

TABLE OF CONTENTS

CHAPTER 2.....	2
AL-BAQARAH.....	2
(286 VERSES)	2
PART TWO – VERSES 25 - 44.....	2
VERSE 25	2
VERSE 26	4
VERSE 27	7
VERSE 28	9
VERSE 29	10
CIRCUMSTANCIAL AHADEETH.....	10
VERSES 30 - 33	12
VERSE 34	27
VERSE 35	35
VERSE 36	44
VERSES 37 & 38	47
VERSE 39	51
VERSE 40	51
VERSE 41	56
VERSE 42	58
VERSE 43	58
VERSE 44	60

CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART TWO – VERSES 25 - 44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSE 25

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا ۖ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ {25}

And give glad tidings to those who believe and are doing righteous deeds, that for them are Gardens beneath which rivers flow; whenever they would be Graced from it, from its fruits as a sustenance, they shall say: This is which was Graced to us from before; and they shall be Given it, a resemblance, and for them therein would be pure wives, and they would be immortal in it. [2:25]

ثُمَّ قَالَ تَعَالَى: وَ بَشِّرِ الَّذِينَ آمَنُوا بِاللَّهِ - وَ صَدَّقُواكَ فِي نُبُوتِكَ، فَاتَّخَذُواكَ نَبِيًّا وَ صَدَّقُواكَ فِي أَقْوَالِكَ وَ صَوَّبُواكَ فِي أَعْمَالِكَ، وَ اتَّخَذُوا أَخَاكَ عَلِيًّا بَعْدَكَ إِمَامًا وَ لَكَ وَصِيًّا مُرْضِيًّا، وَ انْقَادُوا لِمَا يَأْمُرُهُمْ بِهِ وَ صَارُوا إِلَى مَا أَصَارَهُمْ إِلَيْهِ، وَ رَأَوْا لَهُ مَا يَرَوْنَ لَكَ إِلَّا النُّبُوَّةَ الَّتِي أَفْرَدْتَ بِهَا.

(Imam Hassan Al-Askari^{asws} said): 'Then the Exalted Says: **And give glad tidings to those who believe [2:25]** in Allah^{azwj} and are ratifying you^{saww} with regards to your^{saww} Prophet-hood, so they are taking you^{saww} as a Prophet^{saww} and are ratifying you^{saww} regarding your^{saww} words, and you^{saww} as being correct in your^{saww} deeds, and are taking your^{saww} brother Ali^{asws} after you^{saww} as an Imam^{asws} and as a successor^{asws} for you^{saww} - with satisfaction, and (they) are (guided) when he^{asws} instructs them towards it (Paradise), and they come to whatever he^{asws} takes them to, and they see for him^{asws} what they are seeing for you^{saww} except for the Prophet-hood which you^{saww} are singled out with.

وَ أَنَّ الْجَنَانَ لَا تَصِيرُ لَهُمْ إِلَّا بِمُؤَالَاتِهِ - وَ مُؤَالَاتِهِ مَنْ يُنْصُ لَهُمْ عَلَيْهِ مِنْ ذُرِّيَّتِهِ وَ مُؤَالَاتِهِ سَائِرِ أَهْلِ وَلَايَتِهِ، وَ مُعَادَاتِهِ أَهْلِ مُخَالَفَتِهِ وَ عَدَاوَتِهِ. وَ أَنَّ النَّبِرَانَ لَا تَهْدَأُ عَنْهُمْ، وَ لَا تَعْدِلُ بِهِمْ عَنْ عَدَائِهِمْ - إِلَّا بِتَنَكُّبِهِمْ عَنْ مُؤَالَاتِهِ مُخَالَفِيهِمْ، وَ مُؤَاوَزَةِ شَانِيهِمْ.

And that the Gardens would not come to be for them except by their befriending him^{asws} and befriending the ones from whom there is a link to him^{asws} from his^{asws}

descendants (the Divine Imams^{asws}), and befriending the rest of the people of his^{asws} Wilayah, and being inimical to the people who oppose him^{asws} and his^{asws} enemies.

وَعَمِلُوا الصَّالِحَاتِ مِنْ آدَاءِ الْفَرَائِضِ وَاجْتِنَابِ الْمَحَارِمِ، وَ لَمْ يَكُونُوا كَهَؤُلَاءِ الْكَافِرِينَ بِكَ بَشَرْتَهُمْ أَنَّ لَهُمْ جَنَّاتٍ بَسَاتِينَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ مِنْ تَحْتِ أَشْجَارِهَا وَ مَسَاكِينِهَا

And are doing righteous deeds – the ones who are performing the Obligatory acts and are keeping aside from the Prohibitions, and are not becoming like those who are disbelieving in you^{saww}. So give them glad tidings **that for them are Gardens** – orchards **beneath which rivers flow** – from below its trees and its dwellings.

كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَلَاثِ الْجَنَاتِ مِنْ ثَمَرَةٍ مِنْ ثَمَارِهَا رِزْقًا وَ طَعَامًا يُؤْتُونَ بِهِ قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ فِي الدُّنْيَا فَأَسْمَاؤُهُ كَأَسْمَاءِ مَا فِي الدُّنْيَا- مِنْ ثِقْلَاحٍ وَ سَفَرَجَلٍ وَ زُرَّانٍ [وَ] كَذَا وَ كَذَا.

whenever they would be Graced from it, from these Gardens **from its fruits as a sustenance** and meals they (servants) would be coming with, **they shall say: This is which was Graced to us from before** in the world as their names would be like their names were in the world, from apple and quince and pomegranate, etc.

وَ إِنْ كَانَ مَا هُنَاكَ مُخَالَفًا لِمَا فِي الدُّنْيَا- فَإِنَّهُ فِي غَايَةِ الطَّيِّبِ، وَ أَنَّهُ لَا يَسْتَحِيلُ إِلَى مَا تَسْتَحِيلُ إِلَيْهِ ثَمَارُ الدُّنْيَا مِنْ عَذِرَةٍ- وَ سَائِرِ الْمَكْرُوهَاتِ مِنْ صَفَرَاءَ وَ سَوْدَاءَ وَ دَمٍ [وَ بَلْعَمٍ] بَلْ لَا يَتَوَلَّدُ مِنْ مَأْكُولِهِمْ إِلَّا الْعَرَقُ- الَّذِي يَجْرِي مِنْ أَعْرَاضِهِمْ أَطْيَبُ مِنْ رَائِحَةِ الْمِسْكِ.

And whatever over there which would be different to what was in the world, so it would be at the peak of goodness, and it would not be possible for (people) to become what the fruits of the world become, from excrement and the rest of the abhorrence from the yellowness, and the blackness, and blood, and phlegm. But, their foods would not produce except for the sweat which would flow from their skins as being more aromatic than the smell of musk.

وَ أَتُوا بِهِ بِذَلِكَ الزُّرْقِ- مِنَ الثَّمَرِ مِنْ تِلْكَ الْبَسَاتِينَ مُتَشَابِهًا يُشْبِهُ بَعْضُهُ بَعْضًا- بِأَنَّهَا كُلُّهَا خِيَارٌ لَا رَدْلٌ فِيهَا [وَ] بِأَدَّ كُلِّ صِنْفٍ مِنْهَا فِي غَايَةِ الطَّيِّبِ وَ اللَّذَّةِ لَيْسَ كَثَمَارِ الدُّنْيَا [الَّتِي] بَعْضُهَا نَبِيٌّ، وَ بَعْضُهَا مُتَجَاوِزٌ لِحَدِّ النَّصَجِ- وَ الْإِدْرَاكِ إِلَى حَدِّ الْفَسَادِ مِنْ حُمُوضَةٍ وَ مَرَارَةٍ- وَ سَائِرِ ضُرُوبِ الْمَكَارِهِ، وَ مُتَشَابِهًا أَيْضًا مُتَّفِقَاتِ الْأَلْوَانِ مُخْتَلِفَاتِ الطُّعُومِ.

And they shall be Given it –that sustenance from the fruits from those orchards being **a resemblance**, resembling each other, that all of it would be the best, there being nothing despicable therein, and that every variety from it would be at the peak of the goodness and taste, not like the fruits of the world which some of it are un-ripened, and some of it exceed the limit of maturity and reach to a limit of the spoiling from the acidity and the bitterness, and the rest of the forms of abhorrence; and resembling it as well as different colours of the produce (and) of the tastes.

وَهُمْ فِيهَا فِي تِلْكَ الْجَنَّاتِ أَزْوَاجٌ مُطَهَّرَةٌ مِنْ أَنْوَاعِ الْأَقْدَارِ وَالْمَكَارِهِ مُطَهَّرَاتٍ مِنَ الْحَيْضِ وَالنَّفَاسِ، لَا وَلَاجَاتٍ وَلَا (خَرَاجَاتٍ وَلَا دَخَالَاتٍ - وَلَا خَتَالَاتٍ وَلَا مُتَعَايِرَاتٍ) وَلَا لِأَزْوَاجِهِنَّ فِرَكَاتٍ وَلَا صَحَابَاتٍ وَلَا عَيَّابَاتٍ وَلَا فَحَاشَاتٍ وَمِنْ كُلِّ الْغُيُوبِ وَالْمَكَارِهِ بَرِيَّاتٍ.

And for them therein – in those Gardens - **would be pure wives** – (pure) from the types of uncleanness and abhorrence, clean from the menstruation and the post childbirth discharges. No, neither any defect, nor secretion, nor infusion, nor mingling, nor changes, nor would there be for their wives, to be roaming around, nor opposing their husbands, nor shameful activities, nor immoralities, and they would be free from every fault and abhorrence.

وَهُمْ فِيهَا خَالِدُونَ مُقِيمُونَ فِي تِلْكَ الْبَسَاتِينِ وَالْجَنَّاتِ.

And they would be immortal in it – staying in those orchards and the Gardens'.¹

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قول الله: فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ. قال: «لا يحضن ولا يحدثن».

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} **and for them therein would be pure wives [2:25]**. He^{asws} said: 'Neither menstruating nor defecating'.²

VERSE 26

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ {26}

Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it; then as for those who believe, they are knowing that it is the Truth from their Lord, and as for those who disbelieve, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26]

¹ Tafseer Imam Hassan Al Askari^{asws} – S 92

² تفسير العياشي 1: 11/164.

[قَالَ الْإِمَامُ] ع: قَالَ الْبَاقِرُ ع فَلَمَّا قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ وَ ذَكَرَ الذُّبَابَ فِي قَوْلِهِ: إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا إِلَّا آيَةً وَ لَمَّا قَالَ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ- كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا- وَ إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

The Imam (Hassan Al-Askari^{asws}) said: 'Al-Baqir^{asws} said: 'When Allah^{azwj} the Exalted Said: **O you people! An example is Struck**, and Mentioned the fly in His^{azwj} Words **surely those whom you call upon besides Allah will never be (able to) create a fly [22:73]** - the Verse. And when He^{azwj} Said: **The example of those who take guardians besides Allah is as the example of the spider taking a house; and the frailest of the houses is a house of the spider, if only they knew [29:41]**.

وَ ضَرَبَ الْمَثَلَ فِي هَذِهِ السُّورَةِ بِالَّذِي اسْتَوْفَدَ نَارًا، وَ بِالصَّبَّابِ مِنَ السَّمَاءِ. قَالَتِ الْكُفَّارُ وَ النَّوَاصِبُ: وَ مَا هَذَا مِنَ الْأَمْثَالِ فَيُضْرَبُ! يُرِيدُونَ بِهِ الطَّعْنَ عَلَى رَسُولِ اللَّهِ ص.

And He^{azwj} Struck two Examples in this Chapter by **those who kindled a fire [2:17]** and **rainstorm from the sky [2:19]**, the unbelievers and the *Nasibis* (Hostile to Friends of Allah^{azwj}) said: 'So what are these examples He^{azwj} is Striking?'. They intended this to be a snide (hurtful) upon Rasool-Allah^{saww}.

فَقَالَ اللَّهُ: يَا مُحَمَّدُ إِنَّ اللَّهَ لَا يَسْتَحْيِي لَا يَتَرُكُ حَيَاءً أَنْ يَضْرِبَ مَثَلًا لِلْحَقِّ وَ يُوضِّحَهُ بِهِ عِنْدَ عِبَادِهِ الْمُؤْمِنِينَ مَا بَعُوضَةٌ [أَي] مَا هُوَ بَعُوضَةُ الْمَثَلِ فَمَا فَوْقَهَا فَوْقَ الْبَعُوضَةِ وَ هُوَ الذُّبَابُ، يَضْرِبُ بِهِ الْمَثَلَ إِذَا عَلِمَ أَنَّ فِيهِ صَلَاحَ عِبَادِهِ وَ نَفْعَهُمْ.

Allah^{azwj} Said: 'O Muhammad^{saww}! **Surely Allah has no Reservations [2:26]** - He^{saww} does not avoid embarrassment **from Striking an example** so the Truth may be manifested to the *Momineen* servants (**that of**) **a mosquito** i.e., be it an example of a mosquito **or what is above it** or something bigger and that is of a fly. He^{azwj} Strikes an example when He^{azwj} Knows that in it is correction of His^{azwj} servants and their benefit.

«فَأَمَّا الَّذِينَ آمَنُوا» بِاللَّهِ- وَ بِوَلَايَةِ مُحَمَّدٍ ص وَ عَلِيِّ وَ آلِهِمَا الطَّيِّبِينَ، وَ سَلَّمَ لِرَسُولِ اللَّهِ ص وَ لِلْأَئِمَّةِ ع أَحْكَامِهِمْ- وَ أَخْبَارِهِمْ وَ أَحْوَالِهِمْ [وَ] لَمْ يُقَابِلَهُمْ فِي أُمُورِهِمْ، وَ لَمْ يَتَعَاطَ الدُّخُولَ فِي أَسْرَارِهِمْ، وَ لَمْ يُفْشِ شَيْئًا مِمَّا يَقِفُ عَلَيْهِ مِنْهَا إِلَّا بِإِذْنِهِمْ فَيَعْلَمُونَ يَعْلَمُ هَؤُلَاءِ الْمُؤْمِنُونَ- الَّذِينَ هَذِهِ صِفَتُهُمْ أَنَّهُ الْمَثَلُ الْمَضْرُوبُ الْحَقُّ مِنْ رَحْمَةِ أَرَادَ بِهِ الْحَقُّ وَ إِبَانَتُهُ، وَ الْكَشْفُ عَنْهُ وَ إِضَاحُهُ.

Then as for those who believe in Allah^{azwj} and the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and submit to Rasool-Allah^{saww} and to the Imams^{asws}, to their^{asws} orders and their^{asws} Ahadeeth and their^{asws} situations and do not confront them^{asws} in their^{asws} affairs and do not interfere in their^{asws} secrets and do not disclose anything given to them in trust from them^{asws} without their^{asws} permission. **They know** those *Momineen* of these characteristics, that **it** – the example being struck **is the Truth from their Lord** intended to manifest the Truth and explain it, and the uncovering from it and its clarification.

«وَأَمَّا الَّذِينَ كَفَرُوا» بِمُحَمَّدٍ ص بِمُعَارَضَتِهِمْ [لَهُ] فِي عَلَيٍّ بِلَمٍّ وَ كَيْفَ وَ تَرْكِهِمُ الْإِنْفِيَادَ لَهُ فِي سَائِرِ مَا أَمَرَ بِهِ فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا - يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا يَقُولُ الَّذِينَ كَفَرُوا: إِنَّ اللَّهَ يُضِلُّ بِهَذَا الْمَثَلِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا [أَيَّ] فَلَا مَعْنَى لِلْمَثَلِ، لِأَنَّهُ وَ إِنْ نَفَعَ بِهِ مَنْ يَهْدِيهِ فَهُوَ يَضُرُّ بِهِ مَنْ يَضِلُّ [يُضِلُّهُ] بِهِ.

And as for those who disbelieve in Muhammad^{saww} by their objections to him^{saww} regarding Ali^{asws}, (by questioning) 'Why?' and 'How?' and yielding to him^{saww} in the rest of what he^{saww} ordered with, **they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it!** Those who disbelieved said: 'Allah^{azwj} Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He^{azwj} Profits many by Guiding them then many also incur losses due to Him^{azwj} Causing them to go astray by it (as they deny the Clear Proofs due to their Kufr- disbelief).'

فَرَدَّ اللَّهُ تَعَالَى عَلَيْهِمْ قِيلَهُمْ، فَقَالَ وَ مَا يُضِلُّ بِهِ يَعْنِي مَا يُضِلُّ اللَّهُ بِالْمَثَلِ إِلَّا الْفَاسِقِينَ الْجَانِينَ عَلَى أَنْفُسِهِمْ بِتَرْكِ تَأْمُلِهِ، وَ بِوَضْعِهِ عَلَى خِلَافٍ مَا أَمَرَ اللَّهُ بِوَضْعِهِ عَلَيْهِ.

So Allah^{azwj} Refuted upon them by Saying to them: **And He does not Let Stray by it (any)** – Meaning Allah^{azwj} does not let Stray with the examples **except the transgressors**. The two offences upon themselves - by neglecting the contemplation of it, and placing it upon opposite to what Allah^{azwj} Commanded with placing it upon.³

[وبالسند المتقدم عن الباقر عليه السلام] وأما قوله: (يضل به... الفاسقين) قال: فهو علي (عليه السلام) يضل الله به من عاداه ويهدي من والاه، قال: (وما يضل به) يعني عليا (إلا الفاسقين) [أ، ر: يعني من خرج من ولايته فهو فاسق].

And by the previous chain from Al-Baqir^{asws}, and as for His^{azwj} Words **And He does not Let Stray by it (any) except for the transgressors** said: 'This is Ali^{asws} that Allah^{azwj} Lets his^{asws} enemies to go astray by and his^{asws} friends to be Guided. He^{azwj} Says **And He does not Let Stray by it (any)** (meaning by) Ali^{asws} **except for the transgressors**, (meaning the one who exits from his^{asws} Wilayah, so he is a transgressor)'.⁴

علي بن إبراهيم، قال: قال الصادق (عليه السلام): «إن هذا القول من الله عز و جل رد على من زعم أن الله تبارك و تعالى يضل العباد ثم يعذبهم على ضلالتهم، فقال الله عز و جل: إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعْضُهُ فَمَا فَوْقَهَا».

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'These Words from Allah^{azwj} Mighty and Majestic are a refutation against the one who claims that Allah^{azwj} Blessed and High Causes the servants to stray and them Punishes them for their straying. So Allah^{azwj} Mighty and Majestic

³ Tafseer Imam Hassan Al Askari^{asws} – S 95

⁴ Tafseer Furaat – Ch 2 H 13

Said: **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it [2:26].**⁵

VERSE 27

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {27}

Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27]

ثُمَّ وَصَفَ هَؤُلَاءِ الْفَاسِقِينَ - الْخَارِجِينَ عَنْ دِينِ اللَّهِ وَ طَاعَتِهِ مِنْهُمْ، فَقَالَ عَزَّ وَ جَلَّ: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ الْمَأْخُودَ عَلَيْهِمْ لِلَّهِ بِالرُّبُوبِيَّةِ، وَ لِمُحَمَّدٍ ص بِالنُّبُوَّةِ، وَ لِعَلِيِّ بِالإِمَامَةِ، وَ لِشَيْعَتِهِمَا بِالمَحَبَّةِ وَ الكَرَامَةِ مِنْ بَعْدِ مِيثَاقِهِ إِحْكَامِهِ وَ تَغْلِيظِهِ.

(Imam Hassan Al-Askari^{asws} said): 'Then He^{azwj} Described the characteristics of these transgressors who exited from the Religion of Allah^{azwj} and His^{azwj} obedience from them, the Mighty and Majestic Says: **Those who are breaking the Pact of Allah [2:27]** – the one Allah^{azwj} Took upon them with the Lordship, and for Muhammad^{saww} of the Prophet-hood and for Ali^{asws} of the Imamate, and for their Shias' love and prestige **after Covenanting it** – after respecting it (without doubt) and strictly obeying it.

وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ مِنَ الْأَرْحَامِ وَ الْقَرَابَاتِ أَنْ يَتَعَاهدُوهُمْ وَ يَقْضُوا حُقُوقَهُمْ. وَ أَفْضَلُ رَحِمٍ، وَ أَوْجِبُهُ حَقًّا رَحِمُ مُحَمَّدٍ ص فَإِنَّ حَقَّهُمْ بِمُحَمَّدٍ ص كَمَا أَنَّ حَقَّ قَرَابَاتِ الْإِنْسَانِ بِأَبِيهِ وَ أُمِّهِ، وَ مُحَمَّدٌ ص أَعْظَمُ حَقًّا مِنْ أَبِيهِ، وَ كَذَلِكَ حَقُّ رَحِمِهِ أَعْظَمُ، وَ قَطِيعَتُهُ [أَفْطَعُ] وَ أَفْضَعُ وَ أَفْضَحُ.

And are cutting asunder what Allah has Commanded to be joined - from the womb relationships and the relatives that they should be compacting and fulfilling their rights. And the most superior of the relationships and the most Obligatory right is the relationship with Muhammad^{saww}, for their rights with Muhammad^{saww} are just as the rights of the relatives of the person with his father and his mother, but Muhammad^{saww} is of greater rights than his parents. And similar to that the rights of his^{saww} relatives are greater (than the rights of a Believer's own family), and it's cutting off is more severe, and more outrageous and more flagrant.

وَ يُفْسِدُونَ فِي الْأَرْضِ بِالْبِرَاءَةِ مِمَّنْ فَرَضَ اللَّهُ إِمَامَتَهُ، وَ اعْتِقَادَ إِمَامَةِ مَنْ قَدْ فَرَضَ اللَّهُ مُحَالَفَتَهُ أُولَٰئِكَ أَهْلُ هَذِهِ الصِّفَةِ هُمُ الْخَاسِرُونَ خَسِرُوا أَنْفُسَهُمْ لِمَا صَارُوا إِلَى النَّيْرَانِ، وَ حُرِمُوا الْجَنَانَ، فَيَا لَهَا مِنْ خَسَارَةٍ أَلَزَمَتْهُمْ عَذَابُ الْأَبَدِ، وَ حَرَمَتْهُمْ نَعِيمَ الْأَبَدِ.

⁵ تفسير القمي 1: 34.

And are making mischief in the land - By disavowing from the ones whose Imamate Allah^{azwj} has Obligated, and believing in the Imamate of the ones Allah^{azwj} has Necessitated opposition to, **these it is** – the people of these descriptions **they are the losers**. They would be incurring loss themselves when they go into the Fires, and are deprived the Gardens. So what a loss it would be when the eternal Punishment is necessitated upon them, and their being deprived of the eternal Bliss.⁶

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن عمرو بن عثمان، عن محمد بن عذافر، عن بعض أصحابه، عن محمد بن مسلم، أو أبي حمزة، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليهما السلام) - في حديث فيه - قال: وإياك و مصاحبة القاطع لرحمه، فإني وجدته ملعونا في كتاب الله عز و جل في ثلاثة مواضع، قال الله عز و جل: فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ،

And from him, from a number of our companions, from Sahl Bin Ziyad, from Amro bin Usman, from Muhammad Bin Azafar, from one of his companions, from Muhammad Bin Muslim, or Abu Hamza,

‘Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: ‘Ali^{asws} Bin Al-Husayn^{asws} – in a Hadeeth in which he^{asws} said: ‘And beware of accompanying the one who severs the ties of kinship, for I^{asws} have found him to be Cursed in the Book of Allah^{azwj} Mighty and Majestic, in three places. Allah^{azwj} Mighty and Majestic Said **But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! [47:22]. Those are the ones whom Allah has Cursed so He has made them deaf and blinded their eyes [47:23].**

و قال: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ اللَّعَنَةُ وَ هُمْ سُوءُ الدَّارِ،

And (Allah^{azwj}) Said: **And those who break the Covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode [13:25].**

و قال في البقرة: الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ».

And Said in (Surah) Al-Baqarah: **Who break the Covenant of Allah after its confirmation and cut asunder what Allah has Commanded to be joined, and make mischief in the land; those are the losers [2:27].⁷**

أبو علي الطبرسي، قال: روي عن الصادق (عليه السلام) أنه قال: «إنما ضرب الله المثل بالبعوضة، لأن البعوضة على صغر حجمها، خلق الله فيها جميع ما خلق في الفيل مع كبره و زيادة عضوين آخرين، فأراد الله سبحانه أن ينبه بذلك المؤمنين على لطيف خلقه، و عجيب صنعته».

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 96

⁷ (Extract) الكافي 2: 279 / 7.

Abu Ali Al-Tabarsy said, 'It is reported from Al-Sadiq^{asws} having said: 'But rather Allah^{azwj} Struck the example with the mosquito, because of the mosquito's small size. Allah^{azwj} Created in it the entirety of what He^{azwj} Created in the elephant with its largeness, and Increased two other body parts (for the mosquito – wings). So Allah^{azwj}, Glorious is He^{azwj}, Intended to represent that to the *Momineen* upon the subtleties of His^{azwj} creation and the wonders of His^{azwj} Making".⁸

VERSE 28

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ۖ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ {28}

How are you disbelieving in Allah and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, then to Him you would be returning [2:28]

قَالَ الْإِمَامُ ع قَالَ رَسُولُ اللَّهِ ص لِكُفَّارِ قُرَيْشٍ وَ الْيَهُودِ: كَيْفَ تَكْفُرُونَ بِاللَّهِ الَّذِي ذَلَّكُمْ عَلَى طُرُقِ الْهُدَى، وَ حَبَّبَكُمْ أَنْ أَطْعَمْتُمُوهُ سُبُلَ الرِّدَى. وَ كُنْتُمْ أَمْوَاتًا فِي أَصْلَابِ آبَائِكُمْ وَ أَرْحَامِ أُمَّهَاتِكُمْ. فَأَحْيَاكُمْ أَخْرَجَكُمْ أَحْيَاءً ثُمَّ يُمِيتُكُمْ فِي هَذِهِ الدُّنْيَا وَ يُفْرِّجُكُمْ. ثُمَّ يُحْيِيكُمْ فِي الْقُبُورِ،

The Imam (Hassan Al-Askari^{asws}) said that Rasool-Allah^{saww} said to the disbelieving Quraysh and the Jews: **How are you disbelieving in Allah** - Who Points you upon the Path of Guidance and Keeps you aside from the way of death, **and you were dead** in the loins of your fathers and wombs of your mothers, **so He Revived you** - He^{azwj} Extracted you as alive **Then He would be Causing you to die** in this world and Place you in your graves **then would be Reviving you** in the graves.

وَ يُنْعِمُ فِيهَا الْمُؤْمِنِينَ بِبُيُوتٍ مُحَمَّدٍ ص وَ وَلَايَةِ عَلِيٍّ ع، وَ يُعَذِّبُ فِيهَا الْكَافِرِينَ بِهَمَا. ثُمَّ إِلَيْهِ تُرْجَعُونَ فِي الْآخِرَةِ - بِأَنْ تَمُوتُوا فِي الْقُبُورِ بَعْدُ، ثُمَّ تُحْيَاوُا لِلْبَعْثِ يَوْمَ الْقِيَامَةِ، تُرْجَعُونَ إِلَى مَا وَعَدَكُمْ مِنَ الثَّوَابِ عَلَى الطَّاعَاتِ - إِنْ كُنْتُمْ فَاعِلِيهَا، وَ مِنَ الْعِقَابِ عَلَى الْمَعَاصِي إِنْ كُنْتُمْ مُقَارِفِيهَا.

And therein (in the graves), the *Momineen* would be Favoured with the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws}, and therein the unbelievers would be Punished with these. **then to Him you would be returning** - in the Hereafter. You will be dying in your graves afterwards, then you would be Revived for the Resurrection of the Day of Judgment, returning to what is Promised to you all from the Rewards upon the obedience, if you were doing it, and from the Punishment upon the disobedience if you were perpetrating it.⁹

⁸ مجمع البيان 1: 165.

⁹ Tafseer Imam Hassan Al Askari^{asws} – S 97

VERSE 29

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {29}

He is the (One) Who Created for you the entirety of what is in the earth, then He Directed towards the sky, so He Created these as seven skies, and He is a Knower of all things [2:29]

[قَالَ الْإِمَامُ ع:] قَالَ أَمِيرُ الْمُؤْمِنِينَ ع هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا خَلَقَ لَكُمْ [مَا فِي الْأَرْضِ جَمِيعًا] لِتَعْتَبَرُوا بِهِ وَ تَتَوَصَّلُوا بِهِ إِلَى رِضْوَانِهِ، وَ تَتَوَقَّظُوا [بِهِ] مِنْ عَذَابِ نِيرَانِهِ.

The Imam (Hasan Al-Askari^{asws}) said: ‘Amir-Al-Momineen^{asws} said regarding **He is the (One) Who Created for you the entirety of what is in the earth [2:29]** – ‘He^{azwj} Created for you all – whatever is in the earth entirely – in order for you take a lesson with it and as a means to achieve His^{azwj} Pleasure, and for you to fear by it from the Punishment of His^{azwj} Fires.

«ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ» أَخَذَ فِي خَلْقِهَا وَ إِنْقَائِهَا فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ وَ لِعِلْمِهِ بِكُلِّ شَيْءٍ عِلْمُ الْمَصَالِحِ فَخَلَقَ لَكُمْ [كُلَّ] مَا فِي الْأَرْضِ لِمَصَالِحِكُمْ يَا بَنِي آدَمَ.

Then He Directed towards the sky - Taking in its Creation and its Mastery **so He Created these as seven skies, and He is a Knower of all things** - And of His^{azwj} Knowledge of all things, is the Knowledge of the interests, so He^{azwj} Created for you all – everything – what is in the earth, for your own interests, O children of Adam^{as1,10}

CIRCUMSTANTIAL AHADEETH

في عيون الاخبار 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 القاسم عبد الله بن أحمد بن عامر الطائي قال: حدثنا أبي قال: حدثنا علي بن موسى الرضا عليه السلام قال: حدثني أبي موسى بن جعفر قال: حدثنا أبي جعفر بن محمد قال: حدثنا أبي محمد بن علي قال: حدثنا أبي علي بن الحسين قال: حدثنا ابن الحسين بن علي عليهم السلام، قال: كان علي بن أبيطالب عليه السلام بالكوفة في مسجد الجامع إذ قام إليه رجل من اهل الشام فقال يا أمير المؤمنين اني اسئلك عن اشيء فقال سل تفقهها ولا تسئل تعنتا فأحرق الناس بأبصارهم

In Uyoon Al Akhbaar Al Ridha^{asws} it has been narrated from Abu Al Hassan Muhammad Bin Amro Bin Ali Bin Abdullah Al Basri Baylaq who said that it has been narrated from Abu Abdullah Muhammad Bin Ahmad Bin Jabalat Al Wa'az who said that it has been narrated from Abu Al Qasim Abdullah Bin

Ahmad Bin Aamir Al Taa'y who said that it has been narrated from his father who said that it has been narrated,

(It has been narrated) from Ali^{asws} Bin Musa Al-Ridha^{asws} from his^{asws} father Musa^{asws} Bin Ja'far^{asws} from his^{asws} father Ja'far^{asws} Bin Muhammad^{asws} from his^{asws} father Muhammad^{asws} Bin Ali^{asws} from his^{asws} father Ali^{asws} Bin Al-Husayn^{asws} from Husayn^{asws} Bin Ali^{asws} who^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} was in Kufa in the Jame'a Mosque. A Syrian man stood up and said: 'O Amir-al-Momineen^{asws}, I would like to ask you about certain things'. He^{asws} said: 'Ask to understand, not to be seen of intransigent people'.

وسأله عن ألوان السماوات السبع وأسمائها ؟ فقال له: اسم سماء الدنيا رفيع وهي من ماء ودخان، واسم سماء الثانية قيذوم وهي على لون النحاس، والسماء الثالثة اسمها الماروم وهي على لون الشبه، والسماء الرابعة اسمها ارفلون وهي على لون الفضة، والسماء الخامسة اسمها هيعون وهي على لون الذهب، والسماء السادسة اسمها عروس وهي من ياقوتة خضراء، والسماء السابعة اسمها عجماء وهي درة بيضاء.

He asked: 'What are the colours of the seven skies and what are their names?' He^{asws} said: 'The sky of this world is called "*Rafi'e*" and it is from water and smoke. The second sky is called "*Qayzum*" and it is the colour of copper. The third sky is called "*Al-Maroum*" and it is the colour of iron. The fourth sky is called "*Arfalun*" and it is the colour of silver. The fifth sky is called "*Hay'oun*" and it is the colour of gold. The sixth sky is called "*Arous*" and it is the colour of green ruby. The seventh sky is called "*Ajma'a*" and it is the colour of white pearl'.¹¹

محمد بن يعقوب: بإسناده، عن الحسن بن محبوب، عن أبي جعفر الأحول، عن سلام بن المستنير، عن أبي جعفر (عليه السلام)، قال: «إن الله عز وجل خلق الجنة قبل أن يخلق النار، وخلق الطاعة قبل أن يخلق المعصية، وخلق الرحمة قبل أن يخلق الغضب، وخلق الخير قبل الشر، وخلق الأرض قبل السماء، وخلق الحياة قبل الموت، وخلق الشمس قبل القمر، وخلق النور قبل الظلمة».

Muhammad Bin Yaqoub by its chain from Al Hassan Bin Mahboub from Abu Ja'far Al Hawl from Salaam Bin Al Mustaneyr,

(It has been narrated) from Abu Ja'far^{asws}, said: 'Verily Allah^{azwj} Mighty and Majestic Created Paradise before He^{azwj} Created Hell, and Created obedience before He^{azwj} Created disobedience, and Created the Mercy before He^{azwj} Created the Wrath, and Created the good before He^{azwj} Created the evil, and Created the earth before He^{azwj} Created the sky, and Created the life before He^{azwj} Created death, and Created the Sun before He^{azwj} Created the Moon, and Created the light before He^{azwj} Created the darkness'.¹²

¹¹ Tafseer Noor Al Saqalayn – H 71 (Extract)

¹² الكافي 8: 116 / 145

VERSES 30 - 33

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ {30}

And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30]

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ {31} قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۖ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ {32}

And He Taught Adam the names, all of them, then presented them to the Angels, and He Said: Tell Me their names if you were truthful [2:32]. They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31]

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ {33}

He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33]

قَالَ الْإِمَامُ ع لَمَّا قِيلَ لَهُمْ هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً الْآيَةَ، قَالُوا: مَتَى كَانَ هَذَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ حِينَ قَالَ رَبُّكَ لِلْمَلَائِكَةِ - الَّذِينَ كَانُوا فِي الْأَرْضِ مَعَ إِبْلِيسَ وَ قَدْ طَرَدُوا عَنْهَا الْجِنَّ بَنِي الْجَانِّ، وَ حَقَّتِ الْعِبَادَةُ: إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً بَدَلًا مِنْكُمْ وَ رَافِعُكُمْ مِنْهَا فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ - لِأَنَّ الْعِبَادَةَ عِنْدَ رُجُوعِهِمْ إِلَى السَّمَاءِ تَكُونُ أَثْقَلًا عَلَيْهِمْ.

The Imam (Hassan Al-Askari^{asws} said): 'When it is said to them **He it is Who Created for you the entirety of what is in the earth [2:29]** – the Verse, they are saying, 'When was this?' So Allah^{azwj} Mighty and Majestic Said **when your Lord said to the Angels** those who were in the earth along with Iblees^{la}, and the Jinns from the Clan of Jaan had been expelled from it, and the worship was light (easy) - **I am going to Make a Caliph in the earth** as a replacement from you all and will be Raising you from it. So that was grievous upon them, because the worship during their return to the sky would have become heavier upon them.

فَ قَالُوا رَبَّنَا أَ تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ كَمَا فَعَلْتَهُ الْجُنُّ بَنُو الْجَانِّ الَّذِينَ قَدْ طَرَدْنَاهُمْ عَنْ هَذِهِ الْأَرْضِ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ تَنْزِيلَكَ عَمَّا لَا يَلِيقُ بِكَ مِنَ الصَّغَاتِ وَ نُقَدِّسُ لَكَ نُطَهِّرُ أَرْضَكَ بِمَنْ يَعْبُودُكَ.

So **they said: Are You going to Make in it one who will make mischief therein and shed the blood** – just as the Jinn of the Clan of Jaan had done, those whom we had expelled from this earth **and we Glorify with Your Praise** – we are far above from what is not worthy of Your^{azwj} Attributes **and we extol Your Holiness** – We cleanse the Your^{azwj} earth from the ones who disobey You^{azwj}.

قَالَ اللَّهُ تَعَالَى: إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ إِنِّي أَعْلَمُ مِنَ الصَّالِحِ الْكَائِنِ - فِيمَنْ أَجْعَلُهُ بَدَلًا مِنْكُمْ مَا لَا تَعْلَمُونَ. وَ أَعْلَمُ أَيْضًا أَنَّ فَيْكُمْ مَنْ هُوَ كَافِرٌ فِي بَاطِنِهِ [مَا] لَا تَعْلَمُونَهُ - وَ هُوَ إِنِّي لَأَعْلَمُ لَعَنَهُ اللَّهُ -

Allah^{azwj} the Exalted Said **I Know what you do not know** – I^{azwj} Know from the correctness of the existing beings among the ones I^{azwj} would Make him as a replacement from you all **what you do not know**. And I^{azwj} Know as well that among you all there is one who is an unbeliever inwardly - **what you do not know** – it, and he is Iblees^{la}, may Allah^{azwj} Curse him^{la}.

ثُمَّ قَالَ: وَ عَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا أَنْبِيَاءَ اللَّهِ، وَ أَسْمَاءَ مُحَمَّدٍ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ، وَ الطَّيِّبِينَ مِنْ آهَمَا، وَ أَسْمَاءَ خِيَارِ شَيْعَتِهِمْ وَ عُتَاةٍ أَعْدَائِهِمْ ثُمَّ عَرَضَهُمْ عَرَضَ مُحَمَّدًا وَ عَلِيًّا وَ الْأَئِمَّةَ عَلَى الْمَلَائِكَةِ أَيْ عَرَضَ أَشْبَاحَهُمْ وَ هُمْ أَنْوَارٌ فِي الْأَظْلَةِ.

Then He^{azwj} Said **And He Taught Adam the names, all of them** - The names of the Prophets^{as} of Allah^{azwj} and the names of Muhammad^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and the goodly from their^{asws} Progeny^{asws} and good Shias of theirs^{asws} and their^{asws} hardened enemies **then presented them** - presented Muhammad^{saww} and Ali^{asws} and the Imams^{asws} **to the Angels** – i.e., their^{asws} resemblances, and they^{asws} were **'Anwar'** Lights in the shadows.

فَقَالَ أَتُبُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ إِنْ جَمِيعَكُمْ تُسَبِّحُونَ وَ تُقَدِّسُونَ وَ إِنْ تَزَكُّكُمْ هَاهُنَا أَصْلَحُ مِنْ إِيرَادٍ مِنْ بَعْدِكُمْ أَيْ فَكَمَا لَمْ تَعْرِفُوا غَيْبَ مَنْ [فِي] خِلَالِكُمْ - فَالْحَرِي أَنْ لَا تَعْرِفُوا الْغَيْبَ الَّذِي لَمْ يَكُنْ، كَمَا لَا تَعْرِفُونَ أَسْمَاءَ أَشْخَاصٍ تَرَوْنَهَا.

And He Said: Tell Me their names if you were truthful – The entirety of you are glorifying and extolling the Holiness and you are neglecting over here the suitability of the ones after you – i.e., so just as you are not recognising the unseen – the one who in your midst (Iblees^{la}) – it is appropriate that you will not be recognising the unseen which has yet to come into existence, just as you are not recognising the names of the personalities^{asws} you are seeing.

قَالَتِ الْمَلَائِكَةُ: سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا - إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ [الْعَلِيمُ] بِكُلِّ شَيْءٍ، الْحَكِيمُ الْمُصِيبُ فِي كُلِّ فَعْلٍ.

The Angels said: **They said: Glory be to You! There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:32]** - The Knower of everything, the Wise, the Correct in all His^{azwj} Deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا آدَمُ أَنْبِئْ هَؤُلَاءِ الْمَلَائِكَةَ بِأَسْمَائِهِمْ: أَسْمَاءُ الْأَنْبِيَاءِ وَ الْأَئِمَّةِ فَلَمَّا أَنْبَأَهُمْ فَعَرَفُوهَا أَخَذَ عَلَيْهِمُ الْعَهْدَ، وَ الْمِيثَاقَ بِالْإِيمَانِ بِهِمْ، وَ التَّفْضِيلِ لَهُمْ.

Allah^{azwj} the Mighty and Majestic (Said): **O Adam! Inform them of their names - The names of the Prophets^{as} and the Imams^{as}. Then when he had informed them of their names**, they recognised them^{asws} and the Pact was Taken upon them, and the Covenant, with the believing in them^{asws} and of preferring them^{asws}.

قَالَ اللَّهُ تَعَالَى عِنْدَ ذَلِكَ: أَمْ لَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ - سِرَّهُمَا وَ أَعْلَمُ مَا تُبْدُونَ وَ مَا كُنْتُمْ تَكْتُمُونَ [وَ] مَا كَانَ يَعْتَقِدُهُ إِبْلِيسُ مِنَ الْإِبْتَاءِ عَلَى آدَمَ إِنَّ أَمْرَ بِطَاعَتِهِ، وَ إِهْلَاكِهِ إِنْ سُلِّطَ عَلَيْهِ. وَ مِنْ اعْتِقَادِكُمْ أَنَّهُ لَا أَحَدٌ يَأْتِي بَعْدَكُمْ إِلَّا وَ أَنْتُمْ أَفْضَلُ مِنْهُ. بَلْ مُحَمَّدٌ وَ آلُهُ الطَّيِّبُونَ أَفْضَلُ مِنْكُمْ، الَّذِينَ أَنْبَأَكُمْ آدَمُ بِأَسْمَائِهِمْ.

Allah^{azwj} the Exalted Said during that **Did I not Say to you that I Know unseen of the skies and the earth** – their secrets - **and I know what you are manifesting and what you have been concealing?** – and what Iblees^{la} believed in from the refusal upon Adam^{as} if I^{azwj} were to Command with obeying him^{as}, and his^{as} destroying him^{as} if he^{la} was to (allowed to) overcome upon him^{as}, and from your beliefs that there would be no one coming after you all except and you would be superior than him. But, Muhammad^{saww} and his^{saww} goodly Progeny^{asws} are superior than you all, those whom Adam^{as} informed you with their^{asws} names.¹³

و عنه، قال: حدثني أبي، عن الحسن بن محبوب، عن عمرو بن أبي المقدام، عن ثابت الحذاء، عن جابر بن يزيد، عن أبي جعفر محمد بن علي بن الحسين، عن أبيه، عن آبائه،

And from him who said, 'My father narrated to me, from Al Hassan Bin Mahboub from Amro Bin Abu Al Maqdam, from Sabit Al Haza'a, from Jabir Bin Yazeed, from Abu Ja'far Muhammad Bin Ali Bin Al Husayn, from his father, from his forefathers,

عن أمير المؤمنين (عليهم السلام) قال: «إن الله تبارك و تعالى أراد أن يخلق خلقا بيده، و ذلك بعد ما مضى من الجن و النسناس في الأرض سبعة آلاف سنة، و كان من شأنه خلق آدم، فكشط عن أطباق السماوات و قال للملائكة: انظروا إلى أهل الأرض من خلقي من الجن و النسناس، فلما رأوا ما يعملون فيها من المعاصي و سفك الدماء و الفساد في الأرض بغير الحق، عظم ذلك عليهم و غضبوا و تأسفوا على أهل الأرض و لم يملكوا غضبهم.

(It has been narrated) from Amir Al-Momineen^{asws} having said: 'Allah^{azwj} Blessed and High Wanted to Create a creature with His^{azwj} own Hands, and that was after the expiry of the Jinns and the Nisnaas in the earth by seven thousand years. And it was from His^{azwj} Decision to Create Adam^{as}. So He^{azwj} Uncovered from the layers of the skies and Said to the Angels: 'Look at the inhabitants of the earth from My^{azwj} creatures, from the Jinn and the Nisnaas". So when they saw what they were doing therein from the (acts of) disobedience, and shedding the blood, and the corruption in the earth without the right, that was grievous upon them, and they got uneasy and regretted upon the inhabitants of the earth and could not control their unhappiness.

¹³ Tafseer Imam Hassan Al Askari^{asws} – S 100

قالوا: ربنا إنك أنت العزيز القادر الجبار القاهر العظيم الشأن، و هذا خلقك الضعيف الذليل يتقلبون في قبضتك و يعيشون برزقك و يستمتعون بعافيتك، و هم يعصونك بمثل هذه الذنوب العظام، لا تأسف عليهم و لا تغضب و لا تنتقم لنفسك لما تسمع منهم و ترى، و قد عظم ذلك علينا و أكبرناه فيك!«.

They (the Angels) said, 'Our Lord^{azwj}! You^{azwj} are the Mighty, the Powerful, the Compeller, of Magnificent Glory, and these are Your^{azwj} creatures, the weak, the humiliated. They are turning in Your^{azwj} Judgment, and are living by Your^{azwj} sustenance, and they are enjoying by Your^{azwj} well-being, and they are disobeying You^{azwj} with the like of these great sins. You^{azwj} are neither Regretting upon them, nor Wrathful, nor Vengeful for Yourself^{azwj} from what You^{azwj} Hear from them and Seeing, and it has been grievous upon us we consider it grievous regarding You^{azwj}!

قال: «فلما سمع ذلك من الملائكة، قال: إني جاعلٌ في الأرض خليفةً يكون حجة لي في أرضي على خلقي. فقالت الملائكة: سبحانك أبتَجَلُّ فيها مَنْ يُفْسِدُ فيها كما فسد بنو الجن، و يفسكون الدماء كما سفك بنو الجن، و يتحاسدون و يتباغضون، فاجعل ذلك الخليفة منا، فإننا لا نتحاسد و لا نتباغض و لا نسفك الدماء، و نسبح بحمدك و نقدر لك.

He^{asws} (the Imam^{asws}) said: 'So when He^{azwj} Heard that from the Angels, Said: **I am going to Make a Caliph in the earth**, who would happen to be a Divine Authority for Me^{azwj} in My^{azwj} earth upon My^{azwj} creatures'. So the Angels said, 'Glory be to You^{azwj}! **Are You going to Make in it one who will make mischief therein and shed the blood** in it, just as the Clan of Jaan had made mischief, and they would be shedding the blood just as the Clan of Jaan had done, and they would be envying each other and hating each other? Therefore, Make the Caliph to be from us, for we neither envy, nor hate, nor shed the blood, **and we Glorify with Your Praise and we extol Your Holiness**'.

قال جل و عز: إني أعلم ما لا تعلمون إني أريد أن أخلق خلقا بيدي، و أجعل من ذريته أنبياء و مرسلين و عبادا صالحين و أئمة مهتدين، و أجعلهم خلفاء على خلقي في أرضي، ينهونهم عن معصيتي، و يندرونهم من عذابي، و يهدونهم إلى طاعتي، و يسلكون بهم طريق سبيلي، و أجعلهم لي حجة، و عليهم عذرا و نذرا،

The Mighty and Majestic Said **I Know what you do not know.** I^{azwj} Want to Create a creature with My^{azwj} own Hands, and Make Prophets^{as} to be from his^{as} offspring, and Mursils^{as}, and righteous servants, and Imams^{asws} of Guidance, and Make them as Caliphs upon My^{azwj} creatures in My^{azwj} earth, forbidding them from disobeying Me^{azwj}, and warning them of My^{azwj} Punishment, and guiding them to obeying Me^{azwj}, and travelling with them the path of My^{azwj} Way, and Make them as Divine Authorities for Me^{azwj}, and as pardoners and warners upon them.

و أبين النسناس عن أرضي، و أطهرها منهم، و أنقل مردة الجن العصاة عن بريتي و خلقي و خيرتي، و أسكنهم في الهواء و في أقطار الأرض، و لا يجاورون نسل خلقي، و أجعل بين الجن و بين خلقي حجابا، فلا يرى نسل خلقي الجن، و لا يجالسونهم، و لا يخالطونهم، فمن عصاني من نسل خلقي الذين اصطفتيهم، أسكنتهم مساكن العصاة، و أوردتهم مواردهم و لا أبالي«.

And I^{azwj} shall Banish the Nisnaas from My^{azwj} earth and Cleanse it from them, and I^{azwj} shall Transfer the apostate Jinns, the disobeyers from My^{azwj} created beings,

and My^{azwj} creatures, and My^{azwj} good ones, and Settle them in the atmosphere and in the outskirts of the earth, and they will not be in the vicinity of the offspring of My^{azwj} creature, and I^{azwj} shall Make a veil to be in between the Jinn and My^{azwj} creature. So, neither will the offspring of My^{azwj} creature be seeing the Jinn nor would they be sitting with them, nor mingling with them. Thus, the one who disobeys Me^{azwj} from the offspring of My^{azwj} creature, those whom I^{azwj} Choose, I^{azwj} shall Settle them in the dwellings of the disobeying ones, and Resource them with their resources, and I^{azwj} don't Care!"

قال: «فقلت الملائكة: يا ربنا، افعل ما شئت لا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ.

He^{asws} said: 'So the Angels said, 'O our Lord^{azwj}! Do whatever You^{azwj} so Desire to ***There is no knowledge for us what You Taught us; surely You are the Knowing, the Wise [2:32].***

قال: «فباعدهم الله من العرش [مسيرة] خمسمائة عام- قال:- فلاذوا بالعرش و أشاروا بالأصابع، فنظر الرب عز و حل إليهم و نزلت الرحمة فوضع لهم البيت المعمور، فقال: طوفوا به ودعوا العرش فإنه لي رضا، فطافوا به- و هو البيت الذي يدخله كل يوم سبعون ألف ملك لا يعودون إليه أبدا- فوضع الله البيت المعمور توبة لأهل السماء، و وضع الكعبة توبة لأهل الأرض.

He^{asws} said: 'So Allah^{azwj} Distanced them from the Throne to a travel distance of five hundred years. So they sought refuge with the Throne and gestured with the fingers. So the Lord^{azwj} Mighty and Majestic Looked at them and Sent down the Mercy, and Placed the *Bayt Al-Mamour* for them, and He^{azwj} Said: "Perform *Tawaaf* around it and leave the Throne, for it is a Pleasure for Me^{azwj}!" So they performed *Tawaaf* with it, and it is the House in which seventy thousand Angels enter every day, not returning to it ever. So Allah^{azwj} Placed the Bayt Al-Mamour as a repentance for the inhabitants of the sky, and Placed the Kabah as a repentance for the inhabitants of the earth".¹⁴

[الصدوق] حدثنا علي بن حاتم قال: حدثنا القاسم بن محمد قال: حدثنا حمدان بن الحسين، عن الحسين بن الوليد، عن أبي بكر، عن حنان بن سدير، عن أبي حمزة الثمالي،

(Al Sadooq) Narrated from Ali Bin Hatim from Al Qasim Bin Muhammad from Hamdan Bin Al Husayn from Al Husayn Bin Al Waleed from Abu Bakr from Hannan Bin Sudeyr from Abu Hamza Al Sumaly,

عن علي بن الحسين (عليه السلام) قال: قلت: لم صار الطواف سبعة أشواط؟ قال: لأن الله تبارك وتعالى قال للملائكة: * (إني جاعل في الأرض خليفة) * فردوا على الله تبارك وتعالى و * (قالوا أتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال إني أعلم ما لا تعلمون) *

From Ali^{asws} Bin Al-Husayn^{asws}, said, 'I said, 'Why did the *Tawaaf* (of the Kabah) come to be of seven circuits?' He^{asws} said: 'Because Allah^{azwj} Blessed and High Said to the Angels ***I am going to Make a Caliph in the earth*** , so they responded upon Allah^{azwj} the Exalted and said ***Are You going to Make in it one who will make***

¹⁴ تفسير القمّي 1: 36

mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].

وكان لا يحجبهم عن نوره سبعة آلاف عام، فلاذوا بالعرش سبعة آلاف سنة، فرحمهم وتاب عليهم وجعل لهم البيت المعمور الذي في السماء الرابعة وجعله مثابة ووضع البيت الحرام تحت البيت المعمور، فجعله مثابة للناس وأمنا، فصار الطواف سبعة أشواط واجبا على العباد لكل ألف سنة شوطا واحدا.

And it was so that they were veiled from His^{azwj} Light for seven thousand years. So they sought refuge with the Throne for seven thousand years, and He^{azwj} Showed Mercy upon them and Turned to them, and Made the Oft-frequented House (Bayt Al-Mamour) for them, which is in the fourth sky, and Made it as a model and Placed the Sacred House (Kabah) beneath the Oft-Frequented House, and Made it as a model for the people and a Sanctuary. Thus, the *Tawaaf* came to be of seven circuits, Obligatory upon the servants, for every thousand years (of the Angels), one circuit”¹⁵.

على ابن ابراهيم عن ابيه عن احمد بن محمد بن محمد بن أبي نصر بن محبوب جميعا عن الفضل بن صالح عن محمد بن مروان قال:

Ali Bin Ibrahim from his father from Ahmad Bin Muhammad Bin Abu Nasr and Bin Mahboub together from Al Fadhl Bin Saleh from Muhammad Bin Marwan who said,

سمعت أبا عبد الله عليه السلام يقول كنت مع أبي في الحجر فبينما هو قائم يصلي إذ أتاه رجل فجلس إليه فلما انصرف سلم عليه ثم قال: اني اسئلك عن ثلاثة اشياء لا يعلمها الا انت ورجل آخر، قال ما هي

'I heard Abu Abdullah^{asws} say: 'I^{asws} was with my^{asws} father^{asws} at the Rock (Hajar Al-Aswad) and Praying. So while he^{asws} was standing offering *Salat*, a man came over to him^{asws} and sat near him^{asws}. So when he^{asws} finished, he greeted upon him^{asws}, then said: 'I^{asws} want to ask you^{asws} about three things. No one knows it except you^{asws} and the man at the end (of time - Imam-e-Zamana^{ajfj})'. He^{asws} said: 'What is it?'

قال: أخبرني أي شئ كان سبب الطواف بهذا البيت ؟ فقال. ان الله تعالى لما أمر الملكة ان يسجدوا لادم فردوا عليه فقالوا: اتجعل فيها من يفسد فيها ويسفك الدماء ونحن نسبح بحمدك ونقدس لك قال الله عزوجل: اني اعلم ما لا تعملون

He said, 'Inform me, which thing was the cause of the *Tawaaf* of this House (Kabah)?' So he^{asws} said: 'Allah^{azwj} the Exalted, when He^{azwj} Commanded the Angels that they should perform *Sajdah* to Adam^{as}, they responded to Him^{azwj} and they said, ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? [2:30].*** Allah^{azwj} Mighty and Majestic Said: ***I Know what you are not knowing.***

فغضب عليهم ثم سأله التوبة فأمرهم ان يطوفوا بالضريح وهو البيت المعمور ومكثوا يطوفون به سبع سنين ويستغفرون الله تعالى مما قالوا ثم تاب عليهم من بعد ذلك ورضى عنهم.

¹⁵ Tafseer Abu Hamza Sumaly – Ch 2 H 13

So He^{azwj} was Wrathful upon them. Then they asked Him^{azwj} for the repentance, and He^{azwj} Commanded them that they perform *Tawaaf* of 'Al-Zaraah', and it is the Oft-Frequented House (Bayt Al-Mamour). And they remained performing its *Tawaaf* for seven (thousand) years and seeking Forgiveness of Allah^{azwj} the Exalted from what they had said. Then He^{azwj} Turned towards them from after that and was Pleased from them.

فهذا كان اصل الطواف ثم جعل الله البيت الحرام حذو الضراح توبة لمن اذنب من بنى آدم و طهورا لهم، فقال صدقت.

Thus, this is the origin of the *Tawaaf*. Then Allah^{azwj} Made the Sacred House (Kabah) parallel to Al-Zaraah (Bayt Al-Mamour), as a repentance of the ones from the children of Adam^{as}, and as a cleansing for them'. So he said, 'You^{asws} have spoken the truth'¹⁶.

علي بن الحسين (عليه السلام) في قوله: وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَ تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ: «ردوا على الله فقالوا: أَ تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ. و إنما قالوا ذلك بخلق مضى، يعني الجن أبا الجن. وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ

Ali^{asws} Bin Al-Husayn^{asws} regarding His^{azwj} Words ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood [2:30]*** 'They responded upon Allah^{azwj} and they said: ***Are You going to Make in it one who will make mischief therein and shed the blood.*** And rather, they said it for the creatures of the past – meaning the (Clan of) Jaan, father (ancestors) of the Jinn. ***And we Glorify with Your Praise and we extol Your Holiness?***

فمنوا على الله بعبادتهم إياه فأعرض عنهم. ثم علم آدم الأسماء كلها، ثم قال للملائكة أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَأَنْبَاهَهُمْ، ثم قال لهم اسْجُدُوا لِآدَمَ فَسَجَدُوا، و قالوا في سجودهم- في أنفسهم-: ما كنا نظن أن يخلق الله خلقا أكرم عليه منا، نحن خزان الله و جيرانه، و أقرب الخلق إليه.

So they hoped upon Allah^{azwj} with their worshipping Him^{azwj}, so He^{azwj} Turned away from them. ***And He Taught Adam the names, all of them***, then Said to the Angels ***Tell Me their names if you were truthful [2:31]. They said: Glory be to You! There is no knowledge for us [2:32]. He said: O Adam! Inform them of their names [2:33].*** So he^{as} informed them. Then Said to them: ***And when We said to the Angels: Perform Sajdah to Adam! [2:34].*** So, they performed *Sajdah* to Adam^{as}, and they said during their *Sajdah*, within themselves, 'We never thought that Allah^{azwj} would Create a creature more prestigious to Him^{azwj} than us. We are the treasurers of Allah^{azwj} and His^{azwj} neighbours, and the closest of the creatures to Him^{azwj}'.

فلما رفعوا رؤوسهم، قال: الله يعلم ما تبدون من ردىكم علي و ما كنتم تكتمون: ظننا أن لا يخلق الله خلقا أكرم عليه منا».

¹⁶ Tafseer Noor Al Saqalayn – H 78

So when they raised their heads, He^{azwj} Said: 'Allah^{azwj} Knows **what you are manifesting [2:33]** from your response to Me^{azwj} **and what you have been concealing**, 'We never thought that Allah^{azwj} would Create a creature more prestigious to Him^{azwj} than us'.

فلما عرفت الملائكة أنها وقعت في خطيئة لاذوا بالعرش، و إنما كانت عصاة من الملائكة، و هم الذين كانوا حول العرش، لم يكن جميع الملائكة الذين قالوا: ما ظننا أن يخلق خلقا أكرم عليه منا، و هم الذين أمروا بالسجود، فلاذوا بالعرش و قالوا بأيديهم- و أشار بإصبعه يديها- فهم يلوذون حول العرش إلى يوم القيامة.

So when the Angels recognised that they have fallen into an error, they sought refuge with the Throne – and it was a group from the Angels, and they are those who were around the Throne. They did not happen to be the entirety of the Angels, those who said, 'We never thought that Allah^{azwj} would Create a creature more prestigious to Him^{azwj} than us', and they are the ones who were Commanded with the *Sajdah*. So they sought refuge with the Throne and they said by their hands' – and he^{asws} indicated by his^{asws} finger, circling it – 'and they would be seeking refuge around the Throne up to the Day of Judgment'.

فلما أصاب آدم الخطيئة، جعل الله هذا البيت لمن أصاب من ولده الخطيئة [أتاه] فلاذ به من ولد آدم (عليه السلام) كما لاذ أولئك بالعرش.

So when the error hit Adam^{as}, Allah^{azwj} Made this House (Kabah) for the ones from his^{as} children who are hit by the errors. So they should come to it, and seek refuge with it, from the children of Adam^{as} just as they did with the Throne.

فلما هبط آدم (عليه السلام) إلى الأرض طاف بالبيت، فلما كان عند المستجار دنا من البيت فرفع يديه إلى السماء، فقال: يا رب، اغفر لي. فنودي: إني قد غفرت لك، قال: يا رب، و لولدي، قال: فنودي: يا آدم، من جاءني من ولدك فباء بذنبه بهذا المكان، غفرت له».

So when Adam^{as} descended to the earth, he^{as} performed *Tawaaf* of the House (Kabah). So when it was during the rescuing, he^{as} approached the House (Kabah) and raised his^{as} hands towards the sky and he^{as} said: 'O Lord^{azwj}! Forgive me^{as}!' So He^{azwj} Called out: "I^{azwj} have Forgiven you^{as}". He^{as} said: 'O Lord^{azwj}! And (what about) my^{as} children?' So He^{azwj} Called out: "The one from your^{as} children who comes to Me^{azwj}, so he acknowledges his sins at this place, I^{azwj} shall Forgive him"¹⁷.

و به قال: حَدَّثَنَا أَبُو الْحُسَيْنِ بْنُ أَبِي الطَّيِّبِ بْنِ سَعِيدٍ أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي الْقَاسِمِ الْهَاشِمِيُّ أَخْبَرَنَا عَيْسَى حَدَّثَنَا فَرْجُ بْنُ فَرْوَةَ أَخْبَرَنَا مَسْعُودَةُ بْنُ صَدَقَةَ عَنْ صَالِحِ بْنِ مَيْثَمٍ عَنْ أَبِيهِ قَالَ:

And by him who said, 'It was narrated to us by Abu Al Husayn Bin Abu Al Tayyib Bin Saeed, from Ahmad Bin Abu Al Qasim Al Hashimy, from Isa, from Faraj Bin Farwa, from Mas'ada Bin Sadaqa, from Salih Bin Maysam, from his father who said,

¹⁷ تفسير العياشي 1: 7 / 30

بَيْنَمَا أَنَا فِي السُّوقِ إِذَا أَتَانِي الْأَصْبَغُ بْنُ نُبَاتَةَ فَقَالَ وَيْحَكَ يَا مَيْسَمُ لَقَدْ سَمِعْتُ مِنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع حَدِيثًا صَعْبًا شَدِيدًا فَأَيُّنَا يَكُونُ كَذَلِكَ؟ قُلْتُ وَ مَا هُوَ؟ قَالَ سَمِعْتُهُ ع يَقُولُ إِنَّ حَدِيثَنَا أَهْلَ الْبَيْتِ صَعْبٌ مُسْتَصَعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ

‘While I was in the market, Asbagh Bin Nubata came to me and he said, ‘Woe be to you, O Maysam! I have heard a Hadeeth from Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} which is intensely difficult, so where can we happen to be like that? I heard him^{asws} saying: ‘Our^{asws} Ahadeeth, of the People of the Household are difficult, becoming more difficult. None can bear it except for an Angel of Proximity, or a Mursil¹⁸ Prophet^{as}, or a servant whose heart Allah^{azwj} has Tested for the *Eman*’.

فَقُمْتُ مِنْ فَوْرِي فَأَتَيْتُ عَلِيًّا ع فَقُلْتُ يَا أَمِيرِ الْمُؤْمِنِينَ حَدِيثُ أَخْبَرَنِي بِهِ الْأَصْبَغُ بْنُ نُبَاتَةَ عَنْكَ فَقَدْ ضِيقْتُ بِهِ دَرْعًا قَالَ وَ مَا هُوَ؟ قَالَ فَأَخْبَرْتُهُ قَالَ فَتَبَسَّمَ ثُمَّ قَالَ اجْلِسْ يَا مَيْسَمُ أَوْ كُلُّ عِلْمٍ يَحْتَمِلُهُ عَالَمٌ

So I immediately stood up and went over to Ali^{asws} and I said, ‘O Amir Al-Momineen^{asws}! A Hadeeth which Al-Asbagh Bin Nubata informed me with, (reporting) from you^{asws}, So I am constricted by it, and I am uneasy’. He^{asws} said: ‘And what is it?’ So I informed him^{asws}, and he^{asws} smiled, then said: ‘Be seated, O Maysam! Or, is every knowledge borne by a scholar?’

إِنَّ اللَّهَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُغَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ فَهَلْ رَأَيْتَ الْمَلَائِكَةَ اخْتَمَلُوا الْعِلْمَ قَالَتْ قُلْتُ هَذِهِ وَ اللَّهُ أَعْظَمُ مِنْ ذَلِكَ

Allah^{azwj} the Exalted Said to the Angels ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].*** So, do you see that the Angels were (not) bearing the knowledge?’ I said, ‘By Allah^{azwj}! This is greater than that’.

قَالَ وَ الْأُخْرَى أَنَّ مُوسَى ع أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ التَّوْرَةَ فَظَنَّ أَنَّ لَا أَحَدَ أَعْلَمُ مِنْهُ فَأَخْبَرَ اللَّهَ عَزَّ وَ جَلَّ أَنَّ فِي خَلْقِي مَنْ هُوَ أَعْلَمُ مِنْكَ وَ ذَاكَ إِذْ خَافَ عَلَى نَبِيِّهِ الْعُجْبَ قَالَ فَدَعَا رَبَّهُ أَنْ يُرْشِدَهُ إِلَى الْعَالِمِ قَالَ فَجَمَعَ اللَّهُ بَيْنَهُ وَ بَيْنَ الْخَضِرِ فَحَرَقَ السَّيْفِينَ فَلَمْ يَحْتَمِلْ ذَاكَ مُوسَى وَ قَتَلَ الْغُلَامَ فَلَمْ يَحْتَمِلْهُ وَ أَقَامَ الْجِدَارَ فَلَمْ يَحْتَمِلْهُ

He^{asws} said: ‘And another is Musa^{as}. Allah^{azwj} Mighty and Majestic Revealed the Torah unto him^{as}, so he^{as} thought that there is no one more knowledgeable than him^{as}. But, Allah^{azwj} Mighty and Majestic Informed: “There is someone among My^{azwj} creatures who is more knowledgeable than you^{as}”, and that is because He^{azwj} Feared the self-conceitedness upon His^{azwj} Prophet^{as}. So he^{as} called upon his^{as} Lord^{azwj} (to introduce) him^{as} to the scholar. So Allah^{azwj} Gathered him^{as} with Al-Khizr^{as}. He (Al-Khizr^{as}) punctured the ship, and Musa^{as} could not bear that. And he^{as} killed the boy and Musa^{as} could not bear that. And he^{as} straightened the wall, and he^{as} could not bear it.

¹⁸ Those Prophets^{as} who were Given Divine Books

وَأَمَّا الْمُؤْمِنُونَ فَإِنَّ نَبِيَّنَا ص أَخَذَ يَوْمَ غَدِيرِ خُمٍّ بِيَدِي فَقَالَ اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَإِنَّ عَلِيًّا مَوْلَاهُ فَهَلْ رَأَيْتَ احْتَمَلُوا ذَلِكَ إِلَّا مَنْ عَصَمَهُ اللَّهُ مِنْهُمْ فَأَبَشِرُوا ثُمَّ أَبَشِرُوا فَإِنَّ اللَّهَ تَعَالَى قَدْ خَصَّكُمْ بِمَا لَمْ يُخَصَّ بِهِ الْمَلَائِكَةُ وَ النَّبِيُّنَ وَ الْمُرْسَلِينَ فِيمَا احْتَمَلْتُمْ مِنْ أَمْرِ رَسُولِ اللَّهِ ص وَ عِلْمِهِ.

And as for the *Momineen*, so our Prophet^{saww} grabbed me^{asws} by my^{asws} hand on the Day of Ghadeer khumm and he^{saww} said: 'O Allah^{azwj}! The one whose Master I^{saww} was, so Ali^{asws} is his Master'. So, do you see them bearing that, except for the one whom Allah^{azwj} Rescued from them? Therefore, receive glad tidings, then receive glad tidings (again), for Allah^{azwj} has Particularised you all with what He^{azwj} did not Particularise the Angels with, and the Prophets^{as}, and the Mursils^{as} with regards to what you are bearing from the orders to Rasool-Allah^{saww} and his^{saww} knowledge".¹⁹

قال: قال هشام بن سالم قال أبو عبد الله عليه السلام: وما علم الملائكة بقولهم " أئجعل فيها من يفسد فيها ويسفك الدماء " لو لا أنهم قد كانوا رأوا من يفسد فيها ويسفك الدماء.

Hisham Bin Saalim said that

Abu Abdullah^{asws} said: 'And what did the Angels know by their words: **Are You going to Make in it one who will make mischief therein and shed the blood [2:30]** – Surely, they had seen the ones who made mischief therein and shed the blood (the Clan Of Jaan on the earth)'.²⁰

في عيون الاخبار حدثنا أبو الحسن محمد بن ابراهيم بن اسحق رضى الله عنه قال حدثنا أبو سعيد النسوي قال حدثني ابراهيم بن محمد بن هارون قال حدثنا أحمد بن الفضل البلخي قال حدثني خالي يحيى بن سعيد البلخي

In Uyoon Al Akhbar, it has been narrated from Abu Al Hassan Muhammad Bin Ibrahim Bin Is'haq^{as} from Abu Sa'eed Al Noosy from Ibrahim Bin Muhammad Bin Haroun from Ahmad Bin Al Fadhl Al Balkhy from Khaly Yahya Bin Sa'eed Al Balkhy

عن على بن موسى الرضا عن ابيه عن آبائه عن على عليه السلام قال: بينما أنا امشى مع النبي صلى الله عليه وآله وسلم في بعض طرقات المدينة إذ لقينا شيخ طوال كثر اللحية بعيد ما بين المنكبين، فسلم على النبي صلى الله عليه وآله وسلم ورحب به ثم التفت إلى فقال: السلام عليك يا رابع الخلفاء ورحمة الله وبركاته، اليس كذلك هو يا رسول الله ؟ فقال له رسول الله صلى الله عليه وآله: بلى ثم مضى

From Ali^{asws} Bin Musa Al-Reza^{asws} from his^{asws} father^{asws} from his^{asws} forefathers^{asws} from Ali^{asws}, having said: 'While I^{asws} was walking with the Prophet^{saww} in one of the roads of Al-Medina, when we^{asws} met a tall old man with a bushy beard and broad shoulders. So he greeted upon the Prophet^{saww} and was welcoming with him^{saww}. Then he turned towards me^{asws} and he said, 'The greetings be upon you^{asws}, O fourth Caliph, and the Mercy of Allah^{azwj} and His^{azwj} Blessings! Isn't he^{asws} like that, O Rasool-Allah^{saww}?' So Rasool-Allah^{saww} said to him: 'Yes'. Then he went away.

¹⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 12

²⁰ Tafseer Al Ayyashi – Ch 2 H 4

فقلت: يا رسول الله ماهذا الذى قال لى هذا الشيخ وتصديقك له ؟ قال: أنت كذلك والحمد لله، ان الله عزوجل قال فى كتابه: انى جاعل فى الارض خليفة والخليفة المجمعول فيها آدم عليه السلام،

I^{asws} said: 'O Rasool-Allah^{saww}! What is this that this Sheikh said that you^{saww} ratified for him?' He^{saww} said: 'You^{asws} are like that, and Praise is for Allah^{azwj}. Allah^{azwj} has Mighty and Majestic Said in His^{azwj} Book ***I am going to Make a Caliph in the earth [2:30]*** – and the Caliph obscure in it is Adam^{as}.

وقال عزوجل: (يا داود انا جعلناك خليفة فى الارض فاحكم بين الناس بالحق) فهو الثانى، وقال عزوجل حكاية عن موسى حين قال لهارون عليه السلام: (اخلفنى فى قومي واصلح) فهو هارون إذا استخلفه موسى عليه السلام فى قومه وهو الثالث،

And the Mighty and Majestic Says ***O Dawood ! We have Made you a Caliph in the earth; so judge between the people with the Truth [38:26]***; So he^{as} was the second. And the Mighty and Majestic Relates the story of Musa^{as} when he^{asws} said to Haroun^{as} ***Be my Caliph, and correct (the people) [7:142]***. So it was Haroun^{as} that Musa^{as} appointed as Caliph among his^{as} community and he^{as} was the third.

وقال عزوجل (واذان من الله ورسوله إلى الناس يوم الحج الاكبر وكنت انت المبلغ عن الله عزوجل وعن رسوله، وانت وصى ووزيرى وقاضى دينى والمؤدى عنى، وانت منى بمنزلة هارون من موسى الا انه لانبى بعدى، فانت رابع الخلفاء كما سلم عليك الشيخ، اولاتدرى من هو ؟ قلت: لا قال: ذاك أخوك الخضر عليه السلام فاعلم.

And, the Mighty and Majestic Says ***And a proclamation from Allah and His Rasool to the people on the day of the greater Pilgrimage [9:3]*** and you^{asws} were the Preacher on behalf of Allah^{azwj} Mighty and Majestic and His^{azwj} Rasool^{saww}, and you^{asws} are my^{saww} successor^{asws} and my^{saww} Vizier, and the fulfiller of my^{saww} debts and the caller on my^{saww} behalf, and you^{asws} are from me^{saww} at the status of Haroun^{as} from Musa^{as}, except that there would be no Prophet^{as} after me^{as}. Thus, you^{asws} are the fourth Caliph, just as the Sheikh had greeted upon you^{asws}. Or you^{asws} don't know who he was?' I^{asws} said: 'No'. He^{saww} said: 'That was your^{asws} brother Al-Khizr^{as} 21

ابن شاذان: عن علي بن الحسين، عن أبيه (عليهما السلام): قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء الأربعة، فعليه لعنة الله».

Ibn Shazan, from Ali Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Amir Al Momineen^{asws} said: 'The one who does not say that I^{asws} am the fourth Caliph, so upon him is the Curse of Allah^{azwj}'.

قال الحسين بن زيد: فقلت لجعفر بن محمد (عليهما السلام): قد رويتم غير هذا فإنكم لا تكذبون؟! قال (عليه السلام): «نعم قال الله تعالى فى محكم كتابه: وَ إِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِیْفَةً فَكَانَ اَوَّلُ خَلِیْفَةِ اللّٰهِ. و یا داوُدُ اِنَّا جَعَلْنٰكَ خَلِیْفَةً فِى الْاَرْضِ فَكَانَ داوود الثانى.

²¹ Tafseer Noor Al Saqalayn – H 73

Al-Husayn Bin Zayd said, 'So I said to Ja'far^{asws} Bin Muhammad^{asws}, 'It has been reported other than this, and you (Imams^{asws}) are not lying?' He^{asws} said: 'Yes. Allah^{azwj} the Exalted Said in the Decisive (Verses) of His^{azwj} Book **And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]** – so Adam^{as} was the first Caliph of Allah^{azwj}. And **O Dawood ! We have Made you a Caliph in the earth [38:26]** – So Dawood^{as} was the second.

وكان هارون خليفة موسى قوله تعالى: اخْلُفْنِي فِي قَوْمِي وَأَصْلَحْ، و هو خليفة محمد (صلى الله عليه و آله)، فلم لم يقل: إني رابع الخلفاء الأربعة؟.

And Haroun^{as} was the Caliph of Musa^{as}, saying it in the Words of the Exalted **Be my Caliph, and correct (the people) [7:142]**. And he (Ali^{asws}) is the Caliph of Muhammad^{saww}. So why shouldn't one say he^{asws} is the fourth Caliph?²²

عن عيسى بن حمزة، قال: قال رجل لأبي عبدالله (عليه السلام): جعلت فداك، إن الناس يزعمون أن الدنيا عمرها سبعة آلاف سنة! فقال: «ليس كما يقولون، إن الله خلق لها خمسين ألف عام فتركها قاعا قفراء خاوية عشرة آلاف عام.

From Isa Bin Hamza who said,

'A man said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! The people are claiming that the world, its age is of seven thousand years!' So he^{asws} said: 'It is not as they are saying. Allah^{azwj} Created for it fifty thousand years, so He^{azwj} Left it empty of its inhabitants for ten thousand years.

ثم بدا لله بداء، فخلق فيها خلقا ليس من الجن و لا من الملائكة و لا من الإنس، و قدر لهم عشرة آلاف عام، فلما قريت آجالهم أفسدوا فيها، فدمر الله عليهم تدميرا. ثم تركها قاعا قفراء خاوية عشرة آلاف عام.

Then Allah^{azwj} Began its beginning, so He^{azwj} Created in it creatures who were neither from the Jinn, nor from the Angels, nor from the human beings, and Measured out for them ten thousand years. So when they came near to the end of their term, they created mischief therein, so Allah^{azwj} Destroyed them with a damaging Destruction. Then He^{azwj} left it empty from its inhabitants for ten thousand years.

ثم خلق فيها الجن، و قدر لهم عشرة آلاف عام، فلما قريت آجالهم أفسدوا فيها، و سفكوا الدماء، و هو قول الله أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ كَمَا سَفَكَتْ بَنُو الْجَانِ، فَأَهْلِكَهُمُ اللَّهُ.

Then He^{azwj} Created in it, the Jinn, and Measured out for them ten thousand years. So when the end of their term came near, they were mischievous therein, and shed the blood. And these are the Words of Allah^{azwj} (the Angels said) **Are You going to Make in it one who will make mischief therein and shed the blood [2:30]**, just as the Clan of Jaan had shed?' So Allah^{azwj} Destroyed them.

ثم بدا لله فخلق آدم، و قدر له عشرة آلاف عام، و قد مضى من ذلك سبعة آلاف عام و مائتان، و أنتم في آخر الزمان».

²² مائة منقبة: 125 منقبة 59.

Then Allah^{azwj} Began the Creation of Adam^{as}, and Measured out for him, ten thousand years. And, from that, seven thousand two hundred years have passed from that, and you all are in the end of the era'.²³

حدثنا احمد بن محمد عن احمد بن محمد بن ابى نصر عن الحسن بن موسى عن زرارة قال دخلت على ابى جعفر عليه السلام فسئلني ما عندك من احاديث الشيعة قلت ان عندي منها شيئا كثيرا قد هممت ان اوقد لها نارا ثم احرقها قال ولم هات ما انكرت منها فخطر على بالي الادمون فقال لى ماكان على الملائكة حيث قال اتجعل فيها من يفسد فيها ويسفك الدماء.

It has been narrated to us Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Hassan Bin Musa, from Zarara who said:

'Once, I visited Abu Ja'far^{asws}. He^{asws} asked me: 'What have you got from the Hadeeth of the Shias?' I said, 'I have many things from these with me. But they (people) have resolved to light a fire and burn these'. He^{asws} said: 'And why did you give what is denied from these. These are dangerous for the minds of the people'. He^{asws} said to me: 'That was not (even) for the Angels, where they said **Are You going to Make in it one who will make mischief therein and shed the blood [2:30]**'.²⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبَّادٍ عِمْرَانَ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ بَيْنَا أَبِي (عليه السلام) وَ أَنَا فِي الطَّوَّافِ إِذْ أَقْبَلَ رَجُلٌ شَرَجِبٌ مِنَ الرِّجَالِ فَقُلْتُ وَ مَا الشَّرَجِبُ أَصْلَحَكَ اللَّهُ قَالَ الطَّوِيلُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ أَذْخَلَ رَأْسَهُ بَيْنِي وَ بَيْنَ أَبِي

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Abbad Imran Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whilst my^{asws} father^{asws} and I^{asws} were in the circumambulation we^{asws} came across a 'Sharjab' from the men. So I^{asws} said: 'And what is the 'Sharjab', may Allah^{azwj} Keep you^{asws} well?' He^{asws} said: 'The (unusually) tall'. So he said, 'The greetings be unto you^{asws}!', and he inserted his head in between me^{asws} and my^{asws} father^{asws}.

قَالَ فَالْتَقَتِ إِلَيْهِ أَبِي وَ أَنَا فَرَدَدْنَا عَلَيْهِ السَّلَامَ ثُمَّ قَالَ أَسْأَلُكَ رَحِمَكَ اللَّهُ فَقَالَ لَهُ أَبِي نَقْضِي طَوَّافَنَا ثُمَّ تَسَأَلْنِي فَلَمَّا قَضَى أَبِي الطَّوَّافَ دَخَلْنَا الْحِجْرَ فَصَلَّيْنَا الرُّكْعَتَيْنِ ثُمَّ التَّقَّتْ فَقَالَ أَيْنَ الرَّجُلُ يَا بُنَيَّ فَإِذَا هُوَ وَرَاءَهُ قَدْ صَلَّى فَقَالَ بَيْنَ الرَّجُلِ قَالِ مِنْ أَهْلِ الشَّامِ فَقَالَ وَ مِنْ أَيِّ أَهْلِ الشَّامِ فَقَالَ مِمَّنْ يَسْكُنُ بَيْتَ الْمُقَدِّسِ فَقَالَ قَرَأْتُ الْكِتَابَيْنِ قَالَ نَعَمْ قَالَ سَلْ عَمَّا بَدَا لَكَ

He^{asws} said: 'So my^{asws} father^{asws} and I^{asws} turned towards him, and we^{asws} returned the greeting. Then he said, 'I would like to ask you^{asws} (a question), may Allah^{azwj} have Mercy on you^{asws}'. So my^{asws} father^{asws} said to him: 'We^{asws} shall complete our^{asws} circumambulation, then you can ask me^{asws}'. So when my^{asws} father^{asws} completed the circumambulation, we^{asws} went over to the (Black) Stone, and we^{asws} Prayed two Cycles. Then he^{asws} turned, so he^{asws} said: 'Where is the man, O my^{asws} son^{asws}?'. So there he was, behind him^{asws}, having had Prayed. So he^{asws} said: 'From

²³ تفسير العياشي 1: 8/31.

²⁴ Basaair Al Darajaat – P 5 Ch 10 H 6

whom is the man?' He said, 'From the people of Syria'. So he^{asws} said: 'And from which people of Syria?' He said, 'From the dwellers of Bayt Al-Maqdis'. He^{asws} said: 'You recite the two Books?' He said, 'Yes'. He^{asws} said: 'Ask about whatever comes to you'.

فَقَالَ أَسَأَلْتُكَ عَنْ بَدْءِ هَذَا الْبَيْتِ وَ عَنْ قَوْلِهِ نَ وَ الْقَلَمِ وَ مَا يَسْطُرُونَ وَ عَنْ قَوْلِهِ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلْسَّائِلِ وَ الْمَحْرُومِ فَقَالَ يَا أَخَا أَهْلِ الشَّامِ اسْمَعْ حَدِيثَنَا وَ لَا تَكْذِبْ عَلَيْنَا فَإِنَّهُ مَنْ كَذَبَ عَلَيْنَا فِي شَيْءٍ فَقَدْ كَذَبَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ مَنْ كَذَبَ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَدْ كَذَبَ عَلَى اللَّهِ وَ مَنْ كَذَبَ عَلَى اللَّهِ عَذَّبَهُ اللَّهُ عَزَّ وَ جَلَّ

So he said, 'I ask you^{asws} about the commencement of this House and about His^{azwj} Words **Noon, and I swear by the Pen and what he will be writing [68:1]**, and about His^{azwj} Words **And those in whose wealth there is a known right [70:24] For him who asks and for him who is denied [70:25]**. So he^{asws} said: 'O brother of the people of Syria. Hear our Hadeeth and do not belie against us, for the one who belies upon us^{asws} with regards to anything, so he has belied upon Rasool-Allah^{saww}, and the one who belies upon Rasool-Allah^{saww}, so he has belied upon Allah^{azwj}, and the one who belies upon Allah^{azwj}, Allah^{azwj} Mighty and Majestic would Punish him.

أَمَّا بَدْءُ هَذَا الْبَيْتِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَرَدَّتِ الْمَلَائِكَةُ عَلَى اللَّهِ عَزَّ وَ جَلَّ فَقَالَتْ أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ فَأَعْرِضْ عَنْهَا فَرَأَتْ أَنَّ ذَلِكَ مِنْ سَخَطِهِ فَلَاذَتْ بِعَرْشِهِ فَأَمَرَ اللَّهُ مَلَكًا مِنَ الْمَلَائِكَةِ أَنْ يَجْعَلَ لَهُ بَيْتًا فِي السَّمَاءِ السَّادِسَةِ يُسَمَّى الضُّرَّاحَ بِإِزَاءِ عَرْشِهِ فَصَيَّرَهُ لِأَهْلِ السَّمَاءِ يَطُوفُ بِهِ سَبْعُونَ أَلْفَ مَلَكٍ فِي كُلِّ يَوْمٍ لَا يَغُودُونَ وَ يَسْتَغْفِرُونَ

As for the commencement of this House, so Allah^{azwj} Blessed and High Said to the Angels **And when your Lord said to the Angels, I am going to Make a Caliph in the earth**, so the Angels responded to Allah^{azwj} Mighty and Majestic, and **they said: Are You going to Make in it one as shall make mischief therein and shed the blood [2:30]**? So He^{azwj} Turned away from it. Thus, they saw that to be from His^{azwj} Anger, so they sought Refuge by His^{azwj} Throne. Allah^{azwj} Commanded an Angel from His^{azwj} Angels that he should make a House for Him^{azwj} in the sixth sky, called Al-Zurrah facing His^{azwj} Throne. So, He^{azwj} Rendered it for the inhabitants of the sky. Seventy thousand Angels circumambulate by it every day, not returning (again), and seeking Forgiveness.

فَلَمَّا أَنَّ هَبَطَ آدَمُ إِلَى السَّمَاءِ الدُّنْيَا أَمَرَهُ بِرَمَةِ هَذَا الْبَيْتِ وَ هُوَ بِإِزَاءِ ذَلِكَ فَصَيَّرَهُ لِآدَمَ وَ دُرِّيَّتِهِ كَمَا صَيَّرَ ذَلِكَ لِأَهْلِ السَّمَاءِ قَالَ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ .

When Adam^{as} descended to the sky of the world, He^{azwj} Commanded him^{as} with the restoration of this House, and it is parallel to that. He^{azwj} Rendered it for Adam^{as} and

his^{as} offspring, just as that was Rendered to the inhabitants of the sky'. He said, 'You^{asws} speak the truth, O son^{asws} of Rasool-Allah^{saww}'.²⁵

حريز، عمن أخبره، عن أبي عبد الله (عليه السلام)، قال: «لما أن خلق الله آدم، أمر الملائكة أن يسجدوا له. فقالت الملائكة في أنفسها: ما كنا نظن أن الله خلق خلقاً أكرم عليه منا، فنحن جيرانه، ونحن أقرب الخلق إليه. فقال الله: أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ فيما أبدوا من أمر بني الجان، و كتموا ما في أنفسهم، فلاذت الملائكة الذين قالوا ما قالوا بالعرش».

Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Allah^{azwj} Created Adam^{as}, Commanded the Angels that they should perform *Sajdah* to him^{as}. So the Angels said within themselves: 'What we used to think is that Allah^{azwj} has not Created a creature prestigious than us, and we are of His^{azwj} Proximity, and we are the closest of the creatures to Him^{azwj}'. So Allah^{azwj} Said **He said: O Adam! Inform them of their names. Then when he had informed them of their names, He said: Did I not Say to you that I Know unseen of the skies and the earth and I know what you are manifesting and what you have been concealing? [2:33]** Regarding what they had manifested from the affair of the Clan of Jaan, and concealed what was within their own selves. Thus, it is due to that, that the Angels said what they said by the Throne'.²⁶

قال: و كان يقول أبو عبد الله (عليه السلام) إذا حدث بهذا الحديث: «هو كسر على القدرية».

He said, 'And Abu Abdullah^{asws} was saying when narrated with this Hadeeth: 'It is a breaker (of the ideology) upon the Qadiriyya'.

ثم قال أبو عبد الله (عليه السلام): «إن آدم كان له في السماء خليل من الملائكة، فلما هبط آدم من السماء إلى الأرض استوحش الملك، و شكاً إلى الله تعالى و سأله أن يأذن له [فيهبط عليه]، فإذا له فهبط عليه، فوجده قاعداً في قفرة من الأرض، فلما رآه آدم وضع يده على رأسه و صاح صيحة - قال أبو عبد الله (عليه السلام) -: يروون أنه أسمع عامة الخلق».

Then Abu Abdullah^{asws} said: 'Adam^{as} had a friend for him^{as} from the Angels in the sky. So when Adam^{as} descended from the sky to the earth, the Angel was lonely and complained to Allah^{azwj} the Exalted, and asked Him^{azwj} that He^{azwj} Permits for him to descend to him^{as}. So He^{azwj} Permitted for him to descend to him^{as}, and he found him^{as} in a desert from the earth. So when Adam^{as} saw him, he^{as} placed his^{as} hand upon his^{as} head and shrieked a shriek'. Abu Abdullah^{asws} said: 'They are reporting that it was heard by the generality of the creatures'.

فقال له الملك: يا آدم، ما أراك إلا قد عصيت ربك، و حملت على نفسك ما لا تطيق، أ تدري ما قال الله لنا فيك فرددنا عليه؟ قال: لا. قال: قال: إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً لَّنَا: أَ تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ فَهُوَ خَلْقُكَ أَنْ تَكُونَ فِي الْأَرْضِ، يَسْتَقِيمُ أَنْ تَكُونَ فِي السَّمَاءِ؟!».

²⁵ Al Kafi – V 4 – The Book of Hajj Ch 2 H 1

²⁶ تفسير العياشي 1: 14 / 33.

So the Angel said to him^{as}, 'O Adam^{as}! I do not see you^{as} except as having disobeyed your^{as} Lord^{azwj}, and you^{as} carried upon yourself^{as} what you^{as} could not bear. Do you^{as} know what Allah^{azwj} Said to us regarding you^{as}, so we responded upon Him^{azwj}?' He^{as} said: 'No'. He said, "***I am going to Make a Caliph in the earth***" [2:30]. We said, '***Are You going to Make in it one who will make mischief therein and shed the blood.***' So it is your^{as} people that would happen to be in the earth. Would it be correct if you^{as} happen to be in the sky!

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام): «وَاللَّهِ، [عَزَى] بِهَا آدَمَ ثَلَاثًا».

So Abu Abdullah^{asws} said: 'By Allah^{azwj}! He consoled Adam^{as} with it for three (days)'.²⁷

VERSE 34

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ
{34}

And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He refused and was arrogant, and he was from the unbelievers [2:34]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ: كَانَ خَلْقَ اللَّهِ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ أَيُّ فِي ذَلِكَ الْوَقْتِ خَلَقَ لَكُمْ.

The Imam (Hassan Al-Askari^{asws}) said: 'Allah^{azwj} Mighty and Majestic Created for you all whatever is in the earth in its entirety. ***[And when We Said to the Angels: Perform Sajdah to Adam! [2:34]*** i.e., during that time (everything was) Created for you.

قَالَ: إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ آدَمَ، وَ سَوَّاهُ، وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ وَ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ، جَعَلَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ عَ أَشْبَاحاً خَمْسَةً فِي ظَهْرِ آدَمَ، وَ كَانَتْ أَنْوَارُهُمْ تُضِيءُ فِي الْأَفَاقِ - مِنَ السَّمَاوَاتِ وَ الْحُجُبِ وَ الْجَنَانِ وَ الْكُرْسِيِّ وَ الْعَرْشِ،

He^{asws} said: 'Allah^{azwj} The Exalted, when He^{azwj} Created Adam^{as} and Made him^{asws} complete, and Informed him^{asws} the names of all things and presented them to the Angels, Made Muhammad^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} as five resemblances in the back of Adam^{as}, and it was so that their^{asws} Lights were shining in the horizons of the skies, and the Veils, and the Gardens and the Chair, and the Throne.

²⁷ تفسير العياشي 1: 10 / 32.

فَأَمَرَ اللَّهُ تَعَالَى الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ، تَعْظِيمًا لَهُ أَنَّهُ قَدْ فَضَّلَهُ بِأَنْ جَعَلَهُ وَعَاءً لِنُورِكَ الْأَشْبَاحِ - الَّتِي قَدْ عَمَّ أَنْوَارُهَا الْأَفَاقَ.

So Allah^{azwj} the Exalted Commanded the Angels with the *Sajdah* to Adam^{as} as a reverence for him^{as}, as he^{as} had been Graced by him^{as} having been made a receptacle for those resemblances the light of which had prevailed the horizons.

فَسَجَدُوا [لِآدَمَ] إِلَّا إِبْلِيسَ أَبَى أَنْ يَتَوَاضَعَ لَجَلَالِ عَظَمَةِ اللَّهِ، وَأَنْ يَتَوَاضَعَ لِأَنْوَارِنَا أَهْلِ الْبَيْتِ، وَ قَدْ تَوَاضَعَتْ لَهَا الْمَلَائِكَةُ كُلُّهَا وَ اسْتَكَبَرَ، وَ تَرَفَّعَ وَ كَانَ بِإِبَائِهِ ذَلِكَ وَ تَكْبَرِهِ مِنَ الْكَافِرِينَ.

So they performed *Sajdah* – to Adam^{as} – except Iblees^{la}. He^{la} refused to be humble to the Majesty of the Magnificence of Allah^{azwj}, and to humble to our^{asws} Lights of the People^{asws} of the Household, and the Angels had humbled to it, all of them, and he^{la} was arrogant, and raised (considered himself^{la} higher), and he^{la} was, due to that refusal of his^{la} and his arrogance, from the unbelievers.²⁸

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع: حَدَّثَنِي أَبِي عَنْ أَبِيهِ، عَنْ رَسُولِ اللَّهِ ص [قَالَ]: قَالَ: يَا عِبَادَ اللَّهِ إِنَّ آدَمَ لَمَّا رَأَى النُّورَ سَاطِعًا مِنْ صُلْبِهِ، إِذْ كَانَ اللَّهُ قَدْ نَقَلَ أَشْبَاحَنَا مِنْ ذُرْوَةِ الْعَرْشِ إِلَى ظَهْرِهِ، رَأَى النُّورَ، وَ لَمْ يَتَبَيَّنْ الْأَشْبَاحَ.

And Ali^{asws} Bin Al-Husayn^{asws} said: 'My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws}, from Rasool-Allah^{saww} having said: 'O servants of Allah^{azwj}! When Adam^{as} saw the light shining from his^{as} forehead, when Allah^{azwj} had Transferred our^{asws} resemblances from the peak of the Throne to his^{asws} back, saw the light but could not clarify the resemblances.

فَقَالَ: يَا رَبِّ مَا هَذِهِ الْأَنْوَارُ قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَنْوَارُ أَشْبَاحٍ - نَقَلْتُهُمْ مِنْ أَشْرَفِ بَقَاعِ عَرْشِي إِلَى ظَهْرِكَ - وَ لَذَلِكَ أَمَرْتُ الْمَلَائِكَةَ بِالسُّجُودِ لَكَ، إِذْ كُنْتَ وَعَاءً لِنُورِكَ الْأَشْبَاحِ.

So he^{as} said: 'O Lord! What are these lights?' Allah^{azwj} Mighty and Majestic Said: 'Lights of resemblances transferred from the most noble spot of My^{azwj} Throne to your^{as} forehead, and due to that I^{azwj} Commanded the Angels with the *Sajdah* to you^{as}, when you^{as} happened to be a receptacle for those resemblances".

فَقَالَ آدَمُ: يَا رَبِّ لَوْ بَيَّنَّهَا لِي فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: انْظُرْ يَا آدَمُ إِلَى ذُرْوَةِ الْعَرْشِ.

So Adam^{as} said: 'O Lord^{azwj}! If only You^{azwj} would Clarify these for me^{as?}' So Allah^{azwj} Mighty and Majestic Said: "Look, O Adam^{as}, at the peak of the Throne!"

فَنَظَرَ آدَمُ، وَ وَقَعَ نُورُ أَشْبَاحِنَا مِنْ ظَهْرِ آدَمَ عَلَى ذُرْوَةِ الْعَرْشِ، فَانْطَبَعَ فِيهِ صُورُ أَنْوَارِ أَشْبَاحِنَا الَّتِي فِي ظَهْرِهِ - كَمَا يَنْطَبِعُ وَجْهُ الْإِنْسَانِ فِي الْمِرْآةِ الصَّافِيَةِ فَرَأَى أَشْبَاحَنَا. فَقَالَ: يَا رَبِّ مَا هَذِهِ الْأَشْبَاحُ

So Adam^{as} looked, and the light of our^{asws} resemblances fell from the forehead of Adam^{as} to the peak of the Throne, and there became impressed in it the images of the lights of our^{asws} resemblances which were in his^{as} forehead, just as the face of

the human being becomes impressed in a clear mirror. Thus, he^{as} saw our^{asws} resemblances, and he^{as} said: 'O Lord^{azwj}! What are these resemblances?'

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ هَذِهِ أَشْبَاحُ أَفْضَلِ خَلْقِي وَ بَرِيَّتِي: هَذَا مُحَمَّدٌ وَ أَنَا الْمَحْمُودُ الْحَمِيدُ فِي أَعْيَالِي، شَفَقْتُ لَهُ اسْمًا مِنْ اسْمِي. وَ هَذَا عَلِيٌّ، وَ أَنَا الْعَلِيُّ الْعَظِيمُ، شَفَقْتُ لَهُ اسْمًا مِنْ اسْمِي.

Allah^{azwj} the Exalted Said: 'O Adam^{as}! These are the resemblances of the most superior of My^{azwj} creation, and My^{azwj} created beings – This is Muhammad^{saww}, and I^{azwj} am 'Al-Mahmoud' (The most-Praised One), the Praised in My^{azwj} deeds. I^{saww} Derives for him^{saww} a name from My^{azwj} Names. And this is Ali^{asws}, and I^{azwj} am the 'Al-Ali Al-Azeem' (The Exalted, the Magnificent). I^{azwj} Derived for him^{asws} a name from My^{azwj} Names.

وَ هَذِهِ فَاطِمَةُ وَ أَنَا فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ، فَاطِمُ أَعْدَائِي عَنْ رَحْمَتِي يَوْمَ فَضْلِ قَضَائِي، وَ فَاطِمُ أَوْلِيَائِي عَمَّا يُعْرُفُهُمْ وَ يُسَيِّئُهُمْ فَشَفَقْتُ لَهَا اسْمًا مِنْ اسْمِي.

And this is Fatima^{asws}, and I^{azwj} am the Originator (Fatir) of the skies and the earth. She^{asws} will be separating My^{azwj} enemies from My^{azwj} Mercy on the Day of the Decision of My^{azwj} Judgments, and she^{asws} will be separating My^{azwj} friends from whatever would disgrace them and is bad for them. So, I^{azwj} Derived for her^{asws} a name from My^{azwj} Names.

وَ هَذَانِ الْحَسَنُ وَ الْحُسَيْنُ وَ أَنَا الْمُحْسِنُ [وَ] الْمُحْمِلُ - شَفَقْتُ اسْمَيْهِمَا مِنْ اسْمِي هَؤُلَاءِ خِيَارُ خَلْقِي وَ كِرَامُ بَرِيَّتِي، بِهِمْ أَخَذُ، وَ بِهِمْ أُعْطِي، وَ بِهِمْ أُعَاقِبُ، وَ بِهِمْ أُثِيبُ، فَتَوَسَّلْ إِلَيَّ بِهِمْ. يَا آدَمُ،

And these two are Al-Hassan^{asws} and Al-Husayn^{asws}, and I^{azwj} am (Al-Mohsin) the overall Benefactor. I^{azwj} Derived both their^{asws} names from My^{azwj} Name. They are the best of My^{azwj} creation, the most prestigious of My^{azwj} created beings. By them^{asws} I^{azwj} Take, and by them^{asws} I^{azwj} Give, and by them^{asws} I^{azwj} Punish, and by them^{asws} I^{azwj} Affirm, therefore use the Means to Me^{azwj} by them^{asws}, O Adam^{as}!

وَ إِذَا دَهَنَتْكَ دَاهِيَةٌ، فَاجْعَلْهُمْ إِلَيَّ شُفْعَاءَكَ، فَإِنِّي أَلْبِثُ عَلَى نَفْسِي قَسَمًا حَقًّا [أَنْ] لَا أُخَيِّبُ بِهِمْ أَمَلًا، وَ لَا أُرَدُّ بِهِمْ سَائِلًا. فَلِذَلِكَ حِينَ زَلَّتْ مِنْهُ الْخَطِيئَةُ، دَعَا اللَّهَ عَزَّ وَ جَلَّ بِهِمْ فَتَابَ عَلَيْهِ وَ غَفَرَ لَهُ.

And whenever a disaster strikes you^{as}, so make them^{asws} as your^{as} intercessors to Me^{azwj}, for I^{azwj} have Sworn upon Myself^{azwj} a true vow that I^{azwj} will not Disappoint a worker (approaching Me^{azwj}) through them^{asws}, nor will I^{azwj} Reject a beggar (approaching Me^{azwj}) through them^{asws}! So that is when erroneous slip was made from him^{as}, he^{as} supplicated to Allah^{azwj} Mighty and Majestic by them^{asws}, and He^{azwj} Turned towards him^{saww}, and Forgave him^{as} 29

في عيون الاخبار عن الرضا عليه السلام حديث طويل وفيه. ان الله تبارك وتعالى خلق آدم فأودعنا صلبه وأمر الملكة بالسجود له تعظيما لنا واکراما، وكان سجودهم لله تعالى عبودية، ولآدم اكراما وطاعة لكوننا في صلبه، فكيف لا نكون افضل من الملكة وقد سجدوا لآدم كلهم أجمعون.

In Uyoon Al Akhbaar

(It has been narrated) from Al-Reza^{asws} in a lengthy Hadeeth, and in it: 'Allah^{azwj} Blessed and High Created Adam^{as} and Deposited us^{asws} in his^{as} 'Sulb' and Commanded the Angels to with the *Sajdah* to him^{as}, in respect for us^{asws} and in honour. And it was so that their *Sajdahs* were for Allah^{azwj} the Exalted in servitude, and to Adam^{as} in honour and obedience as we^{asws} happened to be in his^{as} 'Sulb', therefore how can we^{asws} not happen to be superior than the Angels, and they had performed *Sajdah* to Adam^{as}, all of them together?'³⁰

في كتاب كمال الدين وتام النعمة باسناده إلى محمد بن الفضل عن أبي حمزة الثمالي

In the book Kamaal Al Deen Wa Tamaam Al Ne'mat by its chain going up to Muhammad Bin Fadhl from Abu Hamza Al Thumaly

عن أبي جعفر محمد بن علي الباقر عليه السلام حديث طويل وفيه يقول عليه السلام بعدان ذكر وفاة آدم عليه السلام وهبة الله حتى إذا بلغ الصلوة عليه، قال هبة الله. يا جبرئيل تقدم فصل على آدم، فقال له جبرئيل عليه السلام. يا هبة الله ان الله امرنا ان نسجد لابييك في الجنة، فليس لنا ان نؤم احدا من ولده.

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, in a lengthy Hadeeth and in it he^{asws} said after mentioning the expiry of Adam^{as}, and when Hibatullah^{as} (Adam^{as}'s son) reached to pray *Salat* over him^{as}, Hibatullah^{as} said, 'O Jibraeel^{as}! Proceed and pray *Salat* upon Adam^{as}'. So Jibraeel^{as} said to him: 'O Hibatullah^{as}! Allah^{azwj} Commanded us that we do *Sajdah* to your father^{as} in the Paradise, so there isn't for us that we lead anyone from his^{as} children''³¹

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أخبره، عن علي بن جعفر، قال: سمعت أبا الحسن (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه وآله) تيمما وعديا و بني أمية يركبون منبره أفضعه ، فأنزل الله تبارك و تعالى قرآنا يتأسى به: وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى. ثم أوحى إليه: يا محمد، إني أمرت فلم أطيع، فلا تجزع أنت [إذا] أمرت فلم تطع في وصيك».

Muhammad bin Yaqoub from Al Husayn bin Muhammad from Ma'aly Bin Muhammad

From Ali son of Ja'far^{asws} who said, 'I heard Abu Al-Hassan^{asws} saying: 'When Rasool-Allah^{saww} saw (the Clans of) Taym and Adayy, and the Clan of Umayya climbing upon his^{saww} Pulpit, it outraged him^{saww}. So Allah^{azwj} Blessed and High Revealed Quran (Verse) as an example with it: **And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees. He**

³⁰ Tafseer Noor Al Saqalayn – H 101

³¹ Tafseer Noor Al Saqalayn – H 102

refused [2:34] Then He^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! I^{azwj} Commanded and he^{la} did not obey. Do not worry when you^{saww} order and you^{saww} are not obeyed regarding your^{saww} Successor^{asws}”³²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ حَمِيلِ بْنِ دَرَّاجٍ قَالَ

Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbaar, from Ali Bin Hadeed, from Jameel Bin Darraaj who said:

سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ إِبْلِيسَ أَكَانَ مِنَ الْمَلَائِكَةِ أَمْ كَانَ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ فَقَالَ لَمْ يَكُنْ مِنَ الْمَلَائِكَةِ وَ لَمْ يَكُنْ يَلِي شَيْئاً مِنْ أَمْرِ السَّمَاءِ وَ لَا كِرَامَةً

I asked Abu Abdullah^{asws} about Iblees^{la}, ‘Was he^{la} from the Angels or was he^{la} in charge of something from the matters of the sky?’ So he^{asws} said: ‘He^{la} was neither from the Angels, nor was he^{la} in charge of anything from the matters of the sky, nor was he^{la} honourable’.

فَأَتَيْتُ الطَّيَّارَ فَأَخْبَرْتُهُ بِمَا سَمِعْتُ فَأَنْكَرَهُ وَ قَالَ وَ كَيْفَ لَا يَكُونُ مِنَ الْمَلَائِكَةِ وَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ

I came up to Al-Tayyaar, and I informed him of what I had heard. He denied it and said, ‘How can he^{la} not be from the Angels and Allah^{azwj} Mighty and Majestic is Saying: **And when We Said to the Angels: Perform Sajdah to Adam! So they (all) performed Sajdah except Iblees [2:34]**

فَدَخَلَ عَلَيْهِ الطَّيَّارُ فَسَأَلَهُ وَ أَنَا عَنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتَ قَوْلَهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فِي غَيْرِ مَكَانٍ مِنْ مُحَاطَبَةِ الْمُؤْمِنِينَ أَيْدُخُلُ فِي هَذَا الْمُنَافِقُونَ قَالَ نَعَمْ يَدْخُلُ فِي هَذَا الْمُنَافِقُونَ وَ الضَّالُّلُ وَ كُلُّ مَنْ أَقَرَّ بِالِدَّعْوَةِ الظَّاهِرَةِ.

So Al-Tayyaar went over to him^{asws}, and he asked him^{asws} while I was in his^{asws} presence, ‘May I be sacrificed for you^{asws}! What is your^{asws} view of the Words of the Mighty and Majestic: **O you those who believe [2:34]**, and in other places where the *Momineen* are addressed, are the hypocrites included in this?’ He^{asws} said: ‘Yes, they are included in this, the hypocrites and the straying ones, and everyone who acknowledged with the call (to be a Muslim), apparently’³³.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُوسَى بْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الْكُفْرِ وَ الشَّرْكِ أَيُّهُمَا أَقْدَمُ قَالَ لِي مَا عَهْدِي بِكَ تُخَاصِمُ النَّاسَ قُلْتُ أَمَرَنِي هِشَامُ بْنُ سَالِمٍ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لِي الْكُفْرُ أَقْدَمُ وَ هُوَ الْجُحُودُ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا إِبْلِيسَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbat, from Musa Bin Bukeyr who said,

³² الكافي 1: 73 / 353

³³ Al Kafi – H 14861

'I asked Abu Al-Hassan^{asws} about the disbelief (*Kufr*) and the association (*Shirk*), which of the two was earlier?' So he^{asws} said to me: 'I^{asws} have not agreed with you to debate with the people'. I said, 'Hisham Bin Salim instructed me that I ask you^{asws} about that'. So he^{asws} said to me: 'The disbelief (*Kufr*) occurred earlier and it is the denial. Allah^{azwj} Mighty and Majestic Said **except for Iblees. He refused and was arrogant, and he was one of the unbelievers [2:34]**'.³⁴

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، قال:

And from him (Al Kulayni), from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

سمعت أبا عبد الله (عليه السلام) و قد سئل عن الكفر و الشرك أيهما أقدم؟ فقال: «الكفر أقدم، و ذلك أن إبليس أول من كفر، و كان كفره غير شرك، لأنه لم يدع إلى عبادة غير الله، و إنما دعا إلى ذلك بعد فأشرك».

'I heard Abu Abdullah^{asws} and he^{asws} had been asked about the disbelief (*Kufr*) and the Polytheism (*Shirk*), which one of these two preceded the other?' So he^{asws} said: 'The disbelief proceeded, and that is because Iblees^{la} was the first one to disbelieve. And his^{la} disbelief was without Polytheism, because he^{la} did not call to the worship of anyone other than Allah^{azwj}. But rather, he^{la} called to that afterwards, so he^{la} associated'.³⁵

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل،

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Jameel,

عن أبي عبد الله (عليه السلام)، قال: سئل عما ندب الله الخلق إليه، أدخل فيه الضلال؟ قال: «نعم، و الكافرون دخلوا فيه، لأن الله تبارك و تعالى أمر الملائكة بالسجود لآدم، فدخل في أمره الملائكة و إبليس فإن إبليس كان مع الملائكة في السماء يعبد الله، و كانت الملائكة تظن أنه منهم، و لم يكن منهم، فلما أمر الله الملائكة بالسجود لآدم، أخرج ما كان في قلب إبليس من الحسد، فعلمت الملائكة عند ذلك أن إبليس لم يكن منهم».

From Abu Abdullah^{asws}, said, 'He^{asws} was asked about what Allah^{azwj} Assigned the creatures to; are the straying ones are included in it?' He^{asws} said: 'Yes, and the disbelievers are included in it, because Allah^{azwj} Blessed and High Commanded the Angels for the Prostration to Adam^{as}, and included in His^{azwj} Command were the Angels and Iblees^{la}, for Iblees^{la} was with the Angels in the sky worshipping Allah^{azwj}. And the Angels used to think that he^{la} was from them, but he^{la} was not from them. So when Allah^{azwj} Commanded the Angels for the *Sajdah* to Adam^{as}, whatever envy was in the heart of Iblees^{la} came out. So the Angels knew, during that, that Iblees^{la} did not happen to be from them'.

فقيل له (عليه السلام): كيف وقع الأمر على إبليس، و إنما أمر الله الملائكة بالسجود لآدم؟! فقال: «كان إبليس منهم بالولاء، و لم يكن من جنس الملائكة، و ذلك أن الله خلق خلقا قبل آدم، و كان إبليس حاكما في الأرض، فعتوا و أفسدوا و سفكوا

³⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 165 H 6

³⁵ الكافي 2: 8 / 284.

الدماء، فبعث الله الملائكة فقتلوههم، و أسروا إبليس و رفعوه إلى السماء، فكان مع الملائكة يعبد الله إلى أن خلق الله تبارك و تعالى آدم». .

So it was said him^{asws}, 'How did the Command become applicable upon Iblees^{la}, and Allah^{azwj} had Commanded the Angels for the *Sajdah* to Adam^{as}?'. So he^{asws} said: 'Iblees^{la} was among them by the fidelity, and he^{la} was not from the species of the Angels. And that Allah^{azwj} Created creatures before Adam^{as}, and Iblees^{la} was a ruler on the earth, and he^{la} was tyrannous and spread corruption, and shed the blood. So Allah^{azwj} Sent the Angels, so they killed them, and captivated Iblees^{la} and raised him^{la} up to the sky. Thus, he^{la} was with the Angels worshipping Allah^{azwj} until Allah^{azwj} Blessed and High Created Adam^{as}'.³⁶

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن جميل، قال:

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel who said,

كان الطيار يقول لي: إبليس ليس من الملائكة، وإنما أمرت الملائكة بالسجود لآدم، فقال إبليس: لا أسجد، فما لإبليس يعصي حين لم يسجد، و ليس هو من الملائكة!؟

Al-Tayar was saying to me, 'Iblees^{la} wasn't from the Angels, and rather the Angels were Commanded with the *Sajdahs* to Adam^{as}, therefore Iblees^{la} said, 'I^{la} will not do *Sajdah*'. Thus, what is the disobedience of Iblees^{la} when he^{la} did not do *Sajdah*, as he^{la} wasn't from the Angels?'

قال: فدخلت أنا و هو على أبي عبد الله (عليه السلام)، قال: فأحسن و الله في المسألة فقال: جعلت فداك [أ رأيت] ما ندب الله عز و جل إليه المؤمنين من قوله: يا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي ذَلِكَ الْمَنَافِقُونَ معهم؟ قال: «نعم، و الضلال و كل من أقر بالدعوة الظاهرة، و كان إبليس ممن أقر بالدعوة الظاهرة معهم.

(The narrator) said, 'I and he went over to Abu Abdullah^{asws}, said, 'By Allah^{azwj}, he was good with the questioning'. So he said, 'May I be sacrificed for you^{asws}! What do you^{asws} think of what Allah^{azwj} Mighty and Majestic Assigned to the *Momineen* from His^{azwj} Words **O you who believe! [2:104]**. And included in that are the hypocrites along with them?' He^{asws} said: 'And the straying ones, and everyone who accepted the Call apparently, and Iblees^{la} was from the ones who accepted the Call apparently along with them'.³⁷

و عن الإمام أبي محمد الحسن العسكري (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لما عرف الله ملائكته فضل خيار أمة محمد (صلى الله عليه و آله) و شيعة علي (عليه السلام) و خلفائه (عليهم السلام)، و احتماهم في جنب محبة ربح ما لا تحتمله الملائكة، أبان بني آدم الخيار المتقين بالفضل عليهم. ثم قال: فلذلك فاسجدوا لآدم لما كان مشتملا على أنوار هذه الخلائق الأفضلين.

³⁶ تفسير القمي 1: 35.
³⁷ الكافي 2: 303/1.

And from Imam Abu Muhammad Al-Hassan Al-Askari^{asws} having said: 'Rasool-Allah^{saww} said: 'When Allah^{azwj} had Introduced His^{azwj} Angels to the merits of the best of the community of Muhammad^{saww} and the Shias of Ali^{asws} and His^{azwj} Caliphs, and their bearing the Love of their Lord^{azwj} which the Angels had not borne, it became clear that the children of Adam^{as}, the best of the pious ones are with the merits over them. Then He^{azwj} Said: "Therefore, due to that, do *Sajdah* to Adam^{as} due to him^{as} containing the lights of these meritorious creatures.

وَلَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ، إِنَّمَا كَانَ آدَمُ قَبْلَهُ هُمْ - يَسْجُدُونَ نَحْوَهُ لِلَّهِ عَزَّ وَ جَلَّ، وَ كَانَ بِذَلِكَ مُعْظَمًا مُبْجَلًا لَهُ، وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ (لِأَحَدٍ مِنْ دُونِ) اللَّهِ، وَ يَخْضَعُ لَهُ كَخُضُوعِهِ لِلَّهِ، وَ يُعَظَّمُهُ - بِالسُّجُودِ لَهُ - كَتَعْظِيمِهِ لِلَّهِ،

And their *Sajdahs* did not happen to be for Adam^{as}. But rather, Adam^{as} was a direction for them to be performing *Sajdah* for Allah^{azwj} Mighty and Majestic. And he^{as} was, due to that, revered, dignified, and it is not befitting for anyone that he performs *Sajdah* to anyone from besides Allah^{azwj}, humbling to him as humbling to Allah^{azwj}, and revering him with the *Sajdahs* to him like the revering to Allah^{azwj}.

وَ لَوْ أَمَرْتُ أَحَدًا أَنْ يَسْجُدَ [هَكَذَا] لِغَيْرِ اللَّهِ، لَأَمَرْتُ ضَعْفَاءَ شِيعَتِنَا وَ سَائِرَ الْمُكَلَّفِينَ مِنْ شِيعَتِنَا أَنْ يَسْجُدُوا لِمَنْ تَوَسَّطَ فِي غُلُومِ عَلِيِّ وَصِيِّ رَسُولِ اللَّهِ، وَ مُحَضَّرٍ خَيْرِ خَلْقِ اللَّهِ عَلَيَّ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ، وَ اخْتِمَلِ الْمَكَارِ وَ الْبَلَايَا فِي التَّصْرِيحِ بِإِظْهَارِ حُقُوقِ اللَّهِ، وَ لَمْ (يُنْكَرْ عَلَيَّ) حَقًّا أَرْثَبُهُ عَلَيْهِ قَدْ كَانَ جَهْلُهُ أَوْ أَغْفَلُهُ.

And if I^{asws} was to order anyone that he does *Sajdah* like this to other than Allah^{azwj}, I^{asws} would have ordered the weak ones of our^{asws} Shias and the rest of the encumbered ones from our^{asws} Shias that they do *Sajdah* to the one who is a go-between regarding the knowledges of the successors^{asws} of Rasool-Allah^{saww}, and the sincere cordiality of the best of the creatures of Allah^{azwj}, Ali^{asws}, after Muhammad^{saww} Rasool^{saww} of Allah^{azwj}, and endure the abhorrence's and the afflictions during the declarations along with the manifesting the right of Allah^{azwj}, and does not deny the rights of Ali^{asws} having ridden upon it, whether he has been ignorant of it or heedless.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: عَصَى اللَّهُ إِبْلِيسَ، فَهَلَكَ لِمَا كَانَ مَعْصِيَتُهُ بِالنَّكْبِ عَلَى آدَمَ وَ عَصَى اللَّهُ آدَمَ بِأَكْلِ الشَّجَرَةِ، فَسَلِمَ وَ لَمْ يَهْلِكْ لِمَا لَمْ يُقَارِنْ بِمَعْصِيَتِهِ التَّكْبِيرَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَالَ لَهُ: «يَا آدَمُ عَصَانِي فِيكَ إِبْلِيسَ، وَ تَكْبَرُ عَلَيْكَ فَهَلَكَ، وَ لَوْ تَوَاضَعَ لَكَ بِأَمْرِي، وَ عَظَّمَنِي عِزًّا جَلَالِي لَأَفْلَحَ كُلُّ الْفَلَاحِ كَمَا أَفْلَحْتَ،

Then, Rasool-Allah^{saww} said: 'Iblees^{la} disobeyed Allah^{azwj} and was destroyed as a result of his^{la} disobedience by arrogance over Adam^{as}. And Adam^{as} disobeyed Allah^{azwj} by eating from the tree, but was safe and did not get destroyed because his^{as} disobedience was not paired with arrogance over Muhammad^{saww} and his^{saww} goodly Progeny^{asws} and that is because Allah^{azwj} the Exalted Said to him^{as}: "O Adam^{as}! Iblees^{la} disobeyed My^{azwj} Order regarding you^{as}, and was arrogant to you, so was destroyed. Had he^{la} accepted your^{as} reverence as per My^{azwj} Command, and respected My^{azwj} Greatness and Majesty, he^{la} also would have been succeeded with every success just as you^{as} succeeded.

وَأَنْتَ عَصَيْتَنِي بِأَكْلِ الشَّجَرَةِ، وَبِالتَّوَاضُّعِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ تُفْلِحُ كُلُّ الْفَلَاحِ، وَ تَزُولُ عَنْكَ وَصْمَةُ الذَّلَّةِ فَادْعُنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِدَلِّكَ». فَدَعَا بِهِمْ، فَأَفْلَحَ كُلُّ الْفَلَاحِ - لِمَا تُمَسِّكُ بِعُرْوَتِنَا أَهْلَ الْبَيْتِ.

And you^{as} disobeyed Me^{azwj} by eating from the tree, and with the reverence to Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, you^{as} succeeded with every success, and the stigma of your^{as} humiliation declined from you^{as}. Therefore supplicate to Me^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws} for that". So he^{as} supplicated by them^{asws}, and he^{as} succeeded with every success due to his^{as} attachment with our^{asws} handle, the People^{asws} of the Household".³⁸

VERSE 35

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {35}

And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become of the unjust [2:35]

قَالَ الْإِمَامُ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا لَعَنَ إِبْلِيسَ بِإِبَائِهِ، وَ أَكْرَمَ الْمَلَائِكَةَ بِسُجُودِهَا لِآدَمَ، وَ طَاعَتِهِمْ لِلَّهِ عَزَّ وَ جَلَّ أَمَرَ بِآدَمَ وَ حَوَاءَ إِلَى الْجَنَّةِ وَ قَالَ: يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا وَاسِعًا حَيْثُ شِئْتُمَا بِلَا تَعْبٍ.

The Imam (Hassan Al-Askari^{asws}) said: 'When Allah^{azwj} Mighty and Majestic Cursed Iblees^{la} for his refusal and Honoured the Angels for their *Sajdah* to Adam^{as} and their obedience to Allah^{azwj}, the Mighty and Majestic Commanded Adam^{as} and Eve^{as} to go to the Garden and Said **And We said: O Adam! You and your wife dwell in the Garden and eat from it** from the Garden **a plenteous (food)** Wide variety **wherever you two wish to** without tiredness.

[الشَّجَرَةُ الَّتِي نَهَى اللَّهُ عَنْهَا، وَ أَنَّهَا شَجَرَةُ عِلْمِ مُحَمَّدٍ ص:] وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ [شَجَرَةُ الْعِلْمِ] شَجَرَةُ عِلْمِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص الَّذِينَ آتَرَهُمُ اللَّهُ عَزَّ وَ جَلَّ بِهَا دُونَ سَائِرِ خَلْقِهِ.

The tree which Allah^{azwj} Prohibited them from was the tree of the knowledge of Muhammad^{saww} : - **and do not approach this tree.** The tree of knowledge – The tree of knowledge of Muhammad^{saww} and his^{saww} Progeny^{asws} which Allah^{azwj} had kept it exclusively for them^{asws} besides the rest His^{azwj} creatures.

³⁸ التفسير المنسوب إلى الإمام العسكري (عليه السلام) 265 / 385

فَقَالَ اللَّهُ تَعَالَى: وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ شَجَرَةُ الْعِلْمِ فَإِنَّهَا لِمُحَمَّدٍ وَ آلِهِ خَاصَّةٌ دُونَ غَيْرِهِمْ، وَ لَا يَتَنَاوَلُ مِنْهَا بِأَمْرِ اللَّهِ إِلَّا هُمْ، وَ مِنْهَا مَا كَانَ يَتَنَاوَلُهُ النَّبِيُّ ص وَ عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ- بَعْدَ إِطْعَامِهِمُ الْمِسْكِينَ وَ الْيَتِيمَ وَ الْأَسِيرَ- حَتَّى لَمْ يُجْشُوا بَعْدَ بُحُوحٍ وَ لَا عَطَشٍ وَ لَا تَعَبٍ وَ لَا نَصَبٍ.

Allah^{azwj} the Exalted Said: **and do not approach this tree** - the tree of knowledge, as it is for Muhammad^{saww} and his^{saww} Progeny^{asws} in particular besides the others, nobody can take from this by the Command of Allah^{azwj} except for them^{asws}. And there had taken from it, the Prophet^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} *Salawat* be upon all of them^{asws} after their^{asws} feeding the poor and the orphan and the captive until they were never bothered with hunger any more nor thirst nor fatigue nor difficulty.

وَ هِيَ شَجَرَةٌ تَمَيَّزَتْ مِنْ بَيْنِ أَشْجَارِ الْجَنَّةِ. إِنَّ سَائِرَ أَشْجَارِ الْجَنَّةِ [كَانَ] كُلُّ نَوْعٍ مِنْهَا يَحْمِلُ نَوْعاً مِنَ الثَّمَارِ وَ الْمَأْكُولِ وَ كَانَتْ هَذِهِ الشَّجَرَةُ وَ جِنْسُهَا تَحْمِلُ الْبَرِّ- وَ الْعَنْبِ وَ التَّيْنِ وَ الْعُنَّابِ- وَ سَائِرَ أَنْوَاعِ الثَّمَارِ وَ الْفَوَاكِهِ وَ الْأَطْعَمَةِ. فَلِذَلِكَ اخْتَلَفَ الْحَاكُونَ لِتِلْكَ الشَّجَرَةِ، فَقَالَ بَعْضُهُمْ: هِيَ بُرَّةٌ. وَ قَالَ آخَرُونَ: هِيَ عِنَبَةٌ. وَ قَالَ آخَرُونَ: هِيَ تِينَةٌ. وَ قَالَ آخَرُونَ: هِيَ غُنَّابَةٌ.

This tree is distinguished from between the (other) trees of Paradise. The rest of the trees of Paradise each bear one type of fruit and edibles whilst this tree bears the wheat, and the grapes, and the figs, and the jujube berries, and rest of the varieties of the fruits and berries and edibles. This is where relaters differed with regards to this tree. So some of them said, 'It is of wheat', and the others said, 'It is of grapes', and the others said, 'It is of figs', and the others said, 'It is of berries'.

قَالَ اللَّهُ تَعَالَى: وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ تَلْتَمِسَانِ بِذَلِكَ دَرَجَةَ مُحَمَّدٍ [وَ آلِ مُحَمَّدٍ] فِي فَضْلِهِمْ، فَإِنَّ اللَّهَ تَعَالَى خَصَّهُمْ بِهَذِهِ الدَّرَجَةِ دُونَ غَيْرِهِمْ، وَ هِيَ الشَّجَرَةُ الَّتِي مَنْ تَنَاوَلَ مِنْهَا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ- أَهْمَ عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ مِنْ غَيْرِ تَعْلَمٍ، وَ مَنْ تَنَاوَلَ [مِنْهَا] بِغَيْرِ إِذْنِ اللَّهِ- خَابَ مِنْ مُرَادِهِ وَ عَصَى رَبَّهُ فَتَكُونَا مِنَ الظَّالِمِينَ بِمَعْصِيَتِكُمَا وَ التَّمَايَسُّكُمَا دَرَجَةً قَدْ أُوتِيَ بِهَا غَيْرُكُمَا- إِذَا أَرَدْتُمَاهَا بِغَيْرِ حُكْمِ اللَّهِ.

Allah^{azwj} Said: **And do not approach this tree** - seeking by that the rank of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} regarding their merits, for Allah^{azwj} that Exalted has particularised them with this rank besides the others and this tree is the tree that they^{asws} eat from by the Permission of Allah^{azwj} the Almighty, get inspired with the knowledge of the former ones and the latter ones without being taught; and the one who takes from it without the Permission of Allah^{azwj} would lose from his intended purpose and would have disobeyed his Lord. **For then you will become of the unjust** - by your disobedience and your seeking the rank which has been exclusively allocated for others, just as when you both intend it without the Decision of Allah^{azwj}.³⁹

³⁹ Tafseer Imam Hassan Al Askari^{asws} – S 103

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

'I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Al-Mamoun said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Is it not from your^{asws} speech that the Prophets^{as} are infallible?' He^{asws} said: 'Yes'. He said, 'So what are you^{asws} with regards to the Words of Allah^{azwj} Mighty and Majestic **and Adam disobeyed his Lord, so he strayed [20:121]?**'

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ وَ أَشَارَ لهُمَا إِلَى شَجَرَةِ الْخَنْطَةِ فَتَكُونَا مِنَ الظَّالِمِينَ، وَ لَمْ يَقُلْ لهُمَا لَا تَأْكُلَا مِنْ هَذِهِ الشَّجَرَةِ وَ لَا مِمَّا كَانَ مِنْ جَنْسِهَا، فَلَمْ يَقْرَبَا تِلْكَ الشَّجَرَةَ، وَ لَمْ يَأْكُلَا مِنْهَا، وَ إِنَّمَا أَكَلَا مِنْ غَيْرِهَا

He^{asws} said: 'Allah^{azwj} the High Said to Adam^{as}: **And We said: O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, and indicated to them^{as} the wheat tree for then you will become of the unjust.** And He^{azwj} did not Say to them: "Do not eat from this tree, nor from what was from its species". So they^{as} did not go near that tree, and did not eat from it. But rather, they^{as} ate from other (trees)'.

لَمَّا أَنَّ وَسْوَاسَ الشَّيْطَانِ إِلَيْهِمَا، وَ قَالَ: مَا تَهَاكُمَا رُبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ، وَ إِنَّمَا تَهَاكُمَا عَنْ أَنْ تَقْرَبَا غَيْرَهَا، وَ لَمْ يَنْهَكُمَا عَنِ الْأَكْلِ مِنْهَا إِلَّا أَنَّ تَكُونَا مَلَكَئِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ، وَ لَمْ يَكُنْ آدَمُ وَ حَوَاءُ شَاهِدًا قَبْلَ ذَلِكَ مِنْ يَحْلِفُ بِاللَّهِ كَاذِبًا فَذَلَّاهُمَا بِغُرُورٍ، فَأَكَلَا مِنْهَا ثِقَةً بِبَيْمِينِهِ بِاللَّهِ،

When the Satan^{la} whispered to them both^{as} and said **Your Lord has not Forbidden you about this tree [7:20]** but rather He^{azwj} has Forbidden you^{as} from going near to some other tree, and did not Forbid you^{as} from eating from it **except that you may not both become two Angels or that you may (not) become of the immortals [7:20] And he swore to them both: Most surely I am a sincere adviser to you [7:21].** And Adam^{as} and Hawwa^{as} had not witnessed before that anyone who would swear falsely by Allah^{azwj} **so he pointed to them by deceit [7:22].** So their^{as} eating from it (was as a result of) reliance upon his^{la} loathing/hostility with Allah^{azwj}.

وَ كَانَ ذَلِكَ مِنْ آدَمَ (عَلَيْهِ السَّلَام) قَبْلَ النَّبُوَّةِ، وَ لَمْ يَكُنْ ذَلِكَ بِذَنْبٍ كَبِيرٍ يَسْتَحِقُّ بِهِ دُخُولَ النَّارِ، وَ إِنَّمَا كَانَ مِنَ الصَّغَائِرِ الْمُوهُوبَةِ الَّتِي تَحُوزُ عَلَى الْأَنْبِيَاءِ قَبْلَ نَزُولِ الْوَحْيِ عَلَيْهِمْ، فَلَمَّا اجْتَبَاهُ اللَّهُ تَعَالَى وَ جَعَلَهُ نَبِيًّا كَانَ مَعْصُومًا لَا يَذْنِبُ صَغِيرَةً وَ لَا كَبِيرَةً،

And that was from Adam^{as} before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones Permissible ones which are allowable upon the Prophets^{as} before the descent of the Revelation

upon them^{as}. So when Allah^{azwj} the High Chose him^{as} and Made him^{as} a Prophet^{as}, he^{as} was infallible with neither a minor nor a major sin to him^{as}.

قال الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَ هَدَى وَ قَالَ عز و جل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ».

Allah^{azwj} Mighty and Majestic Said: ***And Adam disobeyed his Lord, so he strayed [20:121] Then his Lord Chose him, so He Turned to him and Guided (him) [20:122]. And He^{azwj} Said: Surely Allah chose Adam and Noah and the descendants of Ibrahim and the descendants of Imran above the nations [3:33].***⁴⁰

في كتاب علل الشرايع حدثنا محمد بن الحسن (ره) قال: حدثنا محمد ابن الحسن الصفار عن ابراهيم بن هاشم عن عثمان عن الحسن بن بشار عن أبي عبد الله عليه السلام قال: سألته عن جنة آدم ؟ فقال جنة من جنان الدنيا، يطلع عليها الشمس و القمر، ولو كانت من جنان الخلد ما خرج منها أبدا.

In the book Illal Al Sharaie It has been narrated by Muhammad Bin Al Hassan from Al Saffar from Ibrahim Bin Hashim from Uthman from Al Hassan Bin Bashaar,

(It has been narrated) from Abu Abdullah^{asws}, I asked him^{asws} about the Garden of Adam^{as}, so he^{asws} said: 'A garden from the gardens of the world. The sun emerged upon it and the moon, and had it been from the gardens of eternity, they^{as} would not have come out from it, ever!'.⁴¹

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن، قالوا: حدثنا سعد بن عبد الله، و عبد الله بن جعفر الحميري، قالوا: حدثنا أحمد بن محمد بن عيسى، و أحمد بن أبي عبد الله البرقي، و محمد بن الحسين بن أبي الخطاب، قالوا: حدثنا الحسن بن محبوب، عن محمد بن إسحاق،

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al Hassan, from Sa'ad Bin Abdullah, and Abdullah Bin Ja'far Al Humeyri, from Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Abu Abdullah Al Barq, and Muhammad Bin Al Husayn Bin Abu Al Khataab, from Al Hassan Bin Mahboub, from Muhammad Bin Is'haq,

عن أبي جعفر محمد بن علي، عن آبائه (عليهم السلام)، عن علي (عليه السلام)، عن رسول الله (صلى الله عليه و آله)، قال: «إنما كان لبث آدم و حواء في الجنة حتى أخرجوا منها سبع ساعات من أيام الدنيا حتى أهبطهما الله من يومهما ذلك».

(It has been narrated) from Abu Ja'far Muhammad Bin Ali^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws}, from Rasool-Allah^{saww} having said: 'But rather, Adam^{as} and Hawwa^{as} remained in the Paradise until they were Exited from it, for seven hours from the days of the world, until Allah^{azwj} Made them to descend from that very day'.⁴²

⁴⁰ عيون أخبار الرضا (عليه السلام) 1: 1/195

⁴¹ علل الشرائع: 55/600.

⁴² الخصال: 103/396.

ابن بابويه، قال: حدثنا أحمد بن محمد بن الميثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا أبو محمد بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال:

Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Abu Muhammad Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Muhammad Bin Sinan, from Al-Mufazzal Bin umar who said,

قال أبو عبد الله (عليه السلام): «إن الله تبارك و تعالى خلق الأرواح قبل الأجساد بألفي عام، فجعل أعلاها و أشرفها أرواح محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فعرضها على السماوات، و الأرض، و الجبال، فغشيها نورهم.

'Abu Abdullah^{asws} said: 'Allah^{azwj} Blessed and High Created the souls before the bodies by two thousand years. So, He^{azwj} Made the highest of these and the noblest of these to be the souls of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}. So He^{azwj} Presented these (souls) to the skies, and the earth, and the mountains, and they were overwhelmed by their^{asws} Noor (Light)'.

فقال الله تبارك و تعالى للسماوات و الأرض و الجبال: هؤلاء أحبائي، و أوليائي، و حججي على خلقي، و أئمة بريتي، ما خلقت خلقا أحب إلي منهم، لهم و لمن تولاهم خلقت جنتي،

So Allah^{azwj} Blessed and High Said to the skies, and the earth, and the mountains: "These^{asws} are My^{azwj} Beloved, and My^{azwj} Guardians, and My^{azwj} Divine Authorities upon My^{azwj} creatures, and the Imams^{asws} of My^{azwj} created beings. I^{azwj} have not Created a creation more Beloved to Me^{azwj} than them^{asws}. It is for them^{asws} and the ones that love them^{asws} that I^{azwj} Created My^{azwj} Paradise.

و لمن خالفهم و عاداهم خلقت ناري، فمن ادعى منزلتهم مني، و محلهم من عظمتي عذابه أليما لا أعذبه أحدا من العالمين، و جعلته مع المشركين في أسفل درك من ناري،

And for the ones who oppose them^{asws}, I^{azwj} Created My^{azwj} Fire. So the one who claims their^{asws} status from Me^{azwj}, and their Place from My^{azwj} Greatness, I^{azwj} will Punish him with such a grievous Punishment, that I^{azwj} will not Punish anyone else from the Worlds, and Make him to be with the Polytheists in the lowest Level of My^{azwj} Fire.

و من أقر بولايتهم، و لم يدع منزلتهم مني و مكأنهم من عظمتي جعلته معهم في روضات جناتي، و كان لهم فيها ما يشاءون عندي، و أحبتهم كرامتي، و أحللتهم جوارى، و شفعتهم في المذنبين من عبادي و إمائي،

And the one who acknowledges with their^{as} Wilayah and does not claim their^{asws} status from Me^{azwj}, and their^{asws} Position from My^{azwj} Magnificence, I^{azwj} shall Make him to be with them^{asws} in the Gardens of My^{azwj} Paradise, and there would be for them therein whatever they would desire with Me^{azwj}. And, I^{azwj} shall Endow them

My^{azwj} Benevolence, and Permit them My^{azwj} vicinity, and allow their intercession regarding the sinners from My^{azwj} servants and maids.

فولايتهم أمانة عند خلقي، فأیکم يحملها بأنقالها، و يدعيها لنفسه دون خيرتي؟ فأبت السماوات و الأرض و الجبال أن يحملنها، و أشفقن من ادعاء منزلتها، و تمنى محلها من عظمة رها،

Thus, their^{asws} Wilayah is an entrustment with My^{azwj} creatures, therefore which of you would bear it with its heaviness, and claim it for himself besides My^{azwj} Chosen ones^{asws}? But the skies, and the earth, and the mountains refused to bear it, and feared from claiming its status, and wishing for its place from the Greatness of their Lord^{azwj}.

فلما أسكن الله عز و جل آدم و زوجته الجنة، و قال لهما: وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ يَعْنِي شَجَرَةَ الحنطة فَتَكُونَا مِنَ الظَّالِمِينَ.

So, when Allah^{azwj} Mighty and Majestic Settled Adam^{as} and his^{as} wife in the Paradise, and He^{azwj} Said to them^{as} **and eat from it a plenteous (food) wherever you wish, but do not approach this tree.** Meaning the tree of wheat **for then you would become of the unjust [2:35].**

فنظرا إلى منزلة محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم)، فوجداها أشرف منازل الجنة، فقالا: يا ربنا، لمن هذه المنزلة؟ فقال الله جل جلاله: ارفعا رؤوسكما إلى ساق عرشي. فرفعا رؤوسهما، فوجدا اسم محمد، و علي، و فاطمة، و الحسن، و الحسين، و الأئمة بعدهم (صلوات الله عليهم) مكتوبة على ساق العرش بنور من نور الجبار جل جلاله،

So they^{as} looked at the status of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}, and they^{as} found them^{asws} to be of the noblest status in the Paradise. So they^{as} said: 'O our^{as} Lord^{azwj}! For whom is this Status?' So Allah^{azwj} Majestic is His^{azwj} Majesty, Said: "Raise your^{as} heads towards the Leg of the Throne!" So they^{as} raised their^{as} heads, and found the names of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} after them^{asws}, Inscribed upon the Leg of the Throne by a Light from the Light of the Compeller, Majestic is His^{azwj} Majesty.

فقالا: يا ربنا، ما أكرم أهل هذه المنزلة عليك، و ما أحبهم إليك، و ما أشرفهم لديك؟ فقال الله جل جلاله: لولاهم ما خلقتكما، هؤلاء خزنة علمي، و امنائي على سري، إياكما أن تنظرا إليهم بعين الحسد، و تتمنيا منزلتهم عندي و محلهم من كرامتي، فتدخلا بذلك في نهي و عصياني، فتكونا من الظالمين.

So they^{as} said: 'O our^{as} Lord^{azwj}! How (much) prestigious are the people of this status to You^{azwj}, and how (much) Beloved they^{asws} are to You^{azwj}, and how (much) You^{azwj} have Ennobled them^{asws}?' So Allah^{azwj} Majestic is His^{azwj} Majesty, Said: "Had it not been for them^{asws}, I^{azwj} would not have Created the two of you^{as}. They^{asws} are the Treasurers of My^{azwj} Knowledge, and Trustees of My^{azwj} Secrets. Beware of looking

at them with the envious eye, and coveting their^{asws} status with Me^{azwj}, and their^{asws} Places from My^{azwj} Prestige, for the two of you^{as} would enter into My^{azwj} Prohibitions, and disobedience to Me^{azwj}. **For then you would become of the unjust.**

قالا: ربنا، و من الظالمون؟ قال: المدعون منزلتهم بغير حق. قالوا: ربنا، فأرنا منازل ظالمهم في نارك، حتى نراها كما رأينا منزلتهم في جنتك.

They^{as} said: 'Our^{as} Lord^{azwj}! And who are the unjust ones?' He^{azwj} Said: "The claimants of their^{asws} statuses without right'. They^{as} said: 'Our^{as} Lord^{azwj}! Show to us^{as} the status of the ones who are unjust to them^{asws}, in Your^{azwj} Fire, until we^{as} see it just as we^{as} are seeing their^{asws} status in Your^{azwj} Paradise'.

فأمر الله تبارك و تعالى النار فأبرزت جميع ما فيها من ألوان النكال و العذاب، و قال عز و جل: مكان الظالمين لهم، المدعين لمنزلتهم في أسفل درك منها، كلما أرادوا أن يخرجوا منها أعيدوا فيها، و كلما نضجت جلودهم بدلوا سواها ليزوقوا العذاب.

So Allah^{azwj} Blessed and High Commanded the Fire, so it highlighted all of what was in it from the types of Tortures and Punishments. And the Mighty and Majestic Said: "The place for those who are unjust to them^{asws}, the claimants for their^{asws} status, is in the lowest Level from it. Every time they intend to exit from it, they would be returned to be in it. And every time their skins peel off, it would be replaced by a new one for tasting the Punishment.

يا آدم، و يا حواء، لا تنظرا إلى أنوارى و حججى بعين الحسد فاهبطكما من جوارى، و أحل بكما هوانى.

O Adam^{as}, and O Hawwa^{as}! Do not look at My^{azwj} Lights, and My^{azwj} Divine Authorities with the envious eye, for I^{azwj} will Cause the two of you^{as} to descend from My^{azwj} Nearness, and Permit for the two of you^{as}, the disgrace from Me^{azwj}.

فوسوس لهما الشيطان ليبيد لهما ما ووري عنهما من سواتهما، و قال: ما نحاكما ربكما عن هذه الشجرة إلا أن تكونا ملكين، أو تكونا من الخالدين، و قاسمهما إني لكما لمن الناصحين، فدلأهما بغرور، و حملهما على تمنى منزلتهم، فنظرا إليهم بعين الحسد،

But the Satan^{la} whispered to the two of them^{as}, to show to them^{as} what was hidden to them^{as} from their^{as} private parts, and said: **Your Lord has not forbidden you this tree except that you may not both become two Angels or that you may (not) become of the immortals [7:20].** And he^{la} swore to both of them^{as} that he^{la} was from the (sincere) advisers to both of them^{as}. So he^{la} indicated to both of them^{as} by deception, and carried them^{as} upon the wishing for their^{asws} status. So they^{as} looked towards them^{asws} with the envious eye.

فخذلا حتى أكلا من شجرة الحنطة، فعاد مكان ما أكلا شعيرا- فأصل الحنطة كلها مما لم يأكله، و أصل الشعير كله مما عاد مكان ما أكلاه-

They^{as} betrayed to the extent that they^{as} ate from the wheat tree, so it returned the place of what they^{as} ate from the barley – and the original wheat, all of it was from

what they^{as} did not eat, and the original barley, all of it was from what was in place what they^{as} did eat.

فلما أَكَلَا مِنَ الشَّجَرَةِ طَارَ الْحَلِي وَ الْحَلَلُ عَنْ أَجْسَادِهِمَا، وَ بَقِيََا عَرِيَانَيْنِ وَ طَفِقَا يَخْصِفَانِ عَلَيْنَهُمَا مِنْ وَرَقِ الْجَنَّةِ وَ نَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَ أَقُلُّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَ إِن لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ قَالَ اهْبِطُوا مِنْ جَوَارِي، فَلَا يَجَاوِرُنِي فِي جَنَّتِي مَنْ يَعَصِيَنِي، فَاهْبِطَا مُوَكَّلَيْنِ إِلَى أَنْفُسِهِمَا فِي طَلَبِ الْمَعَاشِ.

So when they^{as} ate from the tree, their ornaments and their^{as} clothes flew away from their^{as} bodies, and they^{as} remained naked - **their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy? [7:22]. They said: Our Lord! We have been unjust to ourselves, and if You do not Forgive us, and have Mercy upon us, we shall certainly be of the losers [7:23]. He said: Go down [7:24]** - from My^{azwj} Nearness, for I^{azwj} do not Permit in My^{azwj} Paradise, the one who disobeys Me^{azwj}. So the two of them^{as} got down, with the assignment upon themselves^{as} for the seeking of the livelihood.

فلما أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَتُوبَ عَلَيْهِمَا جَاءَهُمَا جِبْرِئِيلُ (عَلَيْهِ السَّلَامُ)، فَقَالَ لَهُمَا: إِنَّكُمَا إِنَّمَا ظَلَمْتُمَا أَنْفُسَكُمَا بِتَمَنِّي مَنَزَلَةً مِنْ فَضْلِ عَلَيْكُمَا، فَجَزَاؤُكُمَا مَا قَدْ عَوَّقْتُمَا بِهِ مِنَ الْهَبُوطِ مِنْ جَوَارِ اللَّهِ عَزَّ وَ جَلَّ إِلَى أَرْضِهِ، فَاسْأَلَا رَبَّكُمَا بِحَقِّ هَذِهِ الْأَسْمَاءِ الَّتِي رَأَيْتُمُوهَا عَلَى سَاقِ الْعَرْشِ، حَتَّى يَتُوبَ عَلَيْكُمَا.

So when Allah^{azwj} Mighty and Majestic Intended to Turn to them^{as}, Jibraeel^{as} came to the two of them^{as}, and he^{as} said: 'But rather, the two of you^{as} have been unjust to yourselves^{as} by wishing for the status of the ones^{asws} who are better than you^{as}. Thus, your^{as} recompense with what the two of you^{as} have been Punished by, is the descent from the Nearness of Allah^{azwj} Mighty and Majestic to His^{azwj} earth. Therefore, ask your^{as} Lord^{azwj} for the sake of these names which the two of you^{as} saw upon the Leg of the Throne, until He^{azwj} Turns to both of you^{as} Mercifully.

فَقَالَا: اللَّهُمَّ، إِنَّا نَسْأَلُكَ بِحَقِّ الْأَكْرَمِينَ عَلَيْكَ: مُحَمَّدٍ، وَ عَلِيٍّ، وَ فَاطِمَةَ، وَ الْحَسَنَ، وَ الْحُسَيْنَ، وَ الْأَئِمَّةَ (عَلَيْهِمُ السَّلَامُ) إِلَّا تَبَّتْ عَلَيْنَا، وَ رَحِمْتَنَا. فَتَابَ اللَّهُ عَلَيْهِمَا، إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

So they both^{as} said: 'Our Allah^{azwj}! We^{as} ask You^{azwj} for the sake of the ones^{asws} Prestigious to You^{azwj} – Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} to Turn towards us^{as}, and be Merciful to us^{as}'. So, Allah^{azwj} Turned towards the two of them^{as}, for He^{azwj} is the Oft-Turning, the Merciful'.

فَلَمْ يَزَلْ أَنْبِيَاءُ اللَّهِ بَعْدَ ذَلِكَ يَحْفَظُونَ هَذِهِ الْأَمَانَةَ، وَ يَخْبِرُونَ بِهَا أَوْصِيَائَهُمْ، وَ الْمُخْلِصِينَ مِنْ أَمَمِهِمْ فَيَأْبُونَ حَمَلَهَا، وَ يَشْفِقُونَ مِنْ ادْعَائِهَا، وَ حَمَلَهَا الْإِنْسَانُ الَّذِي قَدْ عَرَفَ، فَأَصَلَ كُلَّ ظَلَمٍ مِنْهُ إِلَى يَوْمِ الْقِيَامَةِ، وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا».

So, after that, the Prophets^{as} never ceased to preserve these trusts, and they^{as} were informing their^{as} successors^{as} about it. And the sincere ones from their^{as} communities refused to bear it, and were fearful from their enemies, and it was borne by the humans who understood, so it is the origin of every injustice coming from it up to the Day of Judgement. And these are the Words of Allah^{azwj} Mighty and Majestic ***Surely, We Presented the Trust to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72].***⁴³

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ شَهَابٍ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ جَلَّ وَ عَزَّ وَ مَعْرِفَةِ رَسُولِهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَفْضَلُ مِنْ بَعْضِ الدُّنْيَا وَ إِنَّ لِدَلِكْ لَشُعْبًا كَثِيرَةً وَ لِلْمَعَاصِي شُعْبًا

Ali, from his father, from Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Shihad who said,

‘Ali^{asws} Bin Al-Husayn^{asws} was asked, ‘Which of the deeds is superior in the Presence of Allah^{azwj} Might and Majestic?’ So he^{asws} said: ‘There is none from the deeds, after the recognition of Allah^{azwj} Majestic and Mighty, and recognition of His^{azwj} Rasool^{saww} more superior than hatred of the world, and in that are a lot of branches, and the disobedience also has branches (as well)’.

فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبْرُ وَ هِيَ مَعْصِيَةٌ إِنْ لَيْسَ حِينَ أَبِي وَ اسْتَكْبَرُ وَ كَانَ مِنَ الْكَافِرِينَ

So the first of what Allah^{azwj} was disobeyed with was the arrogance, and it is the disobedience of Iblees^{la} when he^{la} refused, and was arrogant, and he^{la} was from the disbelievers.

وَ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَّاءَ حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمَا فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ إِلَيْهِ فَدْخَلَ ذَلِكَ عَلَى دُرَّتِيهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

And greed, it is the disobedience of Adam^{as} and Hawwa^{as} when Allah^{azwj} Mighty and Majestic Said for them^{as} ***and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become from the unjust [2:35].*** So, they^{as} took what there was no need with them to it. Thus, that entered upon their^{as} offspring up to the Day of Judgement, and that is the most of what the son of Adam^{as} sees is what he does not have a need for it.

ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرَّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ الثَّرْوَةِ فَصَرَنَ سَبْعَ خِصَالٍ فَاجْتَمَعَنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَا دُنْيَا بَلَاغٌ وَ دُنْيَا مَلْعُونَةٌ .

Then the envy, and it is a disobedience of the son^{la} of Adam^{as} where he envied his^{la} brother^{as}, so he^{la} killed him^{as}. Thus, from that branched out the love of the women, and the love of the world, and love of the government, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. So these came to be seven characteristics, being gathered in the love for the world. Therefore, the Prophets^{as}, and the knowledgeable ones^{asws} said after recognising that: 'The love for the world is the head of the sins'. And the world is two (types of) worlds – the world of the bare necessities and the condemned world'.⁴⁴

VERSE 36

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {36}

But the Satan had them removed from it and exited from what they used to be in; and We said: Go down, some of you being the enemies of others! And there is for you in the earth an abode and a provision for a while [2:36]

قَالَ اللَّهُ تَعَالَى: فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا عَنِ الْجَنَّةِ بِوَسْوَاسَتِهِ وَ خَدِيعَتِهِ وَ إِيهَامِهِ [وَعَدَاوَتِهِ] وَ غُرُورِهِ، بِأَنَّهُ بَدَأَ بِآدَمَ فَقَالَ: مَا هَؤُلَاءُ رَبُّكُمْ عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ إِنْ تَنَاولْتُمَا مِنْهَا تَعْلَمَانِ الْغَيْبَ، وَ تَقْدِرَانِ عَلَىٰ مَا يَقْدِرُ عَلَيْهِ مَنْ خَصَّهُ اللَّهُ تَعَالَى بِالْقُدْرَةِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ لَا تَمُوتَانِ أَبَدًا.

Allah^{azwj} Said ***But the Satan had them removed from it [2:36]*** from the Garden by his^{la} whisperings and deceptions and illusions and his^{la} enmity and his^{la} ego and he^{la} began with Adam^{as} and he^{la} said ***Your Lord has not forbidden you this tree except that you may not both become two Angels [7:20]*** And if you were to take from it then you will come to have the knowledge of the unseen and have the power of those special ones^{asws} who have been Endowed with such powers by Allah^{azwj} the Exalted ***or that you may become of the immortals*** not dying, ever!

وَ قَاسَمَهُمَا خَلَفَ هُمَا إِنِّي لَكُمْ لِمَنِ النَّاصِحِينَ [الصَّاحِينَ]. وَ كَانَ إِبْلِيسُ بَيْنَ لَحْيَيْ الْحَيَّةِ أَدْخَلَتْهُ الْجَنَّةَ، وَ كَانَ آدَمُ يَظُنُّ أَنَّ الْحَيَّةَ هِيَ الَّتِي تُخَاطِبُهُ، وَ لَمْ يَعْلَمْ أَنَّ إِبْلِيسَ قَدْ اخْتَبَأَ بَيْنَ لَحْيَيْهَا.

And he swore to them both, taking oath to them^{as} Most surely I am a sincere adviser to you [7:21] – the correcting one. And it was so that Iblees^{la} was in the

⁴⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 61 H 11

mouth of a serpent by way of which he^{la} had entered the Garden, and Adam^{as} thought that it was the serpent that was talking to him^{asws}, and he^{asws} did not know that it was Iblees^{la} who was talking from inside the serpent.

فَرَدَّ آدَمُ عَلَى الْحَيَّةِ: أَتَيْتُهَا الْحَيَّةُ- هَذَا مِنْ غُرُورِ إِبْلِيسَ لَعَنَهُ اللَّهُ- كَيْفَ يَجُوتُنَا رُبُّنَا أَمْ كَيْفَ تُعْظِمِينَ اللَّهَ بِالْقَسَمِ بِهِ- وَ أَنْتِ تَنْسِيْنَهُ إِلَى الْحَيَاةِ وَ سُوءِ النَّظَرِ، وَ هُوَ أَكْرَمُ الْأَكْرَمِينَ أَمْ كَيْفَ أَرْوُمُ التَّوَصُّلِ إِلَى مَا مَنَعَنِي مِنْهُ رَبِّي عَزَّ وَ جَلَّ، وَ أَتَعَاظُهُ بِعَيْرِ حِكْمَةٍ

Adam^{as} retorted upon the serpent: 'O you serpent! This is from the deception of Iblees^{la} may Allah^{azwj} Curse him^{la}. How can our Lord^{azwj} defraud us? How can you^{la} be revering Allah^{azwj} by swearing by Him^{azwj}, and you are linking Him^{azwj} to the betrayal and the evil thinking, and He^{azwj} is the most Benevolent of the benevolent ones?' Why should I^{asws} incline towards that deed which has been forbidden unto me^{as} by my^{as} Lord^{azwj} Mighty and Majestic and wrong Him^{azwj} without wisdom?'

فَلَمَّا أَيْسَ إِبْلِيسُ مِنْ قَبُولِ آدَمَ مِنْهُ، عَادَ ثَانِيَةً بَيْنَ لَحْيِي الْحَيَّةِ فَخَاطَبَ حَوَاءَ مِنْ حَيْثُ يُوهِمُهَا أَنَّ الْحَيَّةَ هِيَ الَّتِي تُخَاطِبُهَا، وَ قَالَ: يَا حَوَاءُ أَرَأَيْتِ هَذِهِ الشَّجَرَةَ الَّتِي كَانَ اللَّهُ عَزَّ وَ جَلَّ حَرَّمَهَا عَلَيْكُمَا، قَدْ أَحَلَّهَا لَكُمَا بَعْدَ تَحْرِيمِهَا لِمَا عَرَفَ مِنْ حُسْنِ طَاعَتِكُمَا لَهُ، وَ تَوْقِيرِكُمَا إِيَّاهُ

So when Iblees^{la} despaired from the acceptance of Adam^{as} from him^{la}, he^{la} returned for the second time to be between the lips of the serpent, and he^{la} addressed Hawwa^{as} from where they^{as} would think that the serpent it is which is addressing them^{as}, and he^{la} said, 'O Hawwa^{as}! Do you^{as} see this tree, which Allah^{azwj} Mighty and Majestic had Prohibited upon you^{as} two? He^{azwj} has (now) Permitted it to you^{as} after Prohibiting you^{as}, due to recognition of the goodly obedience of both of you^{as} to Him^{azwj} and your^{as} reverence to Him^{azwj}.

وَ ذَلِكَ أَنَّ الْمَلَائِكَةَ الْمُؤَكَّلِينَ بِالشَّجَرَةِ الَّذِينَ مَعَهُمْ حِرَابٌ- يَدْفَعُونَ عَنْهَا سَائِرَ حَيَوَانَ الْجَنَّةِ لَا تَدْفَعُكَ عَنْهَا إِنْ رُمِيَ بِهَا فَاعْلَمِي بِذَلِكَ أَنَّهُ قَدْ أَحَلَّ لَكَ، وَ أَبْشِرِي بِأَنَّكَ إِنْ تَنَاوَلْتَهَا قَبْلَ آدَمَ كُنْتَ أَنْتِ الْمُسَلَّطَةُ عَلَيْهِ، الْأَمْرَةَ النَّاهِيَةَ فَوْقَهُ.

And that is because the Angels Allocated with the tree – those with whom were weapon to repel the rest of the animal of the Paradise from it – would not be repelling you^{as} from it, so you^{as} would know by that, that it is (now) Permissible for you^{as}; and receive glad tidings that you^{saww}, if you^{as} were to take it before Adam^{as} does, you^{as} would overcome upon him^{as}. The Order is (now) above its Prohibition'.

فَقَالَتْ حَوَاءُ: سَوْفَ أُجَرِّبُ هَذَا. فَرَامَتِ الشَّجَرَةَ- فَأَرَادَتِ الْمَلَائِكَةُ أَنْ تَدْفَعَهَا عَنْهَا بِحِرَابِهَا.

So Hawwa^{as} said: 'Soon I^{as} shall be trying this'. So she^{as} approached the tree and the Angels wanted to repel her^{as} from it by their weapons.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهَا: إِنَّمَا تَدْفَعُونَ بِحِرَابِكُمْ مَنْ لَا عَقْلَ لَهُ يَزْجُرُهُ، فَأَمَّا مَنْ جَعَلْتُهُ مُمَيَّزًا مُخْتَارًا، فَكَلُوهُ إِلَى عَقْلِهِ الَّذِي جَعَلْتُهُ حُجَّةً عَلَيْهِ، فَإِنْ أَطَاعَ اسْتَحَقَّ ثَوَابِي، وَ إِنْ عَصَى وَ خَالَفَ [أَمْرِي] اسْتَحَقَّ عِقَابِي وَ جَزَائِي.

But, Allah^{azwj} the Exalted Revealed to them: “But rather you should be repelling with your weapons the one who has not intellect for him, ousting him. But, as for the one Whom I^{azwj} have Made him with possibilities, discernment, choice, so leave him to his intellect which I^{azwj} have Made it to be an argument upon him. So, if he obeys, he would be deserving of My^{azwj} Rewards, and if he disobeys and opposes My^{azwj} Command, he would be deserving of My^{azwj} Punishment and My^{azwj} Penalty”.

فَرَّكُوهَا وَ لَمْ يَتَعَرَّضُوا لَهَا، بَعْدَ مَا هُمُوا يَمْنَعُوهَا بِحِرَاجِهِمْ. فَظَنَّتْ أَنَّ اللَّهَ نَهَاهُمْ عَنْ مَنَعِهَا - لِأَنَّهُ قَدْ أَحَلَّهَا بَعْدَ مَا حَرَّمَهَا.

So they left her and did not confront her^{as}, after having thought of preventing her^{as} with their weapons. So she^{as} thought that Allah^{azwj} had Forbidden them from preventing her^{as} because He^{azwj} has Permitted it after having Prohibited it.

فَقَالَتْ: صَدَقَتِ الْحَيَّةُ، وَ ظَنَّتْ أَنَّ الْمُخَاطَبَ لَهَا هِيَ الْحَيَّةُ، فَتَنَاوَلَتْ مِنْهَا وَ لَمْ تَنْكَرْ مِنْ نَفْسِهَا شَيْئًا. فَقَالَتْ لِآدَمَ: أَمْ لَمْ تَعْلَمْ أَنَّ الشَّجَرَةَ الْمَحْرَمَةَ عَلَيْنَا قَدْ أُبِيحَتْ لَنَا تَنَاوَلْتُ مِنْهَا فَلَمْ تَمْنَعْنِي أَمْلَاكُهَا، وَ لَمْ أَنْكَرْ شَيْئًا مِنْ حَالِي

So she^{as} said: ‘The serpent spoke the truth’, and she^{as} thought that the one who had addressed her^{as} was the serpent (and not Iblees^{la}). So she^{as} took from it and did not affect anything from herself^{as}. She^{as} said to Adam^{as}: ‘Do you^{as} know that the tree Prohibited upon us^{as} has (now) been Permitted to us^{as}? I^{as} took from it, and its Angels did not prevent me^{as}, and it did not affect anything from my^{as} state’.

(فَذَلِكَ حِينَ) اغْتَرَّ آدَمُ وَ غَلِطَ فَتَنَاوَلَ - فَأَصَابَهُمَا [مَا] قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ: فَأَرْكَبُ الشَّيْطَانُ عَنْهَا فَأَخْرِجُهُمَا بِوَسْوَاسَتِهِ وَ عُرُورِهِ بِمَا كَانَا فِيهِ مِنَ النَّعِيمِ

That is when Adam^{as} got deceived and went wrong. So he^{as} took and it hit them both^{as} what Allah^{azwj} the Exalted Says in His^{azwj} Book **But the Satan had them removed from it and exited [2:36]**– by his^{la} whispering and his^{la} deception **from what they used to be in** – from the Bounties.

وَ قُلْنَا يَا آدَمُ وَ يَا حَوَاءَ وَ يَا أَيُّهَا الْحَيَّةُ وَ يَا إِبْلِيسُ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ آدَمُ وَ حَوَاءَ وَ وَلَدُهُمَا عَدُوٌّ لِلْحَيَّةِ، وَ إِبْلِيسُ وَ الْحَيَّةُ وَ أَوْلَادُهُمَا أَعْدَاؤُكُمْ وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ مَزِيلٌ وَ مَقَرٌّ لِّلْمَعَاشِ وَ مَتَاعٌ مِّنْفَعَةٌ إِلَى حِينِ الْمَوْتِ.

and We said: O Adam^{as}, and O Hawwa^{as}, and O you serpent, and O Iblees^{la}! **Go down, some of you being the enemies of others!** – Adam^{as} and Hawwa^{as} as enemies of the serpent, and Iblees^{la} and the serpent and their children as your^{as} enemies -**And there is for you in the earth an abode** – a lodging and abode for living **and a provision** – benefits **for a while** – death”⁴⁵.

⁴⁵ Tafseer Imam Hassan Al Askari^{asws} – S 104

VERSES 37 & 38

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ {37} قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {38}

Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37]. We said: Go down from it altogether; and when there comes to you a Guidance from Me, so the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving [2:38]

قَالَ اللَّهُ تَعَالَى: فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ يَقُولُهَا، فَقَالَهَا فَتَابَ اللَّهُ عَلَيْهِ بِهَا إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ [التَّوَّابُ] الْقَابِلُ لِلتَّوْبَاتِ، الرَّحِيمُ بِالتَّائِبِينَ

Allah^{azwj} Said: **Then Adam received (certain) Words from his Lord**, to be saying these. So he^{as} said these **so He Turned to him (Mercifully) [2:37]**. Allah^{azwj}, due to these words: **surely He is Oft-Turning, the Merciful** - The Forgiver, the Acceptor of repentances, the Merciful towards the repentant.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا كَانَ أَمْرٌ فِي الْأَوَّلِ أَنْ يَهْبِطَ، وَ فِي الثَّانِي أَمْرُهُمْ أَنْ يَهْبِطُوا جَمِيعًا، لَا يَتَقَدَّمُ أَحَدُهُمُ الْآخَرَ. وَ اهْبِطُوا إِنَّمَا كَانَ هُبُوطُ آدَمَ وَ حَوَاءَ مِنَ الْجَنَّةِ، وَ هُبُوطُ الْحَيَّةِ أَيْضًا مِنْهَا فَإِنَّهَا كَانَتْ مِنْ أَحْسَنِ دَوَابِّهَا، وَ هُبُوطُ إِبْلِيسَ مِنْ حَوَالِهَا، فَإِنَّهُ كَانَ مُحَرَّمًا عَلَيْهِ دُخُولُ الْجَنَّةِ.

We said: Go down from it altogether [2:38] – He^{azwj} had Commanded formerly that they both^{as} go down, and during the second, He^{azwj} Commanded that they all go down, not one of them preceding the other. And the descending, rather, was the descent of Adam^{as} and Hawwa^{as} from the Garden, and the descent of the snake as well from it, for it was from the most excellent of its animals, and the descent of Iblees^{la} from its surroundings, for it was Prohibited unto him^{la}, the entry into the Paradise.

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى يَأْتِيَنَّكُمْ وَ أَوْلَادُكُمْ مِنْ بَعْدِكُمْ - مِنِّي هُدًى. يَا آدَمُ وَ يَا إِبْلِيسَ فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ لَا خَوْفٌ عَلَيْهِمْ حِينَ يَخَافُ الْمُخَالِفُونَ، وَ لَا هُمْ يَحْزَنُونَ إِذَا يَحْزَنُونَ.

And when there comes to you a Guidance from Me – There will be coming to you^{as} – and to your children from after you^{as} – A Guidance from Me^{azwj}. **So the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving** – no fear upon them where they used to fear the adversaries, nor would they be grieving, (like) they used to be grieving (before).

قَالَ ع فَلَمَّا زَلَّتْ مِنْ آدَمَ الْخَطِيئَةُ، وَ اعْتَذَرَ إِلَى رَبِّهِ عَزَّ وَ جَلَّ، قَالَ: يَا رَبِّ ثُبْ عَلَيَّ، وَ اقْبَلْ مَعْدِرَتِي، وَ أَعِدْنِي إِلَى مَرْتَبَتِي، وَ ارْزُقْ لَدَيْكَ دَرَجَتِي فَلَقَدْ تَبَيَّنَ نَقْصُ الْخَطِيئَةِ - وَ ذُلُّهَا فِي أَعْضَائِي وَ سَائِرِ بَدَنِي.

He (Imam Hassan Al-Askari^{asws}) said: 'So when the mistake was committed from Adam^{as}, and he^{as} apologised to his^{as} Lord^{azwj} Mighty and Majestic, said: 'O Lord^{azwj}! Turn to Me^{as} and Accept my^{as} excuse, and Return me^{as} to my^{as} (former) rank, and let my^{as} level be raised, for the negative effects of the mistake have permeated into my^{as} body parts and the rest of my^{as} body'.

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ! مَا تَذْكُرُ أَمْرِي إِيَّاكَ - بِأَنْ تَدْعُوَنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ عِنْدَ شِدَائِكَ وَ دَوَاهِيكَ، وَ فِي النَّوَازِلِ [الَّتِي] تَبْهَظُكَ قَالَ آدَمُ: يَا رَبِّ بَلَى. قَالَ اللَّهُ عَزَّ وَ جَلَّ (لَهُ: فَتَوَسَّلْ بِمُحَمَّدٍ) وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ خُصُوصاً، فَادْعُنِي أُجِبَكَ إِلَى مُلْتَمَسِكَ، وَ أَزِدَكَ فَوْقَ مُرَادِكَ.

Allah^{azwj} the Exalted Said: 'O Adam^{as}! Do you^{asws} remember my Command to you^{asws} that you^{asws} should supplicate to Me^{azwj} by Muhammad^{saww} and his^{saww} goodly Progeny^{asws} when during your^{as} difficulties and your^{as} afflictions and chaos – which weigh heavily on you^{as}?' Adam^{as} said: 'O Lord, yes.' Allah^{azwj} Mighty and Majestic Said to him^{asws}: "Make intermediaries of Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} especially, supplicate to Me^{azwj} and I^{azwj} will Answer you^{asws} to your^{asws} request and Increase for you^{as} above what you^{asws} intended for."

فَقَالَ آدَمُ: يَا رَبِّ، يَا إِلَهِي وَ قَدْ بَلَغَ عِنْدَكَ مِنْ مَحَلِّهِمْ - أَنتَكَ بِالتَّوَسُّلِ [إِلَيْكَ] بِهِمْ تَقْبَلُ تَوْبَتِي وَ تَغْفِرُ خَطِيئَتِي، وَ أَنَا الَّذِي أَسْجَدْتُ لَهُ مَلَائِكَتَكَ، وَ أَبْجَتُهُ جَنَّتَكَ وَ زَوَّجْتُهُ حَوَاءَ أَمْتِكَ، وَ أَخْدَمْتُهُ كِرَامَ مَلَائِكَتِكَ!

Adam^{as} said: 'O Lord! O My God^{azwj}! And It has reached from You^{azwj}, from their^{as} positions that You^{azwj}, by the Means to You^{azwj} through them^{asws}, would be Accepting my^{as} repentance and Forgive my^{as} mistake, and I^{asws} am the one to whom the Angels were made to do *Sajdah* and to whom Your^{azwj} Garden was Gifted, and Your^{azwj} maid Hawwa^{as} was married to (me), and the honourable ones of Your^{azwj} served to!'

قَالَ اللَّهُ تَعَالَى: يَا آدَمُ! إِنَّمَا أَمَرْتُ الْمَلَائِكَةَ بِتَعْظِيمِكَ [وَ] بِالسُّجُودِ [لَكَ] إِذْ كُنْتَ وَعَاءً لِهَذِهِ الْأَنْوَارِ، وَ لَوْ كُنْتُ سَأَلْتَنِي بِهِمْ قَبْلَ خَطِيئَتِكَ أَنْ أَغْصِمَكَ مِنْهَا، وَ أَنْ أَطُتْكَ لِدَوَاعِي عَدُوِّكَ إِبْلِيسَ حَتَّى تَخْتَرَّ مِنْهُ لَكُنْتُ قَدْ جَعَلْتُ ذَلِكَ، وَ لَكِنَّ الْمَعْلُومَ فِي سَابِقِ عِلْمِي يَجْرِي مُوَافِقاً لِعِلْمِي، فَالآنَ فِيهِمْ فَادْعُنِي لِأُجِبَكَ [لِأُجِيبَكَ].

Allah^{azwj} the Exalted Said: "O Adam^{as}! But rather, I^{azwj} Commanded the Angels to respect you^{asws} – and by the *Sajdah* to you^{as} - because you^{asws} were a receptacle of these lights, and if you^{asws} had asked Me^{azwj}, by them^{asws} before your^{asws} commission of the error, I^{azwj} would have Protected you^{as} from it and Cause you^{as} to be more aware of Iblees^{la} inviting you^{as}, until you^{as} would have protected yourself from him^{la}, I^{azwj} would have Made that to be for you^{as}. But, it was the Known matter in the precedence of My^{azwj} Knowledge. It (therefore) transpired in accordance to My^{azwj} Knowledge. Thus, for now, supplicate to Me^{azwj}, I^{azwj} shall Answer you^{as}".

فَعِنْدَ ذَلِكَ قَالَ آدَمُ: «اللَّهُمَّ [بِحَادِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ] بِحَادِ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ، وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ الطَّيِّبِينَ مِنْ آلِهِمْ - لَمَّا تَقَضَّيْتُ [عَلَيَّ] بِمَبْنُوعِ تَوْبَتِي وَ عُفْرَانِ زَلَّتِي وَ إِعَادَتِي مِنْ كَرَامَاتِكَ إِلَى مَرْتَبَتِي».

So during that, Adam^{as} said: 'O Allah^{azwj}! By the virtue of Muhammad^{saww} and the goodly Progeny^{asws} of Muhammad^{saww}! By the virtue of Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the goodly ones from their^{asws} Progeny to what You^{azwj} have Preferred upon me^{as}, with the Acceptance of my^{as} repentance, and the Forgiveness of my^{as} error, and my^{as} returning from You^{azwj} Prestige to my^{as} (former) rank'.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: قَدْ قَبِلْتُ تَوْبَتَكَ، وَأَقْبَلْتُ بِرِضْوَانِي عَلَيْكَ، وَصَرَفْتُ آلَائِي وَنِعْمَائِي إِلَيْكَ، وَأَعَدُّكَ إِلَى مَرْتَبَتِكَ مِنْ كَرَامَاتِي، وَوَفَّرْتُ نَصِيبَكَ مِنْ رَحْمَاتِي. فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ - فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ.

So Allah^{azwj} Mighty and Majestic Said: "I^{azwj} have Accepted your^{as} repentance, and Accepted with My^{azwj} being Pleased upon you^{as}, and Diversion of My^{azwj} Favours and My^{azwj} Bounties towards you^{as}, and Return you^{as} to your^{as} (former) rank from My^{azwj} Benevolence, and Preserve your^{as} share of My^{azwj} Mercy". Thus, that is (in) His^{azwj} Words, the Mighty and Majestic: **Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37]**.⁴⁶

عن عبد الرحمن بن كثير عن ابي عبد الله عليه السلام قال: ان الله تبارك وتعالى عرض على آدم في الميثاق ذريته. فمر به النبي صلى الله عليه وآله وهو متكئ، على على عليه السلام وفاطمة صلوات الله عليهما تتلوهاما والحسن والحسين (ع) يتلون فاطمة، فقال الله: يا آدم اياك ان تنظر إليهم بحسد اهبطك من جوارى،

From Abdul Rahman Bin Katheer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and High Presented upon Adam^{as} his^{as} offspring during the Covenant. Then he^{as} passed by the Prophet^{saww}, and he^{saww} was leaning upon Ali^{asws}, and (Syeda) Fatima^{asws} was following them^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} were following (Syeda) Fatima^{asws}. So Allah^{azwj} Said: "O Adam^{as}! Beware of looking at them^{asws} with envy, I^{azwj} will Cast you^{as} down from My^{azwj} Vicinity".

فلما اسكنه الله الجنة مثل له النبي وعلى وفاطمة والحسن والحسين صلوات الله عليهم، فنظر إليهم بحسد ثم عرضت عليه الولاية فانكرها فرمته الجنة بأوراقها،

So when Allah^{azwj} Settled Adam^{as} in the Paradise, He^{azwj} Created for him^{as} a likenesses of the Prophet^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}. He^{as} looked at them^{asws} with envy, when Presented with their^{asws} Wilayah, he^{as} denied it. So the covering of the leaves of the Garden fell-off from him^{as}.

فلما تاب إلى الله من حسده وأقر بالولاية و دعا بحق الخمسة محمد وعلى وفاطمة والحسن والحسين (ع) غفر الله له، وذلك قوله " فتلقى آدم من ربه كلمات " الآية.

⁴⁶ Tafseer Imam Hassan Al Askari^{asws} – S 105

So when he^{as} repented to Allah^{azwj} from his^{asws} envy and he^{as} acknowledge their^{asws} Wilayah and supplicated by the sake of the five – Muhammad^{saww} and Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, Allah^{azwj} Forgave him^{as}, and that is in His^{azwj} Words **Then Adam received (certain) Words from his Lord [2:37] – The Verse**.⁴⁷

عن جابر قال: سئلت أبا جعفر عليه السلام عن تفسير هذه الآية في باطن القرآن " فاما يأتينكم مني هدى فمن تبع هداى فلا خوف عليهم ولا هم يحزنون " قال: تفسير الهدى علي عليه السلام قال الله فيه " فمن تبع هداى فلا خوف عليهم ولا هم يحزنون "

From Jabir who said, 'I asked Abu Ja'far^{asws} about the interpretation of this Verse in the esoteric (hidden meaning) of the Quran **and when there comes to you a Guidance from Me, so the ones who follow My Guidance, there shall be no fear upon them, nor shall they be grieving [2:38]**. He^{asws} said: 'The interpretation of the 'Guidance', is Ali^{asws}. Allah^{azwj} Said regarding it, **so the ones who follow My Guidance, (i.e., Ali^{asws}) there shall be no fear upon them, nor shall they be grieving**'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ صَاحِبِ الشَّعْبِ عَنْ كَثِيرِ بْنِ كَلْثَمَةَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim the owner of the Barley, from Kaseer Bin Kalsama,

عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ قَالَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي وَ أَنْتَ خَيْرُ الْغَافِرِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي وَ ارْحَمْنِي وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَتُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

From one of the two (5th or 6th Imam^{asws}), regarding the Words of Allah^{azwj} Mighty and Majestic: **Then Adam received (certain) Words from his Lord [2:37]**, he^{asws} said: 'There is no god except You^{azwj}, Glory be to You^{azwj}, O Allah^{azwj} and by Your^{azwj} Praise, I^{as} have been evil and unjust to myself, therefore Forgive me and You^{azwj} are the most Forgiving of the forgiving ones. There is no god except You^{azwj}. Glory be to You^{azwj} our Allah^{azwj}, and by Your^{azwj} Praise. I have been evil and have been unjust to myself, so Forgive me and be Merciful to me, and You^{azwj} are the Most Merciful of the merciful ones. So, Turn to me for You^{azwj} are the Merciful Forgiver'.

وَ فِي رِوَايَةٍ أُخْرَى فِي قَوْلِهِ عَزَّ وَ جَلَّ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ قَالَ سَأَلُهُ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحُسَيْنِ وَ فَاطِمَةَ صَلَّي اللَّهُ عَلَيْهِمْ.

And in another report regarding the Statement of the Mighty and Majestic: **[2:37] Then Adam received (certain) Words from his Lord [2:37]**, he^{asws} said: 'He^{as}

⁴⁷ Tafseer Al Ayyashi – H 27

⁴⁸ Tafseer Al Ayyashi – H 29

asked for (forgiveness) by the right of Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}.⁴⁹

VERSE 39

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {39}

And those who are disbelieving and belying our Signs they are the inmates of the Fire, they would be abiding in it eternally [2:39]

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا: الدَّالَاتِ عَلَى صِدْقِ مُحَمَّدٍ ص عَلَى مَا جَاءَ بِهِ - مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَى مَا آدَاهُ إِلَى عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيِّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ الرِّيَّاتِ أُولَٰئِكَ الدَّافِعُونَ لِصِدْقِ مُحَمَّدٍ فِي إِنْبَائِهِ [وَالْمُكَذِّبُونَ لَهُ فِي نَصْبِهِ لِأَوْلِيَائِهِ] عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ، وَ الْمُتَنَحِّينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

(Imam Hassan Al-Askari^{asws} said): ‘Then the Mighty and Majestic Said: **And those who are disbelieving and belying our Signs [2:39]** – the references to the truthfulness of Muhammad^{saww} upon what he^{saww} came with from the news of the previous centuries and upon what was required to the servants of Allah^{azwj}, from the mentioning of the merits of Ali^{asws} and his^{asws} goodly progeny, the best of the meritorious ones, and the meritorious after Muhammad^{saww}, Chief of the righteous ones - **they** are the repellers of the truthfulness of Muhammad^{saww} in his^{saww} news and the belying ones to him^{saww} regarding his^{saww} appointing for his^{saww} friends, Ali^{asws}, Chief of the successors^{as}, and the chosen ones^{asws} from his^{asws} offspring, the goodly, the clean – **(they are the) inmates of the Fire, they would be abiding in it eternally**’.⁵⁰

VERSE 40

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ {40}

O Children of Israel! Recall My Bounties which I Bestowed upon you and fulfil My Covenant, I will Fulfil My Covenant with you; Me alone, you should be fearing [2:40]

⁴⁹ Al Kafi – H 14920

⁵⁰ Tafseer Imam Hassan Al Askari^{asws} – S 106

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا بَنِي إِسْرَائِيلَ وُلِدَ يَعْقُوبُ إِسْرَائِيلَ اللَّهُ ادْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ عَلَيْكُمْ لَمَّا بَعَثْتُ مُحَمَّدًا ص، وَأَقَرَّرْتُهُ فِي مَدِينَتِكُمْ، وَلَمْ أَحْشَمْكُمْ الْخَطَّ وَالتَّرْحَالَ إِلَيْهِ، وَأَوْضَحْتُ عَلَامَاتِهِ وَدَلَائِلَ صِدْقِهِ لِقَلَّا يَشْتَبِهَ عَلَيْكُمْ حَالَهُ.

The Imam (Hassan Al-Askari^{asws}) said: 'Allah Mighty and Majestic Said: **O Children of Israel!** The children of Yaqoub^{as}, the Israelites of Allah^{azwj} - **Recall My Bounties which I Bestowed upon you** – when I^{azwj} Sent Muhammad^{saww} and Settled him^{saww} in your city, and did you trouble your bodies and travelling to him^{saww}, and Clarified his^{saww} Signs and Proofs of his^{saww} truthfulness, so that his^{saww} state would not be confusing upon you.

وَأَوْفُوا بِعَهْدِي الَّذِي أَخَذْتُهُ عَلَى أَسْلَافِكُمْ، أَنْبِيَائُهُمْ وَأَمْرُوهُمْ أَنْ يُؤَدُّوهُ إِلَى أَخْلَافِهِمْ - لِيُؤْمِنُوا بِمُحَمَّدٍ الْعَرَبِيِّ [الْفَرَشِيِّ] الْهَاشِمِيِّ، الْمُبَانِ بِالْآيَاتِ، وَالْمُؤَيَّدِ بِالْمُعْجَزَاتِ - الَّتِي مِنْهَا: أَنْ كَلَّمْتُهُ ذِرَاعُ مَسْمُومَةٍ، وَنَاطَقَهُ ذَنْبٌ، وَحَنَّ إِلَيْهِ عُودُ الْمَنْبَرِ وَكَثَّرَ اللَّهُ لَهُ الْقَلِيلَ مِنَ الطَّعَامِ، وَأَلَانَ لَهُ الصُّلْبَ مِنَ الْأَحْجَارِ، وَصَلَّبَ لَهُ الْحَيَاةَ السَّيِّئَةَ وَ لَمْ يُؤَيِّدْ نَبِيًّا مِنْ أَنْبِيَائِهِ بِدَلَالَةٍ - إِلَّا جَعَلَ لَهُ مِثْلَهَا أَوْ أَفْضَلَ مِنْهَا.

And fulfil My Covenant which I^{azwj} Took from your ancestors, Informing them and Commanding them that they should be performing it to their descendants to be believing in Muhammad^{saww} the Arabian, the Qureyshite, the Hashimite, the Manifested with the Signs, and the Assisted with the miracles from which are: - the speaking to him^{saww} of the poisoned arm (of the sheep), and the talking wolf, and the wailing to him^{saww} of the wood of the Pulpit, and Allah^{azwj} Multiplying for him^{saww} the little of the food, and the softening for him^{saww} of the hard rocks, and hardening for him^{saww} of the flowing waters, and no Prophet^{saww} from His^{azwj} Prophets^{as} was Assisted with a proof except similar to it was made to be for him^{saww}, or superior than it.

وَالَّذِي جُعِلَ مِنْ أَكْبَرِ آيَاتِهِ عَلَيَّ بُنْ أَبِي طَالِبٍ ع شَقِيقُهُ وَ رَفِيقُهُ، عَقْلُهُ مِنْ عَقْلِهِ وَ عِلْمُهُ مِنْ عِلْمِهِ، [وَأَوْ حُكْمُهُ مِنْ حُكْمِهِ] وَ حِلْمُهُ مِنْ حِلْمِهِ، مُؤَيَّدٌ دِينَهُ بِسَيِّفِهِ الْبَاتِرِ بَعْدَ أَنْ قَطَعَ مَعَازِيرَ الْمُعَانِدِينَ بِدَلِيلِهِ الْقَاهِرِ، وَ عِلْمِهِ الْفَاضِلِ، وَ فَضْلِهِ الْكَامِلِ.

And that which was made as the greatest of his^{saww} Signs was Ali^{asws} Bin Abu Talib^{asws}, his^{saww} brother, his^{saww} friend, his^{asws} intellect being from his^{saww} intellect, and his^{asws} knowledge being from his^{saww} knowledge, and his^{asws} wisdom being from his^{saww} wisdom, and his^{asws} forbearance being from his^{saww} forbearance. Assisting his^{saww} Religion by his^{asws} sharply cutting sword after having cut off the excuses of the obstinate ones by compelling proofs, and his^{asws} superior intellect, and his^{asws} perfect merits.

أَوْفِ بِعَهْدِكُمُ الَّذِي أَوْجَبْتُ بِهِ لَكُمْ نَعِيمَ الْأَبَدِ - فِي دَارِ الْكَرَامَةِ وَ مُسْتَقَرِّ الرَّحْمَةِ. وَ إِيَّايَ فَارْهَبُونِ فِي مُحَالَفَةِ مُحَمَّدٍ ص، فَإِنِّي الْقَادِرُ عَلَى صَرْفِ بَلَاءٍ مَنْ يُعَادِيكُمْ عَلَى مُوَافَقَتِي، وَ هُمْ لَا يَقْدِرُونَ عَلَى صَرْفِ انْتِقَامِي عَنْكُمْ - إِذَا أَنْزَلْتُ مُخَالَفَتِي.

I will Fulfil My Covenant with you – by which I^{azwj} Obligated for you all the eternal Bounties in the House of Prestige (Paradise), and stable Mercy. **Me alone, you should be fearing**, for I^{azwj} am the One Able upon Turning away the afflictions

antagonising you upon My^{azwj} consent, and they are not able upon turning away My^{azwj} Vengeance from you when you oppose Me^{azwj}”⁵¹.

في عيون الاخبار باسناده إلى أمير المؤمنين عليه السلام حديث طويل وفيه وسأله عن ستة من الانبياء لهم اسمان ؟ فقال يوشع بن نون وهو ذوالكفل، ويعقوب و هو اسرائيل.

In Uyoon Akhbar by its chain going up to

Amir-Al-Momineen^{asws} in a lengthy Hadeeth and in it he^{asws} was asked about the double names of six of the Prophets^{as}, he^{asws} said: 'Joshua Bin Noon^{as} and he is Zulkifl, and Yaqoub^{as} and he is Israel (Hence the term, 'Children of Israel')'.⁵²

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

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

From Abu Abdullah^{asws} having said: 'It was so that Yaqoub^{as} and Ayys were twins, and Ayys was born then Yaqoub^{as} was born. Therefore Yaqoub^{as} was named as such because he^{as} came after his^{as} brother Ayys. And Yaqoub^{as}, he^{as} is Israel, and the meaning of 'Israel' is 'servant of Allah^{azwj}'. 'Isra' (means) servant, and 'El' means Allah^{azwj} Mighty and Majestic'.⁵³

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن سماعة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ أَوْفُوا بِعَهْدِي قال: «بولاية أمير المؤمنين (عليه السلام) أَوْفِ بِعَهْدِكُمْ أَوْفِ لَكُمْ بِالْحِنَةِ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **and fulfil My Covenant [2:40]**, said: 'With the Wilayah of Amir-Al-Momineen^{asws}, **I will Fulfil My Covenant with you with the Paradise**'.⁵⁴

ابن بابويه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن أبي القاسم، عن محمد بن علي القرشي، قال: حدثنا أبو الربيع الزهراني، قال: حدثنا حرير، عن ليث بن أبي سليم، عن مجاهد، عن ابن عباس، قال:

Ibn babuwayh said, 'My father narrated to us, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Al Qarshy, from Abu Al Rabi'e Al Zahran, from Hareyz, from Lays Bin Abu Suleym, from Mujahid, from Ibn Abbas who said,

⁵¹ Tafseer Imam Hassan Al Askari^{asws} – S 107

⁵² Tafseer Noor Al Saqalayn – H 158

⁵³ علل الشرائع: 1 / 43

⁵⁴ الكافي 1: 89 / 357.

قال رسول الله (صلى الله عليه وآله): «لما أنزل الله تبارك و تعالى: وَ أَوفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ و الله، لقد خرج آدم من الدنيا و قد عاهد [قومه] على الوفاء لولده شيث، فما وفى له،

'Rasool-Allah^{saww} said: 'When Allah^{azwj} Blessed and High Revealed: **And fulfil My Covenant, I will Fulfil My Covenant with you [2:40]** - By Allah^{azwj}! Adam^{as} had left the world and covenanted with his^{as} people upon the loyalty to his^{as} son Shees^{as}, but they were not loyal to him^{as}.

و لقد خرج نوح من الدنيا و عاهد قومه على الوفاء لولده سام، فما وفى أمته، و لقد خرج إبراهيم من الدنيا و عاهد قومه على الوفاء لولده إسماعيل، فما وفى أمته، و لقد خرج موسى من الدنيا و عاهد قومه على الوفاء. لوصيه يوشع بن نون فما وفى أمته، و لقد رفع عيسى بن مريم إلى السماء و قد عاهد قومه [على الوفاء] لوصيه شمعون بن حمون الصفا فما وفى أمته.

And Noah^{as} had left from the world and covenanted with his^{as} people upon the loyalty to his^{as} son Saam^{as}, but his^{as} community was not loyal to him^{as}. And Ibrahim^{as} had gone out from the world, and covenanted his^{as} people upon the loyalty to his^{as} son Ismail^{as}, but his^{as} community was not loyal to him^{as}. And Musa^{as} went out from the world and covenanted with his^{as} people upon the loyalty to his^{as} successor^{as} Yoshua Bin Noon^{as}, but his^{as} community was not loyal to him^{as}. And Isa^{as} Bin Maryam^{as} was Raised to the sky, and he^{as} had covenanted with his^{as} people upon the loyalty to his^{as} successor^{as} Shamoun Bin Hamoun Al-Safa^{as}, but his^{as} community was not loyal to him^{as}.

و إني مفارقتكم عن قريب و خارج من بين أظهركم، و قد عهدت إلى أمتي في علي بن أبي طالب، و إنها لراكبة سنن من قبلها من الأمم في مخالفة وصيي و عصيانه، ألا و إني مجدد عليكم عهدي في علي فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا.

And very shortly, I^{saww} shall be separating and exiting from between you, and I^{saww} have covenanted to my^{saww} community regarding Ali^{asws} Bin Abu Talib^{asws}. And they would be riding the ways of the ones who were before them from the communities regarding the opposition to my^{saww} successor^{asws} and disobeying him^{asws}. Indeed! And I^{saww} am renewing to you my^{saww} covenant regarding Ali^{asws} **Therefore the one who breaks (his Covenant), he breaks it upon himself, and the one who fulfils what Allah Has Covenanted upon him, then He would be Giving him a mighty Recompense [48:10].**

أيها الناس، إن عليا إمامكم من بعدي، و خليفتي عليكم، و هو وصيي و وزيري و أخي و ناصر، و زوج ابنتي، و أبو ولدي، و صاحب شفاعتي و حوضي و لوائي، من أنكره فقد أنكرني، و من أنكرني فقد أنكر الله عز و جل، و من أقر بإمامته فقد أقر بنبوتي، و من أقر بنبوتي فقد أقر بوحدانية الله عز و جل.

O you people! Ali^{asws} is your Imam^{asws} from after me^{saww}, and my^{saww} Caliph over you, and he^{asws} is my^{saww} successor^{asws}, and my^{asws} Vizier, and my^{saww} brother^{asws} and my^{saww} helper, and husband^{asws} of my^{saww} daughter^{asws}, and father^{asws} of my^{saww} sons^{asws}, and the owner of my^{saww} intercession, and my^{saww} Fountain, and my^{saww} flag. The one who denies him^{asws}, so he has denied me^{asws}, and the one who denies

me^{saww} so he has denied Allah^{azwj} Mighty and Majestic. And the one who accepts him^{asws} as his Imam^{asws}, so he has accepted my^{saww} Prophet-hood, and the one who accepts my^{saww} Prophet-hood, so he has accepted the Oneness of Allah^{azwj} Mighty and Majestic.

أيها الناس، من عصى عليا فقد عصاني، و من عصاني فقد عصى الله عز و جل، و من أطاع عليا فقد أطاعني، و من أطاعني فقد أطاع الله عز و جل.

O you people! The one who disobeys Ali^{asws} so he has disobeyed me^{saww}, and the one who disobeys me^{saww}, so he has disobeyed Allah^{azwj} Mighty and Majestic. And the one who obeys Ali^{asws}, so he had obeyed me^{saww}, and the one who obeys me^{saww}, so he has obeyed Allah^{azwj} Mighty and Majestic.

يا أيها الناس، من رد علي في قول أو فعل فقد رد علي، و من رد علي فقد رد علي الله عز و جل فوق عرشه.

O you people! The one who repudiates Ali^{asws} in words or deeds so he has repudiated me^{saww}, and the one who repudiates me^{saww}, so he has repudiated Allah^{azwj} Mighty and Majestic upon His^{azwj} Throne.

يا أيها الناس، من اختار منكم علي إماما فقد اختار علي نبيا، و من اختار علي نبيا فقد اختار علي الله عز و جل ربا.

O you people! The one from among you who chooses Ali^{asws} as an Imam^{asws}, so he has chosen me^{saww} as a Prophet^{saww}, and the one who chooses me^{saww} as a Prophet^{saww} so he has Chosen Allah^{azwj} Mighty and Majestic as a Lord^{azwj}.

يا أيها الناس، إن عليا سيد الوصيين، و قائد الغر المحجلين، و مولى المؤمنين، وليه وليي، و وليي ولي الله، و عدوه عدوي، و عدوي عدو الله عز و جل.

O you people! Ali^{asws} is the Chief of the successors^{as}, and the Guide of the resplendent, and the Master of the Believers. His^{asws} friend is my^{saww} friend, and my^{saww} friend is Allah^{azwj}'s friend. His^{asws} enemy is my^{saww} enemy, and my^{saww} enemy is the enemy of Allah^{azwj} Mighty and Majestic.

أيها الناس، أوفوا بعهد الله في علي يوف لكم بالجنة يوم القيامة».

O you people! Be faithful to the Covenant of Allah^{azwj} regarding Ali^{asws}, and He^{azwj} would Fulfil to you with the Paradise on the Day of Judgement!⁵⁵

المفيد في (الاختصاص): عن محمد بن علي، عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن هشام بن سالم، قال: قلت للصادق (عليه السلام): يا ابن رسول الله، ما بال المؤمن إذا دعا رجا استجيب له، و ربما لم يستجيب له، و قد قال الله عز و جل: وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ؟

⁵⁵ معاني الأخبار: 1 / 372

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Ali, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Hisham Bin Salim who said,

'I said to Al-Sadiq^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! What is the matter that when a Momin supplicates, sometimes he is Answered, and sometimes he does not get Answered, and Allah^{azwj} Mighty and Majestic has Said **And your Lord says: Call upon Me, I will Answer you [40:60]**'

فقال (عليه السلام): «إن العبد إذا دعا الله تبارك و تعالى بنية صادقة و قلب مخلص، استجيب له بعد وفائه بعهد الله عز و جل، و إذا دعا الله بغير نية و إخلاص لم يستجب له، أ ليس الله تعالى يقول: أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ؟ فمن و في و في له».

So he^{asws} said: 'When the servant supplicates to Allah^{azwj} Blessed and High with true intention and a sincere heart, gets Answered after he has been loyal to the Covenant of Allah^{azwj} Mighty and Majestic. And when he supplicates without a (true) intention and sincerity, he does not get Answered. Is Allah^{azwj} the High not Saying **fulfil My Covenant, I will Fulfil My Covenant with you [2:40]**? So the one who fulfils it, He^{azwj} Fulfils it for him'.⁵⁶

VERSE 41

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا
وَأَيَّايَ فَاتَّقُونِ {41}

And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it, and do not be exchanging My verses for a small price; and from Me you should be fearing [2:41]

قَالَ الْإِمَامُ ع [ثُمَّ] قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْيَهُودِ: وَ آمِنُوا أَيُّهَا الْيَهُودُ بِمَا أَنْزَلْتُ عَلَى مُحَمَّدٍ [نَبِيِّ] مِنْ ذِكْرِ نُبُوَّتِهِ، وَ أَنْبَاءِ إِمَامَةِ أَخِيهِ عَلِيِّ ع وَ عِزَّتِهِ [الطَّاهِرِينَ] مُصَدِّقًا لِمَا مَعَكُمْ فَإِنَّ مَثَلَ هَذَا الذِّكْرِ فِي كِتَابِكُمْ - أَنَّ مُحَمَّدًا النَّبِيَّ سَيِّدَ الْأَوَّلِينَ وَ الْآخِرِينَ - الْمُؤَيَّدُ بِسَيِّدِ الْوَصِيِّينَ وَ خَلِيفَةِ رَسُولِ رَبِّ الْعَالَمِينَ فَارْزُقُوا هَذِهِ الْأُمَّةَ، وَ بَابَ مَدِينَةِ الْحِكْمَةِ، وَ وَصِيَّ رَسُولِ [رَبِّ] الرَّحْمَةِ.

The Imam (Hassan Al-Askari^{asws}) said: 'Then Allah^{azwj} Mighty and Majestic Said to the Jews **And believe** O you Jews! **in what I have Revealed** unto Muhammad^{saww} My^{azwj} Prophet^{saww} from the mention of his^{saww} Prophet-hood and the news of the Imamate of his^{saww} brother Ali^{asws} and his^{saww} goodly Progeny^{asws}, the purified, **a ratification of what is with you**, for the example of this Remembrance in your Books that Muhammad^{saww} is the Chief of the former ones and the latter ones, the one supported by the Chief of the successors^{as}, the Caliph of the Rasool^{saww} of the Lord^{azwj} of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of Mercy.'

⁵⁶ الاختصاص: 242

وَلَا تَشْتَرُوا بِآيَاتِي الْمُنْزَلَةِ نُبُوَّةَ مُحَمَّدٍ ص، وَ إِمَامَةَ عَلِيٍّ ع، وَ الطَّيِّبِينَ مِنْ عَشِيرَتِهِ ثَمَنًا قَلِيلًا بِأَنْ يَجْحَدُوا نُبُوَّةَ النَّبِيِّ [مُحَمَّدٍ] ص وَ إِمَامَةَ الْإِمَامِ [عَلِيٍّ] ع [وَأَهْلِهِمَا] وَ تَعْتَاضُوا عَنْهَا عَرْضَ الدُّنْيَا، فَإِنَّ ذَلِكَ وَ إِنْ كَثُرَ فَإِلَى نَفَادٍ وَ خَسَارٍ وَ بَوَارٍ.

And do not be exchanging My verses - the Revelation of the Prophet-hood of Muhammad^{saww} and the Imamate of Ali^{asws} and the goodly from his^{saww} Family^{asws} **for a small price** – by your rejecting the Prophet-hood of the Prophet Muhammad^{saww}, and the Imamate of Imam Ali^{asws} and their^{asws} Progeny^{asws} – and be substituting instead the display of the world, for that, even if it is a lot, it would enter you into losses and failures.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ إِيَّاي فَاتَّقُونِ فِي كِتْمَانِ أَمْرِ مُحَمَّدٍ ص وَ أَمْرِ وَصِيِّهِ ع. فَإِنَّكُمْ إِنْ تَتَّقُوا لَمْ تَقْدَحُوا فِي نُبُوَّةِ النَّبِيِّ وَ لَا فِي وَصِيَّةِ الْوَصِيِّ، بَلْ حُجِّجَ اللَّهُ عَلَيْكُمْ قَائِمَةً، وَ بَرَاهِينُهُ بِذَلِكَ وَاضِحَةٌ، قَدْ قَطَعْتُ مَعَاذِيرَكُمْ، وَ أَبْطَلْتُ تَمَوُّبَهُكُمْ.

Then the Mighty and Majestic Said: **And from Me you should be fearing** in the concealment of the matter of Muhammad^{saww} and the matter of his^{saww} successor^{asws}. So if you are fearing, you will not be slandering regarding the Prophet-hood of the Prophet^{saww}, nor regarding the successorship of the successor^{asws}. But, the arguments have been established upon you all, and His^{saww} proofs with that are clear. Your excuses have been cut off and your camouflage has been invalidated.

وَ هَؤُلَاءِ يَهُودُ الْمَدِينَةِ جَحَدُوا نُبُوَّةَ مُحَمَّدٍ ص وَ خَانُوهُ، وَ قَالُوا: نَحْنُ نَعْلَمُ أَنَّ مُحَمَّدًا نَبِيٌّ، وَ أَنَّ عَلِيًّا وَصِيُّهُ، وَ لَكِنْ لَسْتُ أَنتَ ذَاكَ وَ لَا هَذَا - يُشِيرُونَ إِلَى عَلِيٍّ ع

So Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Respite them to His^{azwj} Knowledge that He^{azwj} would be Bringing out from their backs, goodly offspring, Momineen. And had they slipped, Allah^{azwj} could have Punished them with a painful Punishment. But rather, hasty is the one who fears the loss of opportunity’.⁵⁷

العياشي: عن جابر الجعفي، قال: سألت أبا جعفر (عليه السلام) عن تفسير هذه الآية في باطن القرآن وَ آمَنُوا بِمَا أُنْزِلَتْ مُصَدِّقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ، قال: «يعني فلانا وَ صاحبه وَ من تبعهم وَ دان بدينهم، قال الله يعينهم: وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ يعني عليا (عليه السلام)».

Al Ayyashi, from Jabir Al Ju'fy who said,

‘I asked Abu Ja’far^{asws} about the interpretation of this Verse in the esoteric (hidden meanings) of the Quran - **And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it [2:41]**. He^{asws} said: ‘It Means so and so and his companion, and the ones who follow them, and make a religion by their religion. Allah^{azwj} Said Meaning them **and do not become the first disbeliever by it** – Meaning (disbelieving in) Ali^{asws}’.⁵⁸

⁵⁷ Tafseer Imam Hassan Al Askari^{asws} – S 108

⁵⁸ تفسير العياشي 1: 42 / 31.

VERSE 42

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {42}

And do not be mixing the Truth with the falsehood and you are concealing the Truth and you are knowing [2:42]

قَالَ الْإِمَامُ ع خَاطَبَ اللَّهُ بِهَا قَوْمًا مِنَ الْيَهُودِ لَبَسُوا الْحَقَّ بِالْبَاطِلِ بِأَن زَعَمُوا أَنَّ مُحَمَّدًا ص نَبِيٌّ، وَأَنَّ عَلِيًّا وَصِيٌّ، وَ لَكِنَّهُمَا يَأْتِيَانِ بَعْدَ وَقْتِنَا هَذَا بِخَمْسِمِائَةِ سَنَةٍ.

The Imam (Hassan Al-Askari^{asws}) said: ‘Allah^{azwj} is Addressing a group of Jews who used to clothe the truth with falsehood by claiming that Muhammad^{saww} is a Prophet and Ali^{asws} is a successor^{asws} but they^{asws} will both be coming after this time of ours by five hundred years.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ بِأَن تَقْرُوا مُحَمَّدٍ وَ عَلِيٍّ مِنْ وَجْهِ وَ تَحْجِدُوهُمَا مِنْ وَجْهِ وَ تَكْتُمُوا الْحَقَّ مِنْ نُبُوَّة هَذَا، وَ إِمَامَةِ هَذَا وَ أَنْتُمْ تَعْلَمُونَ أَنْكُمْ تَكْتُمُونَهُ وَ تُكَابِرُونَ عُلُومَكُمْ وَ عُقُولَكُمْ،

Allah^{azwj} the Mighty and Majestic Said: **And do not be mixing the Truth with the falsehood [2:42]**, by (the fact that) you are acknowledging Muhammad^{saww} and Ali^{asws} from an aspect and you are rejecting them from an aspect; **and you are concealing the Truth** – The Prophet-hood of this one^{saww} and the Imamate of this one^{asws} **and you are knowing** that you are concealing it while your knowledges and your intellects are professing it.

فَإِنَّ اللَّهَ إِذَا كَانَ قَدْ جَعَلَ أَخْبَارَكُمْ حُجَّةً، ثُمَّ حَاجَدْتُمْ لَمْ يُضَيِّعْ [هُوَ] حُجَّتَهُ، بَلْ يُقِيمُهَا مِنْ غَيْرِ جِهَتِكُمْ فَلَا تَقْدِرُوا أَنْكُمْ تُعَالِيُونَ رَبَّكُمْ وَ تُفَاهِرُونَهُ.

But Allah^{azwj}, when He^{azwj} has already Made Informing you all as a proof, then you are rejecting, would not be (able to) waste it that it is His^{azwj} proof, but He^{azwj} would be Establish it from other than your aspect, so you would not be able upon overcoming your Lord^{azwj} and coercing (bullying) Him^{azwj}.⁵⁹

VERSE 43

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ {43}

And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]

⁵⁹ Tafseer Imam Hassan Al Askari^{asws} – S 109

قَالَ: أَقِيمُوا الصَّلَاةَ الْمَكْتُوبَاتِ الَّتِي جَاءَ بِهَا مُحَمَّدٌ ص، وَ أَقِيمُوا أَيْضاً الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ - الَّذِينَ عَلَيَّ سَيِّدُهُمْ وَ فَاضِلُهُمْ.

He (Imam Hassan Al-Askari^{asws}) said: **And establish the Salat [2:43]** - The prescribed ones which Muhammad^{saww} came with, and establish as well the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean ones^{asws} - who Ali^{asws} is their^{asws} Chief and their^{asws} superior.

وَ آثُوا الزَّكَاةَ مِنْ أَمْوَالِكُمْ إِذَا وَجَبَتْ، وَ مِنْ أُبْدَانِكُمْ إِذَا لَرِمَتْ، وَ مِنْ مَعُونَتِكُمْ إِذَا التَّمِسَتْ.

And give the Zakat – from your wealth when you can find it, and from your bodies when required, and from your assistances when sought.

وَ ارْكَعُوا مَعَ الرَّاكِعِينَ تَوَاضَعُوا مَعَ الْمُتَوَاضِعِينَ لِعَظَمَةِ اللَّهِ عَزَّ وَ جَلَّ - فِي الْإِنْقِيَادِ لِأَوْلِيَاءِ اللَّهِ: لِمُحَمَّدٍ نَبِيِّ اللَّهِ، وَ لِعَلِيِّ وَلِيِّ اللَّهِ، وَ لِلْأَئِمَّةِ بَعْدَهُمَا سَادَةِ أَصْفِيَاءِ اللَّهِ.

And perform Ruku with the Ruku performers – In reverence along with the revering ones to the Magnificence of Allah^{azwj} Mighty and Majestic in subjugation to the Guardians^{asws} of Allah^{azwj} – to Muhammad^{saww} the Prophet^{saww} of Allah^{azwj}, and to Ali^{asws} the Guardian^{asws} of Allah^{azwj}, and to the Imams^{asws} after them^{asws}, being the Chiefs of the elites of Allah^{azwj}.⁶⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ حَديدٍ عَنْ عُثْمَانَ بْنِ رُشَيْدٍ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَرَنَ الزَّكَاةَ بِالصَّلَاةِ فَقَالَ أَقِيمُوا الصَّلَاةَ وَ آثُوا الزَّكَاةَ فَمَنْ أَقَامَ الصَّلَاةَ وَ لَمْ يُؤْتَ الزَّكَاةَ لَمْ يُقِمِ الصَّلَاةَ .

Ali Bin Muhammad, from Ibn Jamhour, from his father, from Ali Bin Hadeed, from Usman Bin Rusheyd, from Marouf bin Kharbouz,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic Paired the *Zakāt* with the *Salāt*, so He^{azwj} Said: **And establish the Salāt and give the Zakāt [2:43]**. Thus, the one who establishes the *Salāt* and does not give the *Zakāt* has not established the *Salāt*'.⁶¹

111 قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الْخُمْسَ - كَفَّرَ اللَّهُ عَنْهُ مِنَ الذُّنُوبِ مَا بَيْنَ كُلِّ صَلَاتَيْنِ، وَ كَانَ كَمَنْ عَلَى بَابِهِ نَهْرٌ جَارٍ - يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ [و] لَا يُبْقِي عَلَيْهِ مِنَ الدَّرَنِ شَيْئاً - إِلَّا الْمَوْبِقَاتِ الَّتِي هِيَ حَحْدُ التُّبُوءَةِ وَ الْإِمَامَةِ - أَوْ ظُلْمُ إِخْوَانِهِ الْمُؤْمِنِينَ أَوْ تَرْكُ التَّقِيَّةِ - حَتَّى يَضُرَّ بِنَفْسِهِ وَ بِإِخْوَانِهِ الْمُؤْمِنِينَ.

Rasool-Allah^{saww} said: 'One who offers the five *Salats*, Allah^{azwj} would Expiate from him, from the sins what are between every two *Salats*, and he would be like the one upon his door is a rive. He bathes in it five times every day – and there would not remain upon him anything from the filth except for the grave sins which are –

⁶⁰ Tafseer Imam Hassan Al Askari^{asws} – S 110

⁶¹ Al Kafi V 3 – The Book Of *Zakaat* CH 2 H 23

rejecting the Prophet-hood and the Imamate, or oppressing his brethren, the *Momineen*, or neglecting the dissimulation to the extent that he harms himself and his Momin brothers”⁶².

العباشي: عن إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ؟ قال: «هي الفطرة التي افترض الله على المؤمنين».

Al Ayyashi, from Is'haq Bin Amaar who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **And establish the Salat and give the Zakat [2:43]**? He^{asws} said: 'It is the instinct (الفطرة) which Allah^{azwj} has Imposed upon the *Momineen*'.⁶³

عن سالم بن مكرم الجمال، عن أبي عبد الله (عليه السلام)، قال: «أعط الفطرة قبل الصلاة، و هو قول الله وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ».

From Saalim Bin Makram Al Jamaal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Empower the instinct (الفطرة) before the *Salat*, and these are the Words of Allah^{azwj}: **And establish the Salat and give the Zakat [2:43]**'.⁶⁴

ابن شهر آشوب: عن أبي عبيدة المرزباني و أبي نعيم الأصفهاني في كتابيهما (في ما نزل من القرآن في علي) و النطنزي في (الخصائص) و روى أصحابنا

Ibn Shehr Ashub, from Abu Ubeyda Al Marzabany and Abu Naeem Al Isfahany in both their book (in Manaazil Min Al Quran Fi Ali^{asws}) and Al Nazary in Al Khasaais, and our companions have reported,

عن الباقر (عليه السلام) في قوله تعالى: وَ أَزْكُوا مَعَ الرَّكْعَيْنِ «نزلت في رسول الله و علي بن أبي طالب، و هما أول من صلى و ركع».

(It has been narrated) from Al-Baqir^{asws} regarding the Words of the High **and perform Ruku with the Ruku performers [2:43]**: 'It was Revealed regarding Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws}, and they both^{asws} were the first ones to Pray *Salat* and perform Ruku'.⁶⁵

VERSE 44

أَتَاْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ {44}

⁶² Tafseer Imam Hassan Al Askari^{asws} – S 111

⁶³ تفسير العياشي 1: 32 / 42

⁶⁴ (Extract) تفسير العياشي 1: 36 / 43.

⁶⁵ المناقب 2: 13، النور المشتعل: 1 / 40

You are instructing the people with the righteousness and are forgetting yourselves and you are reciting the Book. Are you not using your intellects? [2:44]

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ- لِقَوْمٍ مِنْ مَرَدَّةِ الْيَهُودِ وَ مُنَافِقِيهِمْ- الْمُحْتَجِّينَ لِأَمْوَالِ الْفُقَرَاءِ، الْمُسْتَأْكِلِينَ لِلْأَغْنِيَاءِ الَّذِينَ يَأْمُرُونَ بِالْخَيْرِ وَ يَنْهَوْنَ عَنِ الشَّرِّ وَ يَتَرَكِبُونَهُ، قَالَ: يَا مَعْشَرَ الْيَهُودِ أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ بِالصَّدَقَاتِ وَ آدَاءِ الْأَمَانَاتِ وَ تَنْسَوْنَ أَنْفُسَكُمْ

Then Allah^{azwj} Mighty and Majestic Said to a group of apostate Jews and hypocrite, the withholders of the wealth of the poor, the devourers for the rich, those who were instructing (others) with the goodness and were neglecting it (themselves), and were forbidding (others) from the evil and they were indulging in it (themselves): “O group of Jews! **You are instructing the people with the righteousness [2:44]** – with the giving of charities, and paying back the entrustments **and are forgetting yourselves**.

أَفَلَا تَعْقِلُونَ مَا بِهِ تَأْمُرُونَ وَ أَنْتُمْ تَتْلُونَ الْكِتَابَ: التَّوْرَةَ الْأَمْرَةَ بِالْخَيْرَاتِ النَّاهِيَةَ عَنِ الْمُنْكَرَاتِ، الْمُخْبِرَةَ عَنْ عِقَابِ الْمُتَمَرِّدِينَ، وَ عَنْ عَظِيمِ الشَّرَفِ- الَّذِي يَتَطَوَّلُ اللَّهُ بِهِ عَلَى الطَّائِعِينَ الْمُحْتَهِدِينَ.

Are you not understanding what you are instructing with **and you are reciting the Book** – The Torah, the Enjoiner of the goodness and the Forbidder from the evil, and Informer of the consequential Punishment of the apostates, and about the great nobility which Allah^{azwj} would be Extending upon the obedient ones, the strivers.

أَفَلَا تَعْقِلُونَ مَا عَلَيْكُمْ مِنْ عِقَابِ اللَّهِ عَزَّ وَ جَلَّ- فِي أَمْرِكُمْ بِمَا بِهِ لَا تَأْخُذُونَ، وَ فِي نَهْيِكُمْ عَمَّا أَنْتُمْ فِيهِ مُنْهَمِكُونَ. وَ كَانَ هَؤُلَاءِ قَوْمٌ مِنْ رُؤَسَاءِ الْيَهُودِ وَ عُلَمَائِهِمْ- اخْتَنَحُوا أَمْوَالِ الصَّدَقَاتِ وَ الْمِرَّاتِ، فَأَكَلُوهَا وَ افْتَطَعُوهَا،

Are you not using your intellects - what is upon you from the Punishment of Allah^{azwj} Mighty and Majestic regarding your instructing with what you are not taking to, and your forbidding from what you are occupied in. And it was so that they were a group of the chiefs of the Jews and their scholars, withholding the wealth of the charities and handouts, and they were consuming these cutting these off (from the poor).⁶⁶

العياشي: عن يعقوب بن شعيب، عن أبي عبد الله (عليه السلام)، قال: قلت: قوله: أَ تَأْمُرُونَ النَّاسَ بِالْبِرِّ وَ تَنْسَوْنَ أَنْفُسَكُمْ؟ قال: فوضع يده على حلقه، قال كالذابح نفسه.

Al Ayyashi, from Yaqoub Bin Shuayb,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘I asked, ‘(What about) His^{azwj} Words: **You are instructing the people with the righteousness and are forgetting yourselves [2:44]?**’ He (the narrator) said, ‘So he^{asws} placed his^{asws} hand

⁶⁶ Tafseer Imam Hassan Al Askari^{asws} – S 114

upon his^{asws} throat (and) said: 'Like the slaughtering of his own self (by not acting upon themselves – hence killing their own souls)'.⁶⁷

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ مَا الْعَقْلُ قَالَ مَا عُبِدَ بِهِ الرَّحْمَنُ وَ اكْتَسَبَ بِهِ الْجَنَانُ قَالَ قُلْتُ فَالَّذِي كَانَ فِي مُعَاوِيَةَ فَقَالَ تِلْكَ النَّكَرَاءُ تِلْكَ الشَّيْطَانَةُ وَ هِيَ شَبِيهَةٌ بِالْعَقْلِ وَ لَيْسَتْ بِالْعَقْلِ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from one of our companions,

(It has been narrated) raising it to Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the intellect ('العقل' Aql)?' He^{asws} said: 'Through which the Beneficent is worshipped with, and the Gardens are attained with'. I said, 'So that which was in Muawiya?' So he^{asws} said: 'That is the heinous, that is the devilry, and it may be disguised as the intellect, but it isn't the intellect'.⁶⁸

⁶⁷ تفسير العياشي 1: 43 / 37.

⁶⁸ Al Kafi V 2 – The Book Of Intellect and Ignorance CH 1 H 3