your witnesses from besides Allah**— Call your idols which you are worshipping, O you Polytheists! And call upon your Satans^{la}, O you Christians and Jews! And call upon your partners from the apostates, O hypocrites from the Nasibis (Hostile ones) to the Progeny^{asws} of Muhammad^{saww}, the goodly, and the rest of your aiders upon your intentions **if you were truthful** that Muhammad^{saww} is saying this Quran from his^{saww} own self Allah^{azwj} Mighty and Majestic has not Revealed it upon him^{saww}, and that whatever he^{saww} is mentioning from the merits of Ali^{asws} upon the entirety of his^{saww} community and collaring him^{asws} with their politics isn't by the Command of the Wisest of the wise ones!⁶³

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنْ كُنْتُمْ أَيُّهَا الْمُشْرِكُونَ وَ الْيَهُودُ وَ سَائِرُ النَّوَاصِبِ [مِنْ] الْمُكَذِّبِينَ لِمُحَمَّدٍ ص فِي الْقُرْآنِ [وَ] فِي تَفْضِيلِهِ أَخَاهُ عَلِيًّا، الْمُبَرَّرَ عَلَى الْفَاضِلِينَ، الْفَاضِلَ عَلَى الْمُجَاهِدِينَ، الَّذِي لَا نَظِيرَ لَهُ فِي نُصْرَةِ الْمُتَّقِينَ، وَ قَمْعِ الْفَاسِقِينَ، وَ إِهْلَاكِ الْكَافِرِينَ، وَ بَثِّ دِينِ اللَّهِ فِي الْعَالَمِينَ

Ali^{asws} Bin Al-Husayn^{asws} said: 'And those are the Words of the Mighty and Majestic **And if you were [2:23]** – O you polytheists and Jews and the rest of the Nasibis (Hostile ones) from the beliers to Muhammad^{saww} regarding the Quran, and in his^{saww} preferring his^{saww} brother Ali^{asws}, the most outstanding upon the meritorious ones, and the most superior upon the Holy warriors in which there is no match for him^{asws} in the helping of the pious ones and repressing the immoral ones, and destroying the unbelievers, and the dissemination of the Religion of Allah^{azwj} in the worlds.

إِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فِي إِبْطَالِ عِبَادَةِ الْأَوْثَانِ مِنْ دُونِ اللَّهِ، وَ فِي النَّهْيِ عَنْ مُوَالَاةِ أَعْدَاءِ اللَّهِ، وَ مُعَادَاةِ أَوْلِيَاءِ اللَّهِ، وَ فِي الْحَثِّ عَلَى الْإِتْقَانِ لِأُجْحِي رَسُولِ اللَّهِ ص، وَ اتِّخَاذِهِ إِمَامًا، وَ اغْتِقَادِهِ فَاضِلًا رَاجِحًا، لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ إِيْمَانًا وَ لَا طَاعَةً إِلَّا بِمُؤَالَاتِهِ.

And if you are in doubt as to that which We Revealed unto Our servant [2:23] regarding the invalidation of the worship of idols from besides Allah^{azwj}, and regarding the prohibition of friendship with the enemies of Allah^{azwj} and the enmity of the friends of Allah^{azwj}, and the urging of the obedience to the brother^{asws} of Rasool-

⁶³ Tafseer Imam Hassan Al Askari^{asws} – S 76

Allah^{saww} and taking him^{asws} as an Imam^{asws}, and believe in his^{asws} preference over others. Allah^{azwj} Mighty and Majestic will not Accept the *Eman* nor the obedience except with his^{asws} Wilayah.

و تَظُنُّونَ أَنَّ مُحَمَّدًا يَقُولُهُ مِنْ عِنْدِهِ، وَ يَنْسُبُهُ إِلَى [رَبِّهِ- فَإِنْ كَانَ كَمَا تَظُنُّونَ] فَأَتُوا بِسُورَةٍ مِثْلِهِ مِثْلَ مُحَمَّدٍ أُمِّيٍّ - لَمْ يَخْتَلَفْ قَطُّ إِلَى أَصْحَابِ كُتُبٍ وَ عِلْمٍ وَ لَا تَتَلَمَذَ لِأَحَدٍ وَ لَا تَعْلَمَ مِنْهُ، وَ هُوَ مَنْ قَدْ عَرَفْتُمُوهُ فِي حَضْرِهِ وَ سَفَرِهِ، لَمْ يُفَارِقْكُمْ قَطُّ إِلَى بَلَدٍ لَيْسَ مَعَهُ مِنْكُمْ جَمَاعَةٌ- يُرَاغُونَ أَحْوَالَهُ، وَ يَعْرِفُونَ أَخْبَارَهُ،

And you are thinking that Muhammad^{saww} is speaking it from his^{saww} own self and attributing it to his^{saww} Lord^{azwj} – so if it was as you are thinking - **then bring a Chapter like it** – from a person like Muhammad^{saww}, *Ummi* never having interchanged at all with the people of the Books and learnt, nor been an apprentice for anyone, nor learnt from him; and he^{saww} is one whom you all knew him^{as} during his^{saww} presence and his^{saww} travels. He^{saww} did not separate from you at all to a city, there not being a group of you with him^{saww} seeing his^{saww} situations, and recognizing his^{saww} news.

ثُمَّ جَاءَكُمْ بَعْدَ هَذَا الْكِتَابِ- الْمُشْتَمِلِ عَلَى هَذِهِ الْعَجَائِبِ فَإِنْ كَانَ مُتَقُولًا كَمَا تَظُنُّونَ فَأَنْتُمْ الْفُصَحَاءُ وَ الْبُلْعَاءُ وَ الشُّعْرَاءُ وَ الْأَدَبَاءُ- الَّذِينَ لَا نَظِيرَ لَكُمْ فِي سَائِرِ [الْبِلَادِ وَ] الْأَدْيَانِ، وَ مِنْ سَائِرِ الْأُمَمِ،

Then he^{saww} came to you all afterwards, with this Book, comprising upon all these wonders. So if he^{saww} was a speaker, just as you are thinking, then you all are the eloquent, and the rhetoricians, and the poets, and the writers, those there being no match for you in the rest of the cities and the religions, and from the rest of the communities.

فَإِنْ كَانَ كَاذِبًا فَاللَّعْنَةُ لِعُتْكُمْ وَ جِنْسُهُ جِنْسُكُمْ، وَ طَبْعُهُ طَبْعُكُمْ، وَ سَيِّفُكُمْ لِحْمَاعَتِكُمْ أَوْ لِبَعْضِكُمْ مُعَارَضَةٌ كَلَامِهِ [هَذَا] بِأَفْضَلٍ مِنْهُ أَوْ مِثْلِهِ. لِأَنَّ مَا كَانَ مِنْ قَبْلِ الْبَشَرِ، لَا عَنِ اللَّهِ، فَلَا يَجُوزُ إِلَّا أَنْ يَكُونَ فِي الْبَشَرِ مَنْ يَتَمَكَّنُ مِنْ مِثْلِهِ، فَأَتُوا بِذَلِكَ لِتَعْرِفُوهُ- وَ سَائِرِ النَّظَائِرِ إِلَيْكُمْ فِي أَحْوَالِكُمْ- أَنَّهُ مُبْطِلٌ كَاذِبٌ [يَكْذِبُ] عَلَى اللَّهِ تَعَالَى

So if he^{saww} was a liar, then the language is your language, and his^{saww} genus is your genus, and his^{saww} nature is your nature, and there would be a precedence in your groups or for one of you to oppose this speech of his^{saww}, by something more superior than it or the like of it, because if it was from the mortal, not being from Allah^{azwj}, then it would not be allowed except that there happens to be among the mortals, someone who is able upon the like of it. Therefore, come with that so that he would be recognized, and (so would) the rest of the counterparts, to you all in their conditions, that he^{saww} is false, a liar, lying upon Allah^{azwj} the Exalted.

وَ ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ الَّذِينَ يَشْهَدُونَ بِرَعْمِكُمْ أَنْتُمْ مُحِقُونَ، وَ أَنَّ مَا بَحِثْتُمْ بِهِ نَظِيرٌ لِمَا جَاءَ بِهِ مُحَمَّدٌ، وَ شُهَدَاءُكُمْ الَّذِينَ تَزْعُمُونَ أَنَّهُمْ شُهَدَاؤُكُمْ- عِنْدَ رَبِّ الْعَالَمِينَ لِعِبَادَتِكُمْ لَهَا، وَ تَشْفَعُ لَكُمْ إِلَيْهِ إِنْ كُنْتُمْ صَادِقِينَ فِي قَوْلِكُمْ: إِنَّ مُحَمَّدًا ص يَقُولُهُ.

and call on your witnesses from besides Allah - Those that will be testifying with your thinking that you all are right, and that whatever you are coming with is a match to what Muhammad^{saww} has come with; and your witnesses, those who are thinking that they are your witnesses in the Presence of the Lord^{azwj} of the world for it, and can intercede for you all to Him^{azwj} **if you are truthful** in your words that Muhammad^{saww} has said it".⁶⁴

VERSE 24

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ
{24}

But if you do not do it, and you will never be doing it, then fear the Fire the fuel of which are the people and stones; (it is) prepared for the unbelievers [2:24]

ثُمَّ قَالَ عَزَّ وَجَلَّ فَإِنْ لَمْ تَفْعَلُوا أَيْ [إِنْ لَمْ تَأْتُوا يَا أَيُّهَا الْمُفَرِّغُونَ بِحُجَّةٍ رَبِّ الْعَالَمِينَ وَ لَنْ تَفْعَلُوا أَيْ] وَ لَا يَكُونُ هَذَا مِنْكُمْ أَبَدًا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا - حَطْبُهَا النَّاسُ وَ الْحِجَارَةُ تُوقَدُ [فَ] تَكُونُ عَذَابًا عَلَى أَهْلِهَا أُعِدَّتْ لِلْكَافِرِينَ الْمُكَذِّبِينَ بِكَلَامِهِ وَ نَبِيِّهِ، النَّاصِبِينَ الْعَدَاوَةَ لِرُؤُسِهِ وَ وَصِيِّهِ.

Then the Mighty and Majestic Said: **But if you do not do it [2:24]** – i.e. if you are not coming, O you faulters of a Proof of the Lord^{azwj} of the worlds **and you will never be doing it**, i.e. and this will not be happening from you, ever, **then fear the Fire the fuel** – and its firewood - **of which are the people and stones**, ignited to become a Punishment upon its inhabitants **(it is) prepared for the unbelievers**, beliers of His^{azwj} Speech and His^{azwj} Prophet^{saww}, the establishers of hostility to His^{azwj} Guardian, and his^{saww} successor^{asws}.

قَالَ: فَاعْلَمُوا بِعَجْرِكُمْ عَنْ ذَلِكَ أَنَّهُ مِنْ قِبَلِ اللَّهِ تَعَالَى - وَ لَوْ كَانَ مِنْ قِبَلِ الْمَخْلُوقِينَ لَقَدْ زُتُّمْ عَلَى مُعَارَضَتِهِ. فَلَمَّا عَجَزُوا بَعْدَ التَّفْرِيعِ وَ التَّحْدِي، قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلْ لَيْنِ اجْتَمَعَتِ الْإِنْسُ وَ الْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ، لَا يَأْتُونَ بِمِثْلِهِ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا.

He^{asws} said: 'So know from your frustrations about that, it is from Allah^{azwj} the Exalted, and had it been from the creatures, they would have been abled upon opposing it. So when they were frustrated after the scorn and the defiance, Allah^{azwj} Mighty and Majestic Said **Say: If humans and jinn should combine together upon coming with the like of this Quran, they would not (be able to) come with the like of it, even though they were aiders of each other' [17:88].**⁶⁵

⁶⁴ Tafseer Imam Hassan Al-Askari^{asws} – S 92

⁶⁵ Tafseer Imam Hassan Al Askari^{asws} – S 76

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَإِنْ لَمْ تَفْعَلُوا هَذَا الَّذِي تَحَدِّثُكُمْ بِهِ وَ لَنْ تَفْعَلُوا [أَيَّ] وَ لَا يَكُونُ ذَلِكَ مِنْكُمْ، وَ لَا تَقْدِرُونَ عَلَيْهِ، فَاعْلَمُوا أَنَّكُمْ مُبْطِلُونَ، وَ أَنَّ مُحَمَّدًا الصَّادِقُ الْأَمِينُ - الْمَخْصُوصُ بِرِسَالَةِ رَبِّ الْعَالَمِينَ، الْمُؤَيَّدُ بِالرُّوحِ الْأَمِينِ، وَ بِأَخِيهِ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ، فَصَدَّقُوهُ فِيمَا يُخْبِرُكُمْ بِهِ عَنْ اللَّهِ مِنْ أَوْامِرِهِ وَ نَوَاهِيهِ وَ فِيمَا يَذْكُرُهُ مِنْ فَضْلِ [عَلِيِّ] وَصِيِّهِ وَ أَخِيهِ.

Then the Mighty and Majestic Said **But if you do not do it [2:24]** - this which you have been challenged with – i.e. – and that will not be happening from you, nor are you able upon it, then know that you are false and that Muhammad^{saww} is the truthful, the trustworthy, the one particularized with the Message of the Lord^{azwj} of the world, the one assisted by the Trustworthy Spirit, and by his^{saww} brother^{asws}, the Emir of the *Momineen*, and the chief of the successors^{as}. Therefore, ratify him^{saww} regarding what he^{saww} is informing you with from Allah^{azwj}, or His^{azwj} Commands and His^{azwj} Prohibitions, and regarding what he^{saww} is mentioning from the merits of Ali^{asws}, his^{saww} successor^{asws} and his^{saww} brother^{asws}.

فَاتَّقُوا بِذَلِكَ عَذَابَ النَّارِ الَّتِي وَقُودُهَا حَطَبُهَا النَّاسُ وَ الْحِجَارَةُ حِجَارَةُ الْكِبْرِيتِ أَشَدُّ الْأَشْيَاءِ حَرًّا أُعِدَّتْ تِلْكَ النَّارُ لِلْكَافِرِينَ بِمُحَمَّدٍ وَ الشَّاكِّينَ فِي نُبُوَّتِهِ، وَ الدَّافِعِينَ لِحَقِّ أَخِيهِ عَلِيِّ، وَ الْجَاهِلِينَ لِإِمَامَتِهِ.

then fear– that Punishment **the Fire, the fuel of which** – and its firewood - **are the people and stones** sulphuric stones being the most intense of the things in heat (**it is**) **prepared** that Fire **for the unbelievers** in Muhammad^{saww} and the doubters of his Prophet-hood, and those denying the right of his^{saww} brother Ali^{asws} and the rejecters of his^{asws} Imamate.⁶⁶

⁶⁶ Tafseer Imam Hassan Al Askari^{asws} – S 92