

TABLE OF CONTENTS

CHAPTER 2.....	2
AL-BAQARAH.....	2
(286 VERSES)	2
PART SEVEN – VERSES 159 - 182.....	2
VERSES 159 & 160.....	2
VERSES 161 & 162.....	6
VERSE 163	8
VERSE 164	11
VERSES 165 - 167	16
VERSES 168 & 169.....	23
THE FOOTSTEPS OF SATAN ^{la}	26
VERSE 170	28
VERSE 171	30
VERSES 172 & 173.....	32
VERSES 174 - 176	36
VERSE 177	39
VERSES 178 & 179.....	48
VERSE 180	52
VERSES 181 & 182.....	53

CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART SEVEN – VERSES 159 - 182

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 159 & 160

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَهُدًى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ
أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ {159}

Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, those Allah will Curse them, and the cursing ones will curse them (too) [2:159]

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۖ وَأَنَا التَّوَّابُ الرَّحِيمُ {160}

Except those who repent and amend and make manifest, so those, I will Turn to them, and I am the Oft-turning, the Merciful [2:160]

قَالَ الْإِمَامُ ع قَوْلُهُ عَزَّ وَجَلَّ: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ مِنْ صِفَةِ مُحَمَّدٍ وَ صِفَةِ عَلِيٍّ وَ حَلِيَّتِهِ وَ الْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ [قَالَ:] وَ الَّذِي أَنْزَلْنَاهُ مِنْ [بَعْدِ] الْهُدَى، هُوَ مَا أَظْهَرْنَاهُ مِنَ الْآيَاتِ عَلَى فَضْلِهِمْ وَ مَحَلِّهِمْ.

Imam Hassan Al-Askari^{asws} said: 'The Words of the Mighty and Majestic ***Surely those who are concealing what We Revealed from the clear Proofs [2:159]*** – from the description of Muhammad^{saww} and the description of Ali^{asws} and their^{asws} features, ***and the Guidance after having Clarified it for the people in the Book*** - and that which was Revealed afterwards – is the Guidance. It is what We^{azwj} Manifested from the signs of their^{asws} merits and their positions.

كَالْغَمَامَةِ الَّتِي كَانَتْ تُظِلُّ رَسُولَ اللَّهِ ص فِي أَسْفَارِهِ، وَ الْمِيَاهِ الْأُجَاخَةِ الَّتِي كَانَتْ تَغْدُبُ فِي الْآبَارِ - وَ الْمَوَارِدِ بِصَاقِهِ وَ الْأَشْجَارِ الَّتِي كَانَتْ تَنْهَدُلُ ثَمَارَهَا بِزُؤْلِهِ تَحْتَهَا - وَ الْعَاهَاتِ الَّتِي كَانَتْ تَزُولُ عَمَّنْ يَمْسُحُ يَدَهُ عَلَيْهِ - أَوْ يَنْفُثُ بِصَاقِهِ فِيهَا.

Like the cloud which shaded Rasool-Allah^{saww} in his^{saww} journeys, and the salty water of the wells which turned sweet by his^{saww} saliva, and the trees which used to lower their fruits when he^{saww} sat by them, and the disabilities which passed away when he^{saww} touched them by his^{saww} hand, or by his^{saww} saliva.

وَكَالآيَاتِ الَّتِي ظَهَرَتْ عَلَى عَلِيٍّ ع مِنْ تَسْلِيمِ الْجِبَالِ - وَ الصُّخُورِ وَ الْأَشْجَارِ قَائِلَةً: «يَا وَلِيَّ اللَّهِ، وَ يَا خَلِيفَةَ رَسُولِ اللَّهِ ص» وَ السُّمُومِ الْقَاتِلَةِ الَّتِي تَنَاوَلَهَا مَنْ سَمِيَ بِاسْمِهِ عَلَيْهَا - وَ لَمْ يُصِبْهُ بَلَاؤُهَا، وَ الْأَفْعَالِ الْعَظِيمَةِ: مِنَ التَّلَالِ وَ الْجِبَالِ الَّتِي قَلَعَهَا وَ رَمَى بِهَا كَالْحَصَاةِ الصَّغِيرَةِ، وَ كَالْعَاهَاتِ الَّتِي زَالَتْ بِدُعَائِهِ، وَ الْآفَاتِ وَ الْبَلَايَا الَّتِي حَلَّتْ بِالْأَصْحَاءِ بِدُعَائِهِ، وَ سَائِرِهَا بِمَا خَصَّهُ اللَّهُ تَعَالَى بِهِ مِنْ فَضَائِلِهِ.

And like the Signs which were manifested upon Ali^{asws} from the salutations of the mountain and the rocks and the trees who said: 'O Guardian from Allah^{azwj}, and O Caliph of Rasool-Allah^{saww}!' And the killer poison which the one who took it by naming his^{asws} name over it, its scourge did not affect him; and the great deeds from the hills and the mountains which he^{asws} uprooted and threw them like the small pebbles; like the disabilities which were removed by his^{asws} supplications, and the calamities and the affliction which were released with the healthy ones by his^{asws} (negative) supplications, and the rest of these from what Allah^{azwj} the Exalted Particularised him^{asws} with, from his^{asws} merits.

فَهَذَا مِنَ الْهُدَى الَّذِي بَيَّنَّهُ اللَّهُ لِلنَّاسِ فِي كِتَابِهِ،

So this is from the Guidance which Allah^{azwj} **Clarified it for the people in the Book.**

ثُمَّ قَالَ: [أَيُّ أَوْلِيكَ] الْكَاتِمُونَ هَذِهِ الصِّفَاتِ مِنْ مُحَمَّدٍ ص وَ مِنْ عَلِيٍّ ع الْمُخْفُونَ لَهَا عَنْ طَالِبِيهَا - الَّذِينَ يَلْزِمُهُمْ إِبْدَاؤُهَا لَهُمْ عِنْدَ زَوَالِ التَّقِيَّةِ يَلْعَنُهُمُ اللَّهُ يَلْعُنُ الْكَاتِمِينَ

Then He^{azwj} Said **those** – those, the ones concealing these descriptions of Muhammad^{asws} and of Ali^{asws}, the ones fearing for it from the ones seeking it, those upon whom its manifesting was necessitated during the removal of Dissimulation, **Allah will Curse them** – Curse the concealing ones.

وَ يَلْعَنُهُمُ اللَّاعِنُونَ. فِيهِ وَجُوهٌ: مِنْهَا يَلْعَنُهُمُ اللَّاعِنُونَ أَنَّهُ لَيْسَ أَحَدٌ مُحِقًّا كَانَ أَوْ مُبْطِلًا إِلَّا وَ هُوَ يَقُولُ: لَعَنَ اللَّهُ الظَّالِمِينَ الْكَاتِمِينَ لِلْحَقِّ،

and the cursing ones will curse them (too) [2:159] – regarding it are (various) aspects. From it, **the cursing ones will curse them (too)** - there isn't anyone, whether he was right or false, except he would be saying, 'May Allah^{azwj} Curse the unjust ones, the concealers of the Truth'.

إِنَّ الظَّالِمَ الْكَاتِمَ لِلْحَقِّ ذَلِكَ يَقُولُ أَيْضًا - لَعَنَ اللَّهُ الظَّالِمِينَ الْكَاتِمِينَ، فَهُمْ عَلَى هَذَا الْمَعْنَى فِي لَعْنِ كُلِّ اللَّاعِنِينَ، وَ فِي لَعْنِ أَنْفُسِهِمْ.

The unjust one, the concealer of that truth will also be saying, "Curse of Allah^{azwj} be on the unjust, the concealers'. They, would be upon this meaning, in the cursing of every cursing ones, and in cursing themselves.

وَ مِنْهَا: أَنَّ الْإِثْنَيْنِ إِذَا صَحَرَ بَعْضُهُمَا عَلَى بَعْضٍ - وَ تَلَاعَنَا ارْتَمَعَتِ اللَّعْنَتَانِ، فَاسْتَأْذَنَّا رَبَّهُمَا فِي الْوُقُوعِ لِمَنْ بُعِثْنَا عَلَيْهِ.

And from it are the two, when one of them is annoyed upon the other and they both curse each other. The two curses get elevated and they seek Permission of their Lord^{azwj} regarding the falling upon the ones who sent them.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ: انظُرُوا، فَإِنْ كَانَ اللَّاعِنُ أَهْلًا لِلْعَنْ وَ لَيْسَ الْمَقْصُودُ بِهِ أَهْلًا - فَأَنْزِلُوهُمَا جَمِيعًا بِاللَّاعِنِ. وَ إِنْ كَانَ الْمُسْتَأَرُّ إِلَيْهِ أَهْلًا، وَ لَيْسَ اللَّاعِنُ أَهْلًا فَوَجِّهُوهُمَا إِلَيْهِ. وَ إِنْ كَانَا جَمِيعًا لَهَا أَهْلًا، فَوَجِّهُوهُمَا لَعْنُ هَذَا إِلَى ذَلِكَ، وَ وَجِّهُوهُمَا لَعْنُ ذَلِكَ إِلَى هَذَا.

So Allah^{azwj} Mighty and Majestic Says to the Angels: "Look! So if it was such that the cursing ones is (himself) deserving of the curse, and the one intended with it isn't deserving of it, then descend both of these together upon the cursing one. And if it was such that the indicated one is deserving of it and the cursing one isn't, so divert both of these towards him. And if it was such that both of them were deserving of it, then divert the curse of this to that one, and divert the curse of that one to this one.

وَ إِنْ لَمْ يَكُنْ وَاحِدٌ مِنْهُمَا لَهَا أَهْلًا لِإِمَانِهِمَا، وَ إِنَّ الصَّحَرَ أَخَوَجَّهُمَا إِلَى ذَلِكَ، فَوَجِّهُوهُمَا اللَّعْنَتَيْنِ إِلَى الْيَهُودِ الْكَاتِبِينَ نَعْتِ مُحَمَّدٍ وَ صِفَتِهِ ص وَ ذَكَرِ عَلِيٍّ ع وَ حَلِيَّتِهِ، وَ إِلَى النَّوَاصِبِ الْكَاتِبِينَ لِفَضْلِ عَلِيٍّ، وَ الدَّافِعِينَ لِفَضْلِهِ.

And if none of the two are deserving of it due to their *Eman*, and that the annoyance made them needy to that, so divert both the curses to the Jews, the concealers of the attributes of Muhammad^{saww} and his^{saww} description, and the mention of Ali^{asws} and his^{asws} features, and (divert the curses) to the *Nasibis*, the concealers of the merits of Ali^{asws}, and the repellers of his^{asws} merits".

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِلَّا الَّذِينَ تَابُوا مِنْ كِسَمَانِهِ وَ أَصْلَحُوا أَعْمَالَهُمْ، وَ أَصْلَحُوا مَا كَانُوا أَفْسَدُوهُ بِسُوءِ التَّأْوِيلِ - فَجَحِّدُوا بِهِ فَضْلَ الْفَاضِلِ وَ اسْتَحَقِّقُوا الْمُحَقِّقَ وَ بَيَّنُّوا مَا ذَكَرَهُ اللَّهُ تَعَالَى - مِنْ نَعْتِ مُحَمَّدٍ ص وَ صِفَتِهِ وَ مِنْ ذَكَرِ عَلِيٍّ ع وَ حَلِيَّتِهِ، وَ مَا ذَكَرَهُ رَسُولُ اللَّهِ ص فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ أَقْبَلُ تَوْبَتَهُمْ وَ أَنَا التَّوَّابُ الرَّحِيمُ.

Then Allah^{azwj} Mighty and Majestic Said **Except those who repent** – the ones who concealed it, **and amend** – their deeds, and correct what they had been spoiling by the evil interpretation, so they rejected by it the merits of the meritorious one and rights of the rightful ones, **and make manifest** – what Allah^{azwj} the Exalted Mentioned from the attributes of Muhammad^{saww} and his^{saww} description, and from the Mention of Ali^{asws} and his^{asws} features, and what Rasool-Allah^{azwj} mentioned, **so those, I will Turn to them** – Accept their repentance, **and I am the Oft-turning, the Merciful [2:160].**

ثُمَّ [قَالَ قِيلَ] لِأَمِيرِ الْمُؤْمِنِينَ ع: مَنْ خَيْرُ خَلْقِ اللَّهِ بَعْدَ أَيْمَةِ الْهُدَى وَ مَصَابِيحِ الدُّجَى قَالَ: الْعُلَمَاءُ إِذَا صَلَحُوا.

Then he (Imam Hassan Al Askari^{asws}) said: 'It was said to Amir-Al-Momineen^{asws}, 'Who is the best of the creatures of Allah^{azwj} after the Imams^{asws} of Guidance and the lanterns for the darkness?' He^{asws} said: 'The scholars when they are righteous'.

قِيلَ: فَمَنْ شَرُّ خَلْقِ اللَّهِ بَعْدَ إِبْلِيسَ وَ فِرْعَوْنَ وَ نُمُودَ، وَ بَعْدَ الْمُتَسِمِينَ بِأَسْمَائِكُمْ وَ الْمُتَلَقِّينَ بِالْقَابِكُمْ، وَ الْآخِذِينَ لِأَمْكِنَتِكُمْ، وَ الْمُتَأَمِّرِينَ فِي مَمَالِكِكُمْ قَالَ: الْعُلَمَاءُ إِذَا فَسَدُوا، هُمْ الْمُظْهَرُونَ لِلْأَبَاطِيلِ، الْكَاتِمُونَ لِلْحَقَائِقِ، وَ فِيهِمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ: أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ - إِلَّا الَّذِينَ تَابُوا إِلَى الْآيَةِ.

It was said, 'So who is the most evil of the creatures of Allah^{azwj}, after Iblees^{la}, and Pharaoh^{la}, and Nimrod^{la}, and after the ones naming themselves with your^{asws} names, and the ones entitling themselves with your^{asws} titles, and the ones seizing your^{asws} places and are ruling in your^{asws} kingdoms?'. He^{asws} said: 'The scholars when they are corrupt. They are manifesting the falsehoods and are concealing the realities, and regarding them Allah^{azwj} Mighty and Majestic Said **those Allah will Curse them, and the cursing ones will curse them (too) [2:159] Except those who repent [2:160]** – the Verse.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: «فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ - ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ - لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا» الْآيَةِ.

Then Allah^{azwj} Mighty and Majestic Said: **So woe be unto those who are writing the Book with their own hands, then they are saying, 'This is from the Presence of Allah^{azwj}', in order to be taking a small price by with it. [2:79]** – the Verse".¹

العياشي: عن ابن أبي عمير، عن ذكره، عن أبي عبد الله (عليه السلام): «إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنْزِلَنَا مِنَ الْبَيِّنَاتِ وَ الْهُدَى فِي عَلِي (عليه السلام)».

Al Ayyashi, from Ibn Abu Umeyr, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} **Surely those who are concealing what We Revealed from the clear Proofs and the Guidance [2:159]** – (The proofs and the Guidance is) regarding Ali^{asws},²

عن حمران، عن أبي جعفر (عليه السلام)، في قول الله: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أُنْزِلَنَا مِنَ الْبَيِّنَاتِ وَ الْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ «يعني بذلك نحن، و الله المستعان».

From Hamran,

from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book [2:159]**, said: 'It Means us^{asws} by that, and Allah^{azwj} is the Helper'.³

عن عبد الله بن بكير، عن حدثه، عن أبي عبد الله (عليه السلام)، في قوله: أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ قَالَ: «نحن هم».

¹ Tafseer Imam Hassan Al-Askari^{asws} – S 333 & 144

² تفسير العياشي 1: 136 / 71.

³ تفسير العياشي 1: 137 / 71.

From Abu Abdullah Bin Bakeyr, from the one who narrated it,

from Abu Abdullah^{asws} regarding His^{azwj} Words **those Allah will Curse them, and the cursing ones will curse them (too) [2:159]**. He^{asws} said: 'We^{asws} are they (the cursing ones)'.⁴

أبو علي الطبرسي: في معنى الآية، قال: روي عن النبي (صلى الله عليه وآله)، قال: «من سئل عن علم يعلمه فكتمه، الجحيم يوم القيامة بلجام من نار، و هو قوله: أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَ يَلْعَنُهُمُ اللَّاعِنُونَ».

Abu Ali Al Tabarsy –

'Regarding the meaning of the Verse, it is reported from the Prophet^{saww} having said: 'The one who is asked about a knowledge he knows, but he conceals it, would be reined on the Day of Judgment with a rein of Fire, and these are His^{azwj} Words **those Allah will Curse them, and the cursing ones will curse them (too) [2:159]**'.⁵

VERSES 161 & 162

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
{161}

Surely those who are disbelieving and are dying while they are Kafirs, those, upon them is the Curse of Allah and the Angels and the people altogether. [2:161]

خَالِدِينَ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ {162}

They will be in it eternally. The Punishment will not be Lightened from them nor would they be Respited [2:162]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى: إِنَّ الَّذِينَ كَفَرُوا بِاللَّهِ - فِي رَدِّهِمْ نُبُوَّةَ مُحَمَّدٍ ص، وَ وِلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مَاتُوا وَ هُمْ كُفَّارٌ عَلَى كُفْرِهِمْ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ يُوجِبُ اللَّهُ تَعَالَى هُمْ الْبُعْدَ مِنَ الرَّحْمَةِ، وَ السُّحْقَ مِنَ الثَّوَابِ وَ الْمَلَائِكَةِ وَ عَلَيْهِمْ لَعْنَةُ الْمَلَائِكَةِ يَلْعَنُونَهُمْ وَ النَّاسِ أَجْمَعِينَ وَ لَعْنَةُ النَّاسِ أَجْمَعِينَ كُلُّ يَلْعَنُهُمْ - لِأَنَّ كُلَّ الْمَأْمُورِينَ الْمَنْهِيِّينَ يَلْعَنُونَ الْكَافِرِينَ، وَ الْكَافِرُونَ أَيْضاً يَقُولُونَ: لَعَنَ اللَّهُ الْكَافِرِينَ،

The Imam (Hassan Al Askari^{asws}) said: 'Allah^{azwj} the Exalted Said **Surely those who are disbelieving** – in Allah^{azwj} during their rejection of the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali Bin Abu Talib^{asws}, **and are dying while they are Kafirs** – upon their Kufr, **those, upon them is the Curse of Allah** – Allah^{azwj} the

⁴ تفسير العياشي 1: 141 / 72

⁵ مجمع البيان 1: 442

Exalted Obligated for them the remoteness from the Mercy and the annihilation of the Rewards, **and the Angels** – and upon them are the curses of the Angels cursing them, **and the people altogether** – and the curses of the people in the entirety, everyone cursing them, because every enjoiner (of the good) and the forbidders (of the evil) are cursing the *Kafirs*, and the *Kafirs* as well are saying, ‘May Allah^{azwj} Curse the *Kafirs*’.

فَهُمْ فِي لَعْنِ أَنْفُسِهِمْ أَيْضاً خَالِدِينَ فِيهَا فِي اللَّعْنَةِ، فِي نَارِ جَهَنَّمَ لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ يَوْمًا وَلَا سَاعَةً وَلَا هُمْ يُنْظَرُونَ لَا يُؤَخَّرُونَ سَاعَةً، وَلَا يُجَلُّ بِهِنَّ الْعَذَابُ.

Thus, they are in cursing themselves as well. **They will be in it eternally** – in the curse, in the Fire of Hell, **The Punishment will not be Lightened from them** – neither for a day nor for a moment, **nor would they be Respited [2:162]** – they would not be delayed for a moment, nor would the Punishment be vacated from them.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص إِنَّ هَؤُلَاءِ الْكَاتِبِينَ لِبَصْفَةِ [مُحَمَّدٍ] رَسُولِ اللَّهِ، وَ الْجَاهِدِينَ لِحِلْيَةِ عَلِيٍّ وَلِيِّ اللَّهِ-

Ali Bin Al Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘They are the concealers of the description of Muhammad^{saww} as being Rasool-Allah^{saww}, and the rejecters of the features of Ali^{asws}, as being the Guardian of Allah^{azwj}’.

إِذَا أَتَاهُمْ مَلَكُ الْمَوْتِ لِيَقْبِضَ أَرْوَاحَهُمْ، أَتَاهُمْ بِأَفْظَعِ الْمَنَاطِرِ، وَ أَفْبَحِ الْوُجُودِ، فَيُحِيطُ بِهِمْ عِنْدَ تَرْجِ أَرْوَاحِهِمْ مَرَدَّةَ شَيَاطِينِهِمْ- الَّذِينَ كَانُوا يَعْرِفُونَهُمْ، ثُمَّ يَقُولُ مَلَكُ الْمَوْتِ: أَبْشِرِي أَيْتَهَا النَّفْسُ الْحَيَّةُ- الْكَافِرَةُ بِرَبِّهَا بِمُحَمَّدٍ نُبُوَّةَ نَبِيِّهِ، وَ إِمَامَةَ عَلِيٍّ وَصِيَّهُ بِلَعْنَةِ مَنْ اللَّهُ وَ غَضَبِهِ،

When the Angel of death comes to them in order to capture their souls, come to them with the horrible of sights. So there encompass with them during the capture of their souls, the apostate of their Satans^{la}, those whom they were recognizing (in the world). Then the Angels of death are saying, ‘Receive bad news, O you wicked soul! The disbeliever with its Lord^{azwj}, and with the rejection of the Prophet-hood of His^{azwj} Prophet^{saww}, and the Imamate of Ali^{asws} his^{saww} successor^{asws}, the one with the Curse from Allah^{azwj} and His^{azwj} Wrath!’.

ثُمَّ يَقُولُ: ارْزُقْ رَأْسَكَ وَ طَرْفَكَ وَ انْظُرْ، [فَيَنْظُرُ] فَيَرَى دُونَ الْعَرْشِ مُحَمَّدًا ص عَلَى سَرِيرٍ- بَيْنَ يَدَيْ عَرْشِ الرَّحْمَنِ، وَ يَرَى عَلِيًّا ع عَلَى كُرْسِيِّ بَيْنَ يَدَيْهِ، وَ سَائِرَ الْأَئِمَّةِ ع عَلَى مَرَاتِبِهِمُ الشَّرِيفَةِ بِحَضْرَتِهِ، ثُمَّ يَرَى الْجَنَانَ قَدْ فُتِحَتْ أَبْوَابُهَا، وَ يَرَى الْقُصُورَ وَ الدَّرَجَاتِ وَ الْمَنَازِلَ- الَّتِي تَقْصُرُ عَنْهَا أَمَانِيُّ الْمُتَمَنِّينَ،

Then he (the Angel of death) is saying: ‘Raise your head and your eyes and look!’ So he looks and he sees below the Throne, Muhammad^{saww} being upon a couch in front of the Throne of the Beneficent, and he sees Ali^{asws} upon a chair in front of him^{saww}, and the rest of the Imams^{asws} upon their^{asws} noble ranks in his^{asws} presence. Then he sees the Gardens with their gates having been opened, and he sees the castles, and the levels, and the houses which the desires of the desiring ones fall short of.

فَيَقُولُ لَهُ: لَوْ كُنْتَ لِأَوْلِيكَ مُوَالِيًّا - كَانَتْ رُوحُكَ يَرْجِعُ بِهَا إِلَى حَضْرَتِهِمْ، وَكَانَ يَكُونُ مَأْوَاكَ فِي تِلْكَ الْجَنَانِ، وَكَانَتْ تَكُونُ مَنَازِلُكَ فِيهَا،

So he (the Angel of death) is saying to him: 'Had you been a friend of theirs^{asws}, your soul, I would have ascended with it to their^{asws} presence, and your dwelling would be in those Gardens, and your house would have happened to be in it.

وَإِنْ كُنْتَ عَلَى مَخَالَفَتِهِمْ، فَقَدْ حُرِّمْتَ [عَلَى] حَضْرَتِهِمْ، وَ مُبِعْتَ مُجَاوِرَتَهُمْ، وَ تِلْكَ مَنَازِلُكَ، وَ أَوْلِيكَ مُجَاوِرُوكَ وَ مُقَارِبُوكَ، فَانْظُرْ. فَيَرْفَعُ لَهُ عَنْ حُجُبِ الْهَوَايَةِ، فَيَرَاهَا بِمَا فِيهَا مِنْ بَلَايَاهَا وَ ذَوَاهِيهَا - وَ عَقَارِيهَا وَ حَيَاتِهَا وَ أَفَاعِيهَا وَ ضُرُوبَ عَذَابِهَا وَ أَنْكَالَهَا فَيَقَالُ لَهُ: فِتْلِكَ إِذَنْ مَنَازِلُكَ.

And since you were upon their^{asws} opposition, so (now) you have been prohibited to be in their^{asws} presence, and forbidden from their^{asws} vicinity, and those (over there) are your houses, and your neighbours, and your near ones, so look!' So a veil from the abyss is lifted from it, and he sees it with whatever is in it from its ordeals, and its boiling waters, and its scorpions, and its serpents, and its snakes, and the varieties of its Punishments and its cruelties, and it is said to him: 'So these, then, are your destinations'.

ثُمَّ تَمَثَّلُ لَهُ شَيَاطِينُهُ - هَؤُلَاءِ الَّذِينَ كَانُوا يُغْوَوْنَهُ وَ يَقْبَلُ مِنْهُمْ - مُتَرَنِّينَ مَعَهُ هُنَاكَ فِي تِلْكَ الْأَصْفَادِ وَ الْأَعْلَالِ، فَيَكُونُ مَوْتُهُ بِأَشَدِّ حَسْرَةٍ وَ أَعْظَمِ آسَفٍ.

Then his Satans^{la} are resembled to him, those who used to deceive him and he used to accept from them. They would be paired with him over there in those handcuffs and the shackles. Thus, his death would happen to be an intense regret and a great sorrow (for him)".⁶

VERSE 163

وَالْهُكُمُ إِلَهُ وَاحِدٌ ۖ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ {163}

And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163]

قَالَ الْإِمَامُ ع وَ إِلَهُكُمْ الَّذِي أَكْرَمَ مُحَمَّدًا ص وَ عَلِيًّا ع بِالْفَضِيلَةِ وَ أَكْرَمَ أَهْلَهُمَا الطَّيِّبِينَ بِالْخِلَافَةِ، وَ أَكْرَمَ شَبْعَتَهُم بِالرُّوحِ وَ الرِّيحَانِ وَ الْكَرَامَةِ وَ الرِّضْوَانِ إِلَهُ وَاحِدٌ لَا شَرِيكَ لَهُ وَ لَا نَظِيرَ وَ لَا عَدِيلَ.

The Imam (Hassan Al Askari^{asws}) said: '**And your God** - the One Who Honoured Muhammad^{saww} and Ali^{asws} with the merits and Honoured their^{asws} goodly Progeny^{asws} with the Caliphate, and Honoured their^{asws} Shias with the tranquillity and

⁶ Tafseer Imam Hassan Al-Askari^{asws} - S 334

the fragrance (cool breezes of Paradise), and the Prestige, and the (Divine) Pleasure, **is one God!** – there being no associates for Him^{azwj} nor a peer, nor an equal.

لَا إِلَهَ إِلَّا هُوَ الْخَالِقُ، الْبَارِئُ، الْمُصَوِّرُ، الرَّازِقُ، الْبَاسِطُ، الْمُغْنِي، الْمُفْقِرُ، الْمُعْزِ، الْمَذِلُّ. الرَّحْمَنُ يَرْزُقُ مُؤْمِنَهُمْ وَ كَافِرَهُمْ، وَ صَالِحَهُمْ وَ طَالِحَهُمْ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ فَضْلِهِ وَ رِزْقِهِ، وَ إِنْ انْقَطَعُوا عَنْ طَاعَتِهِ.

There is no god except Him – the Creator, the Maker, the Designer, the Sustainer, the Extender, the Enricher, the Impoverer, the Honourer, the Disgracer. **the Beneficent** – Sustaining their *Momineen* and their *Kafirs*, and their righteous ones and their wicked ones. He^{azwj} does not Cut-off from them the times of His^{azwj} Grace and His^{azwj} sustenance, and even if they cut Him^{azwj} off from His^{azwj} obedience.

الرَّحِيمُ بِعِبَادِهِ الْمُؤْمِنِينَ مِنْ شِيعَةِ آلِ مُحَمَّدٍ ص وَ سَعَّ هُمْ فِي التَّقِيَّةِ يُجَاهِرُونَ بِإِظْهَارِ مَوْلَاةٍ أَوْلِيَاءِ اللَّهِ - وَ مُعَادَاةٍ أَعْدَائِهِ إِذَا قَدَرُوا، وَ يَسْتُرُونَهَا إِذَا عَجَزُوا.

the Merciful – with His^{azwj} *Momineen* servants from the Shias of the Progeny^{asws} of Muhammad^{saww}, and Expands for them regarding (the scope) of the dissimulation they can be open with the displaying the friendship of the Guardians^{asws} of Allah^{azwj} and enmity to His^{azwj} enemies, whenever they are able to, and they can be veiling it when they are frustrated (from doing so).

قَالَ رَسُولُ اللَّهِ ص وَ لَوْ شَاءَ حَرَّمَ عَلَيْكُمُ التَّقِيَّةَ، وَ أَمَرَكُمْ بِالصَّبْرِ عَلَى مَا يَنَالُكُمْ مِنْ أَعْدَائِكُمْ عِنْدَ إِظْهَارِكُمُ الْحَقِّ. أَلَا فَأَعْظَمَ فَرَايِضِ اللَّهِ تَعَالَى عَلَيْكُمْ - بَعْدَ فَرَضِ مَوْلَاتِنَا وَ مُعَادَاةِ أَعْدَائِنَا - اسْتِعْمَالُ التَّقِيَّةِ عَلَى أَنْفُسِكُمْ وَ إِخْوَانِكُمْ [وَ مَعَارِفِكُمْ، وَ قَضَاءِ حُقُوقِ إِخْوَانِكُمْ] فِي اللَّهِ. أَلَا وَ إِنَّ اللَّهَ يَغْفِرُ كُلَّ ذَنْبٍ بَعْدَ ذَلِكَ وَ لَا يَسْتَفْصِي.

Rasool-Allah^{saww} said: ‘And had He^{azwj} so Desired, He^{azwj} would have Prohibited the dissimulation upon you, and (but instead) He^{azwj} Commanded you with the patience upon what you are facing from your enemies during the manifestation of the Truth. Indeed! The greatest of the Impositions of Allah^{azwj} upon you all, after the necessitation of our^{asws} friendship and the enmity of our^{asws} enemies, is the utilisation of the dissimulation upon yourselves and your brethren, and your acquaintances, and the fulfilment of the rights of your brethren for the Sake of Allah^{azwj}. Indeed! And He^{azwj} will Forgive every sin after that and will not Inquire”.⁷

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق الطالقاني (رضي الله عنه)، قال: حدثنا محمد بن سعيد بن يحيى البزوري، قال حدثنا إبراهيم بن الهيثم البلدي، قال: حدثنا أبي، عن المعافى بن عمران، عن إسرائيل، عن المقدم بن شريح بن هاني، عن أبيه، قال:

Ibn babuwayh, from Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Muhammad Bin Saeed Bin Yahya Al Bazoury, from Ibrahim Bin Al Haysam Al balady, from his father, from Al ma'afy Bin Imran, from Israil, from Al Maqdam Bin Shareeh Bin Hany, from his father who said,

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 336

إن أعرابيا قام يوم الجمل إلى أمير المؤمنين (عليه السلام)، فقال: يا أمير المؤمنين، أتقول: إن الله واحد؟ قال: فحمل الناس عليه، وقالوا: يا أعرابي، أما ترى ما فيه أمير المؤمنين من تقسم القلب؟! فقال أمير المؤمنين (عليه السلام): دعوه، فإن الذي يريد الأعرابي هو الذي نريده من القوم»

'A Bedouin stood up to Amir-Al-Momineen^{asws} on the Day of the (battle of the) Camel and said, 'O Amir-al-Momineen^{asws}! Are you saying that Allah^{azwj} is One?' So the people attacked upon him and said, 'O Bedouin! Can't you see what Amir-Al-Momineen^{asws} is dealing with, from the division of the hearts?' So Amir-Al-Momineen^{asws} said: 'Leave him, for that which the Bedouin wants, it is that which we^{asws} want from the people'.

ثم قال: «يا أعرابي، إن القول في أن الله واحد على أربعة أقسام: فوجهان منها لا يجوزان على الله عز وجل، ووجهان يثبتان فيه فأما اللذان لا يجوزان عليه: فقول القائل: واحد، يقصد به باب الأعداد، فهذا ما لا يجوز، لأن من لا ثاني له لا يدخل في باب الأعداد، أما ترى أنه كفر من قال: ثالث ثلاثة؟! و قول القائل: هو واحد من الناس، يريد به النوع من الجنس، فهذا ما لا يجوز عليه لأنه تشبيه، و جل ربنا عن ذلك و تعالى.

Then he^{asws} said: 'O Bedouin! The speech regarding the fact that Allah^{azwj} is One is upon four types – so two aspects from it are not permissible to Allah^{azwj} Mighty and Majestic, and two aspects are proof regarding it. So as for the two which are not permissible, so it is the speech of the speaker who says 'One' intending by it the door of the numbers. So this is not permissible, because the One who has not second for Him^{azwj} cannot be Included in the door of the numbers. Have you not seen that the one who says 'Third of the three' so he has blasphemed? And the speech of the speaker, 'He is one from the people', intending by it the type of gender, so this is not permissible for Him^{azwj}, because there is no resemblance of Him^{azwj}, and our Lord^{azwj} is more Majestic and Higher than that.

و أما الوجهان اللذان يثبتان فيه: فقول القائل: هو واحد ليس له في الأشياء شبه، كذلك ربنا، و قول القائل: إنه ربنا أحدي المعنى، يعني به أنه لا ينقسم في وجود، و لا عقل، و لا وهم، كذلك ربنا عز وجل».

And as for the two aspects which prove it, so it is the speech of the speaker, 'He^{azwj} is One and there is nothing from the things which resemble Him^{azwj}, such is our Lord^{azwj}. And the speech of the speaker, 'He^{azwj} is our Lord^{azwj}, One in the meaning, intending by it that He^{azwj} cannot be divided regarding existence, not by the intellect, nor by the imagination. Such is our Lord^{azwj} Mighty and Majestic'.⁸

في مجمع البيان وروى أبو سعيد الخدرى عن النبي صلى الله عليه وآله ان عيسى بن مريم قال: الرحمن رحمن الدنيا، والرحيم رحيم الآخرة.

In *Majma UI Bayan* and the narrator Abu Saeed Al-Khudhry,

(It has been narrated) from the Holy Prophet^{saww}: 'Isa^{as} Bin Maryam^{as} said: '**The Beneficent** is Beneficent in the world, and **The Merciful** is Merciful in the Hereafter'.⁹

وروى عن الصادق عليه السلام انه قال: الرحمن اسم خاص بصفة عامة والرحيم اسم عام بصفة خاصة.

And it has been narrated from Al-Sadiq^{asws}: '**The Beneficent** is a special Name with general Characteristics, and **the Merciful** is a general Name with special Characteristics'.¹⁰

VERSE 164

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ
{164}

Surely in the Creation of the skies and the earth, and the interchange of the night and the day, and the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, from a water, so the earth is revived by it after its death, and the dispersal therein from every animal, and the changing of the winds, and the clouds subservient between the sky and the earth, there are signs for a people who are understanding [2:164]

قَالَ الْإِمَامُ ع لَمَّا تَوَعَّدَ رَسُولُ اللَّهِ ص الْيَهُودَ وَ النَّوَاصِبَ فِي جَحْدِ النُّبُوَّةِ وَ الْخِلَافَةِ، قَالَ مَرَدُّهُ الْيَهُودِ وَ عُتَاةُ النَّوَاصِبِ: مَنْ هَذَا الَّذِي يَنْصُرُ مُحَمَّدًا وَ عَلِيًّا عَلَى أَعْدَائِهِمَا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ بَلَاءَ عُمِدٍ مِنْ تَحْتِهَا تَمْنَعُهَا مِنَ السُّقُوطِ، وَ لَا عِلَاقَةَ مِنْ فَوْقِهَا تَحْسِبُهَا مِنَ الْوُقُوعِ عَلَيْكُمْ،

The Imam (Hassan Al Askari^{asws}) said: 'When Rasool-Allah^{saww} threatened the Jews and the *Nasibis* regarding the rejection of the Prophet-hood and the Caliphate, the apostate Jews and the sarcastic *Nasibis* said, 'Who is this who is helping Muhammad^{saww} and Ali^{asws} against their^{asws} enemies?' So Allah^{azwj} Mighty and Majestic Revealed ***Surely in the Creation of the skies and the earth*** – without there being a pillar from beneath these preventing it from the falling, nor a connection from above it withholding it from falling upon you all.

⁹ Tafseer Noor Al Saqalayn CH 1 – H 53

¹⁰ Tafseer Noor Al Saqalayn CH 1 – H 54

وَأَنْتُمْ يَا أَيُّهَا الْعِبَادُ وَالْإِمَاءُ أُسْرَائِي فِي قَبْضَتِي، الْأَرْضُ مِنْ تَحْتِكُمْ لَا مَنَجَى لَكُمْ مِنْهَا أَيْنَ هَرَبْتُمْ، وَالسَّمَاءُ مِنْ فَوْقِكُمْ لَا مَحِيصَ لَكُمْ عَنْهَا أَيْنَ ذَهَبْتُمْ، فَإِنْ [شِئْتُ أَهْلَكْتُكُمْ بِهَذِهِ، وَإِنْ] شِئْتُ أَهْلَكْتُكُمْ بِتِلْكَ.

And you, O you servants and maids, are My^{azwj} captives in My^{azwj} Grip. The earth from under you will not be a rescuer for you from it. Where will you flee to? And the sky from above you will not be an avoidance for you from it. Where will you go to? So if I^{azwj} so Desire to, I^{azwj} can Destroy you all with this one, and if I^{azwj} so Desire to, I^{saww} can Destroy you all with that one.

ثُمَّ فِي السَّمَاوَاتِ مِنَ الشَّمْسِ الْمُنِيرَةِ فِي نَهَارِكُمْ لَتَنْتَشِرُوا فِي مَعَايِشِكُمْ، وَ مِنَ الْقَمَرِ الْمُضِيِّ لَكُمْ فِي لَيْلِكُمْ - لَتَبْصُرُوا فِي ظُلُمَاتِهِ، وَ أَجْثُوكُمْ بِالْإِسْتِرَاحَةِ بِالظُّلْمَةِ - إِلَى تَرْكِ مُوَاصَلَةِ الْكَدِّ الَّذِي يَنْهَكُ أَبْدَانَكُمْ.

Then, in the skies, from the sun shining during your day, you are dispersing regarding your livelihoods, and from the moon illuminating for you during your nights, you are seeing in your darkness, and it is compelling you by the tranquil darkness to leave the resumption of the drudgery which exhausts your bodies.

وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ الْمُتَتَابِعَيْنِ - الْكَادِّينَ عَلَيْكُمْ بِالْعَجَائِبِ الَّتِي يُحْدِثُهَا رَبُّكُمْ - فِي عَالَمِهِ مِنْ إِسْعَادٍ وَ إِشْقَاءٍ، وَ إِعْزَازٍ وَ إِذْلَالٍ وَ إِغْنَاءٍ وَ إِفْقَارٍ، وَ صَيْفٍ وَ شِتَاءٍ، وَ خَرِيفٍ وَ رَبِيعٍ، وَ خِصْبٍ وَ قَحْطٍ، وَ خَوْفٍ وَ أَمْنٍ.

and the interchange of the night and the day – the successive alternation upon you with the worders which your Lord^{azwj} Innovates in His^{azwj} universe, from the fortunate, and the wretched, and the honourable and the disgraceful, and the rich and the poor, and the summer and the winter, and autumn and the spring, and the harvest and the drought, and the fear and the security.

وَ الْفُلُكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ الَّتِي جَعَلَهَا اللَّهُ مَطَايَاكُمْ لَا تَهْدَأُ لَيْلًا وَ لَا نَهَارًا، وَ لَا تَقْضِيكُمْ عِلْفًا وَ لَا مَاءً، وَ كَفَاكُمْ بِالرِّيَّاحِ مَثُونَةً تَسِيرُهَا بِقُوَّائِكُمْ - الَّتِي كَانَتْ لَا تَقُومُ لَهَا لَوْ رَكَدَتْ عَنْهَا الرِّيَّاحُ - لِنِمَامِ مَصَالِحِكُمْ وَ مَنَافِعِكُمْ وَ بُلُوغِكُمْ الْحَوَائِجِ لِأَنْفُسِكُمْ.

and the ships which sail in the sea with what benefits the people – Which Allah^{azwj} has Made to be obedient to you, neither wavering by night nor by day, neither asking you for the grass (feed) nor the water. And He^{azwj} Suffice you all with the wind as an assistant to sail it with your strengths - which otherwise would not have been strong enough for it if the winds had stood still - in order to complete your betterment and your benefits, and your reaching the needs for yourselves.

وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ وَابِلًا وَ هَظَلًا وَ رَدَادًا لَا يُنْزِلُ عَلَيْكُمْ دَفْعَةً وَاحِدَةً - فَيَغْرِقُكُمْ وَ يُهْلِكَ مَعَايِشَكُمْ، لَكِنَّهُ يُنْزِلُ مُتَفَرِّقًا مِنْ غَلَا - حَتَّى يَغْمَّ الْأَوْهَادَ وَ الثَّلَالَ وَ الْقَلَاعَ. فَأَخْبَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا فَيُخْرِجُ نَبَاتَهَا وَ حُبُوبَهَا وَ ثَمَارَهَا.

and what Allah Sends down from the sky, from a water – a barrage, and a downpour, and a sprinkle, not descending upon you in one go, so it would drown you and destroy your dwellings. But it descends separately from high above until it fills up

the valleys and the hillocks and the high ground. **so the earth is revived by it after its death** – So its vegetation comes out, (along with) its grains and its fruits.

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ مِنْهَا مَا هُوَ لِأَكْلِكُمْ وَمَعَاشِكُمْ، وَمِنْهَا سَبَاغٌ ضَارِيَةٌ حَافِظَةٌ عَلَيْكُمْ وَلِإِنْعَامِكُمْ، لِئَلَّا تُشَدَّ عَلَيْكُمْ خَوْفًا مِنْ افْتِرَاسِهَا.

and the dispersal therein from every animal – from these are what is for your consumption, and your livelihood, and from these are the predatory wild animals, ferocious, a preservation upon you and for your cattle, perhaps they would withdraw to you out of fear from being its prey.

وَتَصْرِيفِ الرِّيحِ الْمُرِّيَّةِ لِحُبُوبِكُمْ، الْمُبْلَغَةِ لِنَمَارِكُمْ، النَّافِيَةِ لِرُكُودِ الْهَوَاءِ وَالْأَفْتَارِ عَنْكُمْ وَالسَّحَابِ الْوَاقِفِ الْمُسَخَّرِ الْمُدَلِّلِ بَيْنَ السَّمَاءِ وَالْأَرْضِ يَحْمِلُ أَمْطَارَهَا، وَيَجْرِي بِإِذْنِ اللَّهِ وَيَصُبُّهَا حَيْثُ يُؤْمَرُ.

and the changing of the winds – the nourisher of your seeds, the ripener of your fruits, the negator of stagnation of the atmosphere, and the reducer of tiredness from you, **and the clouds** – the ones paused, **subservient** – the humbled, **between the sky and the earth** – carrying its rain and they flow, by the Permission of Allah^{azwj}, and pour it wherever Commanded to.

لآيَاتٍ دَلَالٍ وَأَصْحَاتٍ لِقَوْمٍ يَعْقِلُونَ يَتَفَكَّرُونَ بِعُفُوفِهِمْ أَنَّ مِنْ هَذِهِ الْعَجَائِبِ مِنْ آثَارِ قُدْرَتِهِ، قَادِرٌ عَلَى نُصْرَةِ مُحَمَّدٍ وَعَلِيٍّ وَآلِهِمَا عَلَى مَنْ تَأَذَّاهُمَا وَجَعَلَ الْعَاقِبَةَ الْحَمِيدَةَ لِمَنْ يُؤَالِيهِ، فَإِنَّ الْمُحَازَاةَ لَيْسَتْ عَلَى الدُّنْيَا، وَإِنَّمَا هِيَ [عَلَى] الْآخِرَةِ - الَّتِي يَدُومُ نَعِيمُهَا وَلَا يَبِيدُ عَذَابُهَا.

there are signs – clear evidence, **for a people who are understanding** – pondering by their intellects that from these wonders there is One^{azwj} Whose Power is Impacted, is Able upon helping Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}, against the one who hurts them^{asws}, and Make the end-result praiseworthy for the one who befriends them^{asws}, for the Recompense isn't upon the world, but rather, it is upon the Hereafter which, its Bliss is ever-lasting, and its Punishments will not be terminated".¹¹

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال:

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ash'ary, from one of our companions, from Hisham Bin Al-Hakam who said,

قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «يا هشام، إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه، فقال: فَبَشِّرْ عِبَادِ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ.

'Abu Al-Hassan^{asws} Musa^{asws} Bin Ja'far^{asws} said to me: 'O Hisham! Allah^{azwj} Blessed and Exalted has Given glad tidings to the people of the intellect and the understanding, in His^{azwj} Book, so He^{azwj} Said **So give glad tidings to the servants,**

¹¹ Tafseer Imam Hassan Al-Askari^{asws} – S 338

those who are listening to the words, and they are following its best. They are those whom Allah has Guided, and they are those who are the ones of understanding [39:17].

يا هشام، إن الله تبارك و تعالى أكمل للناس الحجج بالعقول، و نصر النبيين بالبيان، و دهم على ربوبيته بالأدلة، فقال: إِيَّاهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

O Hisham! Allah^{azwj} Blessed and Exalted Completed the Argument to the people by the intellects, and Helped the Prophets^{as} with the Explanations, and Pointed them^{as} towards His^{azwj} Lordship with the evidence, so He^{azwj} Said **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163].**

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ الْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْضَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَ تَصْرِيفِ الرِّيَّاحِ وَ السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَ الْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ.

Surely in the Creation of the skies and the earth, and the interchange of the night and the day, and the ships which sail in the sea with what benefits the people, and what Allah Sends down from the sky, from a water, so the earth is revived by it after its death, and the dispersal therein from every animal, and the changing of the winds, and the clouds subservient between the sky and the earth, there are signs for a people who are understanding [2:164].¹²

و في عيون الأخبار: حدثنا أبو الحسن محمد بن عمرو بن علي بن عبد الله البصري، بإيلاق. قال: حدثنا أبو عبد الله محمد بن عبد الله بن أحمد بن جبلة الواعظ. قال: حدثنا أبو القسم عبد الله بن أحمد بن عامر الطائي. قال: حدثنا أبي. قال:

And in Uyoon Al Akhbar – It was narrated to us by Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry, from Abu Abdullah Muhammad Bin Abdullah Bin Jabala Al Waiz, from Abu Al Qasim Abdullah Bin Ahmad Bin Aamir Al Tai'e, from his father who said,

حدثنا علي بن موسى الرضا- عليه السلام-. قال: حدثنا أبي، موسى ابن جعفر. قال: حدثنا أبي، جعفر بن محمد. قال: حدثنا أبي، محمد بن علي قال: حدثنا أبي، علي بن الحسين. قال: حدثنا أبي، الحسين بن علي- عليهم السلام- قال: كان علي بن أبي طالب- عليه السلام- بالكوفة في مسجد الجامع، إذ قام إليه، رجل من أهل الشام. فقال: يا أمير المؤمنين! اني أسألك عن أشياء.

'It was narrated to us from Ali Bin Musa Al Reza^{asws} having said: 'It was narrated to us^{asws} by my^{asws} father Musa Bin Ja'far^{asws} saying: 'It was narrated to us by my^{asws} father Ja'far Bin Muhammad^{asws} saying: 'It was narrated to us by my^{asws} father Muhammad Bin Ali^{asws} saying: 'It was narrated to us by my^{asws} father^{asws} Ali Bin Al Husayn^{asws} saying: 'It was narrated to us by my^{asws} father^{asws} Al Husayn Bin Ali^{asws} saying: 'Ali Bin Abu Talib^{asws} was at Al Kufa in the central Masjid, when a man from the people of Syria stood up to him^{asws} and he said, 'O Amir-Al-Momineen^{asws}! I want to ask you^{asws} about certain things'.

¹² الكافي 1: 12 / 10

فقال: سل تفقّها. و لا تسأل تعنتاً. فأحذق الناس بأبصارهم. فقال: أخبرني عن أول ما خلق الله - تبارك و تعالى -. فقال: خلق النور.

So he^{asws} said: 'Ask to understand it, and do not ask out of intransigence'. So the people stared at him with their eyes. He said, 'Inform me about the first of what Allah^{azwj} Blessed and Exalted, Created'. So he^{asws} said: 'He^{azwj} Created the light'.

قال: فمم خلقت السماوات؟ قال: من بخار الماء.

He said, 'So from what did He^{azwj} Created the skies?' He^{asws} said: 'From the vapour of water'.

قال: فمم خلقت الأرض؟ قال: من زيد الماء.

He said, 'So from what did He^{azwj} Created the earth?' He^{asws} said: 'From the foam of water'.

قال: فمم خلقت الجبال؟ قال: من الأمواج.

He said, 'So from what did He^{azwj} Created the mountains?' He^{asws} said: 'From the waves'.

قال: فلم سميت مكة أم القرى؟ قال: لأن الأرض دحيت من تحتها.

He said, 'So why was Makkah named as *Umm Al Qurra* (Mother of the towns)?'. He^{asws} said: 'Because the earth was spread out from beneath it'.

و سأله عن السماء الدنيا، مما هي؟ قال: من موج مكفوف.

And he asked him^{asws} about the sky of the world, 'From what is it?' He^{asws} said: 'From the hemmed in waves (edges)'.

و سأله عن ألوان السماوات السبع و أسمائها. فقال: له اسم سماء الدنيا، رفيع. و هي من ماء و دخان. و اسم السماء الثانية، قيدوم. و هي على لون النحاس. و السماء الثالثة، اسمها المأروم. و هي على لون الشبه. و السماء الرابعة، اسمها أرفلون. و هي على لون الفضة. و السماء الخامسة، اسمها هيعون. و هي على لون الذهب. و السماء السادسة، اسمها عروس، و هي من ياقوتة خضراء. و السماء السابعة، اسمها عجماء. و هي درة بيضاء.

And he asked him^{asws} about the colours of the seven skies and their names. So he^{asws} said to him: 'The name of the sky of the world is Rafi'e and it is (origin) from the water and the smoke. And the name of the second sky is Qaydoum, and it is upon the colour of copper. And the third sky, its name is Ma'roum, and it is upon the colour of brass. And the fourth sky, its name is Arfaloun, and it is upon the colour of silver. And the fifth sky, its name is Hayoun, and it is upon the colour of gold. And the

sixth sky, its name is Arous, and it is of green rubies (colour). And the seventh sky, its name is Ajma'a, and it is of white pearl (colour)".¹³

VERSES 165 - 167

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۚ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ {165}

And from the people there are ones who take rivals besides Allah. They are loving them like the love for Allah; and those who are believing are more intense in love for Allah; and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165]

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ {166}

When those who were followed shall disavow from those who followed (them), and they see the Punishment, and the reasons are cut off with them [2:166]

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۚ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۚ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ {167}

And those who followed shall say: 'If only there was a return for us, we would disavow from them just as they are disavowing from us. Like that, Allah will Show their deeds to them as regrets upon them, and they will not be exiting from the Fire [2:167]

340 قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ لَمَّا آمَنَ الْمُؤْمِنُونَ، وَ قَبِلَ وَلَايَةَ مُحَمَّدٍ وَ عَلِيٍّ ع الْعَاقِلُونَ، وَ صَدَّ عَنْهَا الْمُعَانِدُونَ وَ مِنَ النَّاسِ يَا مُحَمَّدُ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا أَعْدَاءً يَجْعَلُونَهُمْ لِلَّهِ أَمْثَالًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ يُحِبُّونَ تِلْكَ الْأَنْدَادَ مِنَ الْأَصْنَامِ كَحُبِّهِمْ لِلَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ مِنْ هَؤُلَاءِ الْمُتَّخِذِينَ الْأَنْدَادَ مَعَ اللَّهِ، لِأَنَّ الْمُؤْمِنِينَ يَرَوْنَ الرُّبُوبِيَّةَ لِلَّهِ وَحْدَهُ لَا يُشْرِكُونَ بِهِ. [١٦٥]

The Imam (Hassan Al Askari^{asws}) said: 'Allah^{azwj} Mighty and Majestic Said when the Momineen expressed belief and accepted the Wilayah of Muhammad^{saww} and Ali^{asws}, the intellectuals, and the enemies blocked from, **And from the people** – O Muhammad^{saww} - **there are ones who take rivals besides Allah** – enemies, making

¹³ تفسير كنز الدقائق و بحر الغرائب، ج 1، ص: 317

the out to be resemblances of Allah^{azwj}, **They are loving them like the love for Allah** – they are loving those rivals from the idols, like their love for Allah^{azwj}, **and those who are believing are more intense in love for Allah** – than those takers of the rivals (objects of worship) with Allah^{azwj}, because the *Momineen* are seeing the Lordship of Allah^{azwj} Alone, not associating with Him^{azwj}.

ثُمَّ قَالَ: يَا مُحَمَّدُ وَ لَوْ يَرَى الَّذِينَ ظَلَمُوا بِاتِّخَاذِ الْأَصْنَامِ أَنْدَادًا- وَ اتَّخَاذِ الْكُفَّارِ وَ الْفُجَّارِ أَمْثَالًا لِمُحَمَّدٍ وَ عَلِيٍّ عِ إِذْ يَرَوْنَ الْعَذَابَ حِينَ يَرَوْنَ الْعَذَابَ الْوَاقِعَ بِهِمْ- لِكُفْرِهِمْ وَ عِنَادِهِمْ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا يَعْلَمُونَ أَنَّ الْقُوَّةَ لِلَّهِ يُعَذِّبُ مَنْ يَشَاءُ، وَ يُكْرِمُ مَنْ يَشَاءُ، لَا قُوَّةَ لِلْكَفَّارِ يَمْتَنِعُونَ بِهَا مِنْ عَذَابِهِ وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ وَ يَعْلَمُونَ أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنِ اتَّخَذَ الْأَنْدَادَ مَعَ اللَّهِ.

Then He^{azwj} Said: ‘O Muhammad^{saww}! **and if they could see, those who are being unjust**, by the taking of the rivals (objects of worship), and the taking of the *Kafirs* and the immoral ones, resemblances to Muhammad^{saww} and Ali^{asws}, **when they would be seeing the Punishment** – when they would be seeing the Punishment occurring with them due to their *Kufr* and their enmity, **that the Strength is for Allah in its entirety** – they would be knowing that the Strength is for Allah^{azwj}. He^{azwj} can Punish whoever He^{azwj} so Desires to, and He^{azwj} can Honour whoever He^{azwj} so Desires to, there is no strength for the *Kafirs* they can be preventing with it from His^{azwj} Punishment, **and that Allah is Severe of the Punishment [2:165]**, and they would be knowing that Allah^{azwj} is Severe of the Punishment to the one who takes rivals (objects of worship) with Allah^{azwj}.

ثُمَّ قَالَ: إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا لَوْ رَأَى هَؤُلَاءِ الْكُفَّارُ الَّذِينَ اتَّخَذُوا الْأَنْدَادَ حِينَ تَبَرَّأَ الَّذِينَ اتَّبَعُوا الرُّسُلَ مِنَ الَّذِينَ اتَّبَعُوا الرِّعَايَا وَ الْأَتْبَاعَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ فَنِيَتْ حِيلُهُمْ، وَ لَا يَقْدِرُونَ عَلَى النَّجَاةِ مِنْ عَذَابِ اللَّهِ بِشَيْءٍ

Then He^{azwj} Said: **When those who were followed shall disavow** – if they see, those *Kafirs* who were taking rivals (objects of worship), when the chiefs they followed, (start) disavowing, **from those who followed (them)** – the citizens and the followers, **and the reasons are cut off with them** – and their gimmicks perish, and they are not able upon the salvation from the Punishment of Allah^{azwj} by anything.

وَ قَالَ الَّذِينَ اتَّبَعُوا الْأَتْبَاعَ لَوْ أَنَّ لَنَا كَرَّةً يَتَمَنَّوْنَ لَوْ كَانَ لَهُمْ كَرَّةٌ: رَجَعَةً إِلَى الدُّنْيَا فَتَبَرَّأَ مِنْهُمْ هُنَاكَ كَمَا تَبَرَّأُوا مِنَّا هَاهُنَا.

And those who followed shall say: - i.e. the followers, **‘if only there was a return for us** – they would be wishing, if only these was a return for them, a return to the world, **we would disavow from them** – over there (in the world), **just as they are disavowing from us** – over here (in the Day of Judgment).

قَالَ اللَّهُ عَزَّ وَ جَلَّ: كَذَلِكَ [كَمَا] تَبَرَّأَ بَعْضُهُمْ مِنْ بَعْضٍ يُرِيدُهُمُ اللَّهُ أَعْمَالُهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ ذَلِكَ أَنَّهُمْ عَمِلُوا فِي الدُّنْيَا لِعِزِّ اللَّهِ، فَيَرَوْنَ أَعْمَالَهُمْ غَيْرَهُمُ الَّتِي كَانَتْ لِلَّهِ- قَدْ عَظَّمَ اللَّهُ ثَوَابَ أَهْلِهَا، وَ رَأَوْا أَعْمَالَ أَنْفُسِهِمْ لَا ثَوَابَ لَهَا إِذْ كَانَتْ لِعِزِّ اللَّهِ، أَوْ كَانَتْ عَلَى غَيْرِ الْوَجْهِ الَّذِي أَمَرَ اللَّهُ بِهِ.

Allah^{azwj} Mighty and Majestic Says: **Like that** – just as they are disavowing from each other, **Allah will Show their deeds to them as regrets upon them** – and that is because they worked in the world for other than Allah^{azwj}, so they are seeing the

deeds of others which were for the Sake of Allah^{azwj}, Allah^{azwj} having Magnified the Rewards for its performers, and they would be seeing their own deeds as having not Rewards for it, when they were for other than Allah^{azwj}, or their being upon an aspect other than what Allah^{azwj} had Commanded with.

قَالَ اللَّهُ تَعَالَى وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ كَانَ عَذَابُهُمْ سَرْمَدًا دَائِمًا، وَ كَانَتْ ذُنُوبُهُمْ كُفْرًا، لَا تُلْحَقُهُمْ شَفَاعَةُ نَبِيٍّ، وَ لَا وَصِيٍّ، وَ لَا خَيْرٍ مِنْ خِيَارِ شِيَعَتِهِمْ.

Allah^{azwj} the Exalted Said: **and they will not be exiting from the Fire [2:167]** – their Punishment would be perpetual, constant, and their sins were *Kufr*, not availing them of a intercession of a Prophet^{as}, nor a successor^{as}, nor a good one from the good ones of their^{as} Shias.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ زَالَ عَنْ وَلَائِنَا، وَ خَالَفَ طَرِيقَتَنَا، وَ سَمَّى غَيْرَنَا بِأَسْمَائِنَا وَ أَسْمَاءِ خِيَارِ أَهْلِنَا- الَّذِي اخْتَارَهُ اللَّهُ لِلْقِيَامِ بِدِينِهِ وَ دُنْيَاهُ، وَ لَقَبَهُ بِالْقَابِنَا وَ هُوَ لِذَلِكَ يُلْقَبُهُ مُعْتَقِدًا، لَا يَحْمِلُهُ عَلَى ذَلِكَ تَقِيَّةٌ خَوْفٍ، وَ لَا تَذْيِيرٌ مَصْلَحَةٍ دِينٍ، إِلَّا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَانَ قَدْ اخْتَذَهُ مِنْ دُونِ اللَّهِ وَلِيًّا، وَ حَشَرَ إِلَيْهِ الشَّيَاطِينُ الَّذِينَ كَانُوا يُعْوُونَهُ.

Ali Bin Al Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘There is none from a servant nor a maid who declines from our^{asws} Wilayah, and opposes our^{asws} ways, and names others with our^{asws} names and the names of the best ones of our^{asws} families whom Allah^{azwj} has Chosen for the establishment of His^{azwj} Religion, and entitle him with our^{asws} titles, and he is a believer in entitling him for that, neither being carried upon that by dissimulation of fear, nor a plan for the betterment of Religion, except Allah^{azwj} would Resurrect him on the Day of Judgment, and the ones who had taken him as a guardian from besides Allah^{azwj}, and Assemble the Satans^{la} towards him, those who used to stray him.

فَقَالَ [لَهُ]: يَا عَبْدِي أَرَأَيْتَا مَعِيَ، هَؤُلَاءِ كُنْتَ تَعْبُدُ وَ إِتَاهُمْ كُنْتَ تَطْلُبُ فَمِنْهُمْ فَاطْلُبْ ثَوَابَ مَا كُنْتَ تَعْمَلُ، لَكَ مَعَهُمْ عِقَابٌ أَجْرَائِكَ.

So He^{azwj} would Say to him: “O My^{azwj} servant! Are they Lords along with Me^{azwj}, those whom you used to worship? And they are the ones whom you used to seek? So (now), seek the rewards from them for what you used to perform. The result of your recompense is with them”.

ثُمَّ يَأْمُرُ اللَّهُ تَعَالَى أَنْ يُحْشَرَ الشَّيْعَةُ الْمُؤَالُونَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ أَهْمَا عَ مَنْ كَانَ فِي تَقِيَّةٍ لَا يُظْهِرُ مَا يَعْتَقِدُهُ، وَ مَنْ لَمْ يَكُنْ عَلَيْهِ تَقِيَّةٌ، وَ كَانَ يُظْهِرُ مَا يَعْتَقِدُهُ.

Then Allah^{azwj} the Exalted would Command and Assemble the Shias, the loyalists of Muhammad^{saww}, and Ali^{asws}, and their^{asws} Progeny^{asws}, from the ones who were in dissimulation, not (being able to) display what they believed it, and from the ones who did not happen to have dissimulation upon him, and he could display what he believed in.

فَيَقُولُ اللَّهُ تَعَالَى: انْظُرُوا حَسَنَاتِ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ فَضَاعِفُوهَا. قَالَ: فَيَضَاعِفُونَ حَسَنَاتِهِمْ أَضْعَافًا مُضَاعَفَةً. ثُمَّ يَقُولُ اللَّهُ تَعَالَى: انْظُرُوا ذُنُوبَ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ. فَيَنْظُرُونَ: فَمِنْهُمْ مَنْ قَلَّتْ ذُنُوبُهُ - فَكَانَتْ مَعْمُورَةً فِي طَاعَاتِهِ، فَهَؤُلَاءِ السُّعْدَاءُ مَعَ الْأَوْلِيَاءِ وَ الْأَصْفِيَاءِ.

So Allah^{azwj} the Exalted would be Saying: "Look at the good deeds of the Shias of Muhammad^{saww} and Ali^{asws}, and multiply these!" So they would be multiplying their good deeds with multiples and multiples (manifold). Then Allah^{azwj} the Exalted would be Saying: "Look at the sins of the Shias of Muhammad^{saww} and Ali^{asws}!". So they would be looking – so the Blessed one would be the one with a few sins as he used to be immersed in His^{azwj} obedience, and they are the fortunate ones, the friends, and the elites.

وَ مِنْهُمْ مَنْ كَثُرَتْ ذُنُوبُهُ وَ عَظُمَتْ، فَيَقُولُ اللَّهُ تَعَالَى: قَدِّمُوا الَّذِينَ كَانُوا لَا تَقِيَّةَ عَلَيْهِمْ - مِنْ أَوْلِيَاءِ مُحَمَّدٍ وَ عَلِيٍّ، فَيَقْدِمُونَ.

And from them would be one of numerous sins and grave ones. So Allah^{azwj} would be Saying: "Bring forward those who had no dissimulation upon them, from the friends of Muhammad^{saww} and Ali^{asws}!" So they would be brought forward.

فَيَقُولُ اللَّهُ تَعَالَى: انْظُرُوا حَسَنَاتِ عِبَادِي هَؤُلَاءِ النَّصَابِ الَّذِينَ اتَّخَذُوا الْأَنْدَادَ مِنْ دُونِ مُحَمَّدٍ وَ عَلِيٍّ وَ مِنْ دُونِ خُلَفَائِهِمْ، فَاجْعَلُوهَا لَهُؤُلَاءِ الْمُؤْمِنِينَ، لِمَا كَانَ مِنْ اِعْتِيَابِهِمْ هُمْ بِوَقْعَتِهِمْ فِيهِمْ، وَ فَضْلِهِمْ إِلَى أَدَاهُمْ فَيَفْعَلُونَ ذَلِكَ، فَتَصِيرُ حَسَنَاتُ النَّوَاصِبِ لِشِيعَتِنَا الَّذِينَ لَمْ يَكُنْ عَلَيْهِمْ تَقِيَّةٌ.

Then Allah^{azwj} the Exalted will be Saying: "Look at the good deeds of My^{azwj} servants, these *Nasibis*, those who were taking rivals from besides Muhammad^{saww} and Ali^{asws}, from others as their Caliphs, so Make these (good deeds) to be for these *Momineen*, due to what was from their backbiting and their ploys regarding them, and their aiming to hurt them, so they were doing that!". Thus the good deeds of the *Nasibis* would come to be for our^{asws} Shias, who did not happen to have dissimulation upon them.

ثُمَّ يَقُولُ: انْظُرُوا إِلَى سَيِّئَاتِ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ، فَإِنْ بَقِيََتْ هُمْ عَلَى هَؤُلَاءِ النَّصَابِ بِوَقْعَتِهِمْ فِيهِمْ زِيَادَاتٌ، فَاحْمِلُوا عَلَى أَوْلِيَاكِ النَّصَابِ بِقُدْرَتِهَا مِنَ الذُّنُوبِ الَّتِي لَهُؤُلَاءِ الشَّيْعَةِ. فَيَفْعَلُ ذَلِكَ.

Then He^{azwj} will be Saying: "Look at the sins of the Shias of Muhammad^{saww} and Ali^{asws}, so if there remains (any sins) for them, Bring those *Nasibis* who were plotting regarding them increasingly, and load upon those *Nasibis* in accordance of the sins which are for these Shias!'. So they would do that.

ثُمَّ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: اثْنُوا بِالشَّيْعَةِ الْمُتَّقِينَ لِحُؤُفِ الْأَعْدَاءِ، فَافْعَلُوا فِي حَسَنَاتِهِمْ وَ سَيِّئَاتِهِمْ، وَ حَسَنَاتِ هَؤُلَاءِ النَّصَابِ وَ سَيِّئَاتِهِمْ مَا فَعَلْتُمْ بِالْأَوَّلِينَ.

Then Allah^{azwj} Mighty and Majestic would be Saying: "Bring the Shias who used to fear the enemies, and deal with their good deeds and evil deeds, and the good deeds of those *Nasibis* and their evil deeds, what you did with the earlier ones!'.
 19 out of 56

فَيَقُولُ النَّوَاصِبُ: يَا رَبَّنَا - هَؤُلَاءِ كَانُوا مَعَنَا فِي مَشَاهِدِنَا حَاضِرِينَ، وَ بِأَقَاوِيلِنَا قَائِلِينَ، وَ لِمَذَاهِبِنَا مُعْتَقِدِينَ! فَيُقَالُ: كَلَّا وَ اللَّهُ يَا أَيُّهَا النَّصَابُ مَا كَانُوا لِمَذَاهِبِكُمْ مُعْتَقِدِينَ، بَلْ كَانُوا بِقُلُوبِهِمْ لَكُمْ إِلَى اللَّهِ مُخَالِفِينَ، وَ إِنْ كَانُوا بِأَقْوَالِكُمْ قَائِلِينَ، وَ بِأَعْمَالِكُمْ عَامِلِينَ لِلتَّقِيَّةِ مِنْكُمْ مَعَاشِرَ الْكَافِرِينَ، قَدْ اعْتَدَدْنَا لَهُمْ بِأَقَاوِيلِهِمْ وَ أَفَاعِيلِهِمْ - اعْتَدَدْنَا بِأَقَاوِيلِ الْمُطِيعِينَ وَ أَفَاعِيلِ الْمُحْسِنِينَ، إِذْ كَانُوا بِأَمْرِنَا عَامِلِينَ:

So the *Nasibis* would be saying, 'O our Lord^{azwj}! They used to be present with us in our gatherings, and they were saying with our words, and they believed in our doctrines!'. So it would be said: "Never! By Allah^{azwj}, O you *Nasibis*! They were not believers in your doctrines, but their hearts were to Allah^{azwj}, opposing to you, and even if they were saying with your words, and they were doing your deeds out of dissimulation from you, group of *Kafirs*! We^{azwj} have counted these for them, by their statements and their deeds. We^{azwj} have counted with the statements of the obedient ones and the deeds of the good doers, as they used to do these by Our^{azwj} Command".

قَالَ رَسُولُ اللَّهِ ص: فَعِنْدَ ذَلِكَ تَعْظُمُ حَسْرَاتُ النَّصَابِ إِذَا رَأَوْا حَسَنَاتِهِمْ فِي مَوَازِينِ شِيعَتِنَا أَهْلِ الْبَيْتِ، وَ رَأَوْا سَيِّئَاتِ شِيعَتِنَا عَلَى ظُهُورِ مَعَاشِرِ النَّصَابِ، وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ.

Rasool-Allah^{azwj} said: 'So, during that, the regrets of the *Nasibis* would be immense, when they see their good deeds in the scales of our^{asws} Shias of the People^{asws} of the Household, and (when) they see the evil deeds of our^{asws} Shias upon the backs of the group of *Nasibis*, and these are His^{azwj} Words, Mighty and Majestic **Like that, Allah will Show their deeds to them as regrets upon them [2:167]**'.¹⁴

الشيخ المفيد في (أماله): قال: حدثني أحمد بن محمد، عن أبيه محمد بن الحسن بن الوليد القمي، عن محمد بن الحسن الصفار، عن العباس بن معروف، عن علي بن مهزيار، عن القاسم بن عروة، عن رجل،

Al Sheikh Al Mufeed in his Amaaly, said, 'It was narrated to me by Ahmad Bin Muhammad, from his father Muhammad Bin Al Hassan Bin Al Waleed Al Qummy, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Qasim Bin Urwat, from a man,

عن أحدهما (عليهما السلام)، في معنى قوله عز و جل: كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ. قال: «الرجل يكسب مالا فيحرم أن يعمل فيه خيرا فيموت، فيرثه غيره، فيعمل فيه عملا صالحا، فيرى الرجل ما كسب حسنات في ميزان غيره».

From one of the two (5th or the Imam^{asws}) regarding the meaning of the Words of the Mighty and Majestic **Like that, Allah will Show their deeds to them as regrets upon them [2:167]**. He^{asws} said: 'The man earns wealth but deprives himself from doing good deeds with it, then he dies. So someone else inherits it, and he does righteous deeds with it, and he would see – the man who earned – what Rewards have been earned in the scale of someone else'.¹⁵

¹⁴ Tafseer Imam Hassan Al-Askari^{asws} – S 340

¹⁵ الأمالى: 35 /205

العياشي: عن جابر، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: **وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ**.

Al Ayyashi – from Jabir who said, ‘I asked Abu Ja’far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **And from the people there are ones who take rivals besides Allah. They love them like the love for Allah [2:165]**.

قال: فقال: «هم أولياء فلان و فلان و فلان، اتخذوهم أئمة من دون الإمام الذي جعله الله للناس إماماً، فلذلك قال الله تبارك و تعالى: **وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ** إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا – إلى قوله – مِنَ النَّارِ».

He (the narrator) said, ‘So he^{asws} said: ‘They are the friends of so and so, and so and so, and so and so. They (people) are taking them as Imams from besides the Imam^{asws} whom Allah^{azwj} Made as an Imam^{asws} for the people. Thus, due to that, Allah^{azwj} Blessed and High Said **and if they could see, those who are being unjust, when they would be seeing the Punishment, that the Strength is for Allah in its entirety, and that Allah is Severe of the Punishment [2:165] When those who were followed shall disavow from those who followed (them), - up to His^{azwj} Words from the Fire [2:167]**.

قال: ثم قال أبو جعفر (عليه السلام): «و الله – يا جابر – هم أئمة الظلم و أشياعهم».

He (the narrator) said, ‘Then Aby Ja’far^{asws} said: ‘By Allah^{azwj} – O Jabir – They are the Imams of injustice and their adherents’¹⁶.

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قول الله: **وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ** قالوا: «هم آل محمد (صلى الله عليه و آله)».

From Zarara and Hamraan and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{asws} and Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **And from the people there are ones who take rivals besides Allah. They love them like the love for Allah; and those who believe are more intense in love for Allah [2:165]**, both said: ‘They (those who believe) are the Progeny^{asws} of Muhammad^{saww}’¹⁷.

عن منصور بن حازم، قال: قلت لأبي عبد الله (عليه السلام): **وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ؟** قال: «أعداء علي (عليه السلام) هم المخلدون في النار أبد الأبدين، و دهر الدهرين».

From Mansour Bin Haazim who said,

¹⁶ تفسير العياشي 1: 142 / 72

¹⁷ تفسير العياشي 1: 143 / 72.

'I said to Abu Abdullah^{asws}, **'and they will not be exiting from the Fire [2:167]'** He^{asws} said: 'Enemies of Ali^{asws}, they would be eternally in the Fire, for ever and ever, and for eons and eons'.¹⁸

يَقُولُ مُحَمَّدُ بْنُ أَبِي الْقَاسِمِ رَحِمَهُ اللَّهُ فِي الدَّارَيْنِ حَدَّثَنَا الشَّيْخُ الْفَقِيهُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ أَبِي جَعْفَرٍ مُحَمَّدٍ بْنِ الْحَسَنِ الطُّوسِيِّ بِقَرَأَتِي عَلَيْهِ فِي جُمَادَى الْأُولَى سَنَةَ إِحْدَى عَشْرَةَ وَ خَمْسِمِائَةَ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ قَالَ حَدَّثَنَا الشَّيْخُ السَّعِيدُ الْوَالِدُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُمْ قَالَ أَخْبَرَنَا الشَّيْخُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ الْمَعْرُوفُ بِابْنِ الْمُعَلِّمِ رَحِمَهُ اللَّهُ قَالَ حَدَّثَنَا الشَّيْخُ الْفَقِيهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ بْنِ بَابُوَيْهِ قَالَ حَدَّثَنِي أَبِي رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبَانَ بْنِ عُثْمَانَ

(The compiler) Muhammad Bin Abu Al-Qasim, may Allah^{azwj} have Mercy on him in the two houses (world and Hereafter) is saying, 'It was Narrated to us Al-Sheykh Al-Faqeeh Al-Mufeed Abu Ali Al-Hassan Ibn Abu Ja'far Muhammad Bin Al-Hassan Al-Tusi during the month of Jamaadi Al-Awwal in the year five hundred and eleven at the location of our Master Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} may the Salawat of Allah^{azwj} be upon him^{asws} and his^{asws} Progeny, from Al-Sheykh Al-Sa'eed Al-Waalid Abu Ja'far Muhammad Bin Al-Hassan Al-Tusi, from Al-Sheykh Abu Abdullah Muhammad Bin Muhammad Bin Al-No'man Al-Ma'rouf, from Al-Sheykh Al-Faqeeh Abu Ja'far Muhammad Bin Ali Bin Al-Husayn Bin Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ayub Bin Nuh, from Safwaan Bin Yahya, from Aban Bin Usmaan,

عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ فَيَقُومُ دَاوُدُ النَّبِيُّ عَ فَيَأْتِي النَّدَاءَ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ لَسْنَا إِلَّاكَ أَرْضَنَا وَ إِن كُنْتَ لِلَّهِ خَلِيفَةً

(It has been narrated) from Abu Abdullah Ja'far Bin Muhammad^{asws} having said: 'When it will be the Day of Judgment, a Caller will Call out from the interior of the Throne: 'Where is the Caliph of Allah^{azwj} in His^{azwj} earth?' So Prophet Dawood^{as} will stand up. But a Call will come from Allah^{azwj} Mighty and Majestic: 'We^{azwj} did not Intend it to be you^{as}, and (although) you^{as} were a Caliph of Allah^{azwj}'.

ثُمَّ يُنَادِي ثَانِيَةً أَيْنَ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ فَيَقُومُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَيَأْتِي النَّدَاءَ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ خَلِيفَةُ اللَّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى عِبَادِهِ فَمَنْ تَعَلَّقَ بِحَبْلِهِ فِي دَارِ الدُّنْيَا فَلْيَتَعَلَّقْ بِحَبْلِهِ فِي هَذَا الْيَوْمِ يَسْتَنْصِيءُ بِنُورِهِ وَ لِيَتَّبِعَهُ إِلَى دَرَجاتِ الْعُلَى مِنَ الْجَنَانِ

Then he would Call out for a second time: 'Where is the Caliph of Allah^{azwj} in His^{azwj} earth?' So Amir Al-Momineen^{asws} will stand up'. Then will be a Call from Allah^{azwj} Mighty and Majestic: "O group of creatures! This is Ali^{asws} Bin Abu Talib^{asws}, Caliph of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Proof over His^{azwj} servants. So, whoever attached himself to his^{asws} rope in the house of the world should attach himself to his^{asws} rope on this Day. He would be illuminated by his^{asws} light and will follow him^{asws} to the high levels of the Gardens".

قَالَ فَيَقُومُ أَنَسٌ قَدْ تَعَلَّقُوا بِحَبْلِهِ فِي دَارِ الدُّنْيَا فَيَتَّبِعُونَهُ إِلَى الْجَنَّةِ

¹⁸ تفسير العياشي 1: 145 / 73

He (Abu Abdullah^{asws}) said: 'So the people would arise, those who had attached themselves to his^{asws} rope in the house of the world. They will follow him^{asws} to the Paradise'.

ثُمَّ يَأْتِي النَّدَاءُ مِنْ قِبَلِ اللَّهِ جَلَّ جَلَالُهُ أَلَا مَنْ اتَّخَذَ بِإِمَامٍ فِي دَارِ الدُّنْيَا فَلْيَتَّبِعْهُ إِلَى حَيْثُ يَذْهَبُ بِهِ فَحِينَئِذٍ يَتَّبِعُهُ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَ رَأَوْا الْعَذَابَ وَ تَقَطَّعَتْ بِهِمُ الْأَسْبَابُ وَ قَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَّبِعُ مَنْهُمْ كَمَا تَبَرَّأْنَا مِنْكَ كَذَلِكَ يُرِيدُهُمُ اللَّهُ أَغْمَاهُمْ خَسْرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ.

Then a Call will come from Allah^{azwj} Mighty and Majestic: 'Indeed! The one who followed an Imam in the house of the world, so he should follow him to wherever he goes, with him. **"[2:166] When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder [2:167] And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us (today). Thus will Allah Show them their deeds to be of intense regret to them, and they shall not come forth from the Fire"**.¹⁹

أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَذَلِكَ يُرِيدُهُمُ اللَّهُ أَغْمَاهُمْ خَسْرَاتٍ عَلَيْهِمْ قَالَ هُوَ الرَّجُلُ يَدْعُ مَالَهُ لَا يُنْفِقُهُ فِي طَاعَةِ اللَّهِ بَخَالًا ثُمَّ يَمُوتُ فَيَدْعُو لِمَنْ يَعْمَلُ فِيهِ بِطَاعَةِ اللَّهِ أَوْ فِي مَعْصِيَةِ اللَّهِ فَإِنْ عَمِلَ بِهِ فِي طَاعَةِ اللَّهِ رَأَاهُ فِي مِيزَانٍ غَيْرِهِ فَرَأَاهُ خَسِرَةً وَ قَدْ كَانَ الْمَالُ لَهُ وَ إِنْ كَانَ عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ فَرَأَاهُ بِذَلِكَ الْمَالِ حَتَّى عَمِلَ بِهِ فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ .

Ahmad Bin Abu Abdullah, from Usman Bin Isa, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[2:167] Thus will Allah Show them their deeds to be intense regret to them.** He^{asws} said: 'He is the man who keeps his wealth and does not spend it in obedience to Allah^{azwj} out of stinginess, then he dies leaving it for the one who works with it either in obedience to Allah^{azwj} or in disobedience to Allah^{azwj}. So if he were to work with it in obedience to Allah^{azwj}, he would see it to be in the Scale of someone else, so he would experience regret, and the wealth was once his; but if he (the inheritor) If it is spent in disobedience of Allah, he is the one who enabled the spender through that property to disobey Allah, the Most Majestic, the Most Glorious'.²⁰

VERSES 168 & 169

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {168}

¹⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 1

²⁰ Al Kafi – V 4 – The Book of Zakat Ch 77 H 2

O you people! Eat from what is in the earth, lawful, good, and do not follow the footsteps of Satan; he, for you all, is a Clarified enemy [2:168]

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {169}

But rather, he is instructing you with the evil and the immoralities, and that you should be saying against Allah what you do not know [2:169]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا أَيُّهَا النَّاسُ- كُلُوا مِمَّا فِي الْأَرْضِ مِنْ أَنْوَاعِ ثَمَارِهَا وَ أَطْعِمَتِهَا حَلَالًا طَيِّبًا لَكُمْ- إِذَا أَطَعْتُمْ رَبَّكُمْ فِي تَعْظِيمِ مَنْ عَظَّمَهُ، وَ الْإِسْتِخْفَافِ مَنْ أَهَانَهُ وَ صَغَّرَهُ

The Imam (Hassan Al Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said: ***O you people! Eat from what is in the earth*** – from the varieties of its fruits and its foods, ***lawful, good*** – for you all when your Lord^{azwj} Feeds you, in reverence of the one He^{azwj} Magnifies, and taking lightly with the one He^{azwj} Humiliates and Belittles.

وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ مَا يَخْطُو بِكُمْ إِلَيْهِ، وَ يَعْرِضُكُمْ بِهِ مِنْ مُخَالَفَةِ مَنْ جَعَلَهُ اللَّهُ رَسُولًا- أَفْضَلَ الْمُرْسَلِينَ، وَ أَمْرَهُ بِنَصْبِ مَنْ جَعَلَهُ اللَّهُ أَفْضَلَ الْوَصِيِّينَ، وَ سَائِرِ مَنْ جَعَلَ خُلَفَاءَهُ وَ أَوْلِيَاءَهُ.

and do not follow the footsteps of Satan – what he^{la} laid out for you leading to him^{la}, and deceiving you with it to oppose the one whom Allah^{azwj} Made him^{saww} as a Rasool^{saww} as being the most superior of the Mursils, and Commanded him^{saww} to appoint the one whom Allah^{azwj} Made him^{asws} as the most superior of the successors^{asws}, and the rest of His^{azwj} Caliphs and His^{azwj} Guardians^{asws}.

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ لَكُمْ الْعَدَاوَةُ، وَ يَأْمُرُكُمْ إِلَى مُخَالَفَةِ أَفْضَلِ النَّبِيِّينَ وَ مُعَانَدَةِ أَشْرَفِ الْوَصِيِّينَ.

he, for you all, is a Clarified enemy [2:168] – his^{la} enmity having been explained to you, and he^{la} is instructing you to oppose the most superior of the Prophets^{as} and to be inimical to the noblest of the successors^{asws}.

إِنَّمَا يَأْمُرُكُمْ الشَّيْطَانُ بِالسُّوءِ بِسُوءِ الْمَذْهَبِ وَ الْإِعْتِقَادِ فِي خَيْرِ خَلْقِ اللَّهِ [مُحَمَّدٍ رَسُولِ اللَّهِ] وَ جُحُودِ وَلَايَةِ أَفْضَلِ أَوْلِيَاءِ اللَّهِ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ بِإِمَامَةٍ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ فِي الْإِمَامَةِ حَقًّا، وَ مَنْ جَعَلَهُ مِنْ أَرَادِلِ أَعْدَائِهِ وَ أَعْظَمِهِمْ كُفْرًا [بِهِ].

But rather, he is instructing you – the Satan^{la}, ***with the evil*** – with the evil doctrine and the beliefs with regards to the best of the creatures of Allah^{azwj} – Muhammad^{saww} Rasool^{saww} of Allah^{azwj} – and to reject the Wilayah of the most superior of the Guardians^{asws} of Allah^{azwj} after Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, ***and that you should be saying against Allah what you are not knowing [2:169]*** – with the imamate of the one whom Allah^{azwj} did not Make a share to be for him in the Imamate, and the one whom Allah^{azwj} Made to be the most despicable of His^{azwj} enemies and the greatest of them in *Kufr* with Him^{azwj}.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص فَضَّلْتُ عَلَى الْخَلْقِ أَجْمَعِينَ، وَ شَرَّفْتُ عَلَى جَمِيعِ النَّبِيِّينَ، وَ اخْتَصَصْتُ بِالْقُرْآنِ الْعَظِيمِ، وَ أَكْرَمْتُ بِعَلِيِّ سَيِّدِ الْوَصِيِّينَ، وَ عَظَّمْتُ بِشِيعَتِهِ خَيْرَ شِيعَةِ النَّبِيِّينَ وَ الْوَصِيِّينَ.

Ali Bin Al Husayn^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} have been Preferred over the entirety of the creatures, and Ennobled upon the entirety of the Prophets^{as}, and Particularised with the Magnificent Quran, and Honoured with Ali^{asws} as the Chief of the successors^{as}, and Dignified with his^{asws} Shias as being the best of the Shias of the Prophets^{as} and the successors^{as}.

وَ قِيلَ لِي: يَا مُحَمَّدُ قَابِلْ نِعْمَائِي عَلَيْكَ بِالشُّكْرِ الْمُمْتَرِي لِلْمَزِيدِ. فَقُلْتُ: يَا رَبِّي وَ مَا أَفْضَلُ مَا أَشْكُرُكَ بِهِ فَقَالَ لِي: يَا مُحَمَّدُ أَفْضَلُ ذَلِكَ بَنَّاكَ فَضْلَ أَحَبِّكَ عَلَيَّ وَ بَعَثْتُكَ سَائِرَ عِبَادِي عَلَى تَعْظِيمِهِ وَ تَعْظِيمِ شِيعَتِهِ،

And He^{azwj} Said to me^{saww}: "O Muhammad^{saww}! Speak of My^{azwj} Bounties upon you^{saww} with the thankfulness continuously, for the increase". So I^{saww} said: 'O my^{saww} Lord^{azwj}! And what is the most superior of what I^{saww} can thank You^{azwj} with?' He^{azwj} Said to me^{saww}: 'O Muhammad^{saww}! The most superior of that is your^{saww} brother Ali^{asws}, and Sent you^{saww} to the rest of My^{azwj} servants upon revering him^{asws} and reverence of his^{asws} Shias.

وَ أَمَرَكُ إِيَّاهُمْ أَنْ لَا يَتَوَادُّوا إِلَّا بَيْنِي، وَ لَا يَتَبَاعَظُوا إِلَّا بَيْنِي، وَ لَا يُؤَالُوا وَ لَا يُعَادُوا إِلَّا بَيْنِي، وَ أَنْ يَنْصَبُوا الْحَرْبَ لِإِبْلِيسَ وَ عِتَادَ مَرَدَّتِهِ الدَّاعِينَ إِلَى مُخَالَفَتِي - وَ أَنْ يَجْعَلُوا جُنَّتَهُمْ مِنْهُمْ الْعِدَاةَ لِأَعْدَاءِ مُحَمَّدٍ وَ عَلِيٍّ، وَ أَنْ يَجْعَلُوا أَفْضَلَ سِلَاحِهِمْ عَلَى إِبْلِيسَ وَ جُنُودِهِ - تَفْضِيلَ مُحَمَّدٍ عَلَى جَمِيعِ النَّبِيِّينَ، وَ تَفْضِيلَ عَلِيٍّ عَلَى سَائِرِ أُمَّتِهِ أَجْمَعِينَ، وَ اعْتِقَادَهُمْ بِأَنَّهُ الصَّادِقُ لَا يَكْذِبُ، وَ الْحَكِيمُ لَا يَجْهَلُ، وَ الْمُصِيبُ لَا يَغْفُلُ،

And for you^{saww} to order them not to be inimical except for My^{azwj} Sake, nor to hate each other except for My^{azwj} Sake, nor to be friends or enemies except for My^{azwj} Sake, and that they should be establishing the war against Iblees^{la} and the hardened ones of his^{la} renegades, the callers to opposing Me^{azwj}, and that they should be making their shield from them, the enmity to the enemies of Muhammad^{saww} and Ali^{asws}, and that they should make the best of their weapons against Iblees^{la} and his^{la} armies, the preferring of Muhammad^{saww} over the entirety of the Prophets^{as}, and the preference of Ali^{asws} over the rest of his^{saww} community in their entirety, and their beliefs that he^{saww} is the truthful not a liar, and the wise not an ignorant ones, and the correct not being heedless'.

وَ الَّذِي بِمَحَبَّتِهِ تَنْفُلُ مَوَازِينُ الْمُؤْمِنِينَ، وَ بِمُخَالَفَتِهِ تَخِفُ مَوَازِينُ النَّاصِبِينَ، فَإِذَا هُمْ فَعَلُوا ذَلِكَ كَانَ إِبْلِيسُ وَ جُنُودُهُ الْمَرْدَةُ - أَخْسَأَ الْمَهْزُومِينَ وَ أَضْعَفَ الضَّعِيفِينَ.

And the one^{asws}, by (having) his^{asws} love, the scales of the *Momineen* would be heavier, and by (having) his^{asws} hatred, the scales of the *Nasibis* would be light. So when they would be doing that, Iblees^{la} and his^{la} armies of despicable renegades would be vanquished and be the weakest of the weak".²¹

²¹ Tafseer Imam Hassan Al-Askari^{asws} – S 342 & 343

الشيخ في (التهذيب): بإسناده عن الحسن بن محبوب، عن أبي خالد الكوفي، رفعه،

Al Sheykh in Al Tahzeeb, by his chain from Al Hassan Bin Mahboub, from Abu Khalid Al Kufy, raising it,

عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله): العبادة سبعون جزءاً أفضلها طلب الحلال».

from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The worship has seventy parts, and the most superior of it is the seeking of the Permissible (sustenance)'.²²

THE FOOTSTEPS OF SATAN^{la}

عن محمد بن مسلم،

From Muhammad Bin Muslim who said,

قال: سمعت أبا جعفر (عليه السلام) يقول: «لا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ - قال - كل يمين بغير الله فهي من خطوات الشيطان».

'I heard Abu Ja'far^{asws} saying: '**and do not follow the footsteps of Satan [2:168]** - He^{asws} said: 'Every oath taken without Allah^{azwj}, so it is from the footsteps of the Satan^{la}'.²³

و عنه: بإسناده عن الحسين بن سعيد، عن القاسم بن محمد و فضالة، عن أبان بن عثمان، عن عبد الرحمن بن أبي عبد الله، قال: سألت أبا عبد الله (عليه السلام) عن رجل حلف أن ينحر ولده، قال: «ذلك من خطوات الشيطان».

And from him, by his chain, from Al Hassan Bin Saeed, from Al Qasim Bin Muhammad and Fazalat, from Aban Bin Usman, from Abdul Rahman Bin Aby Abdullah who said,

I asked Abu Abdullah^{asws} about a man who oathed that he would sacrifice his son. He^{asws} said: 'That is from **the footsteps of Satan [2:168]**'.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّ امْرَأَةً مِنْ آلِ الْمُخْتَارِ حَلَفَتْ عَلَى أُخْتِهَا أَوْ ذَاتِ قَرَابَةٍ لَهَا فَقَالَتْ ادْنِ يَا فُلَانَةُ فَكُلِي مَعِيَ فَقَالَتْ لَا فَحَلَفَتْ وَ جَعَلَتْ عَلَيْهَا الْمَشْيَ إِلَى بَيْتِ اللَّهِ وَ عَتَقَ مَا تَمْلِكُ وَ أَلَّا يُظْلَمَ وَ إِثَامَ سَفْهُ بَيْتٍ وَ لَا تَأْكُلَ مَعَهَا عَلَى خِوَانٍ أَبَدًا فَقَالَتْ الْأُخْرَى مِثْلَ ذَلِكَ

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from safwan, from Al A'ala, from Muhammad Bin Muslim,

'A woman from the progeny of Al-Mukhtar swore an oath upon her sister or a relative of hers, so she said, 'Come closer and eat with me'. So she said, 'No'. So she swore and made it upon herself the walking to the House of Allah^{azwj}, and free what she

²² التهذيب 6 لا 891 / 324

²³ تفسير العياشي 1: 150 / 74

owned (slaves), and she would never shade herself and her under the roof of one house, nor eat with her upon a table, ever'. So the other one said similar to that.

فَحَمَلَ عُمَرُ بْنُ حَنْظَلَةَ إِلَى أَبِي جَعْفَرٍ (عليه السلام) مَقَالَتَهُمَا فَقَالَ أَنَا قَاضٍ فِي ذَا قُلْ لَهَا فَلْتَأْكُلْ وَ لِيُظِلَّهَا وَ إِنِّي أَهْمُهَا سَقْفُ بَيْتٍ وَ لَا تَمْشِي وَ لَا تُعْنِقِ وَ لَتَتَّقِ اللَّهَ رَبَّهَا وَ لَا تَعُدَّ إِلَى ذَلِكَ فَإِنَّ هَذَا مِنْ خُطُوءَاتِ الشَّيْطَانِ .

So Umar Bin Hazala carried both their speeches to Abu Ja'far^{asws}. So he^{asws} said: 'I^{asws} shall judge regarding that. Say to her, 'Let her eat, and let her be shaded, and her under the roof of one house, and neither to walk (to the Kaaba), nor free a slave, and let her fear Allah^{azwj} her Lord^{azwj}, and not to exceed to that, for this is from **the footsteps of Satan [2:168]**'.²⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي رَجُلٍ حَلَفَ بِبَيْنٍ أَنْ لَا يَتَكَلَّمَ ذَا قَرَابَةٍ لَهُ قَالَ لَيْسَ بِشَيْءٍ فَلْيُكَلِّمِ الَّذِي حَلَفَ عَلَيْهِ وَ قَالَ كُلُّ بَيْنٍ لَا يُرَادُّ بِهَا وَجْهُ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ بِشَيْءٍ فِي طَلَاقٍ أَوْ عَتَقٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man who swore an oath that he would not speak to the relatives of his'. He^{asws} said: 'It is not with anything. So let him speak to the ones he had sworn against'. And he^{asws} said: 'Every oath, not intending by it the Face of Allah^{azwj} Mighty and Majestic, so it is not with anything, regarding a divorce, or freeing a slave'.

قَالَ وَ سَأَلْتُهُ عَنْ امْرَأَةٍ جَعَلَتْ مَالَهَا هَدِيًّا لِبَيْتِ اللَّهِ إِنْ أَعَارَتْ مَتَاعَهَا لِفُلَانَةٍ وَ فُلَانَةٌ فَأَعَارَ بَعْضُ أَهْلِهَا بِغَيْرِ أَمْرِهَا قَالَ لَيْسَ عَلَيْهَا هَدْيٌ إِنَّمَا الْهَدْيُ مَا جُعِلَ لِلَّهِ هَدِيًّا لِلْكَعْبَةِ فَذَلِكَ الَّذِي يُوفَى بِهِ إِذَا جُعِلَ لِلَّهِ وَ مَا كَانَ مِنْ أَشْبَاهِ هَذَا فَلَيْسَ بِشَيْءٍ وَ لَا هَدْيٌ لَا يُذَكَّرُ فِيهِ اللَّهُ عَزَّ وَ جَلَّ

He (the narrator) said, 'And I asked him^{asws} about a woman who made her wealth to be a gift for the House of Allah^{azwj}, if she lends her belongings to so and so, and so and so, so some of her family lend these without her instructions. He^{asws} said: 'There is no sacrifice upon her. But rather, the sacrifice is what she made for the sake of Allah^{azwj} as a gift for the Kaaba. So that is what needs to be fulfilled with, when it is made for the Sake of Allah^{azwj}; and whatever was resembling from this, so is not with anything, nor a sacrifice not mentioning Allah^{azwj} Mighty and Majestic in it'.

وَ سُئِلَ عَنِ الرَّجُلِ يَقُولُ عَلَى أَلْفٍ بَدَنَةٍ وَ هُوَ مُحْرِمٌ بِأَلْفِ حَجَّةٍ قَالَ ذَلِكَ مِنْ خُطُوءَاتِ الشَّيْطَانِ

And I asked him^{asws} about the man saying, 'Upon me are a thousand camels (to sacrifice)', and he is in *Ihraam*, 'along with a thousand Hajj (to perform)'. He^{asws} said: 'That is from **the footsteps of Satan [2:168]**'.²⁵

²⁴ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 8

²⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 7 H 12 (Extract)

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا حَلَفَ الرَّجُلُ عَلَى شَيْءٍ وَ الَّذِي حَلَفَ عَلَيْهِ إِثْبَانُهُ خَيْرٌ مِنْ تَرْكِهِ فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَ لَا كَفَّارَةَ عَلَيْهِ وَ إِنَّمَا ذَلِكَ مِنْ خُطُوءَاتِ الشَّيْطَانِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abd Al Rahman Bin Abu Abdullah,

Abu Abdullah^{asws} has said; 'When the man swears an oath upon something, and that which has been sworn upon, doing it is better than leaving it, so let him do that which is better, and there would be no expiation upon him. But rather, that is from **the footsteps of Satan [2:168]**'.²⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُقْسِمُ عَلَى الرَّجُلِ فِي الطَّعَامِ لِأَكُلَ فَلَمْ يَطْعَمْ هَلْ عَلَيْهِ فِي ذَلِكَ الْكَفَّارَةُ وَ مَا الْيَمِينُ الَّتِي تَحِبُّ فِيهَا الْكَفَّارَةُ فَقَالَ الْكَفَّارَةُ فِي الَّذِي يَخْلِفُ عَلَى الْمَتَاعِ أَنْ لَا يَبِيعَهُ وَ لَا يَشْتَرِيَهُ ثُمَّ يَبْدُو لَهُ فِيهِ فَيَكْفُرُ عَنْ يَمِينِهِ وَ إِنْ حَلَفَ عَلَى شَيْءٍ وَ الَّذِي عَلَيْهِ إِثْبَانُهُ خَيْرٌ مِنْ تَرْكِهِ فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ وَ لَا كَفَّارَةَ عَلَيْهِ إِنَّمَا ذَلِكَ مِنْ خُطُوءَاتِ الشَّيْطَانِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who swore upon the man regarding the food to let him eat, but he did not feed him. Is there the expiation upon him regarding that? And what is the oath in which the expiation is Obligated?' So he^{asws} said: 'The expiation is in that which is sworn upon the chattels that he would not sell it, and not buy it, then he changes (his mind) regarding it, so he disbelieves in his oath; and if he swears upon something, and the doing of which is better than leaving it, so let him do that which is better, and there would be no expiation upon him. But rather, that is from **the footsteps of Satan [2:168]**'.²⁷

VERSE 170

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۖ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ {170}

And when it is said to them, 'Follow what Allah has Revealed!', they are saying, 'But, we follow what we found our fathers to be upon', even though their fathers were neither understanding anything nor were they Guided [2:170]

²⁶ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 9 H 1

²⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 12 H 6

344 قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِحُطُوتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ وَصْفِ مُحَمَّدٍ ص، وَ حِلْيَةِ عَلِيِّ ع، وَ وَصْفِ فَضَائِلِهِ، وَ ذِكْرِ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ، وَ تَعَالَوْا إِلَى الرَّسُولِ لِتَقْبَلُوا مِنْهُ مَا يَأْمُرُكُمْ بِهِ- قَالُوا: «حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ»

The Imam^{asws} said: 'Allah^{azwj} Described these followers of the footsteps of Satan^{la}, so He^{azwj} Said: **And when it is said to them** – Come to what Allah^{azwj} Revealed in His^{azwj} Book from the description of Muhammad^{saww} and features of Ali^{asws}, and Described his^{asws} merits, and mentioned his^{asws} good deeds, and (his^{asws} good deeds) to the Rasool^{saww}. And come to the Rasool^{saww} to be accepting from him^{saww} what he^{saww} is ordering you with, they are saying, 'It is sufficient what we found our fathers to be upon, from the religion and the doctrine'.

فَافْتَدَوْا بِآبَائِهِمْ فِي مُخَالَفَةِ رَسُولِ اللَّهِ ص وَ مُنَابَذَةِ عَلِيِّ وَ لِيِّ اللَّهِ، قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ [لَا يَعْلَمُونَ] شَيْئًا وَ لَا يَهْتَدُونَ إِلَى شَيْءٍ مِنَ الصَّوَابِ.

So they were following their forefathers in the opposition of Rasool-Allah^{saww} and the deputyship of Ali^{asws}, Guardian^{asws} of Allah^{azwj}. Allah^{azwj} Mighty and Majestic Said **even though their fathers were neither understanding- not knowing, anything nor were they Guided [2:170]** – to anything from the correctness.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّبِعُوا أَحْيِي وَ وَصِيَّيَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع بِأَمْرِ اللَّهِ، وَ لَا تَكُونُوا كَالَّذِينَ اتَّخَذُوا أَرْبَابًا مِنْ دُونِ اللَّهِ- تَقْلِيدًا لِحُطَالِ آبَائِهِمُ الْكَافِرِينَ بِاللَّهِ، فَإِنَّ الْمُقْلَدَ دِينَهُ يَمُنُّ لَا يَعْلَمُ دِينَ اللَّهِ، يَبْوءُ بِغَضَبٍ مِنَ اللَّهِ، وَ يَكُونُ مِنْ أَسْرَاءِ إِبْلِيسَ لَعْنَهُ اللَّهُ،

Ali Bin Al Husayn^{asws} said: 'Rasool-Allah^{saww} said: 'O servants of Allah^{azwj}! Follow my^{saww} brother, my^{saww} successor Ali Bin Abu Talib^{asws} by the Command of Allah^{azwj}, and do not become like those who are taking lords from besides Allah^{azwj}, in Taqleed of the ignorance of their forefathers, the disbelievers in Allah^{azwj}, for the Muqallid (the emulator) in his religion is from the ones who does not know the Religion of Allah^{azwj}, engulfed by the Wrath from Allah^{azwj}, and becomes from the captives of Iblees^{la}, may Allah^{azwj} Curse him^{la}.'

وَ اعْلَمُوا أَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ أَحْيِي عَلِيًّا أَفْضَلَ زِينَةَ عِثْرَتِي، فَقَالَ [اللَّهُ]: مَنْ وَالَاهُ وَ صَافَاهُ وَ وَالَى أَوْلِيَاءَهُ وَ عَادَى أَعْدَاءَهُ- جَعَلْتُهُ [مِنْ] أَفْضَلَ زِينَةِ جَنَانِي، وَ مِنْ أَشْرَفِ أَوْلِيَائِي وَ خُلَصَائِي.

And know that Allah^{azwj} Mighty and Majestic Made my^{saww} brother Ali^{asws} as the most superior of adornments of my^{saww} family. So Allah^{azwj} Said: "The one who befriends him^{asws}, and shakes his^{asws} hand, and befriends his^{asws} friends, and is inimical to his^{asws} enemies, I^{azwj} shall Make him to be from the most superior of the adornments of My^{azwj} Gardens, and from the noblest of My^{azwj} friends and My^{azwj} Purified ones".

وَ مَنْ أَدَمَّنَ مَحَبَّتَنَا أَهْلَ الْبَيْتِ فَتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ مِنَ الْجَنَّةِ ثَمَانِيَةَ أَمْوَاجٍ، وَ أَبَاحَ جَمِيعَهَا يَدْخُلُ مِمَّا شَاءَ مِنْهَا، وَ كُلُّ أَمْوَاجٍ الْجَنَانِ تُنَادِيهِ: يَا وَلِيَّ اللَّهِ أَمْ تَدْخُلُنِي أَمْ تَخْصِي مِنْ بَيْنِنَا.

And the one who is continuously upon our^{asws} love of the People^{asws} of the Household, Allah^{azwj} Mighty and Majestic would Open for him eight gates of the Paradise, and Permit all of them for him. He can enter from whatever (gate) he so desires to, and each gate of the Gardens would be calling out to him: 'O friend of Allah^{azwj}! Will you not enter through me? Will you not specialise me from between us (gates)?'.²⁸

VERSE 171

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۚ صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ {171}

And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَثَلُ الَّذِينَ كَفَرُوا فِي عِبَادَتِهِمْ لِلْأَصْنَامِ، وَ اتَّخَذِهِمْ لِلْأَنْدَادِ- مِنْ دُونِ مُحَمَّدٍ وَ عَلِيٍّ [ص] كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ [يَصُوتُ بِمَا لَا يَسْمَعُ] إِلَّا دُعَاءً وَ نِدَاءً لَا يَفْهَمُ مَا يُرَادُ مِنْهُ فَيُغَيِّثُ الْمُسْتَعِيثَ، وَ يُعِينُ مَنْ اسْتَعَاثَهُ

The Imam (Hassan Al Askari^{asws}) said: 'Allah^{azwj} Mighty and Majestic Said: **And an example of those who are committing Kufr (disbelieving)** – during their worshipping of the idols, and their taking the rivals from besides Muhammad^{saww} and Ali^{asws} – Salawat be upon them^{asws} both, **is like an example of those who croak with what is not heard** – making a sound with what is not heard, **except for a call and a cry** – it is not understood what is intended from it, so the helper would help the one seeking help, and assist the one seeking his assistance.

صُمُّ بُكْمٌ عُمْيٌ عَنِ الْهُدَى- فِي اتِّبَاعِهِمُ الْأَنْدَادَ مِنْ دُونِ اللَّهِ، وَ الْأَصْنَادَ لِأَوْلِيَاءِ اللَّهِ- الَّذِينَ سَمَّوْهُمْ بِأَسْمَاءِ خِيَارِ خَلَائِفِ اللَّهِ، وَ لَقَّبُوهُمْ بِالْقَابِ أَفْاضِلِ الْأَئِمَّةِ الَّذِينَ نَصَبَهُمُ اللَّهُ لِإِقَامَةِ دِينِ اللَّهِ فَهُمْ لَا يَعْقِلُونَ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ.

(They are) deaf, dumb, blind – from the Guidance, with regards to their following the rivals from besides Allah^{azwj}, and the opposites of the Guardians^{asws} of Allah^{azwj}, those He^{azwj} Named them^{asws} as the nest of the Caliphs of Allah^{azwj}, and Entitled them with the titles of preferable Imams^{asws}, those whom Allah^{azwj} Appointed for the establishment of the Religion of Allah^{azwj}, **so they are not understanding** – the Command of Allah^{azwj} Mighty and Majestic.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: هَذَا فِي عِبَادِ الْأَصْنَامِ، وَ فِي النَّصَابِ لِأَهْلِ بَيْتِ مُحَمَّدٍ ص نَبِيِّ اللَّهِ، هُمْ أَتْبَاعُ إِبْلِيسَ وَ عَتَاهُ مَرَدَّتِهِ، سَوْفَ يَصِيرُونَ إِلَى الْهَلاَكَةِ.

²⁸ Tafseer Imam Hassan Al-Askari^{asws} – S 344 & 345

Ali Bin Al Husayn^{asws} said: 'This is regarding the worship of the idols, and regarding the Nasibi's) hostility to the People^{asws} of the Household of Muhammad^{saww}, Prophet^{saww} of Allah^{azwj}. They (Nasibis) are the followers of Iblees^{la} and the hardened ones of his^{la} renegades. Soon they would be going to the Abyss.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص تَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، فَإِنَّ مَنْ تَعَوَّدَ بِاللَّهِ مِنْهُ أَعَادَهُ اللَّهُ [وَو تَعَوَّدُوا] مِنْ هَمَزَاتِهِ وَ نَفَخَاتِهِ وَ نَفَثَاتِهِ. أَ تَذُرُونَ مَا هِيَ أَمَّا هَمَزَاتُهُ: فَمَا يُلْقِيهِ فِي قُلُوبِكُمْ مِنْ بُغْضِنَا أَهْلَ الْبَيْتِ.

Then Rasool-Allah^{saww} said: 'Seek Refuge with Allah^{azwj} from the Pelted Satan^{la}, for the one who seeks Refuge with Allah^{azwj} from him^{la}, Allah^{azwj} would Shelter him – and seek Refuge – from his^{la} whispering suggestions, and his^{la} blowing, and his^{la} puffings. Do you know what it is? As for his^{la} whispering suggestions, so it is what he^{la} casts into your hearts from (having) our^{asws} hatred, of the People^{asws} of the Household.

قَالُوا: يَا رَسُولَ اللَّهِ وَ كَيْفَ تُبْغِضُكُمْ - بَعْدَ مَا عَرَفْنَا مُحَلِّكُمْ مِنَ اللَّهِ وَ مَنْزِلَتَكُمْ قَالَ ص: بِأَنْ تُبْغِضُوا أَوْلِيَاءَنَا وَ تُحِبُّوا أَعْدَاءَنَا، فَاسْتَعِيدُوا بِاللَّهِ مِنْ مَحَبَّةِ أَعْدَائِنَا وَ عَدَاوَةِ أَوْلِيَانِنَا، فَتَعَادُوا مِنْ بُغْضِنَا وَ عَدَاوَتِنَا، فَإِنَّ مَنْ أَحَبَّ أَعْدَاءَنَا فَقَدْ عَادَانَا وَ نَحَرْنَا مِنْهُ بَرَاءً، وَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ بَرِيءٌ.

They said, 'O Rasool-Allah^{saww}! And how can we have hatred for you^{asws} all after you^{saww} making us recognise your^{asws} places from Allah^{azwj} and your^{asws} statuses?'. He^{saww} said: 'By your hating our^{asws} friends and loving our^{asws} enemies. Therefore, seek Refuge with Allah^{azwj} from having the love of our^{asws} enemies, and enmity of our^{asws} friends. So seek Refuge from having our^{asws} hatred and our^{asws} enmity, for the one who loves our^{asws} enemies, so he has been inimical to us^{asws}, and we^{asws} are disavowed from him, and Allah^{azwj} Mighty and Majestic is Disavowed from him".²⁹

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، [رفعة]، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليه السلام): «يا هشام، إن الله تبارك و تعالى بشر أهل العقل و الفهم في كتابه، فقال: فَبَشَّرَ عِبَادَ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ» الآية.

Muhammad Bin Yaqoub, from Abu Abdullah Al Ashary, from one of our companions, raising it, from Hisham Bin Al Hakam who said,

Abu Al Hassan Musa Bin Ja'far^{asws} said to me: 'O Hisham! Allah^{azwj} blessed and High Gave glad tidings to the people of intellect and the understanding, in His^{azwj} Book, so He^{azwj} Said: **therefore give glad tidings to My servants [39:17]** – the Verse.

و ذكر الحديث بطوله إلى أن قال: يَا هِشَامُ ثُمَّ دَمَ الَّذِينَ لَا يَعْقِلُونَ فَقَالَ وَ إِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَ لَا يَهْتَدُونَ

O Hisham! Then He^{azwj} Condemned those who are not using their intellects, so He^{azwj} Said **And when it is said to them, 'Follow what Allah has Revealed!', they**

²⁹ Tafseer Imam Hassan Al-Askari^{asws} – S 346 & 347

are saying, 'But, we follow what we found our fathers to be upon', even though their fathers were neither understanding anything nor were they Guided [2:170]?

وَقَالَ وَ مَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَ نِدَاءً صُمُّ بُكُمْ عُمًى فَهُمْ لَا يَعْقِلُونَ

And Said **And an example of those who are committing Kufr (disbelieving) is like an example of those who croak with what is not heard except for a call and a cry. (They are) deaf, dumb, blind, so they are not understanding [2:171]**.³⁰

VERSES 172 & 173

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {172}

O you those who are believing! Eat from the good (things) what We Provided you (with), and give thanks to Allah if it is Him you are worshipping [2:172]

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {173}

But rather, (it is) Prohibited upon you, the dead, and the blood, and flesh of the swine, and whatever is dedicated with for other than Allah. But the one who is desperate, without coveting nor transgressing, so there is no sin upon him. Surely Allah is Forgiving, Merciful [2:173]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا أَيُّهَا الَّذِينَ آمَنُوا بِتَوْحِيدِ اللَّهِ، وَ نُبُوَّةِ مُحَمَّدٍ ص رَسُولِ اللَّهِ وَ بِإِمَامَةِ عَلِيِّ وَلِيِّ اللَّهِ: كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَ اشْكُرُوا لِلَّهِ عَلَى مَا رَزَقْنَاكُمْ مِنْهَا بِالْمَقَامِ عَلَى وَلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ

The Imam^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: **O you those who are believing!** – in the Tawheed (Oneness) of Allah^{azwj}, and Prophet-hood of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and in the Imamate of Ali^{asws}, Guardian of Allah^{azwj}, **Eat from the good (things) what We Provided you (with), and give thanks to Allah** – Upon what He^{azwj} Provided you from it, with the staying upon the Wilayah of Muhammad^{saww} and Ali^{asws}.

لِيَقْبَلَكُمْ اللَّهُ تَعَالَى بِذَلِكَ شُرُورَ الشَّيَاطِينِ - الْمُتَمَرِّدَةِ عَلَى رَبِّهَا عَزَّ وَ جَلَّ، فَإِنَّكُمْ كُلَّمَا جَدَّدْتُمْ عَلَى أَنْفُسِكُمْ - وَلَايَةَ مُحَمَّدٍ وَ عَلِيٍّ ع تَجَدَّدُوا عَلَى مَرَدَّةِ الشَّيَاطِينِ لَعَائِنُ اللَّهِ، وَ أَعَادَكُمْ اللَّهُ مِنْ نَفَخَاتِهِمْ وَ نَفَثَاتِهِمْ.

Allah^{azwj} the Exalted has Protected you all with that (from) the evils of Satans^{la}, the renegades upon their^{la} Lord^{azwj} Mighty and Majestic. Therefore, everytime you all

³⁰ Al Kafi V 2 – The Book Of Intellect and Ignorance CH 1 H 12 (Extract)

renew upon yourselves the Wilayah of Muhammad^{saww} and Ali^{asws}, you should renew upon the renegade Satans^{la}, the Curses of Allah^{azwj}, and Allah^{azwj} will Shelter you from their^{la} blowing and their^{la} puffings.

فَلَمَّا قَالَ رَسُولُ اللَّهِ ص قِيلَ: يَا رَسُولَ اللَّهِ، وَ مَا نَفَخَاتُهُمْ قَالَ: هِيَ مَا يَنْفُخُونَ بِهِ عِنْدَ الْغَضَبِ فِي الْإِنْسَانِ - الَّذِي يَحْمِلُونَهُ عَلَى هَلَاكِهِ فِي دِينِهِ وَ دُنْيَاهُ، وَ قَدْ يَنْفُخُونَ فِي غَيْرِ حَالِ الْغَضَبِ بِمَا يَهْلِكُونَ بِهِ.

So when Rasool-Allah^{saww} said it, it was said, 'O Rasool-Allah^{saww}! And what are their blowing?'. He^{saww} said: 'It is what they^{la} are blowing with during the anger in the human being which carries him upon his destruction in his Religion and his world, and they^{la} (also) have blown during other than the state of anger with what they^{la} are destroying him with.

أَتَدْرُونَ مَا أَشَدُّ مَا يَنْفُخُونَ بِهِ هُوَ مَا يَنْفُخُونَ بِأَن يُؤْهِمُوهُ - أَنَّ أَحَدًا مِنْ هَذِهِ الْأُمَّةِ فَاضِلٌ عَلَيْنَا، أَوْ عَدْلٌ لَنَا أَهْلَ الْبَيْتِ، كَلَّا - وَ اللَّهُ - بَلْ جَعَلَ اللَّهُ تَعَالَى مُحَمَّدًا ص ثُمَّ آلَ مُحَمَّدٍ فَوْقَ جَمِيعِ هَذِهِ الْأُمَّةِ، كَمَا جَعَلَ اللَّهُ تَعَالَى السَّمَاءَ فَوْقَ الْأَرْضِ وَ كَمَا زَادَ نُورَ الشَّمْسِ وَ الْقَمَرِ عَلَى السُّهُبِ.

Are you knowing what is the most intense of what they^{la} are blowing with? It is what they^{la} are blowing by worrying him that someone from this community is preferable over us^{asws}, or equal to us^{asws}, the People^{asws} of the Household. Never! By Allah^{azwj}! But Allah^{azwj} the Exalted Made Muhammad^{saww}, the Progeny^{asws} of Muhammad^{saww} to be above the entirety of this community, just as Allah^{azwj} the Exalted Made the sky to be above the earth, and just as the light of the sun and the moon is more enhanced over the distant stars'.

قَالَ رَسُولُ اللَّهِ ص: وَ أَمَّا نَفَثَاتُهُ: فَإِنَّ يَرَى أَحَدُكُمْ أَنَّ شَيْئًا بَعْدَ الْقُرْآنِ أَشْفَى لَهُ مِنْ ذِكْرِنَا أَهْلَ الْبَيْتِ وَ مِنَ الصَّلَاةِ عَلَيْنَا، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ ذِكْرَنَا أَهْلَ الْبَيْتِ شِفَاءً لِلصُّدُورِ، وَ جَعَلَ الصَّلَوَاتِ عَلَيْنَا مَاحِيَةً لِلْأَوْزَارِ وَ الذُّنُوبِ، وَ مُطَهِّرَةً مِنَ الْغُيُوبِ وَ مُضَاعِفَةً لِلْحَسَنَاتِ.

Rasool-Allah^{saww} said: 'And as for his^{la} puffing – so if one of you views that there is something after the Quran as a healing for him than our^{asws} mention of the People^{asws} of the Household, and from the (sending of) Salawat upon us^{asws}, for Allah^{azwj} Mighty and Majestic Made our^{asws} mention, the People^{asws} of the Household, as a healing for the chests, and Made the Salawat upon us as a deletion of the burdens of the sins, and a cleansing from the faults, and a multiplication of the good deeds.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ [أَيَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ] فَاشْكُرُوا نِعْمَةَ اللَّهِ بِطَاعَةِ مَنْ أَمَرَكُمْ بِطَاعَتِهِ - مِنْ مُحَمَّدٍ وَ عَلِيٍّ وَ خُلَفَائِهِمُ الطَّيِّبِينَ.

The Imam^{asws} said: 'Allah^{azwj} Mighty and Majestic Said **if it is Him you are worshipping [2:172]** – i.e. if it is Him^{azwj} you are worshipping, then be thankful for the Bounties of Allah^{azwj} by obeying the one He^{azwj} Commanded with obeying him, from Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Caliphs.

ثُمَّ قَالَ عَزَّ وَجَلَّ: إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ الَّتِي مَاتَتْ حَنْتًا أَنْفَهَا بِلاَ ذَبَاحَةٍ مِنْ حَيْثُ أَذِنَ اللَّهُ فِيهَا وَ الدَّمَّ وَ لَحْمَ الْخِنْزِيرِ أَنْ تَأْكُلُوهُ وَ مَا أَهْلَ بِهِ لِغَيْرِ اللَّهِ مَا ذُكِرَ اسْمُ غَيْرِ اللَّهِ عَلَيْهِ مِنَ الذَّبَائِحِ، وَ هِيَ الَّتِي يَتَقَرَّبُ بِهَا الْكُفَّارُ بِأَسَامِي أَنْدَادِهِمُ الَّتِي اتَّخَذُوهَا مِنْ دُونِ اللَّهِ.

Then Allah^{azwj} Mighty and Majestic Said: **But rather, (it is) Prohibited upon you, the dead-** which dies open-mouthed without having been slaughtered from where Allah^{azwj} Permitted with regards to it, **and the blood, and flesh of the swine** – to be eating it, **and whatever is dedicated with for other than Allah** – what the name of other than Allah^{azwj} is mentioned over it from the slaughtered, and it is which the *Kafirs* are drawing closer with by naming their rivals which they are taking to from besides Allah^{azwj}.

ثُمَّ قَالَ عَزَّ وَجَلَّ: فَمَنْ اضْطُرَّ إِلَى شَيْءٍ مِنْ هَذِهِ الْمُحَرَّمَاتِ غَيْرِ بَاغٍ وَ هُوَ غَيْرُ بَاغٍ - عِنْدَ الضَّرُورَةِ عَلَى إِمَامٍ هُدًى وَ لَا عَادٍ وَ لَا مُعْتَدٍ قَوْلٍ بِالْبَاطِلِ - فِي نُبُوءَةٍ مِنْ لَيْسَ بِنَبِيِّ، أَوْ إِمَامَةٍ مِنْ لَيْسَ بِإِمَامٍ فَلَا إِثْمَ عَلَيْهِ فِي تَنَاوُلِ هَذِهِ الْأَشْيَاءِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ سَتَارٌ لِعُيُوبِكُمْ أَتُهَا الْمُؤْمِنُونَ، رَحِيمٌ بِكُمْ حِينَ أَبَاحَ لَكُمْ فِي الضَّرُورَةِ مَا حَرَّمَ فِي الرِّخَاءِ.

The Mighty and Majestic Said: **But the one who is desperate** – to something from these Prohibitions, **without coveting**– and he is without a desire (for it) – during the necessity – upon an Imam^{asws} of Guidance, **nor transgressing** – nor giving significance by speaking with the falsehood regarding a prophet-hood of the one who isn't a Prophet^{as}, or (speaking of) Imamate of the one who isn't an Imam^{asws}, **so there is no sin upon him** – in taking these things, **Surely Allah is Forgiving, Merciful [2:173]** – a Veiler of your faults, O you *Momineen*! He^{azwj} is Merciful with you where He^{azwj} Permitted for you during the desperation what He^{azwj} Prohibited during the ease”.³¹

عن بعض أصحابنا، قال:

From one of our companions who said,

أتت امرأة إلى عمر، فقالت: يا أمير المؤمنين، إني فجرت، فأقم في الحد، فأمر برجمها، وكان علي أمير المؤمنين (عليه السلام) حاضرا، قال: فقال له: «سلها كيف فجرت؟» قالت: كنت في فلاة من الأرض، أصابني عطش شديد، فرفعت لي خيمة فأتيته، فأصابت فيها رجلا أعرابيا، فسألته الماء، فأبى علي إلا أن امكنه من نفسي، فوليت عنه هاربة، فاشتد بي العطش حتى غارت عيناى، و ذهب لساني، فلما بلغ ذلك مني أتيت فسقاني و وقع علي.

‘A woman came to Umar, so she said, ‘O commander of the faithful! I have committed adultery, therefore apply the Legal penalty of the Law’. So he ordered for her to be stoned (to death), and Amir-Al-Momineen^{asws} was present. So he^{asws} said to him: ‘Ask her, how did she commit adultery?’ She said, ‘I was in the wilderness of the earth. I was struck by extreme thirst, and I came across a tent. Therein was a Bedouin man, so I asked him for the water. So he refused it except that I allow him upon myself. So I turned away from him fleeing. But the thirst intensified to the extent

³¹ Tafseer Imam Hassan Al Askari^{asws} – S 348 & 349

that my eyes were sunk, and my tongue went (could not speak). So when I reached to that point, I went to him, and he quenched my thirst and came upon me'.

فقال له علي (عليه السلام): «هذه التي قال الله: فَمَنْ اضْطُرَّ غَيْرَ [بِأَعْيُنِهِ وَ لَا عَادٍ فَلَا يُثْمِرُ عَلَيْهِ وَ هَذِهِ غَيْرَ] باغية و لا عادية، فخل سبيلها». فقال عمر: لولا علي لهلك عمر.

So Ali^{asws} said to him: 'This is the one for whom Allah^{azwj} Says **But the one who is desperate, without coveting nor transgressing, so there is no sin upon him [2:173]** and this is neither desiring not exceeding the limit, so open the way for her'. So Umar said, 'Had it not been for Ali^{asws}, Umar would have been destroyed!' ³²

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال:

And it is supported by this, what has been reported Abu Ja'far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

قلت لأبي عبدالله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجهه الله، قال الله تعالى: فَأَيُّنَمَا تَوَلَّوْا فَوَجَّهَ اللَّهُ، و نحن الآيات، و نحن البيئات.

'I said to Abu Abdullah^{asws}, 'You^{asws} (Imams^{asws}) are the Salat in the Book of Allah^{azwj} Mighty and Majestic, and your^{asws} are the Zakat, and you^{asws} are the Hajj (Pilgrimage)?' The Imam^{asws} said: 'O Dawood! We^{asws} are the Salat in the Book of Allah^{azwj} Mighty and Majestic, and we^{asws} are the Zakat, and we^{asws} are the Soam (Fasts), and we^{asws} are the Hajj (Pilgrimage), and we^{asws} are the Sacred Months, and we^{asws} are the Sacred cities, and we^{asws} are the Kabah of Allah^{azwj}, and we^{asws} are the direction (Qiblah) of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}. Allah^{azwj} Said: **And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah [2:115]**, and we^{asws} are the Signs, and we^{asws} are the clear proofs'.

و عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our^{asws} enemies in the Book of Allah^{azwj} are: -The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine'. ³³

عن حماد بن عثمان، عن أبي عبد الله (عليه السلام) في قوله: فَمَنْ اضْطُرَّ غَيْرَ بِأَعْيُنِهِ وَ لَا عَادٍ قَالَ: «الباعى الخارج على الإمام، و العادي للص». تفسير العياشي

³² تفسير العياشي 1: 155 / 74

³³ (تأويل الآيات 1: 2 / 19)

From Hamad Bin Usman, from Abu Abdullah^{asws} regarding His^{azwj} Words **But the one who is desperate, without coveting nor transgressing [2:173]**. He^{asws} said: 'The الباغي is the one rising (in battle) against the Imam^{asws}, and the transgressor is the thief'.³⁴

عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «المضطر لا يشرب الخمر، لأنها لا تزيد إلا شراً، فإن شربها قتلتها، فلا يشرب منها قطرة». تفسير العياشي

From Abu Baseer who said, 'I heard Abu Abdullah^{asws} saying: 'The desperate one cannot drink the wine, because it would not increase him except for evil. So if he was to drink it, it would kill him. Therefore, do not drink even a drop from it'.³⁵

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ قَالَ الْبَاغِي بَاغِي الصَّيِّدِ وَالْعَادِي السَّارِقُ لَيْسَ لَهُمَا أَنْ يَأْكُلَا الْمَيْتَةَ إِذَا اضْطُرَّ إِلَيْهَا هِيَ حَرَامٌ عَلَيْهِمَا لَيْسَ هِيَ عَلَيْهِمَا كَمَا هِيَ عَلَى الْمُسْلِمِينَ وَ لَيْسَ لَهُمَا أَنْ يُقْصِرَا فِي الصَّلَاةِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **But the one who is desperate, without coveting nor transgressing [2:173]**. He^{asws} said: 'The 'desiring' is the one who desires the hunting, and the 'exceeding' is the thief. It is not for these two that they should be eating the dead when they are desperate to it. It is Prohibited upon them both. It is not upon them just as it is upon the Muslims, and it is not for them that they should be shortening in the *Salāt*'.³⁶

VERSES 174 - 176

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {174}

Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]

³⁴ 154 /74 :1

³⁵ .152 /74 :1

³⁶ Al Kafi V 3 – The Book Of *Salāt* CH 80 H 7

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ
{175}

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So what would be their patience upon the Fire? [2:175]

ذَلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ
{176}

That is because Allah Revealed the Book with the Truth, and those who are differing regarding the Book, they are in discord, remote (from the Truth) [2:176]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ فِي صِفَةِ الْكَاتِمِينَ لِفَضْلِنَا أَهْلِ الْبَيْتِ: إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ الْمُشْتَمِلِ عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ ص عَلَى جَمِيعِ النَّبِيِّينَ، وَ فَضْلِي عَلَيَّ ع عَلَى جَمِيعِ الْوَصِيِّينَ وَ يَشْتَرُونَ بِهِ بِالْكِتْمَانِ ثَمَنًا قَلِيلًا يَكْتُمُونَهُ لِيَأْخُذُوا عَلَيْهِ عَرْضًا مِنَ الدُّنْيَا يَسِيرًا، وَ يَتَأَلَّوْا بِهِ فِي الدُّنْيَا عِنْدَ جُهَالِ عِبَادِ اللَّهِ رِئَاسَةً.

The Imam (Hassan Al Askari^{asws}) said: ‘Allah^{azwj} Mighty and Majestic Said in describing the concealment of our^{asws} merits, the People^{asws} of the Household: **Those who are concealing what Allah Revealed from the Book** – the inclusive upon the mention of the preference of Muhammad^{saww} over the entirety of the Prophets^{as}, and the preference of Ali^{asws} over the entirety of the successors^{as}, **and are purchasing** – by the concealment - **a small price with it** – concealing it in order to be taking upon it displays from the world easily, and they would be attaining with it in the world, by the ignorance of the servants of Allah^{azwj}, a governance.

قَالَ اللَّهُ تَعَالَى: «أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ يَوْمَ الْقِيَامَةِ إِلَّا النَّارَ» بَدَلًا مِنْ [إِصَابَتِهِمْ] الْيَسِيرَ مِنَ الدُّنْيَا لِكِتْمَانِهِمُ الْحَقَّ. وَ لَا يَكْلُمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ بِكَلَامٍ خَيْرٍ - بَلْ يَكْلُمُهُمْ بِأَنْ يَلْعَنَهُمْ وَ يُخْزِيَهُمْ وَ يَقُولُ: بَفْسِ الْعِبَادِ أَنْتُمْ، غَيْرَكُمْ تَرْتِيبي، وَ أَخْرَجْتُمْ مَنْ قَدَّمْتُمْ، وَ قَدَّمْتُمْ مَنْ أَخْرَجْتُمْ وَ الْيَتِيمَ مَنْ عَادَيْتُمْ، وَ عَادَيْتُمْ مَنْ وَالَيْتُمْ.

Allah^{azwj} the Exalted Said: **they are not devouring into their bellies** – on the Day of Judgment - **except for the Fire** – instead from their small achievement from the world due to their concealment of the Truth. **nor will Allah be Speaking to them on the Day of Judgment** – with good Speech, but He^{azwj} would be Speaking to them by Cursing them and Disgracing them, and He^{azwj} would be Saying: “You are evil servants! You altered My^{azwj} sequence and placed last the one whom I^{azwj} Placed as first, and placed first the one whom I^{azwj} Placed last (Rejected), and befriended the one whom I^{azwj} was Inimical to, and were inimical to the one I^{azwj} Befriended.

وَلَا يُزَكِّيهِمْ مِنْ دُنُوبِهِمْ، لِأَنَّ الدُّنُوبَ إِنَّمَا تَذُوبُ وَ تَصْمَحِلُ - إِذَا قَرَنَ بِهَا مُوَالَاةُ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ ع - فَأَمَّا مَا يَقْرُنُ بِهَا الزُّوَالُ عَنْ مُوَالَاةِ مُحَمَّدٍ وَ آلِهِ، فَبَلَدُكَ دُنُوبٌ تَتَصَاعَفُ وَ أَجْرَامٌ تَتَزَايِدُ، وَ عُقُوبَاتُهَا تَتَعَاضَمُ. وَ هُمْ عَذَابٌ أَلِيمٌ مُوجَّعٌ فِي النَّارِ.

nor will He be Purifying them – from their sins, because the sins rather, tend to melt and vanish when paired with the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}. So, as for what is not paired with it, what is declined from the Wilayah of Muhammad^{saww} and his^{saww} Progeny^{asws}, so those sins would be multiplied, and its crime is increased, and its consequential Punishment would be magnified. **and for them would be a painful Punishment [2:174]** – excruciating pain in the Fire.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَى أَخَذُوا الضَّلَالََةَ عِوَضًا عَنِ الْهُدَى وَ الرَّذَى - فِي دَارِ الْبُورِ بَدَلًا مِنَ السَّعَادَةِ - فِي دَارِ الْقَرَارِ وَ مَحَلِّ الْأَنْبَارِ. وَ الْعَذَابُ بِالْمَغْفِرَةِ اشْتَرَوْا الْعَذَابَ - الَّذِي اسْتَحَقُّهُ بِمُؤَالَاتِهِمْ لِأَعْدَاءِ اللَّهِ - بَدَلًا مِنَ الْمَغْفِرَةِ الَّتِي كَانَتْ تَكُونُ لَهُمْ - لَوْ وَالَوْ أَوْلِيَاءَ اللَّهِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ مَا أَجْرَاهُمْ عَلَى عَمَلٍ - يُوجِبُ عَلَيْهِمْ عَذَابَ النَّارِ.

They are those who are buying the straying by (selling) the Guidance – taking the straying instead of the Guidance, and the annihilation in the House of doom in exchange from the happiness in the House of the tranquillity and the place of the righteous ones. **and (buying) the Punishment by (selling) the Forgiveness** – they are buying the Punishment which they are deserving of due to their friendship with the enemies of Allah^{azwj} in exchange from the Forgiveness which would have happened to be for them if they had befriended the friends of Allah^{azwj}, **So what would be their patience upon the Fire? [2:175]** – how audacious they are upon doing what would Obligated upon them the Punishment of the Fire.

ذَلِكَ يَعْني ذَلِكَ الْعَذَابَ الَّذِي وَجِبَ عَلَى هَؤُلَاءِ - بِأَتَامِهِمْ وَ أَجْرَامِهِمْ لِمُخَالَفَتِهِمْ لِإِمَامِهِمْ، وَ زَوَالِهِمْ عَنْ مُوَالَاةِ سَيِّدِ خَلْقِ اللَّهِ - بَعْدَ مُحَمَّدٍ نَبِيِّهِ، أَحْيِهِ وَ صَفِيَّهِ.

That – meaning that Punishment which is Obligated upon them due to their sins and their crimes of opposing their Imam^{asws}, and their decline from the friendship of the Chief of the creatures of Allah^{azwj} after Muhammad^{saww}, His^{azwj} Prophet^{saww}, is his^{saww} brother, his^{saww} successor^{asws}.

بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ نَزَّلَ الْكِتَابَ - الَّذِي تَوَعَّدَ فِيهِ مَنْ خَالَفَ الْمُحَقِّقِينَ وَ جَانَبَ الصَّادِقِينَ، وَ شَرَعَ فِي طَاعَةِ الْفَاسِقِينَ، نَزَّلَ الْكِتَابَ بِالْحَقِّ - أَنَّ مَا يُوعَدُونَ بِهِ يُصِيبُهُمْ وَ لَا يُخْطِئُهُمْ.

is because Allah Revealed the Book with the Truth – Revealed the Book which, wherein are threats against the one who oppose the rightful ones and keep aside from the truthful ones, and proceeded in the obedience of the mischief-makers. The Book was Revealed with the Truth that what they are being threatened with would hit them and will would not miss them.

وَ إِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ فَلَمْ يُؤْمِنُوا بِهِ، قَالَ بَعْضُهُمْ: إِنَّهُ سِحْرٌ وَ بَعْضُهُمْ: إِنَّهُ كِبَاهَنَةٌ لَفِي شِقَاقٍ بَعِيدٍ مُخَالَفَةٍ بَعِيدَةٍ عَنِ الْحَقِّ، كَأَنَّ الْحَقَّ فِي شِقِّ وَ هُمْ فِي شِقِّ غَيْرِهِ مُخَالَفَةً.

and those who are differing regarding the Book – so they are not believing in it. Some of them say, 'It is sorcery'. And some of them say, 'It is poetry'. And some of them (say), 'It is divination, **they are in discord, remote (from the Truth) [2:176]** – in opposition, far from the Truth, as if the Truth is (to be found) in doubt, and they are in a doubt other than it, opposing it".³⁷

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن عثمان بن عيسى، عن عبد الله بن مسكان، عن ذكره،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from usmaan Bin Isa, from Abdullah Bin Muskaan, from the one who mentioned it,

عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **فَمَا أَصْبَرَهُمْ عَلَى النَّارِ**. قال: «ما أصبرهم على فعل ما يعلمون أنه يصيرهم إلى النار!».

from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **So what would be their patience upon the Fire? [2:175]**, said: 'What (can make them to be) patient upon a deed what they are knowing that it would take them to the Fire?'³⁸

أبو علي الطبرسي: عن علي بن إبراهيم، بإسناده عن أبي عبد الله (عليه السلام): «ما أجراًهم على النار!».

Abu Ali Al Tabarsy, from Ali Bin Ibrahim, by his chain,

from Abu Abdullah^{asws} having said (regarding **So what would be their patience upon the Fire? [2:175]**): 'What is making them audacious upon the Fire?'³⁹

VERSE 177

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۖ
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

{177}

It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day,

³⁷ Tafseer Imam Hassan Al Askari^{asws} – S 352

³⁸ الكافي 2: 206.

³⁹ مجمع البيان 1: 470

and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, and they fulfil their promises when they are promising, and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]

قَالَ الْإِمَامُ ع: قَالَ عَلِيٌّ بْنُ الْحُسَيْنِ ع لَيْسَ الْبِرُّ أَنْ تُؤْلُوا الْآيَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا فَضَّلَ عَلِيًّا ع وَ أَخْبَرَ عَنْ جَلَالَتِهِ عِنْدَ رَبِّهِ عَزَّ وَ جَلَّ، وَ أَبَانَ عَنْ فَضَائِلِ شِيعَتِهِ وَ أَنْصَارِ دَعْوَتِهِ، وَ وَبَّحَ الْيَهُودَ وَ النَّصَارَى عَلَى كُفْرِهِمْ، وَ كَيْفَانِهِمْ لِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا ع فِي كُتُبِهِمْ بِفَضَائِلِهِمْ وَ مَحَاسِنِهِمْ، فَخَرَّتِ الْيَهُودُ وَ النَّصَارَى عَلَيْهِمْ.

The Imam (Hassan Al Askari^{asws}) said: 'Ali Bin Al Husayn^{asws} said: ***'It isn't righteousness that you should be turning*** – the Verse. When Rasool-Allah^{saww} preferred Ali^{asws} and informed about his^{asws} majesty in the Presence of his^{asws} Lord^{azwj} Mighty and Majestic, and clarified about the merits of his^{asws} Shias and the helpers of his^{asws} call, and Rebuked the Jews and the Christians upon their *Kufr* and their concealment of the mention of Muhammad^{saww}, and Ali^{asws}, and their^{asws} Progeny^{asws}, (which were) in their Books of their^{asws} merits and their^{asws} beauties, the Jews and the Christians prided against them^{asws}.

فَقَالَتِ الْيَهُودُ: قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَ فِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَ هِيَ قِبْلَةُ مُوسَى الَّتِي أَمَرْنَا بِهَا.

So the Jews said, 'We have prayed this Salat towards our Qiblah numerous, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa^{as} which he^{as} has ordered us with'.

وَ قَالَتِ النَّصَارَى: قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ، وَ فِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا، وَ هِيَ قِبْلَةُ عِيسَى الَّتِي أَمَرْنَا بِهَا.

And the Christians said, 'We have prayed this Salat numerous towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa^{as} ordered us with'.

وَ قَالَ كُلُّ وَاحِدٍ مِنَ الْفَرِيقَيْنِ: أَ تَرَى رَبَّنَا يُبْطِلُ أَعْمَالَنَا هَذِهِ الْكَثِيرَةَ، وَ صَلَّوَاتِنَا إِلَى قِبْلَتِنَا - لِأَنَّا لَا نَتَّبِعُ مُحَمَّدًا عَلَى هَوَاهُ فِي نَفْسِهِ وَ أَخِيهِ!

And each one of the two groups said, 'Do you^{saww} view that our Lord^{azwj} would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad^{saww} upon his^{saww} personal desires with regards to himself^{saww} and his^{saww} brother Ali^{asws}?'.
'

فَأَنْزَلَ اللَّهُ تَعَالَى: قُلْ يَا مُحَمَّدُ ص لَيْسَ الْبِرُّ الطَّاعَةُ الَّتِي تَنَالُونَ بِهَا الْجَنَانَ وَ تَسْتَحِفُّونَ بِهَا الْعُقْرَانَ وَ الرِّضْوَانَ. أَنْ تُؤْلُوا وَجْوهَكُمْ بِصَلَاتِكُمْ قِبَلَ الْمَشْرِقِ أَيْهَا النَّصَارَى، وَ قِبَلَ الْمَغْرِبِ أَيْهَا الْيَهُودُ، وَ أَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ وَ عَلَى وَلِيِّ اللَّهِ مُعْتَاطُونَ.

So Allah^{azwj} the Exalted Revealed: "Say, O Muhammad^{saww}! ***It isn't righteousness*** – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, ***that you should be turning your faces*** – by your prayers - ***facing the east*** - O you Christians – ***and*** – facing ***the west*** – O you Jews, and you are opposing the Command of Allah^{azwj} are enraged upon the Guardian^{asws} of Allah^{azwj}.

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ بِأَنَّهُ الْوَاحِدُ الْأَحَدُ، الْفَرْدُ الصَّمَدُ، يُعَظِّمُ مَنْ يَشَاءُ وَ يُكْرِمُ مَنْ يَشَاءُ، وَ يُهَيِّئُ مَنْ يَشَاءُ وَ يُذِلُّهُ، لَا رَادَّ لِأَمْرِهِ، وَ لَا مُعَقِّبَ لِحُكْمِهِ

but the righteous is the one who believes in Allah – that He^{azwj} is the One, the Alone, the Individual, the Solid. He^{azwj} Reveres the one He^{azwj} so Desires to, and Honours the one He^{azwj} so Desires to, and Disgraces the one He^{azwj} so Desires to and Humiliates him. There is neither a repeller of His^{azwj} Command, nor is there an overturner of His^{azwj} Decision.

وَ آمَنَ بِ الْيَوْمِ الْآخِرِ يَوْمَ الْقِيَامَةِ الَّتِي أَفْضَلَ مَنْ يُؤَافِيهَا مُحَمَّدٌ سَيِّدُ الْمُرْسَلِينَ وَ بَعْدَهُ عَلِيُّ أَخُوهُ وَ وَصِيُّهُ سَيِّدُ الْوَصِيِّينَ، وَ الَّتِي لَا يَخْضَرُهَا مِنْ شِيعَةِ مُحَمَّدٍ أَحَدٌ - إِلَّا أَضَاءَتْ فِيهَا أَنْوَارُهُ، فَسَارَ فِيهَا إِلَى جَنَّاتِ النَّعِيمِ، هُوَ وَ إِخْوَانُهُ وَ أَزْوَاجُهُ وَ ذُرِّيَّتُهُ وَ الْمُحْسِنُونَ إِلَيْهِ، وَ الدَّافِعُونَ فِي الدُّنْيَا عَنْهُ،

And - believe in, ***the Last Day*** – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad^{saww}, Chief of the Mursils^{as}, and after him^{asws} would be Ali^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, Chief of the successors^{asws}. And (the Day) in which no one from his^{asws} Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

وَ لَا يَخْضَرُهَا مِنْ أَعْدَاءِ مُحَمَّدٍ أَحَدٌ إِلَّا عَشِيَّتُهُ ظُلُمَاتُهَا فَيَسِيرُ فِيهَا إِلَى الْعَذَابِ الْأَلِيمِ - هُوَ وَ شُرَكَاءُهُ فِي عَقْدِهِ وَ دِينِهِ وَ مَذْهَبِهِ، وَ الْمُتَقَرَّبُونَ كَانُوا فِي الدُّنْيَا إِلَيْهِ - لِعَبْرِ نَقِيَّةٍ حَقَّتْهُمْ [مِنْهُ].

Nor would anyone from the enemies of Muhammad^{saww} be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights from him.

وَ الَّتِي تُنَادِي الْجَنَّةَ فِيهَا: إِلَيْنَا أَوْلِيَاءُ مُحَمَّدٍ وَ عَلِيٍّ وَ شِيعَتُهُمَا، وَ عَنَّا أَعْدَاءُ مُحَمَّدٍ وَ عَلِيٍّ وَ أَهْلُ مَخَالَفَتِهِمَا.

(And the Day) in which the Gardens would be calling out: 'To us! To us, O friends of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!' And 'Away from us! Away from us, enemies of Muhammad^{saww} and Ali^{asws} and the people who opposed them!'

وَ تُنَادِي النَّارُ: عَنَّا أَوْلِيَاءُ مُحَمَّدٍ وَ عَلِيٍّ وَ شِيعَتُهُمَا، وَ إِلَيْنَا أَعْدَاءُ مُحَمَّدٍ وَ عَلِيٍّ وَ شِيعَتُهُمَا.

And the Fires would be calling out: 'Away from us! Away from us, friends of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!' And, 'To us! To us, enemies of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!'

يَوْمَ تَقُولُ الْجَنَّةُ: يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا، وَ أَنْ تَأْذَنَا فِي الدُّخُولِ إِلَيْنَا مِنْ تَدْخُلَانِهِ، فَاْمَلِكْنَا بِشِيعَتِكُمَا، مَرْحَبًا بِهِمْ وَ أَهْلًا وَ سَهْلًا.

The Day (in which) the Gardens would be saying: 'O Muhammad^{saww}, and O Ali^{asws}! Allah^{azwj} the Exalted Commanded us with being obedient to you^{asws} both, and that we (only) Permit the entry into us the ones whom you^{asws} (permit to) enter. Therefore fill us with your^{asws} Shias. Welcome to them, welcome to them!'

وَ تَقُولُ النَّارُ: يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا، وَ أَنْ يُحْرِقَ بِنَا مَنْ تَأْمُرَانَا بِحَرْقِهِ، فَاْمَلِكْنَا بِأَعْدَائِكُمَا.

And the Fires would be saying: 'O Muhammad^{saww} and O Ali^{asws}! Allah^{azwj} the Exalted Commanded us with being obedient to you^{asws} both, and he should be incinerated with us, the one whom your^{asws} both order with his incineration. Therefore fill us with your^{asws} enemies!'

وَ الْمَلَائِكَةُ وَ مَنْ آمَنَ بِالْمَلَائِكَةِ - بِأَنَّهُمْ عِبَادٌ مَعْصُومُونَ، لَا يَعْصُونَ اللَّهَ عَزَّ وَ جَلَّ مَا أَمَرَهُمْ، وَ يَفْعَلُونَ مَا يُؤْمَرُونَ، وَ أَنْ أَشْرَفَ أَعْمَالِهِمْ فِي مَرَاتِبِهِمْ - الَّتِي قَدْ رُتِّبُوا فِيهَا مِنَ الثَّرَى إِلَى الْعَرْشِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ اسْتِدْعَاءُ رَحْمَةِ اللَّهِ وَ رِضْوَانِهِ لِشِيعَتِهِمُ الْمُتَّقِينَ، وَ اللَّعْنُ لِلْمُنَابِعِينَ لِأَعْدَائِهِمُ الْمُجَاهِرِينَ وَ الْمُنَافِقِينَ.

and the Angels – And the one who believes in the Angels that they are infallible servants, not disobeying Allah^{azwj} Mighty and Majestic is whatever He^{azwj} Commands them and they are doing whatever they are being Commanded with, and that the noblest of their deeds regarding their ranks is what which they are being ranked with, from the earth to the Throne, is the Salawat upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and to supplicate for the Mercy of Allah^{azwj} for their^{asws} pious Shias, and (supplicating for) the consecutive Curses for their^{asws} outspoken enemies, the hypocrites.

وَ الْكِتَابِ وَ يُؤْمِنُونَ بِالْكِتَابِ الَّذِي أَنْزَلَ اللَّهُ، مُشْتَمِلًا عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ وَ عَلِيٍّ عَ سَيِّدِ (الْمُسْلِمِينَ وَ الْوَصِيِّينَ) وَ الْمَخْصُوصِينَ بِمَا لَمْ يُخْصَّ بِهِ أَحَدًا مِنَ الْعَالَمِينَ، وَ عَلَى ذِكْرِ فَضْلِ مَنْ تَبِعَهُمَا وَ أَطَاعَهُمَا مِنَ الْمُؤْمِنِينَ، وَ بُغْضِ مَنْ خَالَفَهُمَا مِنَ الْمُنَافِقِينَ وَ الْمَعَانِدِينَ.

and the Book – and believing in the Book which Allah^{azwj} Revealed, inclusive upon the mention of the merits of Muhammad^{saww} and Ali^{asws}, Chief of the Muslims and the successors^{as}, the one particularised with what no one from the worlds has been particularised with, and (inclusive) of the mention of the merits of the one who follows them^{asws} and obeys them^{asws}, from the *Momineen*, and hate the one opposes them^{asws} from the enemies and the hypocrites.

وَالنَّبِيِّينَ [وَمِنْ] آمَنَ بِالنَّبِيِّينَ - أَنَّهُمْ أَفْضَلُ خَلْقِ اللَّهِ أَجْمَعِينَ، وَ أَنَّهُمْ كُلُّهُمْ دَلُّوا عَلَى فَضْلِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ، وَ فَضْلِ عَلِيِّ سَيِّدِ الْوَصِيِّينَ، وَ فَضْلِ شَيْعَتِهِمَا عَلَى سَائِرِ الْمُؤْمِنِينَ بِالنَّبِيِّينَ وَ بِأَنَّهُمْ كَانُوا بِفَضْلِ مُحَمَّدٍ وَ عَلِيٍّ مُعْتَرِفِينَ وَ هُمَا بِمَا خَصَّهُمَا [اللَّهُ] بِهِ مُسَلِّمِينَ،

and the Prophets – and the one who believes in the Prophets^{as} that they^{as} are the most superior of the creatures of Allah^{azwj} in their entirety, and they^{as}, all of them^{as}, pointed upon the merits of Muhammad^{saww}, the Chief of the Mursils^{as}, and the merits of Ali^{asws}, Chief of the successors^{as}, and merits of their^{asws} Shias over the rest of the believers in the Prophets^{as}, and that they (the previous Prophets^{as} were acknowledging the merits of Muhammad^{saww} and Ali^{asws}, and they^{as} were submitting to them^{asws} both with what Allah^{azwj} had Particularised them^{asws} with.

وَ أَنَّ اللَّهَ تَعَالَى أَعْطَى مُحَمَّدًا صَ مِنَ الشَّرَفِ وَ الْفَضْلِ - مَا لَمْ تَسْمَعْ إِلَيْهِ نَفْسٌ أَحَدٍ مِنَ النَّبِيِّينَ - إِلَّا نَهَاهُ اللَّهُ تَعَالَى عَنْ ذَلِكَ وَ زَحْرَهُ وَ أَمَرَهُ - أَنْ يُسَلِّمَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ فَضْلَهُمْ، وَ أَنَّ اللَّهَ قَدْ فَضَّلَ مُحَمَّدًا بِفَاتِحَةِ الْكِتَابِ عَلَى جَمِيعِ النَّبِيِّينَ، مَا أَعْطَاهَا أَحَدًا قَبْلَهُ إِلَّا مَا أَعْطَى سُلَيْمَانَ بْنِ دَاوُدَ عَ مِنْهَا «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فَرَأَاهَا أَشْرَفَ مِنْ جَمِيعِ مَمَالِكِهِ الَّتِي أُعْطِيَهَا.

And that Allah^{azwj} the Exalted Gave Muhammad^{saww}, from the nobility and the merits, what no one from the Prophets^{as} have named with, except Allah^{azwj} the Exalted Forbid him^{as} from that, and Rebuked him^{as}, and Commanded him^{as} that he^{as} submits to Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws} of their^{asws} merits. And Allah^{azwj} has Graced Muhammad^{saww} with the Opening of the Book over the entirety of the Prophets^{as}, and did not Give to anyone before him^{saww} except what He^{azwj} Gave to Suleyman^{as} Bin Dawood^{as} from it, '**In the Name of Allah^{azwj} the Beneficent, the Merciful [1:1]**, so he^{as} viewed it as the noblest than the entirety of his^{as} kingdom, what he^{as} had been Given.

فَقَالَ: يَا رَبِّ مَا أَشْرَفَهَا مِنْ كَلِمَاتٍ - إِنَّهَا لَأَتْرُ عِنْدِي مِنْ جَمِيعِ مَمَالِكِي - الَّتِي وَهَبْتَهَا لِي. قَالَ اللَّهُ تَعَالَى: يَا سُلَيْمَانُ وَ كَيْفَ لَا يَكُونُ كَذَلِكَ - وَ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ سَمَّانِي بِهَا - إِلَّا أُوجِبْتُ لَهُ مِنَ الثَّوَابِ أَلْفَ ضِعْفٍ - مَا أُوجِبَ لِمَنْ تَصَدَّقَ بِأَلْفِ ضِعْفٍ مَمَالِكِكَ. يَا سُلَيْمَانُ، هَذِهِ سُبْعٌ مَا أَهْبُهُ لِمُحَمَّدٍ سَيِّدِ النَّبِيِّينَ، تَمَامَ فَاتِحَةِ الْكِتَابِ إِلَى آخِرِهَا.

So he (Suleyman^{as}) said: 'O Lord^{azwj}! How noble are these from the words. These are more preferable in my^{as} presence that the entirety of my^{as} kingdom which You^{azwj} have Granted to me^{as}'. Allah^{azwj} the Exalted Said: "O Suleyman^{as}! And how can it not happen to be like that, and there is none from a servant nor a maid who names Me^{azwj} with it except I^{azwj} shall Obligate for him, from the Rewards, a thousand multiple of what I^{azwj} would Obligate for the one who gives in charity with a thousand multiple of your^{as} kingdom. O Suleyman^{as}! These are seven (Verses) what I^{azwj} would be Granting to Muhammad^{saww}, Chief of the Prophets^{as}, complete Opening of the Book, up to its end".

فَقَالَ: يَا رَبِّ أَتَأْذُنُ لِي أَنَّ أَسْأَلَكَ تَمَامَهَا قَالَ اللَّهُ تَعَالَى: يَا سُلَيْمَانُ اقْنَعْ بِمَا أُعْطَيْتُكَ، فَلَنْ تَبْلُغَ شَرَفَ مُحَمَّدٍ،

So he^{as} said: 'O Lord^{azwj}! Will You^{azwj} Permit me^{as} to ask for the complete of it?' Allah^{azwj} the Exalted Said: "O Suleyman^{as}! Be content with what I^{azwj} have Given you^{as}, for you^{as} will never (be able to) reach the nobility of Muhammad^{saww}.

وَإِيَّاكَ أَنْ تَفْتَرِحَ عَلَى دَرَجَةِ مُحَمَّدٍ وَ فَضْلِهِ وَ جَلَالِهِ، فَأُخْرِجَكَ عَنْ مُلْكِكَ كَمَا أُخْرِجْتُ آدَمَ عَنْ تِلْكَ الْجَنَانِ لَمَّا اقْتَرَحَ دَرَجَةَ مُحَمَّدٍ فِي الشَّجَرَةِ- الَّتِي أَمَرْتُهُ أَنْ لَا يَقْرَبَهَا، يَرُومُ أَنْ يَكُونَ لَهُ فَضْلُهُمَا،

And beware of suggesting upon Me^{azwj} a level of Muhammad^{saww}, and his^{saww} merits, and his^{saww} majesty, for I^{azwj} will Exit you^{as} from your^{as} kingdom just as I^{azwj} Exited Adam^{as} from those Gardens due to what he^{as} suggested of the level of Muhammad^{saww} regarding the tree which I^{azwj} had Commanded Him^{azwj} that he^{as} should not go near it. He^{as} was (also) wishing that their^{asws} merits would happen to be for him^{as}.

وَ هِيَ شَجَرَةٌ أَصْلُهَا مُحَمَّدٌ، وَ أَكْبَرُ أَغْصَانِهَا عَلِيٌّ، وَ سَائِرُ أَغْصَانِهَا آلُ مُحَمَّدٍ عَلَى قَدْرِ مَرَاتِبِهِمْ، وَ فَضَائِلُهَا شَيْعَتُهُ وَ أُمَّتُهُ- عَلَى [قَدْرِ] مَرَاتِبِهِمْ وَ أَحْوَالِهِمْ، إِنَّهُ لَيْسَ لِأَحَدٍ (يَا سُلَيْمَانُ مِنْ دَرَجاتِ الْفَضَائِلِ عِنْدِي مَا لِمُحَمَّدٍ).

And it is a tree, its origin (roots) is Muhammad^{saww}, and the biggest of its branch is Ali^{asws}, and the rest of its branches are the Progeny^{asws} of Muhammad^{saww} in accordance of their^{asws} ranks, and its twigs (leaves) are his^{saww} Shias and his^{saww} community – upon a measurement of – their ranks and their states. It isn't for anyone, O Suleyman^{as}, from the levels of the merits in My^{azwj} Presence, what is for Muhammad^{saww}.

فَعِنْدَ ذَلِكَ قَالَ سُلَيْمَانُ: يَا رَبِّ- فَنَعْنِي بِمَا رَزَقْتَنِي. فَأَقْنَعُهُ. فَقَالَ: يَا رَبِّ سَلَّمْتُ وَ رَضِيتُ، وَ قَبِعْتُ وَ عَلِمْتُ أَنْ لَيْسَ لِأَحَدٍ مِثْلُ دَرَجاتِ مُحَمَّدٍ.

So during that, Suleyman^{as} said: 'O Lord^{azwj}! Cause me^{as} to be content with whatever You^{azwj} have Graced me^{as}'. So He^{azwj} Caused him^{as} to be content. He^{as} said: 'O Lord^{azwj}! I^{as} submit, and am pleased, and am content, and know that there isn't for anyone the like of the levels of Muhammad^{saww}'.

وَ آتَى الْمَالَ عَلَى حُبِّهِ أَعْطَى فِي اللَّهِ الْمُسْتَحِقِّينَ مِنَ الْمُؤْمِنِينَ- عَلَى حُبِّهِ لِلْمَالِ وَ شِدَّةَ حَاجَتِهِ إِلَيْهِ، يَأْمُلُ الْحَيَاةَ وَ يَخْشَى الْفَقْرَ، لِأَنَّهُ صَحِيحٌ شَحِيحٌ.

and gives the wealth over his own Love (for it) – gives for the Sake of Allah^{azwj} to the deserving ones from the *Momineen* upon His^{azwj} love over his own lover for the wealth and the intensity of his own need to it, (although) he hopes for the life and fears the poverty, because it is correct, scarce (hard to come by).

ذَوِي الْقُرْبَى أَعْطَى لِقَرَابَةِ النَّبِيِّ الْفُقَرَاءِ- هَدِيَّةً أَوْ بَرّاً لَا صَدَقَةً، فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَجَلَّهُمْ عَنِ الصَّدَقَةِ، وَ آتَى قَرَابَةَ نَفْسِهِ صَدَقَةً وَ بَرّاً وَ عَلَى أَيِّ سَبِيلٍ أَرَادَ.

to the ones with relationships – gives to the relatives of the Prophet^{saww}, the poor ones, as a gift or (as an act of righteousness), not as charity, for Allah^{azwj} Mighty and Majestic has Deemed them as being loftier that (be recipients) of the charity. And gives to his own relatives as charity, and (as an act of) righteousness, and upon whichever cause he so wants to.

وَالْيَتَامَىٰ وَآتَىٰ الْيَتَامَىٰ مِنْ نَّبِيِّ هَاشِمٍ الْفُقَرَاءَ بَرًّا، لَا صَدَقَةً، وَآتَىٰ يَتَامَىٰ غَيْرِهِمْ صَدَقَةً وَصِلَةً.

and the orphans – and gives to the orphans from the Clan of Hashim^{as}, the poor ones, as (an act of) righteousness, not charity, and gives to the orphans of others as charity and as a help.

وَالْمَسَاكِينَ مَسَاكِينَ النَّاسِ.

and the poor – the poor ones of the (general) people.

وَابْنِ السَّبِيلِ الْمُحْتَارَ الْمُنْقَطِعَ بِهِ لَا نَفَقَةَ مَعَهُ.

and the travellers – The one who travelled more than he anticipated, the ones cut off from his means, there being no expense monies with him.

وَالسَّائِلِينَ الَّذِينَ يَتَكَفَّفُونَ وَيسألون الصدقات.

and the beggars – those who are begging and are asking for the charities.

وَفِي الرِّقَابِ الْمُكَاتِبِينَ يُعِينُهُمْ لِيُؤَدُّوا فَيَعْتَقُوا.

and regarding the necks (freeing slaves) – the contracted ones, assisting them to pay off (their outstanding contract) so they would be liberated.

قَالَ: فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَحْتَمِلُ الْمُوَاسَاةَ، فَلْيُحَدِّدِ الْإِفْرَارَ بِتَوْحِيدِ اللَّهِ، وَ بُنُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ لِيَجْهَرَ بِتَفْضِيلِنَا، وَ الْإِعْتِرَافِ بِوَاجِبِ حُقُوقِنَا أَهْلَ الْبَيْتِ وَ بِتَفْضِيلِنَا عَلَى سَائِرِ النَّبِيِّينَ وَ تَفْضِيلِ مُحَمَّدٍ عَلَى سَائِرِ النَّبِيِّينَ، وَ مُوَالَاةِ أَوْلِيَائِنَا، وَ مُعَادَاةِ أَعْدَائِنَا، وَ الْبِرَاءَةِ مِنْهُمْ كَاتِبًا مَنْ كَانَ، أَبَاؤُهُمْ وَ أُمَّهَاتُهُمْ وَ ذَوِي قُرَابَاتِهِمْ وَ مَوَدَّائِهِمْ، فَإِنَّ وَلَايَةَ اللَّهِ لَا تُنَالُ إِلَّا بِوَلَايَةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ.

He^{asws} said: 'So if there does not happen to be wealth for him, he should carry the sympathy, so let him renew the acknowledgment of the Tawheed of Allah^{azwj}, and the Prophet-hood of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and let him be vocal with our^{asws} merits, and the acknowledgement with the Obligatory of our^{asws} rights, the People^{asws} of the Household, and with our^{asws} preferences over the rest of the progenies of the Prophets^{as}, and the preference of Muhammad^{saww} over the rest of the Prophets^{as}, and the friendship of our^{asws} friends and the enmity of our^{asws} enemies, and the disavowment from them, whoever they may be, (whether they are) their fathers, and their mothers, and the ones with their relationships and their cordiality, for the Wilayah of Allah^{azwj} cannot be attained except by the Wilayah of His^{azwj} friends and the enmity of His^{azwj} enemies.

وَ أَقَامَ الصَّلَاةَ قَالَ: وَ الْبِرَّ، بِرٌّ مَنْ أَقَامَ الصَّلَاةَ بِحُدُودِهَا، وَ عَلِمَ أَنَّ أَكْبَرَ حُدُودِهَا الدُّخُولُ فِيهَا، وَ الْخُرُوجُ مِنْهَا - مُعْتَرِفًا بِفَضْلِ مُحَمَّدٍ ص سَيِّدِ عِبِيدِهِ وَ إِمَائِهِ وَ مُوَالَاةِ لِسَيِّدِ الْأَوْصِيَاءِ - وَ أَفْضَلَ الْأَنْتَقِيَاءِ عَلَى سَيِّدِ الْأَبْرَارِ، وَ قَائِدِ الْأَخْيَارِ، وَ أَفْضَلَ أَهْلِ دَارِ الْقَرَارِ - بَعْدَ النَّبِيِّ الزَّكِيِّ الْمُخْتَارِ.

and establishes the Salat – And the righteousness. And act of righteousness of the one who establishes the Salat with its limits, and knows that the greatest of its limits entering into it, and the exiting from it, is acknowledgment of the merits of Muhammad^{saww} as the Chief of His^{azwj} servants and His^{azwj} maids, and the Wilayah of the Chief of the successors^{as}, and the best of the pious ones, Ali^{asws}, Chief of the righteous ones, and guide of the chosen ones, and the most superior of the inhabitants of the House of Bliss after the Prophet^{saww}, the Pure, the Chosen one.

وَ أَتَى الزَّكَاةَ الْوَاجِبَةَ عَلَيْهِ لِإِخْوَانِهِ الْمُؤْمِنِينَ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يُزَكِّيهِ فُزَكَاةَ بَدَنِهِ وَ عَقْلِهِ، وَ هُوَ أَنْ يَجْهَرَ بِفَضْلِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ إِذَا قَدَّرَ، وَ يَسْتَعْمِلَ التَّقِيَّةَ عِنْدَ الْبَلَايَا إِذَا عَمَّتْ، وَ الْمَحَنَ إِذَا نَزَلَتْ، وَ الْأَعْدَاءَ إِذَا غَلَبُوا، وَ يُعَاشِرَ عِبَادَ اللَّهِ بِمَا لَا يَتْلُمُ دِينَهُ، وَ لَا يَقْدَحُ فِي عَرْضِهِ، وَ بِمَا يَسْلُمُ مَعَهُ دِينُهُ وَ دُنْيَاهُ،

and gives the Zakat – the Obligatory upon him, to his *Momineen* brethren. So if there does not happen to be wealth for him to pay Zakaat with, so the Zakat of his body and his intellect, and it is that he should be vocal with the merits of Ali^{asws} and the goodly ones from his^{asws} Progeny^{asws} when he is able to, and he should utilise the dissimulation during the affliction when they prevail, and the tribulations when they descend, and the enemies when they overcome, and interact with the servants of Allah^{azwj} with what neither would be Religion be dented with, nor would his honour be slandered with and with what his Religion would be safe with and (as well as) his world.

فَهُوَ بِاسْتِعْمَالِ التَّقِيَّةِ يُؤَفِّرُ نَفْسَهُ عَلَى طَاعَةِ مَوْلَاهُ، وَ يَصُونُ عَرْضَهُ الَّذِي فَرَضَ اللَّهُ [عَلَيْهِ] صِيَانَتَهُ، وَ يَحْفَظُ عَلَى نَفْسِهِ أَمْوَالَهُ-
الَّتِي قَدْ جَعَلَهَا اللَّهُ لَهُ قِيَامًا، وَ لِدِينِهِ وَ عَرْضِهِ وَ بَدَنِهِ قَوَامًا،

So it is the utilization of the dissimulation, to save himself (to be) upon the obedience of his Master^{asws}, and protect the honour which Allah^{azwj} has Necessitated upon him to protect it, and preserves his wealth upon himself which Allah^{azwj} has Made to him as a standing, and for his Religion, and his honour, and his body as a strength.

وَ لَعَنَ الْمُعْضُوبَ عَلَيْهِمُ الْآخِذِينَ مِنَ الْخِصَالِ بِأَرْذَلِهَا، وَ مِنَ الْخِلَالِ بِأَسْخَطِهَا لِدَفْعِهِمُ الْحُقُوقَ عَنْ أَهْلِهَا وَ تَسْلِيمِهِمُ الْوَلَايَاتِ إِلَى غَيْرِ مُسْتَحَقِّهَا.

And curse be upon the ones (Allah^{azwj} is) Wrathful upon, the seizers of the characteristics with its disgrace, and traits of its anger, in order to repel the rights from its rightful ones, and their submission of the Mastership to other than its rightful ones.

ثُمَّ قَالَ: وَ الْمُؤَفَّرُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا قَالَ: وَ مِنْ أَعْظَمِ عُهْدِهِمْ أَنْ لَا يَسْتَرْوُوا مَا يَعْلَمُونَ- مِنْ شَرَفٍ مِنْ شَرَفَةِ اللَّهِ، وَ فَضْلٍ مِنْ فَضْلِهِ اللَّهُ، وَ أَنْ لَا يَضَعُوا الْأَسْمَاءَ الشَّرِيفَةَ عَلَى مَنْ لَا يَسْتَحِقُّهَا- مِنَ الْمُقْصَرِّينَ وَ الْمُسْرِفِينَ الضَّالِّينَ- الَّذِينَ ضَلُّوا عَمَّنْ دَلَّ اللَّهُ عَلَيْهِ بِدَلَالَتِهِ- وَ اخْتَصَّهُ بِكَرَامَاتِهِ، الْوَاصِفِينَ لَهُ بِخِلَافِ صِفَاتِهِ، وَ الْمُنْكَرِينَ لِمَا عَرَفُوا مِنْ دَلَالَتِهِ وَ عَلَامَاتِهِ، الَّذِينَ سَمَّوْا بِأَسْمَائِهِمْ مَنْ لَيْسُوا بِأَكْفَائِهِمْ- مِنَ الْمُقْصَرِّينَ الْمُتَمَرِّدِينَ.

Then He^{azwj} Said: **and they fulfil their promises when they are promising** – and from the greatest of their promises is that they will not conceal what they are knowing from the nobilities of the one whom Allah^{azwj} Ennobled, and the merits of the one whom Allah^{azwj} Merited, and that they will not be wasting the noble names upon the one who is not rightful of it, from the derogators, and the extravagant ones, the straying ones, those who are straying from the one^{asws} whom Allah^{azwj} Pointed upon with His^{azwj} Evidence, and Particularised with His^{azwj} Prestige, those who are describing him^{asws} with opposite to his^{asws} description, and the deniers to what they are recognising from his^{asws} evidences and his^{asws} signs, those who are naming with their^{asws} names the ones who aren't with the qualifications, from the derogators and the insurgents.

ثُمَّ قَالَ: وَ الصَّابِرِينَ فِي الْبَأْسَاءِ يَعْنِي فِي مُحَارَبَةِ الْأَعْدَاءِ، وَ لَا عَدُوَّ يُحَارِبُهُ أَعْدَى مِنْ إِبْلِيسَ وَ مَرَدَّتِهِ، يَهْتَفُ بِهِ، وَ يَدْفَعُهُ وَ إِيَّاهُمْ-
بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ ع.

and the patient ones during the adversity – meaning during the wars of the enemies, and there is no enemy more inimical that Iblees^{la} and his^{la} renegades cheering him^{la}, and he can repel him^{la} and them with the Salawat upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

وَ الضَّرَاءِ الْفَقْرِ وَ الشَّدَّةِ، وَ لَا فَقْرَ أَشَدَّ مِنْ فَقْرِ الْمُؤْمِنِ، يَلْجَأُ إِلَى التَّكْفُفِ مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ،

and the desperation – the poverty and the difficulties, and there is no poverty more intense that the poverty of the Momin, leading him to the sufficing from the enemies of the Progeny^{asws} of Muhammad^{saww}.

يَصْبِرُ عَلَى ذَلِكَ، وَ يَرَى مَا يَأْخُذُهُ مِنْ مَالِهِمْ مَغْنَمًا يَلْعَنُهُمْ بِهِ، وَ يَسْتَعِينُ بِمَا يَأْخُذُهُ- عَلَى تَجْدِيدِ ذِكْرِ وَلَايَةِ الطَّيِّبِينَ الطَّاهِرِينَ.

He should be patient upon that, and he should view what he takes from his wealth as booty to cursing them with, and he should seek assistance with what he is taking upon renewing the mention of the Wilayah of the goodly, the Pure (Masumeen^{asws}).

وَ حِينَ الْبَأْسِ عِنْدَ شِدَّةِ الْقِتَالِ يَذْكُرُ اللَّهَ، وَ يُصَلِّي عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ عَلَى عَلِيٍّ وَلِيِّ اللَّهِ، وَ يُؤَلِّي بِقَلْبِهِ وَ لِسَانِهِ أَوْلِيَاءَ اللَّهِ، وَ يُعَادِي كَذَلِكَ أَعْدَاءَ اللَّهِ.

and when distressed – during the intensity of the fighting, he mentioned Allah^{azwj} and sends Salawat upon Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} and upon Ali^{asws}, Guardian^{asws} of Allah^{azwj}, and befriend with his hear and his tongue, the friends of Allah^{azwj}, and be inimical like that to the enemies of Allah^{azwj}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: أُولَئِكَ أَهْلُ هَذِهِ الصِّفَاتِ الَّتِي ذَكَرَهَا، الْمُؤَصُّوْفُونَ بِمَا الَّذِيْنَ صَدَّقُوا فِي إِيْمَانِهِمْ فَصَدَّقُوا أَقْوَابَهُمْ بِأَفَاعِيلِهِمْ.

Allah^{azwj} Mighty and Majestic Said: **they** – the ones of this description which I^{asws} mentioned, and the ones described with these, **are those who are true** – in their Eman, so they are ratifying their words with their deeds.

وَأُولَئِكَ هُمُ الْمُتَّقُونَ لِمَا أُمِرُوا بِاتَّقَائِهِ مِنَ عَذَابِ النَّارِ، وَ لِمَا أُمِرُوا بِاتَّقَائِهِ مِنْ شُرُورِ النَّوَاصِبِ الْكَافِرِ.

and these, they are the fearing ones [2:177] – Due to what they had been Commanded with fearing from the Punishment of the Fire, and due to what they had been Commanded with the fearing from the evil deeds of the *Nasibis*, the *Kafirs*".⁴⁰

VERSES 178 & 179

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى ۖ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {178}

O you those who are believing! The retaliation is Prescribed upon you regarding the murdered – the free with the free, and the slave with the slave, and the female with the female. But the one who has pardon for him from his brother with something, so he should pursue it with the reasonableness, and pay to him with goodness. That is a Lightening from your Lord and a Mercy. So the one who exceeds after that, for him would be a painful Punishment [2:178]

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ {179}

And for you, in the retaliation, there is life, O ones of understanding, perhaps you would be fearing [2:179]

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى يَعْنِي الْمُسَاوَاةَ، وَ أَنْ يُسَلَّكَ بِالْقَاتِلِ طَرِيقُ الْمَقْتُولِ – الَّذِي سَلَكَ بِهِ لَمَّا قَتَلَهُ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ تُقْتَلُ الْمَرْأَةُ بِالْمَرْأَةِ إِذَا قَتَلَتْهَا.

The Imam (Hassan Al Askari^{asws}) said: ‘Ali Bin Al Husayn^{asws} said: ‘**O you those who are believing! The retaliation is Prescribed upon you regarding the murdered –** meaning the equalisation, and that you should deal with the killing, the way in which the murdered had been dealt with when he was murdered, **the free with the free, and the slave with the slave, and the female with the female –** you should kill the woman with the woman, when she is killed.

فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِهَا فَاتَّبِعْ مِنَ الْوَلِيِّ (الْمُطَابَلَةُ، وَ) تَقَاصُ بِالْمَعْرُوفِ وَ أَدَاءٌ مِنَ (الْمَعْمُورِ لَهُ) الْقَاتِلِ بِإِحْسَانٍ لَا يُضَارُّهُ وَلَا يُمَاطِلُهُ [لِقَضَائِهَا]

⁴⁰ Tafseer Imam Hassan Al Askari^{asws} – S 353

But the one who has pardon for him from his brother with something – So the one who has pardon for him – the killer – and he pleases the guardian of the murdered one that he (the killer) should hand over the wergild and he would be pardoned from it, due to it, **so he should pursue** – from the guardian, the (wergild) sought as a clearance, **with the reasonableness, and pay to him** – the one who pardoned the killing for him, **with goodness** – neither hurting him nor delaying its fulfilment.

ذَلِكَ خَفِيفٌ مِنْ رَبِّكُمْ وَ رَحْمَةٌ إِذْ أَحْزَرَ أَنْ يَغْفُوَ وَلِيُّ الْمَقْتُولِ عَنِ الْقَاتِلِ عَلَى دِيَّةٍ يَأْخُذُهَا، فَإِنَّهُ لَوْ لَمْ يَكُنْ لَهُ إِلَّا الْقَتْلُ أَوْ الْعَفْوُ - لَقَلَّمَا طَابَ نَفْسُ وَلِيِّ الْمَقْتُولِ بِالْعَفْوِ بِلَا عَوْضٍ يَأْخُذُهُ فَكَانَ قَلَمًا يَسْلَمُ الْقَاتِلُ مِنَ الْقَتْلِ.

That is a Lightning from your Lord and a Mercy – when He^{azwj} Allowed that a guardian of the murdered one can pardon the murder upon the taking of the wergild, for it, if there did not happen to be anything for him except for the killing or the pardoning, seldom would the guardian of the murdered have taken (the wergild) instead. And it would have been so that seldom would the killer have been safe from being killed.

فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ مَنْ اعْتَدَى بَعْدَ الْعَفْوِ عَنِ الْقَتْلِ بِمَا يَأْخُذُهُ مِنَ الدِّيَةِ - فَقَتَلَ الْقَاتِلَ بَعْدَ عَفْوِهِ عَنْهُ بِالْدِّيَةِ - الَّتِي بَدَلَهَا وَ رَضِيَ هُوَ بِهَا فَلَهُ عَذَابٌ أَلِيمٌ فِي الْآخِرَةِ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ، وَ فِي الدُّنْيَا الْقَتْلُ بِالْقِصَاصِ لِقَتْلِهِ مَنْ لَا يَحِلُّ لَهُ قَتْلُهُ.

So the one who exceeds after that – The one who exceeds after the pardoning from the killing due to what he has taken from the wergild, so he kills the killer after having forgiven him with the wergild (payment) which he (the killer) had made efforts with and pleased him (the guardian of the murdered one) with it, **for him would be a painful Punishment [2:178]** - in the Hereafter in the Presence of Allah^{azwj} Mighty and Majestic, and in the world is the killing with the retaliation for his killing the one whom is was not Permissible to kill.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ لَكُمْ يَا أُمَّةَ مُحَمَّدٍ فِي الْقِصَاصِ حَيَاةٌ لِأَنَّ مَنْ هَمَّ بِالْقَتْلِ فَعَرَفَ أَنَّهُ يُقْتَصُّ مِنْهُ، فَكَفَّ لِذَلِكَ عَنِ الْقَتْلِ - كَانَ حَيَاةً لِلَّذِي [كَانَ] هَمَّ بِقَتْلِهِ، وَ حَيَاةً لِهَذَا الْجَانِي الَّذِي أَرَادَ أَنْ يَقْتُلَ، وَ حَيَاةً لِغَيْرِهِمَا مِنَ النَّاسِ، إِذَا عَلِمُوا أَنَّ الْقِصَاصَ وَاجِبٌ - لَا يَجْرَءُونَ عَلَى الْقَتْلِ خَافَةَ الْقِصَاصِ يَا أُولِي الْأَلْبَابِ أُولِي الْعُمُولِ «لَعَلَّكُمْ تَتَّقُونَ».

Allah^{azwj} Mighty and Majestic Said: **And for you** – O community of Muhammad^{saww}, **in the retaliation, there is life** – because the one who thinks of murdering, so he would know that he would be retaliated from it. Thus he would refrain from the killing. There would be life for the one whom he had thought of killing him, and life for this offender who intended the murder, and life for other than these two from the people, when they (also) know that the retaliation is an Obligation, they would not be audacious upon the killing, fearing the retaliation, **O ones of understanding** – the ones with the intellects, **perhaps you would be fearing [2:179]**.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عِبَادَ اللَّهِ هَذَا قِصَاصٌ قَتَلَكُمْ - لِمَنْ تَقْتُلُونَهُ فِي الدُّنْيَا وَ تُفْنُونَ رُوحَهُ، أَوْ لَا أَنْبِيَكُمْ بِأَعْظَمَ مِنْ هَذَا الْقَتْلِ، وَ مَا يُوجِبُ [اللَّهُ] عَلَى قَاتِلِهِ بِمَا هُوَ أَعْظَمُ مِنْ هَذَا الْقِصَاصِ قَالُوا: بَلَى يَا ابْنَ رَسُولِ اللَّهِ.

Ali Bin Al Husayn^{asws} said: 'Servants of Allah^{azwj}! This retaliation, your killing the one whom you are killing in the world and perishing his soul, shall I^{asws} give you the news of (of a killing) greater than this killing, and what Allah^{azwj} has Obligated, upon killing him from what is greater than this retaliation?' They said, 'Yes, O son^{asws} of Rasool-Allah^{saww}!'

قَالَ: أَعْظَمُ مِنْ هَذَا الْقَتْلِ أَنْ تُقْتَلَ قَتْلًا لَا يَنْجِي، وَلَا يَحْيَى بَعْدَهُ أَبَدًا. قَالُوا: مَا هُوَ قَالَ: أَنْ تُضِلَّهُ عَنْ نُبُوَّةِ مُحَمَّدٍ وَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ص وَ تَسْلُكَ بِهِ غَيْرَ سَبِيلِ اللَّهِ، وَ تُغْرِيه بِاتِّبَاعِ طَرِيقِ أَعْدَاءِ عَلِيٍّ ع وَ الْقَوْلُ بِإِمَامَتِهِمْ وَ دَفْعِ عَلِيٍّ عَنْ حَقِّهِ، وَ حَحْدِ فَضْلِهِ، وَ لَا تُبَالِي بِإِعْطَائِهِ وَاجِبَ تَعْظِيمِهِ.

He^{asws} said: 'Greater than this killing is that you kill him with a killing which can neither be amended, nor be revived after it, ever!'. They said, 'And what is it?' He^{asws} said: 'If you stray him from the Prophet-hood of Muhammad^{saww} and from the Wilayah of Ali Bin Abu Talib^{asws}, and travel with him in other than the Way of Allah^{azwj}, and the deceive him to follow the path of the enemies of Ali^{asws}, and the speaking with their imamate, and repel Ali^{asws} from his^{asws} right, and reject his^{asws} merits, and you don't care that obeying him^{asws} is an Obligation, to revere him^{asws}. So this is the killing which is eternal. This is the killed one in the Fire of Hell, abiding eternally, for ever. Thus the Recompense of this killing would be like that eternity in the Fire of Hell'.⁴¹

محمد بن خالد البرقي: عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ أ هي لجماعة المسلمين؟ قال: «هي للمؤمنين خاصة».

Muhammad Bin Khalid Al Barqy, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **O you those who are believing! The retaliation is Prescribed upon you [2:178]**, is it for all of the Muslims?' He^{asws} said: 'It is for the Momineen in particular'.⁴²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحَرْبِ بِالْحَرْبِ وَ الْعَبْدُ بِالْعَبْدِ وَ الْأَنْثَى بِالْأَنْثَى قَالَ فَقَالَ لَا يُقْتَلُ حُرٌّ بِعَبْدٍ وَ لَكِنْ يُضْرَبُ ضَرْبًا شَدِيدًا وَ يُعَزَّمُ ثَمَنُهُ دِيَّةَ الْعَبْدِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said to him^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic **O you those who are believing! The retaliation is Prescribed upon you regarding the murdered – the free with the free, and the slave with the slave, and the female with the female [2:178]**. So he^{asws} said: 'The free would not be killed due to the slave, but he would

⁴¹ Tafseer Imam Hassan Al-Askari^{asws} – S 354 & 355

⁴² تفسير العياشي 1: 159 / 75.

be whipped with intense whipping, and would be fined his value as wergild for the slave'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْخَلَّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ فَقَالَ يُكَفِّرُ عَنْهُ مِنْ ذُنُوبِهِ بِقَدَرِ مَا عَفَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Hammad Bin Usman, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[5:45] but he who is charitable with it (foregoes) it, it shall be an expiation for him.** So he^{asws} said: 'It would expiate from his sins by the measurement of what he forgave'.

وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ غُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَعَ بِالْمَعْرُوفِ وَآدَاءٍ إِلَيْهِ بِإِحْسَانٍ قَالَ يَنْبَغِي لِلَّذِي لَهُ الْحَقُّ أَنْ لَا يَغْسِرَ أَخَاهُ إِذَا كَانَ قَدْ صَالَحَهُ عَلَى دِيَّةٍ وَ يَنْبَغِي لِلَّذِي عَلَيْهِ الْحَقُّ أَنْ لَا يَمْطُلَ أَخَاهُ إِذَا قَدَّرَ عَلَى مَا يُعْطِيهِ وَ يُؤَدِّي إِلَيْهِ بِإِحْسَانٍ

And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **But the one who has pardon for him from his brother with something, so he should pursue it with the reasonableness, and pay to him with goodness [2:178].** He^{asws} said: 'It is befitting for the one for whom is the right that he should not (financially) constrain his brother when he has reconciled with him upon the wergild, and if it befitting for the one upon whom is the (payable) right that he should not delay his brother when he has the ability upon what he has to be given, and he should pay it to him in a good manner'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ فَقَالَ هُوَ الرَّجُلُ يَقْبَلُ الدِّيَّةَ أَوْ يَغْفُو أَوْ يُصَالِحُ ثُمَّ يَعْتَدِي فَيَقْتُلُ فَلَهُ عَذَابٌ أَلِيمٌ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ .

He (the narrator) said, 'And I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **So the one who exceeds after that, for him would be a painful Punishment [2:178].** So he^{asws} said: 'He is the man who accepts the wergild, or forgives, or reconciles, then exceeds, so he kills. Thus, for him is the painful Punishment just as Allah^{azwj} Mighty and Majestic Says'.⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْخَلَّيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ فَقَالَ الرَّجُلُ يَغْفُو أَوْ يَأْخُذُ الدِّيَّةَ ثُمَّ يَجْرَحُ صَاحِبَهُ أَوْ يَقْتُلُهُ فَلَهُ عَذَابٌ أَلِيمٌ .

A number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Jameela, from Al Halby,

⁴³ Al Kafi – V 7 – The Book of Wergilds Ch 23 H 1

⁴⁴ Al Kafi – V 7 – The Book of Wergilds Ch 46 H 1

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **So the one who exceeds after that, for him would be a painful Punishment [2:178]**. So he^{asws} said: 'The man who forgives, or takes the wergild, then injures his companion (the killer), or kills him, so for him is a painful Punishment'.⁴⁵

VERSE 180

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنِ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ {180}

The bequest is Prescribed upon you, when the death presents to one of you, that he leaves behind good for the parents, and the relatives with the reasonableness; a right upon the pious [2:180]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، عن ابن بكير، عن محمد بن مسلم،

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin ziyad, from Ahmad Bin Muhmad Bin Abu Nasr, from Ibn Bakeyr, from Muhammad Bin Muslim,

عن أبي جعفر (عليه السلام)، قال: سألته عن الوصية للوارث، فقال: «تجوز». قال: ثم تلا هذه الآية: إِنِ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ.

from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the bequest to the heirs, so he^{asws} said: (it is) 'Allowed'. Then he^{asws} recited this Verse **The bequest is Prescribed upon you, when the death presents to one of you, that he leaves behind good for the parents, and the relatives [2:180]**.⁴⁶

العياشي: عن عمار بن مروان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: إِنِ تَرَكَ خَيْرًا الْوَصِيَّةَ. قال: «حق جعله الله في أموال الناس لصاحب هذا الأمر». قال: قلت: لذلك حد محدود؟ قال: «نعم». قلت: كم؟ قال: «أدناه السدس، و أكثره الثلث».

Al Ayyashi, from Amaar Bin Marwaan,

from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} **that he leaves behind good [2:180]** – the bequest. He^{asws} said: 'A right which Allah^{azwj} has Made to be in the wealth of the people for the Master^{asws} of this Command (Al

⁴⁵ Al Kafi – V 7 – The Book of Wergilds Ch 46 H 3

⁴⁶ الكافي 5 / 10 : 7

Qaim^{asws}). I said, 'Is there a limit which limits it?' He^{asws} said: 'Yes'. I said, 'How much?' He^{asws} said: 'The least of it is the sixth, and the most of it is the third'.⁴⁷

عن السكوني، عن جعفر بن محمد، عن أبيه، عن علي (عليه السلام)، قال: «من لم يوص عند موته لذوي قرابته ممن لا يرث، فقد ختم عمله بمعصية».

From Al Sakuny, from Ja'far Bin Muhammad, from his father,

from Ali^{asws} having said: 'The one who does not bequeath during his death to his near relatives from the ones who do not inherit, so he has ended his deeds with the disobedience'.⁴⁸

عن ابن مسكان، عن أبي بصير، عن أحدهما (عليهما السلام)، في قوله تعالى: كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ.

From Ibn Muskaan, from Abu Baseer,

from one of the two (5th or 6th Imam^{asws}) regarding the Words of the High ***The bequest is Prescribed upon you, when the death presents to one of you, that he leaves behind good for the parents, and the relatives with the reasonableness; a right upon the pious [2:180].***

قال: «هي منسوخة، نسختها آية الفرائض التي هي الموارث فمن بدله بعد ما سمعه فإنما إثمه على الذين يبدلونه يعني بذلك الوصي».

The Imam^{asws} said: 'This has been Abrogated. It is the Verse of the Obligations of the inheritances which Abrogated it ***So the one who alters it after having heard it, so rather its sin is upon those who are altering it [2:181]*** – Meaning that trustee'.⁴⁹

VERSES 181 & 182

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {181}

So the one who alters it after having heard it, so its sin is upon those who are altering it; surely Allah is Hearing, Knowing [2:181]

فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {182}

⁴⁷ تفسير العياشي 1: 163 / 76.

⁴⁸ تفسير العياشي 1: 166 / 76.

⁴⁹ تفسير العياشي 1: 167 / 77.

But the one who fears from a testator, either an injustice or a sin, so he reconciles between them, then there is no sin upon him. Surely Allah is Forgiving, Merciful [2:182]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن حريز، عن محمد بن مسلم، قال:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

سألت أبا عبد الله (عليه السلام) عن رجل أوصى بماله في سبيل الله. فقال: «أعطه لمن أوصى به له، وإن كان يهوديا أو نصرانيا، إن الله تعالى يقول: فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ».

'I asked Abu Abdullah^{asws} about a man who bequeathed his wealth in the Way of Allah^{azwj}. So he^{asws} said: 'Give it to the one whom he bequeathed to, even if he were a Jew or a Christian. Allah^{azwj} is Saying **So the one who alters it after having heard it, so its sin is upon those who are altering it; surely Allah is Hearing, Knowing [2:181]**'.⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ أَنَّ رَجُلًا كَانَ بِحَمْدَانَ ذَكَرَ أَنَّ أَبَاهُ مَاتَ وَكَانَ لَا يَعْرِفُ هَذَا الْأَمْرَ فَأَوْصَى بِوَصِيَّةٍ عِنْدَ الْمَوْتِ وَأَوْصَى أَنْ يُعْطَى شَيْءٌ فِي سَبِيلِ اللَّهِ فَسُئِلَ عَنْهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَيْفَ يُفْعَلُ بِهِ فَأَجَبْنَاهُ أَنَّهُ كَانَ لَا يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَوْ أَنَّ رَجُلًا أَوْصَى إِلَيَّ أَنْ أَضَعَ فِي يَهُودِيٍّ أَوْ نَصْرَانِيٍّ لَوْضَعْتُهُ فِيهِمَا إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ فَانْظُرُوا إِلَى مَنْ يَخْرُجُ إِلَى هَذَا الْوَجْهِ يَعْنِي [بِغَضٍ] الشُّعُورِ فَابْتَغُوا بِهِ إِلَيْهِ .

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub that,

'A man was at Hamdaan mentioned that his father died and he did not recognise this matter (Al-Wilayah), so he bequeathed with a bequest during the death, and bequeathed that something be given in the Way of Allah^{azwj} (Jihad). So he asked Abu Abdullah^{asws} how he should deal with it. So he informed him^{asws} he did not recognise this matter (Al Wilayah)'. So he^{asws} said: 'Even if a man had bequeathed to me that I^{asws} should place it among the Jews or the Christians, I^{asws} would have placed among these two. Allah^{azwj} Mighty and Majestic is Saying **So the one who alters it after having heard it, so its sin is upon those who are altering it [2:181]**. Therefore, look at the one who has gone out to these directions, meaning one of the borders, so send it to him'.⁵¹

عَلَيْ بَنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ رَجَالِهِ قَالَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَطْلَقَ لِلْمَوْصَى إِلَيْهِ أَنْ يُعَيِّرَ الْوَصِيَّةَ إِذَا لَمْ يَكُنْ بِالْمَعْرُوفِ وَكَانَ فِيهَا حَيْفٌ وَ يَرْدُّهَا إِلَى الْمَعْرُوفِ لِقَوْلِهِ عَزَّ وَجَلَّ فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from his men who said,

⁵⁰ الكافي 7: 14 / 1.

⁵¹ Al Kafi – V 7 – H 12801 - The Book of Bequests Ch 11 H 4

He^{asws} said: 'Allah^{azwj} Mighty and Majestic has Released it for the executor that he can change the bequest when it does not happen to be with the goodness, and there was injustice in it, and return it to the goodness, due to His^{azwj} Words, the Mighty and Majestic **But the one who fears from a testator, either an injustice or a sin, so he reconciles between them, then there is no sin upon him [2:182]**'.⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سُوْقَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ قَالَ نَسَخْتُهَا الْآيَةُ الَّتِي بَعْدَهَا قَوْلُهُ عَزَّ وَجَلَّ فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Abu Ayoub, from Muhammad Bin Sowqat who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Blessed and High **So the one who alters it after having heard it, so its sin is upon those who are altering it; [2:181]**. He^{asws} said: 'It has to be considered by the Verse, which is after it, the Words of the Mighty and Majestic **But the one who fears from a testator, either an injustice or a sin, so he reconciles between them, then there is no sin upon him [2:182]**.

قَالَ يَعْني الْمَوْصِي إِلَيْهِ إِنْ خَافَ جَنَفًا مِنَ الْمَوْصِي فِيمَا أَوْصَى بِهِ إِلَيْهِ يَمَّا لَا يَرْضَى اللَّهُ بِهِ مِنْ خِلَافِ الْحَقِّ فَلَا إِثْمَ عَلَيْهِ أَيْ عَلَى الْمَوْصِي إِلَيْهِ أَنْ يُبَدِّلَهُ إِلَى الْحَقِّ وَ إِلَى مَا يَرْضَى اللَّهُ بِهِ مِنْ سَبِيلِ الْخَيْرِ .

He^{asws} said: 'It means the executor, if he fears injustice on the part of the testator with regards to what he has bequeathed with to him from what Allah^{azwj} is not Pleased with, being opposite to the right, so there is no blame upon him, i.e., upon the executor, that he changes it to the right and to what Allah^{azwj} is Pleased with, from the way of the Goodness'.⁵³

عن محمد بن سوقة، قال: سألت أبا جعفر (عليه السلام) عن قول الله: فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ. قال: «نسختها التي بعدها فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا أَوْ إِثْمًا يَعني الموصي إليه، إن خاف جنفا من الموصي إليه في ثلثه جميعا، فيما أوصى به إليه، مما لا يرضى الله به في خلاف الحق، فلا إثم على الموصي إليه أن يبدله إلى الحق، و إلى ما يرضى الله به من سبيل الخير».

From Muhammad Bin Sowqat who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} **So the one who alters it after having heard it, so its sin is upon those who are altering it; [2:181]**. He^{asws} said: 'It is Abrogated by the one which is after it **But the one who fears from a testator, either an injustice or a sin [2:182]** - Meaning the testator to him, if he fears injustice from the testator to him in all of the third, with regards to what is being bequeathed to him, from what Allah^{azwj} is not Pleased with being against the right, so

⁵² Al Kafi – V 7 – H 12825 - The Book of Bequests Ch 15 H 1

⁵³ Al Kafi – V 7 – H 12826 - The Book of Bequests Ch 15 H 2

there is no sin upon the legator if he were to change it to the right, and to what Allah^{azwj} is Pleased with from the way of the good'.⁵⁴

⁵⁴ تفسير العياشي 1: 172 / 78.