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## CHAPTER 3

سورة آل عمران

AAL-E-IMRAAN

(200 VERSES)

VERSES 1 to 34

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### MERITS

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

Ibn Babuwayh and Al Ayyashi – from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who recites *Surah Al-Baqarah* (Ch 2) and *Surah Aal-e-Imraan* (Ch 3), these two would come on the Day of Judgement shading upon his head like two clouds, or like two cloaks'.<sup>1</sup>

و روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله بكل حرف أماناً من حر جهنم، و إن كتبت بزعفران و علقت على امرأة لم تحمل، حملت بإذن الله تعالى، و إن علقت على نخل أو شجر يرمي ثمره أو ورقه، أمسك بإذن الله تعالى».

And it has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (*Aal-e-Imraan*), would be Given by Allah<sup>azwj</sup>, for every letter, security from the heat of Hell. And if it is written by Saffron and attached (Amulet) upon a woman who does not get pregnant, will do so by the Permission of Allah<sup>azwj</sup>. And if it is attached upon a palm tree, or a tree which sheds its fruits or leaves, it would hold these by the Permission of Allah<sup>azwj</sup>'.<sup>2</sup>

عن الصادق (عليه السلام)، قال: «إن كتبت بزعفران و علقت على امرأة تريد الحمل، حملت بإذن الله تعالى، و إن علقتها معسر، يسر الله أمره، و رزقه الله تعالى».

From Al-Sadiq<sup>asws</sup> having said: 'If it is written by saffron, and attached upon a woman intending to get pregnant, would do so by the Permission of Allah<sup>azwj</sup> the High. And if

<sup>1</sup> ثواب الأعمال: 104

<sup>2</sup> مجمع البيان 2: 693 «قطعة منه»

one with difficult matters wears it (amulet), Allah<sup>azwj</sup> would Ease his matters, and would get sustenance from Allah<sup>azwj</sup> the Exalted'.<sup>3</sup>

قَالَ الْإِمَامُ ع: قَالَ رَسُولُ اللَّهِ ص: إِنَّ هَذَا الْقُرْآنَ مَأْذِبَةُ اللَّهِ تَعَالَى فَتَعَلَّمُوا مِنْ مَأْذِبَةِ اللَّهِ عَزَّ وَ جَلَّ مَا اسْتَطَعْتُمْ، فَإِنَّهُ النُّورُ الْمُبِينُ، وَ الشِّفَاءُ النَّافِعُ [ف] تَعَلَّمُوهُ، فَإِنَّ اللَّهَ تَعَالَى يُشَرِّفُكُمْ بِتَعَلُّمِهِ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'Rasool-Allah<sup>saww</sup> said: 'This Quran is an Education of Allah<sup>azwj</sup> the Exalted, therefore learn from the Education of Allah<sup>azwj</sup> Mighty and Majestic whatever you can, for it is a manifest Light, and a beneficial healing, so learn it, for Allah<sup>azwj</sup> the Exalted would Ennoble you for learning it'.

تَعَلَّمُوا سُورَةَ الْبَقَرَةِ، وَ آلِ عِمْرَانَ، فَإِنَّ أَخَذَهُمَا بَرَكَةٌ، وَ تَرَكَهُمَا حَسْرَةٌ، وَ لَا يَسْتَطِيعُهُمَا الْبُطْلَةُ - يَعْنِي السَّحَرَةَ -

'Learn *Surah Al-Baqarah* (Ch 2) (*Surah*) and *Aal-e-Imran* (Ch 3) for taking to these two is a Blessing, and neglecting them is regret, and the falsehood has no ability upon them – meaning the magic.

وَ إِنَّهُمَا لَيَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا عَمَامَتَانِ أَوْ عُقَابَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ، يُحَاجَّانِ عَنْ صَاحِبَيْهِمَا، وَ يُحَاجُّهُمَا رَبُّ الْعَالَمِينَ رَبُّ الْعِرَّةِ يَقُولَانِ: يَا رَبَّ الْأَرْزَابِ إِنَّ عَبْدَكَ هَذَا قَرَأَنَا، وَ أَطْمَأَنَّا نَهَارَهُ، وَ أَسَهَرْنَا لَيْلَهُ، وَ أَنْصَبْنَا بَدَنَهُ.

Both of them would come on the Day of Judgement like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord<sup>azwj</sup> of the worlds, the Almighty Lord<sup>azwj</sup>, and will both say: 'O Lord<sup>azwj</sup> of the lords! This servant of Yours<sup>azwj</sup> has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body.'

يَقُولُ اللَّهُ تَعَالَى: يَا أَيُّهَا الْقُرْآنُ فَكَيْفَ كَانَ تَسْلِيمُهُ لِمَا أُنْزِلَتْهُ فِيكَ - مِنْ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي مُحَمَّدٍ رَسُولِ اللَّهِ يَقُولَانِ: يَا رَبَّ الْأَرْزَابِ وَ إِلَهَ الْأَلْهَةِ، وَالَاهُ، وَ وَالِي أَوْلِيَاءَهُ، وَ عَادَى أَعْدَاءَهُ، إِذَا قَدَّرَ جَهَرَ، وَ إِذَا عَجَزَ أَتَمَّى وَ أَسَرَ.

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

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: فَقَدْ عَمِلَ إِذَا بِكُمَا كَمَا أَمَرْتُهُ، وَ عَظَّمَ مِنْ حَقِّكُمَا مَا عَظَّمْتُهُ. يَا عَلِيُّ أَمَا تَسْمَعُ شَهَادَةَ الْقُرْآنِ لَوْلِيِّكَ هَذَا [ف] يَقُولُ عَلِيُّ: بَلَى يَا رَبَّ.

Allah<sup>azwj</sup> Mighty and Majestic will Say: 'Then they have dealt with you two just as I<sup>azwj</sup> had Commanded it, and have considered great that which made you two great. O Ali<sup>asws</sup>! Did you hear this testimony of the Quran for your friends?' Ali<sup>asws</sup> will respond: 'Yes O Lord!'

<sup>3</sup> خواص القرآن: 1

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: فَافْتَرَحْ لَهُ مَا تُرِيدُ. فَيَفْتَرَحُ لَهُ مَا يَرِيدُ عَلَى أَمَانٍ هَذَا الْقَارِئُ مِنَ الْأَضْعَافِ الْمُضَاعَفَاتِ بِمَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ. فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: «قَدْ أُعْطِيَتهُ مَا افْتَرَحْتَ يَا عَلِيُّ».

Allah<sup>azwj</sup> Mighty and Majestic will Say: 'Then suggest whatever you<sup>asws</sup> want for him.' He<sup>asws</sup> will then suggest for him such things that would exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah<sup>azwj</sup> Mighty and Majestic. Allah<sup>azwj</sup> will Say: I<sup>azwj</sup> have Given him what you<sup>asws</sup> suggested 'O Ali<sup>asws</sup>!'

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

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

ثُمَّ يُعْطَى هَذَا الْقَارِئُ الْمُلْكُ يَمِينِهِ فِي كِتَابٍ، وَ الْخُلْدُ بِشِمَالِهِ فِي كِتَابٍ، يَقْرَأُ مِنْ كِتَابِهِ يَمِينِهِ: قَدْ جُعِلَتْ مِنْ أَفَاضِلِ مُلُوكِ الْجِنَانِ، وَ مِنْ رُفَقَاءِ [مُحَمَّدٍ] سَيِّدِ الْأَنْبِيَاءِ وَ [عَلِيٍّ] خَيْرِ الْأَوْصِيَاءِ، وَ الْأَيِّمَةِ مِنْ بَعْدِهَا سَادَةِ الْأَنْبِيَاءِ.

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

وَ يَقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ: قَدْ أَمِنْتَ الرِّوَالَ وَ الْإِثْتِقَالَ عَنْ هَذَا الْمُلْكِ، وَ أَعِذْتُ مِنَ الْمَوْتِ وَ الْأَسْقَامِ - وَ كُفَيْتِ الْأَمْرَاضَ وَ الْأَعْلَالَ، وَ جُنِّبْتَ حَسَدَ الْحَاسِدِينَ، وَ كَيْدَ الْكَائِدِينَ.

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

ثُمَّ يُقَالُ لَهُ: اقْرَأْ [وَ] اذْكُ، وَ مِنْزِلُكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا. فَإِذَا نَظَرَ وَالِدَاهُ إِلَى حِلْيَتَيْهِمَا وَ تَاجِيهِمَا - قَالَا: رَبَّنَا أَنْتَ لَنَا هَذَا الشَّرَفُ وَ لَمْ تَبْلُغْهُ أَعْمَالُنَا (فَقَالَ لَهُمَا كِرَامُ مَلَائِكَةِ اللَّهِ [عَنِ اللَّهِ] عَزَّ وَ جَلَّ: هَذَا لَكُمْ لِتَعْلِمَكُمَا) وَلَدَكُمَا الْقُرْآنَ.

'Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting. 'Then the parents will look at their clothes and crowns and they would ask: 'Our Lord<sup>azwj</sup>! For us is this nobility, and although our deeds did not reach it?' The honourable Angels of Allah<sup>azwj</sup> will say to them on behalf of

Allah<sup>azwj</sup> Mighty and Majestic: 'This is because both of you taught your children to read the Quran'.<sup>4</sup>

## VERSE 1

الم {1}

### **Alif Lam Meem [3:1]**

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

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

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

'I said to Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 'What is the Meaning of the Words of Allah<sup>azwj</sup> Mighty and Majestic **Alif Lam Meem [3:1]**?' He<sup>asws</sup> said: 'As for the **Alif Lam Meem [3:1]** at the beginning of *Al-Baqarah*, so its Meaning is: "I<sup>azwj</sup> am Allah<sup>azwj</sup> the King", and as for the one at the beginning of *Aal-e-Imraan*, so its Meaning is: "I<sup>azwj</sup> am Allah<sup>azwj</sup> the Glorious".<sup>5</sup>

[ثُمَّ] قَالَ: وَ قَالَ الصَّادِقُ ع ثُمَّ الْأَلِفُ حَرْفٌ مِنْ حُرُوفِ قَوْلِكَ «اللَّهُ» ذَلَّ بِالْأَلِفِ عَلَى قَوْلِكَ: اللَّهُ. وَ ذَلَّ بِاللَّامِ عَلَى قَوْلِكَ: الْمَلِكُ الْعَظِيمُ، الْقَاهِرُ لِلْخَلْقِ أَجْمَعِينَ وَ ذَلَّ بِالْمِيمِ عَلَى أَنَّهُ الْمَجِيدُ [الْكَرِيمُ] الْمَحْمُودُ فِي كُلِّ أَعْمَالِهِ.

Then he<sup>asws</sup> (Imam Hassan Al-Askari<sup>asws</sup> said: 'And Al-Sadiq<sup>asws</sup> said: 'The 'Alif' is a letter from the letters of the Words of Allah<sup>azwj</sup>. It is indicated by the 'Alif' upon your speech, 'Allah<sup>azwj</sup>'; and it is indicated by the 'Laam' upon your speech, 'The Magnificent King, the Compeller to the creatures altogether'; and it is indicated by the 'Meem' upon that He<sup>azwj</sup> the Glorious, the Praised One in every Deed of His<sup>azwj</sup>.<sup>6</sup>

وباسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: " الم " هو حرف من حروف اسم الله الاعظم المقطع في القرآن، الذي يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب

And by its chain going up to Abu Baseer

<sup>4</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 31

<sup>5</sup> معاني الأخبار: 1/ 22.

<sup>6</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 33

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said: 'The **"Alif Laam Meem"** is a letter from the letters of the Magnificent Name of Allah<sup>azwj</sup>, abbreviated in the Quran, which the Prophet<sup>saww</sup> and the Imam<sup>asws</sup> composed. So whenever they<sup>asws</sup> supplicate by it, it is Answered'.<sup>7</sup>

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

And it is reported from Abu Is'haq Al-Sa'alby in his commentary from Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> that a questioner asked Ja'far<sup>asws</sup> Ibn Muhammad Al-Sadiq<sup>asws</sup> about His<sup>azwj</sup> Words **"Alif Laam Meem"**. He<sup>asws</sup> said: 'In **"Alif"** are six Attributes from the Attributes of Allah<sup>azwj</sup> the Mighty and Majestic.

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

The "Beginning" (الابتداء) – Allah<sup>azwj</sup> Mighty and Majestic Initiated the whole of the creation, and **"Alif"** is the initial Letter.

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

The "Straight" (الاستواء) – He<sup>azwj</sup> is Just and is not unfair, and **"Alif"** is straight in itself.

و "لانفراد" فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah<sup>azwj</sup> is Alone and **"Alif"** is alone.

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

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah<sup>azwj</sup> and Allah<sup>azwj</sup> is not connected to the creatures, and all of them are in need of Him<sup>azwj</sup> and He<sup>azwj</sup> is Independent of them. The **"Alif"** as well is not connected with the other letters whereas the other letters are connected with it.

وهو منقطع عن غيره،

The "Cut off" – And He<sup>azwj</sup> is cut-off from the others (and **"Alif"** is cut off from the others).

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

<sup>7</sup> Tafseer Noor Al Saqalayn CH 2 – H 5

And Allah<sup>azwj</sup> the Exalted is the Source of the attachment between His<sup>azwj</sup> creatures, and its Meaning is "Harmonious" So, just as Allah<sup>azwj</sup> Mighty and Majestic is the reason for the Harmony of the creatures, similar to that "**Alif**" is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.<sup>8</sup>

## VERSE 2

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {2}

**Allah, (there is) no god but He, the Living, the Eternal [3:2]**

عَلِيُّ بْنُ مُحَمَّدٍ مُرْسَلًا عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) قَالَ قَالَ اغْلَمَ عَلَّمَكَ اللَّهُ الْخَيْرَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدِيمٌ وَ الْقَدَمُ صِفَتُهُ الَّتِي دَلَّتِ الْعَاقِلَ عَلَى أَنَّهُ لَا شَيْءَ قَبْلَهُ وَ لَا شَيْءَ مَعَهُ فِي دَيْمُومِيَّتِهِ فَقَدْ بَانَ لَنَا بِإِفْرَارِ الْعَامَّةِ مُعْجَزَةُ الصِّفَةِ أَنَّهُ لَا شَيْءَ قَبْلَ اللَّهِ وَ لَا شَيْءَ مَعَ اللَّهِ فِي بَقَائِهِ وَ بَطَلَ قَوْلُ مَنْ زَعَمَ أَنَّهُ كَانَ قَبْلَهُ أَوْ كَانَ مَعَهُ شَيْءٌ

Ali Bin Muhammad, with an unbroken chain,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Learn! May Allah<sup>azwj</sup> Teach you the good. Allah<sup>azwj</sup> Blessed and High is eternal, and the eternality is His<sup>azwj</sup> Attribute which Indicates the intellectual upon that there was nothing before Him<sup>azwj</sup>, nor was there a thing with Him<sup>azwj</sup> in His<sup>azwj</sup> eternality. So it is clear for us with the acknowledgement with the general Muslims of the miraculous-ness of the Attribute that there was nothing before Allah<sup>azwj</sup>, nor is there anything with Him<sup>azwj</sup> during His<sup>azwj</sup> remaining, and the invalidation of the words of the one who alleges that there was something before Him<sup>azwj</sup>, or there is something with Him<sup>azwj</sup>.

وَ ذَلِكَ أَنَّهُ لَوْ كَانَ مَعَهُ شَيْءٌ فِي بَقَائِهِ لَمْ يَجْزُ أَنْ يَكُونَ خَالِقًا لَهُ لِأَنَّهُ لَمْ يَزَلْ مَعَهُ فَكَيْفَ يَكُونُ خَالِقًا لِمَنْ لَمْ يَزَلْ مَعَهُ وَ لَوْ كَانَ قَبْلَهُ شَيْءٌ كَانَ الْأَوَّلَ ذَلِكَ الشَّيْءُ لَا هَذَا وَ كَانَ الْأَوَّلَ أَوَّلَى بِأَنْ يَكُونَ خَالِقًا لِلْأَوَّلِ

And that is because, had there been something with Him<sup>azwj</sup> during His<sup>azwj</sup> remaining, it would not be allowed that He<sup>azwj</sup> would happen to be a Creator of it, because it would have been eternally with Him<sup>azwj</sup>. So how could He<sup>azwj</sup> be a Creator of the one who existed eternally with Him<sup>azwj</sup>. And had there been something before Him<sup>azwj</sup>, that thing would be first not this, and the first one would be closer of it being a Creator due to it being the first.<sup>9</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ شَبَابِ الصَّيْرِيِّ وَ اسْمُهُ مُحَمَّدٌ بْنُ الْوَلِيدِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ قُتَيْبَةَ قَالَ دَخَلْتُ أَنَا وَ عِيسَى شَلْقَانُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَبْتَدَأْنَا فَقَالَ عَجَبًا لِأَقْوَامٍ يَدْعُونَ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مَا لَمْ يَتَكَلَّمْ بِهِ قَطُّ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) النَّاسَ بِالْكُوفَةِ فَقَالَ

<sup>8</sup> Tafseer Noor Al Saqalayn Ch 2 – H 9

<sup>9</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 17 H 2 (Extract)



Ali Bin Muhammad, from Sahl Bin Ziyad, from The Young exchanger, and his name is Muhammad Bin Al Waleed, from Ali Bin Sayf Bin Ameyra who said, 'Ismail Bin Quteyba narrated to me saying,

'I and Isa Shalqan went over to Abu Abdullah<sup>asws</sup>. So he<sup>asws</sup> initiated us both by saying, 'How strange of a people claiming upon Amir Al-Momineen<sup>asws</sup> what he<sup>asws</sup> never spoke with at all. Amir Al-Momineen<sup>asws</sup> addressed the people at Al-Kufa, so he<sup>asws</sup> said: -

الْحَمْدُ لِلَّهِ الْمُلْهِمِ عِبَادَهُ حَمْدَهُ وَ فَاطِرِهِمْ عَلَى مَعْرِفَةِ رُبُوبِيَّتِهِ الدَّالَّ عَلَى وُجُودِهِ بِخَلْقِهِ وَ بِخُذُوثِ خَلْقِهِ عَلَى أَرْزَلِهِ وَ بِاشْتِبَاهِهِمْ عَلَى أَنْ لَا شَيْبَةَ لَهُ الْمُسْتَشْهِدِ بِآيَاتِهِ عَلَى قُدْرَتِهِ الْمُتَمَنِّعَةِ مِنَ الصِّفَاتِ ذَاتَهُ وَ مِنَ الْأَبْصَارِ رُؤْيَيْتُهُ وَ مِنَ الْأَوْهَامِ الْإِحَاطَةِ بِهِ

The Praise is for Allah<sup>azwj</sup>, the Inspirer of His<sup>azwj</sup> servants to Praise Him<sup>azwj</sup>, and Natured them upon the recognition of His<sup>azwj</sup> Lordship, the Indicator upon His<sup>azwj</sup> Existence by His<sup>azwj</sup> creation and by the newly occurring creation of His<sup>azwj</sup> (Indicating) upon His<sup>azwj</sup> eternity, by Making them resemble each other, that there is no resemblance for him, the testification by His<sup>azwj</sup> Signs upon His<sup>azwj</sup> Power. There are Prohibitions from describing His<sup>azwj</sup> Self, and from the sights to see Him<sup>azwj</sup>, and from the imaginations to Grasp Him<sup>azwj</sup> by it.

لَا أَمَدَ لِكَوْنِهِ وَ لَا غَايَةَ لِبَقَائِهِ لَا تَشْمَلُهُ الْمَشَاعِرُ وَ لَا تَحْجُبُهُ الْحُجُبُ وَ الْحِجَابُ بَيْنَهُ وَ بَيْنَ خَلْقِهِ خَلْقُهُ إِثَابُهُمْ لِامْتِنَاعِهِ مِمَّا يُمَكِّنُ فِي دَوَاتِهِمْ وَ لِإِمْكَانٍ مِمَّا يَمْتَنِعُ مِنْهُ وَ لِافْتِرَاقِ الصَّانِعِ مِنَ الْمَصْنُوعِ وَ الْحَادِّ مِنَ الْمَخْدُودِ وَ الرَّبِّ مِنَ الْمَرْئُوبِ

There is neither a time factor for His<sup>azwj</sup> existence nor any end-point to His<sup>azwj</sup> remaining. Neither can the awareness comprehend Him<sup>azwj</sup> nor can the veil cover Him<sup>azwj</sup>, and the veiling is between Him<sup>azwj</sup> and His<sup>azwj</sup> creatures. He<sup>azwj</sup> Created them for Preventing it from what is possible in their persons and the possibility from what they are prevented from Him<sup>azwj</sup>, and for the differentiation between the Maker from the Made, and the Limitless from the limited, and the Lord<sup>azwj</sup> from the Nourished.

الْوَاحِدُ بِلَا تَأْوِيلٍ عَدَدٍ وَ الْخَالِقُ لَا يَمَعْنَى حَرَكَةٍ وَ الْبَصِيرُ لَا بِأَدَاةٍ وَ السَّمِيعُ لَا بِتَفْرِيقِ آلَةٍ وَ الشَّاهِدُ لَا بِمُمَاسَّةٍ وَ الْبَاطِنُ لَا بِاجْتِنَانٍ وَ الظَّاهِرُ الْبَائِتُ لَا بِتَرَاجِي مَسَافَةٍ

The One, without an explanation of a number, and the Creator, not with a prevention of movement, and the Seeing, not by tools, and the Hearing, not by a separate instrument, the Witness, not by the touching, and the Hidden, not by the covering, and the Manifest, the Remote, not by the lapsing of distance.

أَرْزَلُهُ نُهْيَةً لِمَحَاوِلِ الْأَفْكَارِ وَ دَوَامُهُ رَدْعٌ لِطَائِعِجَاتِ الْعُقُولِ قَدْ حَسَرَ كُنْهَهُ نَوَافِدُ الْأَبْصَارِ وَ قَمَعَ وُجُودُهُ حَوَائِلُ الْأَوْهَامِ

His<sup>azwj</sup> eternity is an end-point for the aims of thought, and His<sup>azwj</sup>, and His<sup>azwj</sup> Permanence is a deterrent to the enthusiasms of the intellects. His<sup>azwj</sup> being has Blinded the windows of the sights, and His<sup>azwj</sup> Existence has Suppressed the wanderings of the imaginations.

فَمَنْ وَصَفَ اللَّهَ فَقَدْ حَدَّهُ وَ مَنْ حَدَّهُ فَقَدْ عَدَّهُ وَ مَنْ عَدَّهُ فَقَدْ أَبْطَلَ أَرْزَلَهُ وَ مَنْ قَالَ أَيْنَ فَقَدْ غَيَّاهُ وَ مَنْ قَالَ عَلَامَ فَقَدْ أَخْلَى مِنْهُ وَ مَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ .

So the one who described Allah<sup>azwj</sup>, so he has limited Him<sup>azwj</sup>, and the one who limits Him<sup>azwj</sup> so he has numbered Him<sup>azwj</sup>, and the one who numbers Him<sup>azwj</sup> so he has negated His<sup>azwj</sup> eternity, and the one who says, 'where', so he has ascribed an end-point to Him<sup>azwj</sup>, and the one who says, 'Upon what', so he has isolated from Him<sup>azwj</sup>, and the one who says, 'In what', so he has contained Him<sup>azwj</sup>.<sup>10</sup>

## VERSES 3 & 4

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3} مِنْ قَبْلُ هُدًى  
لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۚ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذُو  
الْإِقْدَامِ {4}

**He Revealed unto you the Book with the Truth, verifying what came before it, and He Revealed the Torah and the Evangel [3:3] Beforehand, as Guidance for the people. And He Revealed the Criterion; they who disbelieve in the Signs of Allah, for them would be severe Punishment; and Allah is Mighty with the Retribution [3:4]**

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن عبد الله بن سنان،

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله تبارك و تعالى: أَلَمْ يَكُنْ لَهُ الْإِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ.

(It has been narrated) from Abu Abdullah<sup>asws</sup>, he (the narrator) said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Blessed and High **Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2] He Revealed unto you the Book with the Truth, verifying what came before it, and He Revealed the Torah and the Evangel [3:3] Beforehand, as Guidance for the people. And He Revealed the Criterion [3:4].**

قال: «الفرقان: هو كل أمر محكم، و الكتاب: هو جملة القرآن، الذي يصدقه من كان قبله من الأنبياء».

He<sup>asws</sup> said: 'The Criterion (الفرقان) – it is every Decisive Command; and the Book (الكتاب) – It is the whole of the Quran, **verifying what came before it** from the Prophets<sup>as</sup>.<sup>11</sup>

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن سنان أو عن غيره، عن محمد بن

<sup>10</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 22 H 5

<sup>11</sup> تفسير القمي 1: 96.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Sinan or from someone else, from the one who mentioned it who said,

قال: سألت أبا عبد الله (عليه السلام) عن القرآن و الفرقان، أهما شيان، أو شيء واحد؟ فقال (عليه السلام): «القرآن: جملة الكتاب، و الفرقان: المحكم الواجب العمل به».

'I asked Abu Abdullah<sup>asws</sup> about the Quran, and the Criterion (*Furqan*), are these two things, or one thing?' So he<sup>asws</sup> said: 'The Quran – It is the whole of the Book, and the Criterion – the Decisive which is Obligatory to act upon'.<sup>12</sup>

## VERSE 5

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {5}

**Allah - nothing is hidden from Him in the earth nor in the sky [3:5]**

(الاحتجاج) للطبرسي - في احتجاج الإمام الصادق (عليه السلام) على الزنادقة - قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ».

Al Ihtijaj of Al Tabarsy –

Regarding an argument of Imam Al-Sadiq<sup>asws</sup> against the Atheists – who said: 'Or will not the deeds be weighed?' The Imam<sup>asws</sup> replied: 'No, the deeds do not have a body. But rather these are the qualities of what is done. But rather, he is needy to weigh something, the one who is ignorant of the number of the things and does not know its heaviness or its lightness **Allah - nothing is hidden from Him [3:4]**'.<sup>13</sup>

عَلِيُّ بْنُ مُحَمَّدٍ مُرْسَلًا عَنْ أَبِي الْحُسَيْنِ الرِّضَا (عليه السلام) قَالَ وَ وَجْهٌ آخَرُ أَنَّ الظَّاهِرَ لِمَنْ أَرَادَهُ وَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ وَ أَنَّهُ مُدَبِّرٌ لِّكُلِّ مَا بَرَأَ فَأَيُّ ظَاهِرٍ أَظْهَرَ وَ أَوْضَحَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ لِأَنَّكَ لَا تَعْدَمُ صُنْعَتَهُ حَيْثُمَا تَوَجَّهْتَ وَ فِيكَ مِنْ آثَارِهِ مَا يُغْنِيكَ وَ الظَّاهِرُ مِنَ الْبَارِئِ بِنَفْسِهِ وَ الْمَعْلُومُ بِحَدِّهِ فَقَدْ جَمَعْنَا الْإِسْمَ وَ لَمْ يَجْمَعْهُ الْمَعْنَىٰ

Ali Bin Muhammad, with an unbroken chain,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'And another aspect is that He<sup>azwj</sup> is the Manifest to the one who wants Him<sup>azwj</sup> and nothing is Hidden from Him<sup>azwj</sup>, and He<sup>azwj</sup> is the Designer of everything what He<sup>azwj</sup> Designed. So which manifestation is more apparent and clear than Allah<sup>azwj</sup> Blessed and High, because you cannot execute His<sup>azwj</sup> Making wherever you may divert your face to, and inside you are its effects what makes you independent. And the Manifestation is

<sup>12</sup> الكافي 1: 461 / 11

<sup>13</sup> الاحتجاج: 351.

more than ours, transcendental by Himself<sup>azwj</sup>, and the known by His<sup>azwj</sup> Sharpness. So we have gathered in the name and we are not gathered in the meaning.

وَأَمَّا الْبَاطِلُ فَلَيْسَ عَلَى مَعْنَى الْإِسْتِطَانِ لِلْأَشْيَاءِ بِأَنْ يَعُورَ فِيهَا وَ لَكِنْ ذَلِكَ مِنْهُ عَلَى اسْتِطَانِهِ لِلْأَشْيَاءِ عِلْماً وَ حِفْظاً وَ تَدْبِيراً  
كَقَوْلِ الْقَائِلِ أَبْطَلْتُهُ بِعَيْنِي خَبَرْتُهُ وَ عَلِمْتُ مَكْتُومَ سِرِّهِ وَ الْبَاطِلُ مِنَّا الْغَائِبُ فِي الشَّيْءِ الْمُسْتَتَرِّ وَ قَدْ جَمَعْنَا الْإِسْمَ وَ اخْتَلَفَ  
الْمَعْنَى

And as for the Hidden (Esoteric), so it is not upon the meaning of the hidden-ness of the things, with being immersed into them, but that from Him<sup>azwj</sup> is upon the Knowledge of the hidden things, and Preserving these, and their regulation, like the words of the man, 'I know his inside, meaning I am informed of him and know the concealed secrets of his'. And the hidden from us is the absent regarding the things, the veiled, and we are gathered in the name and differ in the meaning.<sup>14</sup>

## VERSE 6

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {6}

***He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6]***

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ أَنْ يَخْلُقَ النُّطْفَةَ الَّتِي مِمَّا أَخَذَ عَلَيْهَا الْمِيثَاقَ فِي صُلْبِ آدَمَ أَوْ مَا يَبْدُو لَهُ فِيهِ وَ يَجْعَلُهَا فِي الرَّحِمِ حَرَّكَ الرَّجُلَ لِلْجَمَاعِ وَ أَوْحَى إِلَى الرَّحِمِ أَنْ افْتَحِي بَابَكَ حَتَّى يَلِجَ فِيكَ خَلْقِي وَ قَضَائِي النَّافِذُ وَ قَدَرِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, both together from Ibn Mahboub, from Ibn Raib, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whenever Allah<sup>azwj</sup> Mighty and Majestic Intends to Create the seed from which He<sup>azwj</sup> would Take the Covenant against in the ribs of Adam<sup>as</sup>, or whatever He<sup>azwj</sup> would be Managing for him with regards to it, and Makes it to be in the womb, Stirs the man for the copulation, or Reveals unto the womb: "Open your door until My<sup>azwj</sup> Creation resides inside you and My<sup>azwj</sup> Ordainment and My<sup>azwj</sup> Power is implemented".

فَتَفْتَحَ الرَّحِمُ بِأَبْوَابِهَا فَتَصِلُ النُّطْفَةُ إِلَى الرَّحِمِ فَتَرْدُدُ فِيهِ أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ عِلَقَةً أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ مُضْغَةً أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ لَحْماً تَجْرِي فِيهِ عُزُوقٌ مُشْتَبِكَةٌ ثُمَّ يَبْعَثُ اللَّهُ مَلَكَ يَخْلُقُ خِلَاقَيْنِ يَخْلُقَانِ فِي الْأَرْحَامِ مَا يَشَاءُ اللَّهُ فَيَقْتَحِمَانِ فِي بَطْنِ الْمَرْأَةِ مِنْ قِمِّ الْمَرْأَةِ فَيَصِلَانِ إِلَى الرَّحِمِ وَ فِيهَا الرُّوحُ الْقَدِيمَةُ الْمَنْقُولَةُ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ فَيَنْفُخَانِ فِيهَا رُوحَ الْحَيَاةِ وَ الْبَقَاءِ وَ يَشْفَقَانِ لَهُ السَّمْعَ وَ الْبَصَرَ وَ جَمِيعَ الْخَوَارِجِ وَ جَمِيعَ مَا فِي الْبَطْنِ بِإِذْنِ اللَّهِ

<sup>14</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 17 H 2 (Extract)

So the womb opens up its door, so the seed sails into the womb. So it vibrates inside it for forty days, then becomes a clot for forty days; then it becomes a lump for forty days; then it becomes flesh with veins flowing inside it entangled. Then Allah<sup>azwj</sup> Sends two creating Angels who create in the wombs whatever Allah<sup>azwj</sup> so Desires. So they both storm into the belly of the woman from the mouth of the woman. So they both arrive to the womb, and in it is the spirit from old (from before), the one transferred in the ribs of the men and the wombs of the women. So they both blow into it a soul of life, and the remaining, and cleave open for him the hearing, and the sight, and the entirety of the body parts, and the entire of whatever is in the belly, by the Permission of Allah<sup>azwj</sup>.

ثُمَّ يُوحِي اللَّهُ إِلَى الْمَلَائِكَةِ أَنْتَبِئَا عَلَيَّ قَضَائِي وَ قَدَرِي وَ نَافِذَ أَمْرِي وَ اسْتَطِرْطَا لِي الْبَدَأَ فِيمَا تَكْتُبَانِ فَيَقُولَانِ يَا رَبَّ مَا نَكْتُبُ فَيُوحِي اللَّهُ إِلَيْهِمَا أَنْ ازْفَعَا رُءُوسَكُمَا إِلَى رَأْسِ أُمِّهِ فَيَرْفَعَانِ رُءُوسَهُمَا فَإِذَا اللَّوْحُ يَفْرُغُ حَبْهَةً أُمُّهُ فَيَنْظُرَانِ فِيهِ فَيَجِدَانِ فِي اللَّوْحِ صُورَتَهُ وَ زِينَتَهُ وَ أَجَلَهُ وَ مِيثَاقَهُ شَقِيئاً أَوْ سَعِيداً وَ جَمِيعَ شَأْنِهِ

Then Allah<sup>azwj</sup> Reveals to the two Angels: "Write upon him My<sup>azwj</sup> Ordainment, and My<sup>azwj</sup> Pre-determination, and implement My<sup>azwj</sup> Command, and stipulate for Me<sup>azwj</sup> the change regarding what you two are writing". So they both say: 'O Lord<sup>azwj</sup>! What should we write?' So Allah<sup>azwj</sup> Reveals unto them both: "Raise both your heads to the head of its mother". So they both raise their heads, and there is a Tablet upon the forehead of its mother. So they both look into it, and they find (written) in the Tablet, its image, and its adornment, and its term, and its Covenant whether it is miserable or fortunate, and the entirety of its affairs'.

قَالَ فَيُمْلِي أَحَدُهُمَا عَلَى صَاحِبِهِ فَيَكْتُبَانِ جَمِيعَ مَا فِي اللَّوْحِ وَ يَسْتَطِرْطَانِ الْبَدَأَ فِيمَا يَكْتُبَانِ ثُمَّ يَخْتِمَانِ الْكِتَابَ وَ يَجْعَلَانِهِ بَيْنَ عَيْنَيْهِ ثُمَّ يَقِيمَانِهِ قَائِماً فِي بَطْنِ أُمِّهِ

He<sup>asws</sup> said: 'So one of them dictates to his companion, so they both write down the entirety of whatever is in the Tablet, and the change is stipulated upon both of them with regards to what they write. Then they both seal the document and make it to be between his eyes. Then they both make it stand straight in the belly of its mother'.

قَالَ فَرُبَّمَا عَنَّا فَانْقَلَبَ وَ لَا يَكُونُ ذَلِكَ إِلَّا فِي كُلِّ عَاتٍ أَوْ مَارِدٍ وَ إِذَا بَلَغَ أَوَانُ خُرُوجِ الْوَلَدِ تَاماً أَوْ غَيْرَ تَامٍ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرَّحِمِ أَنْ افْتَحِي بَابَكَ حَتَّى يَخْرُجَ خَلْقِي إِلَى أَرْضِي وَ يَنْفِذَ فِيهِ أَمْرِي فَقَدْ بَلَغَ أَوَانُ خُرُوجِهِ قَالَ

He<sup>asws</sup> said: 'So perhaps he is haughty (arrogant), so he turns over, and that does not happen except regarding every haughty or insolent (rude) one. When the time reaches, the child comes out complete, or other than complete. Allah<sup>azwj</sup> Mighty and Majestic Reveals unto the womb: "Open your door until My<sup>azwj</sup> creature comes out to My<sup>azwj</sup> earth, and My<sup>azwj</sup> Command gets implemented regarding him". So the time has reached and the child comes out.

فَيَفْتَحُ الرَّحِمُ بَابَ الْوَلَدِ فَيَبْعَثُ اللَّهُ إِلَيْهِ مَلَكاً يُقَالُ لَهُ زَاجِرٌ فَيَزَجُرُهُ زَجْرَةً فَيَفْرَغُ مِنْهَا الْوَلَدُ فَيَنْقَلِبُ فَيَصِيرُ رِجْلَاهُ فَوْقَ رَأْسِهِ وَ رَأْسُهُ فِي أَسْفَلِ الْبَطْنِ لِيُسَهِّلَ اللَّهُ عَلَى الْمَرْأَةِ وَ عَلَى الْوَلَدِ الْخُرُوجَ

So the womb opens its door of the birth. So Allah<sup>azwj</sup> Sends an Angel called Zajir (Rebuke) to him. So he rebukes him with such a rebuke that the child panics from it, so he overturns and his feet come to be above its head, and its head in the lower part of the belly, in order for Allah<sup>azwj</sup> to Make it easy upon the woman and upon the child, for the exiting’.

قَالَ فَإِذَا اخْتِيسَ رَحْمَةُ الْمَلَكُ رَجَرَهُ أُخْرَى فَيَفْرَعُ مِنْهَا فَيَسْقُطُ الْوَلَدُ إِلَى الْأَرْضِ بَاكِياً فَرِعاً مِنَ الرَّجَرَةِ .

He<sup>asws</sup> said: ‘So when the rebuke of the Angel is withheld, he rebukes it again, so it panics from it, and the child falls to the ground crying, having panicked from the rebuke’.<sup>15</sup>

## VERSE 7

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۖ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {7}

**He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, ‘We believe in it. It is all from the Presence of our Lord’. And none (would) mention except those with the understanding [3:7]**

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهرا، عن الحسين بن ميمون، عن محمد بن سالم،

Muhammad Bin Yaquub, from Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Raziq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Muslim,

عن أبي جعفر (عليه السلام)، قال: «إن أناسا تكلموا في القرآن بغير علم، و ذلك أن الله تبارك و تعالى يقول: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ الْآيَةُ، فإلنسخات من المتشابهات، و المحكمات من الناسخات».

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘There are people who are speaking regarding the Quran without knowledge, and that Allah<sup>azwj</sup> Blessed and

<sup>15</sup> Al Kafi – V 7 – The Book of Aqeeqa Ch 6 H 4

High is Saying **these are the Mother of the Book; and others are Allegorical. Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none know its interpretation except Allah [3:7]** – so (it is the knowing of) the Abrogated (Verses) are from the Allegorical ones, and the Decisive (Verses) from the Abrogating ones'.<sup>16</sup>

محمد بن العباس، قال: حدثنا علي بن محمد الجعفي، عن محمد بن القاسم الأكفاني، عن علي بن محمد بن مروان، عن أبيه، عن أبان بن أبي عياش، عن سليم بن قيس، قال:

Muhammad Bin Al-Abbas, from Ali Bin Muhammad Al-Ju'fy, from Muhammad Bin Al-Qasim Al-Kafany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Ayyash, from Sulaym Bin Qays who said,

خرج علينا علي بن أبي طالب (عليه السلام)، ونحن في المسجد فاحتوشناه، فقال: «سلوني قبل أن تفقدوني، سلوني عن القرآن، فإن في القرآن علم الأولين والآخرين، لم يدع لقائل مقالا، ولا يعلم تأويله إلا الله والراسخون في العلم، وليسوا بواحد،

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> came out to us, and we were in the Masjid, so we went to him<sup>asws</sup>. He<sup>asws</sup> said: 'Ask me<sup>asws</sup> before you lose me! Ask me<sup>asws</sup> about the Quran, for in the Quran is Knowledge of the Former ones and the Later ones, not leaving a word to be said by a speaker, **but none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]**, and (it) is (the Knowledge) not with anyone (else).

و رسول الله (صلى الله عليه وآله) كان واحدا منهم، علمه الله سبحانه وإياه، و علمنيه رسول الله (صلى الله عليه وآله)، ثم لا يزال في عقبه إلى يوم القيامة، ثم قرأ: وَ بَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ، فأنا من رسول الله (صلى الله عليه وآله) بمنزلة هارون من موسى إلا النبوة، و العلم في عقبنا إلى أن تقوم الساعة»

And Rasool-Allah<sup>saww</sup> was one of them (firmly rooted in the Knowledge). Allah<sup>azwj</sup> the Glorious had Taught him<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> learnt it. Then it will not cease to be in his<sup>saww</sup> posterity up to the Day of Judgement'. Then he<sup>asws</sup> recited **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it [2:248]**. So I<sup>asws</sup> am of the status with Rasool-Allah<sup>saww</sup> which Haroun<sup>as</sup> had from Musa<sup>as</sup> except for the Prophet-hood, and the Knowledge will be in our<sup>asws</sup> posterity until the Establishment of the Hour'.<sup>17</sup>

عنه: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة، عن علي بن حسان، عن عبد الرحمن بن كثير،

From him (Al Kulayni), from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

عن أبي عبد الله (عليه السلام) في قول الله تعالى: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ قال: «أمير المؤمنين و الأئمة (عليهم السلام)». وَ أَخَرُ مُتَشَابِهَاتٌ قال: «فلان و فلان».

<sup>16</sup> الكافي 2: 24 / 1.

<sup>17</sup> (Extract) تأويل الآيات 2: 555 / 10

(It has been narrated) from Abu Abdullah regarding the Words of Allah<sup>azwj</sup> the Exalted **He is the One Who Revealed the Book unto you; from it are Decisive Verses - these are the Mother of the Book [3:7]** - said: 'Amir-Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>; **and others are Allegorical**, and said: 'So and so and so and so'.

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ: «أصحابهم و أهل ولايتهم». فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسِخُونَ فِي الْعِلْمِ: «أمير المؤمنين و الأئمة (عليهم السلام)».

**Then as for those in whose hearts there is perversity** – Their companions and the people who befriended them (the enemies of Ahl Al-Bayt<sup>asws</sup>), **so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge** – Amir-Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>.<sup>18</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ وَ عِمْرَانَ بْنِ عَلِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَحْنُ الرَّاْسِخُونَ فِي الْعِلْمِ وَ نَحْنُ نَعْلَمُ تَأْوِيلَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ayoub Bin Al Hurr and Imran Bin Ali, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'We<sup>asws</sup> **[3:7] those who are firmly rooted in knowledge** and we<sup>asws</sup> know Its (Quran's) interpretation'.<sup>19</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا (عليهما السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسِخُونَ فِي الْعِلْمِ فَرَسُوهُ اللَّهُ ( صلى الله عليه وآله ) أَفْضَلُ الرَّاْسِخِينَ فِي الْعِلْمِ قَدْ عَلَّمَهُ اللَّهُ عَزَّ وَ جَلَّ جَمِيعَ مَا أُنْزِلَ عَلَيْهِ مِنَ التَّنْزِيلِ وَ التَّأْوِيلِ وَ مَا كَانَ اللَّهُ لِيُنْزِلَ عَلَيْهِ شَيْئاً لَمْ يَعْلَمْهُ تَأْوِيلَهُ

Ali Bin Muhammad, from Abdullah Bin Ali, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Bureyd Bin Muawiya,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**: 'So Rasool-Allah<sup>saww</sup> is the most superior of the ones firmly rooted in the knowledge. Allah<sup>azwj</sup> Mighty and Majestic had Taught him<sup>saww</sup> the entirety of what had been Sent down upon him<sup>saww</sup> from the Revelation, and it was not so that Allah<sup>azwj</sup> would Reveal something unto him<sup>saww</sup> and not Teach him<sup>saww</sup> its interpretation.

وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ يَعْلَمُونَهُ كُلَّهُ وَ الَّذِينَ لَا يَعْلَمُونَ تَأْوِيلَهُ إِذَا قَالَ الْعَالَمُ فِيهِمْ يَعْلَمُ فَأَجَابَهُمُ اللَّهُ يَقُولُهُ يَمُوتُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَ الْقُرْآنُ خَاصٌّ وَ عَامٌّ وَ مُحْكَمٌ وَ مُتَشَابِهٌ وَ نَاسِخٌ وَ مَنْسُوخٌ فَالرَّاْسِخُونَ فِي الْعِلْمِ يَعْلَمُونَهُ .

<sup>18</sup> الكافي 1: 343 / 14.

<sup>19</sup> Al Kafi V 1 – The Book Of Divine Authority CH 22 H 1



And his<sup>saww</sup> successors<sup>asws</sup> from after him<sup>saww</sup> knew all of it, and others do not knowing its interpretation, when the scholar said regarding them with knowledge, so Allah<sup>azwj</sup> Answered them with His<sup>azwj</sup> Words **[3:7] We believe in it, it is all from our Lord; and none do (would) mention except those having understanding.** And the Quran (has Verses which are) Particular, and General, and Decisive, and Allegorical, and Abrogating, and Abrogated. So the ones<sup>asws</sup> firmly rooted in the knowledge are knowing it'.<sup>20</sup>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أُورَمَةَ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ ( قَالَ الرَّاسِخُونَ فِي الْعِلْمِ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةُ مِنْ بَعْدِهِ ( عَلَيْهِمُ السَّلَامُ ) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad Bin Awrama, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: **‘[3:7] and those who are firmly rooted in knowledge** are Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup> from after him<sup>asws</sup>,<sup>21</sup>

يا معاوية: إن القرآن حق ونور وهدى ورحمة وشفاء للمؤمنين والذين لا يؤمنون في آذانهم وقر وهو عليهم عسى.

O Muawiya, the Quran is a Truth, and a Light, and a Guidance, and a Mercy, and a Healing for the Momineen, and the ones who are not believing, in their ears is deafness, and it is a blindness upon them.

يا معاوية، إن الله جل جلاله لم يدع صنفا من أصناف الضلالة والدعاة إلى النار إلا وقد رد عليهم واحتج عليهم في القرآن ونهى فيه عن اتباعهم، وأنزل فيهم قرآنا قاطعا ناطقا عليهم قد علمه من علمه وجهله من جهله.

O Muawiya, Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty, did not Leave any type from the varieties of misguidance and the callers to the Fire except that He<sup>azwj</sup> has Rebutted it and has Argued against them in the Quran, and has Forbidden it in His<sup>azwj</sup> Book to follow them, and has Revealed regarding them a Quran (Verses) which cut them off the speaking upon them. So the one who knows it knows it, and the one who is ignorant of it, is ignorant of it.

وإني سمعت من رسول الله صلى الله عليه وآله يقول: ليس من القرآن آية إلا ولها ظهر وبطن وما منه حرف إلا وإن له تأويل، وما يعلم تأويله إلا الله والراسخون في العلم، الراسخون نحن آل محمد.

And I<sup>asws</sup> heard from the Rasool Allah<sup>saww</sup> saying: ‘There is no Verse in the Quran except that it has for it an apparent, and a hidden, and there is no letter from it except that there is an interpretation for it, **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]**, The ones<sup>asws</sup> firmly rooted in knowledge are us<sup>asws</sup>, the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

<sup>20</sup> Al Kafi V 1 – The Book Of Divine Authority CH 22 H 2

<sup>21</sup> Al Kafi V 1 – The Book Of Divine Authority CH 22 H 3

وأمر الله سائر الأمة أن يقولوا: (آمنا به كل من عند ربنا وما يذكر إلا أولو الألباب)، وأن يسلموا لنا ويردوا علمه إلينا وقد قال الله: (ولو ردوه إلى الرسول وإلى أولي الأمر منهم لعلمه الذين يستنبطونه منهم)، هم الذين يسألون عنه ويطلبونه.

And Allah<sup>azwj</sup> Commanded the rest of the community that they should be saying, '**We believe in it. It is all from the Presence of our Lord'. And none (would) mention it except those with the understanding [3:7].** And that they should be submitting to us<sup>asws</sup> and referring its knowledge to us<sup>asws</sup>. **And Allah<sup>azwj</sup> has Said: And if they had referred it to the Rasool and to the one with Divine Authority from them, those from them who can search it, would have known it [3:7].** They<sup>asws</sup> are those who should be asked about it and be sought'.<sup>22</sup>

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، و الحسين بن إبراهيم بن أحمد بن هشام المكتب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، قال:

Ibn babuwah said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, narrated to us, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Ali Bin Abdullah Al-Waraq, from Ali Bin Ibrahim Bin Hashim, from Al-Qasim Bin Muhammad Al-Barmakky, from Abu Al-Salt Al-Harwy who said,

لما جمع المأمون لعلي بن موسى الرضا (عليه السلام) أهل المقالات، من أهل الإسلام، و الديانات: من اليهود، و النصارى، و المجوس، و الصابئين، و سائر أهل المقالات، فلم يقم أحد إلا و قد ألزمه حجته، كأنه القم حجرا،

'When Al-Mamoun gathered to Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, the debaters from the people of Al-Islam, and the Religions - from the Jews, and the Christians, and the Magians, and the Sabeans, and the rest of the debaters, so no one stood up except that his<sup>asws</sup> argument was necessitated upon him, as if it he had eaten a rock (i.e., became speechless).

قام إليه علي بن محمد بن الجهم، فقال له: يا بن رسول الله، أ تقول بعصمة الأنبياء؟ قال: «نعم». قال: فما تقول في قوله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟ و في قوله عز و جل: وَ ذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ؟ و في قوله عز و جل في يوسف (عليه السلام): وَ لَقَدْ هَمَّتْ بِهِ وَ هَمَّ بِهَا؟

Ali Bin Muhammad Bin Al-Jahm stood up to him<sup>asws</sup>, and said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, are you<sup>asws</sup> speaking with the infallibility of the Prophets<sup>asws</sup>?' He<sup>saww</sup> said; 'Yes'. He said, 'So what do you<sup>asws</sup> say regarding the Words of the Mighty and Majestic **And Adam disobeyed his Lord, so went astray [20:121]?** And regarding the Words of the Mighty and Majestic **And Yunus, when he went away in anger, so he thought that We had no Power over him [21:87]?** And regarding the Words of the Mighty and Majestic regarding Yusuf<sup>as</sup> **She desired him, and he would have desired her [12:24]?**

<sup>22</sup> Kitab Suleym Bin Qays Al Hilali – H 25 (Extract)

و قوله عز و جل في داود (عليه السلام): وَ ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ؟ و قوله عز و جل في نبيه محمد (صلى الله عليه و آله): وَ تُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ؟

And the Words of the Mighty and Majestic regarding Dawood<sup>as</sup> **and Dawood thought that We had Tried him [38:24]?** And the Words of the Mighty and Majestic regarding His<sup>azwj</sup> Prophet Muhammad<sup>saww</sup> **and you concealed in your soul what Allah would bring to light [33:37]?**

فقال الرضا (عليه السلام): «ويحك - يا علي - اتق الله، و لا تنسب إلى الأنبياء الفواحش، و لا تتأول كتاب الله برأيك، فإن الله تعالى يقول: وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاٰسِخُونَ فِي الْعِلْمِ».

So Al-Reza<sup>asws</sup> said: 'Woe be unto you - O Ali - Fear Allah<sup>azwj</sup> and do not establish the immoralities to the Prophets<sup>as</sup>, and do not interpret the Book of Allah<sup>azwj</sup> by your opinion, for Allah<sup>azwj</sup> the High is Saying **And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7]**'.<sup>23</sup>

حدثنا محمد بن الحسين عن محمد بن اسماعيل عن منصور بن يونس عن ابن اذينة عن فضيل بن يسار قال سئلت ابا جعفر عليه السلام عن هذه الرواية مامن القرآن آية الا ولها ظهر وبطن فقال ظهره تنزيله وبطنه تأويله منه ما قد مضى ومنه ما لم يكن يجري كما يجري الشمس والقمر كما جاء تأويل شيء منه يكون على الاموات كما يكون على الاحياء قال الله وما يعلم تأويله الا الله والراسخون في العلم نحن نعلمه.

It has been narrated to us by Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Azina, from Fazeyl Bin Yasaar who said:

'I asked Abu Ja'far<sup>asws</sup> about this report - 'There is not from the Quran a Verse except for it there is an apparent and a hidden (meaning)'. He<sup>asws</sup> said: 'Its apparent is its Revelation, and its hidden is its explanation from it of what has happened and from it of what not yet happened. It flows like the flowing of the sun and the moon, as goes an explanation of a thing from it on the dead as it is on the living. Allah<sup>azwj</sup> has Said **[3:7] but none knows its interpretation except Allah, and those who are firmly rooted in knowledge**, we<sup>asws</sup> know it'.<sup>24</sup>

حدثنا محمد بن الحسين عن وهب حفص عن ابي عبد الله عليه السلام قال سمعته يقول ان القرآن فيه محكم ومتشابه فاما المحكم فنؤمن به فعمل به وندين به واما المتشابه فنؤمن به ولا نعمل به وهو قول الله تبارك وتعالى فاما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله وما يعلم تأويله الا الله والراسخون في العلم

It has been narrated to us by Muhammad Bin Al-Husayn, from Wahab Hafs, who has narrated the following:

'I heard Abu Abdullah<sup>asws</sup> say: 'The Quran has both the Decisive and the Allegorical. As for the Decisive, we<sup>asws</sup> believe in them and act in accordance with them and make these to be our<sup>asws</sup> Religion, and as for the Allegorical, we<sup>asws</sup> believe in them,

<sup>23</sup> عيون أخبار الرضا (عليه السلام) 1: 191 / 1

<sup>24</sup> Basaair Al Darajaat - P 4 Ch 7 H 7

but do not act upon them, and these are the Words of Allah<sup>azwj</sup> Blessed and High ***Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge [3:7].***<sup>25</sup>

علي بن إبراهيم: قال: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهيب بن حفص، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «إن القرآن زاجر و آمر، يأمر بالجنة و يزجر عن النار، و فيه محكم و متشابه: فأما المحكم فيؤمن به و يعمل به و يعتبر به، و أما المتشابه فيؤمن به و لا يعمل به،

Ali Bin Ibrahim said, 'Muhammad Bin Ahmad Bin Sabit narrated to us saying, 'Al Hassan Bin Muhammad Bin Sama'at narrated to us, from Waheyb Bin Hafs, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The Quran is an Inhibitor and a Commander. It Commands with the Paradise and Inhibits from the Fire, and therein are Decisive and Allegorical (Verses). As for the Decisive, so believe in it and act in accordance with it and take a lesson with it. And as for the Allegorical, so believe in it but do not act in accordance with it.

و هو قوله: فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَ ابْتِغَاءَ تَأْوِيلِهِ وَ مَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاْسُخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا- قال:- آل محمد (عليهم السلام) الراسخون في العلم».

And these are His<sup>azwj</sup> Words ***Then as for those in whose hearts there is perversity, so they are following what is allegorical from it, seeking the Fitna and seeking its (personal) interpretation. And none knows its interpretation except Allah, and those who are firmly rooted in the Knowledge. They are saying, 'We believe in it. It is all from the Presence of our Lord'. [3:7].*** He<sup>asws</sup> said: 'The Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, they<sup>asws</sup> are the ones firmly rooted in the Knowledge'.<sup>26</sup>

عنه، قال: حدثني أبي، عن ابن أبي عمير، عن عمر بن أذينة، عن بريد بن معاوية، عن أبي جعفر (عليه السلام) قال: «إن رسول الله (صلى الله عليه و آله) أفضل الراسخين في العلم، فقد علم جميع ما أنزل الله عليه من التنزيل و التأويل، و ما كان الله لينزل عليه شيئاً لم يعلمه التأويل، و أوصياؤه من بعده يعلمونه كله».

From him, said, 'My father narrated to me, from Ibn Abu Umeyr, from Umar Bin Azina, from Bureyd Bin Muawiya,

From Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> is the most superior of the ones firmly rooted in the knowledge. So he<sup>saww</sup> knew the entirety of what Allah<sup>azwj</sup> Revealed upon him<sup>saww</sup> from the Revelation and the explanation, and it was not for Allah<sup>azwj</sup> to Reveal something upon him<sup>saww</sup> and not Teach him<sup>saww</sup> the explanation; and his<sup>saww</sup> successors<sup>asws</sup> from after him<sup>saww</sup>, know all of it'.

<sup>25</sup> Basaair Al Darajaat – P 4 Ch 10 H 3

<sup>26</sup> تفسير القمي 2: 451.

قال: قلت: جعلت فداك، إن أبا الخطاب كان يقول فيكم قولاً عظيماً، قال: «و ما كان يقول»؟

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>! Abu Al-Khattab was saying regarding you<sup>asws</sup> (Imams<sup>asws</sup>), a grievous word'. He<sup>asws</sup> said: 'And what was he saying'.

قلت: إنه يقول: إنكم تعلمون علم الحلال و الحرام و القرآن، قال: «إن علم الحلال و الحرام و القرآن يسير في جنب العلم الذي يحدث في الليل و النهار».

I said, 'He is saying, 'You (Imams<sup>asws</sup>) are (only) knowing the knowledge of the Permissible(s) and the Prohibitions, and the Quran'. He<sup>asws</sup> said: 'The knowledge of the Permissible(s) and the Prohibitions and the Quran is easier in comparison to the knowledge which newly occurs during the night and the day'.<sup>27</sup>

## VERSE 8

رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ {8}

**'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]**

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

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

قال لي أبو الحسن موسى بن جعفر (عليه السلام)، و ذكر الحديث إلى أن قال: «يا هشام، إن الله حكى عن قوم صالحين: أنهم قالوا: رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ حين علموا أن القلوب تزغ و تعود إلى عماها و رداها،

'Abu Al-Hassan Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> said to me' – and he<sup>asws</sup> mentioned the Hadeeth until he<sup>asws</sup> said: 'O Hisham! Allah<sup>azwj</sup> has Stated about the righteous people, that they say **Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]** – where they know that hearts turn aside and return to blindness and destruction.

إنه لم يخف الله من لم يعقل عن الله، و من لم يعقل عن الله لم يعقد قلبه على معرفة ثابتة ينظرها و يجد حقيقتها في قلبه، و لا يكون أحد كذلك إلا من كان قوله لفعله مصدقا، و سره لعلانيته موافقا، لأن الله تعالى اسمه لم يدل على الباطن الخفي من العقل إلا بظاهر منه و ناطق عنه».

<sup>27</sup> تفسير القمي 1: 96.

The one who does not understand about Allah<sup>azwj</sup> - he does not fear Allah<sup>azwj</sup> and the one who does not understand about Allah<sup>azwj</sup>, his heart does not possess firm recognition to ponder over Him<sup>azwj</sup> and find His<sup>azwj</sup> realities in his heart. And no one can become like that except for the one whose deeds ratify his words, and his hidden and his apparent are compatible, because Allah<sup>azwj</sup>, Elevated is His<sup>azwj</sup> Name, does not Demonstrate upon the esoteric, the hidden from the intellect, except by the apparent from it, and the spoken about it'.<sup>28</sup>

العباشي: عن سماعة بن مهران، قال: قال أبو عبد الله (عليه السلام): «أكثرُوا من أن تقولوا: رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ لَا تَأْمِنُوا الزَّيْغَ».

Al Ayyashi, from Sama'at Bin Mihran who said,

'Abu Abdullah<sup>asws</sup> said: 'Frequent from saying, '**Our Lord! Do not Let our hearts to deviate after You have Guided us aright [3:8]** do not feel safe from the deviation'.<sup>29</sup>

## VERSE 9

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {9}

**Our Lord! You are the Gatherer of the people on a Day about which there is no doubt'; surely Allah does not break the Promise [3:9]**

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُمَرَ بْنِ الْفَهْرِ عَنْ أَبِي عَمْرِو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَرْمَضَنِي اخْتِلَافُ الشَّيْعَةِ فِي مَذَاهِبِهَا فَقَالَ يَا جَابِرُ أَلَمْ أَفُكْ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَمِنْ أَيِّ جِهَةٍ تَفَرَّقُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali Bin Ukaayat Al-Tamimy, from Al-Husayn Bin Al-Nazar Al-Fahry, from Abu Amro Al-Awza'iy, from Amro Bin Shimr, from Jabir Bin Yazeed who said:

'I came up to Abu Ja'far<sup>asws</sup>, so I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>, the differing among the Shias in this Doctrine distresses me'. He<sup>asws</sup> said: 'O Jabir, shall I<sup>asws</sup> not suffice you with the meanings of their differences, from where they are differing, and from which perspective they are separating?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'.

قَالَ فَلَا تَخْتَلِفْ إِذَا اخْتَلَفُوا يَا جَابِرُ إِنَّ الْجَاهِدَ لِصَاحِبِ الزَّمَانِ كَالْجَاهِدِ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) فِي أَيَّامِهِ يَا جَابِرُ اسْمَعْ وَ ع قُلْتُ إِذَا شِئْتَ قَالَ اسْمَعْ وَ ع وَ بَلِّغْ حَيْثُ انْتَهَتْ بِكَ رَاحِلَتُكَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) خَطَبَ النَّاسَ بِالْمَدِينَةِ بَعْدَ سَبْعَةِ أَيَّامٍ مِنْ وَفَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ ذَلِكَ حِينَ فَرَعَ مِنْ جَمْعِ الْقُرْآنِ وَ تَأْلِيْفِهِ

<sup>28</sup> الكافي 1: 12 / 14.

<sup>29</sup> تفسير العباسي 1: 9 / 164.

He<sup>asws</sup> said: 'So do not differ if they differ, O Jabir. The one who fights against the Master<sup>asws</sup> of the Era (Imam<sup>asws</sup> of his time) is like the one who has fought against Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> days. O Jabir, listen attentively'. I said, 'As you<sup>asws</sup> like'. He<sup>asws</sup> said: 'Listen attentively, and make it reach to wherever your ride takes you to, that Amir-Al-Momineen<sup>asws</sup> preached to the People at Al-Medina, seven days after the passing away of Rasool-Allah<sup>saww</sup>, and that was when he<sup>asws</sup> was free from collecting the Quran and compiling it.

فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ تَعَالَى وَعَدَ نَبِيَّهُ مُحَمَّدًا ( صلى الله عليه وآله ) الْوَسِيلَةَ وَ وَعْدُهُ الْحَقُّ وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ

He<sup>asws</sup> said: 'O you people! Allah<sup>azwj</sup> the High Promised His<sup>azwj</sup> Prophet<sup>saww</sup> Muhammad<sup>saww</sup> the Means (Al-Waseela), and His<sup>azwj</sup> Promise is True, and Allah<sup>azwj</sup> will never break His<sup>azwj</sup> Promise'.<sup>30</sup>

## VERSES 10 – 13

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ  
{10} كَذَّابِ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۖ  
وَاللَّهُ شَدِيدُ الْعِقَابِ {11}

**(As for) those who commit Kufr, never will their wealth nor their children avail them in the least from Allah, and these are they who are the fuel of the Fire [3:10] Like the behaviour of the people of Pharaoh and those ones before them; they belied Our Signs, so Allah Destroyed them due to their sins; and Allah is Severe of the Retribution [3:11]**

قُلْ لِلَّذِينَ كَفَرُوا سَعْدٌ بَلَّوْنَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۖ وَبِئْسَ الْمِهَادُ {12} قَدْ كَانَ لَكُمْ آيَةٌ  
فِي فِئَتَيْنِ الْتَقَتَا ۖ فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَهُمْ رَأْيَ الْعَيْنِ ۖ وَاللَّهُ  
يُؤَيِّدُ بِنَصَرِهِ مَنْ يَشَاءُ ۖ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {13}

**Say to those who are committing Kufr: 'You shall be vanquished and Driven to Hell; and it is the evil settling place' [3:12] There was a sign for you in the two groups which met in an encounter; one group fighting in the Way of Allah and the other Kafir. They saw them as being twice as many as themselves with the sight of the eye; and Allah Strengthens with His Help whom He so Desires to; Surely in that there is a lesson for the ones of insight [3:13]**

<sup>30</sup> Al Kafi – V 8 H 14452 (Extract)

علي بن إبراهيم، قوله تعالى: قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ كَغُرْحَانَيْهِمْ وَتُقَذَّرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ: إنها نزلت بعد بدر، لما رجع رسول الله (صلى الله عليه وآله) من بدر أتى بني قينقاع وهو يناديهم، وكان بها سوق يسمى بسوق النبط، فأتاهم رسول الله (صلى الله عليه وآله) فقال: «يا معشر اليهود، قد علمتم ما نزل بقريش وهم أكثر عدداً وسلاحاً وكراعاً منكم، فادخلوا في الإسلام».

Ali Bin Ibrahim – ‘The Words of the Exalted: **Say to those who are committing Kufr: ‘You shall be vanquished and Driven to Hell; and it is the evil settling place’ [3:12]** – it was Revealed after Badr, when Rasool-Allah<sup>saww</sup> returned from Badr, the clan of Qanaqa came and he<sup>saww</sup> was calling out to them, and over there was a market called Al-Nabt market. So Rasool-Allah<sup>saww</sup> came to them and said: ‘O group of Jews! You have known what befell with the Quraysh and (although) they were more in number and weaponry and rides that you all are, therefore enter into (the fold of) Al-Islam’.

فقالوا: يا محمد، إنك تحسب حربنا مثل حرب قومك، والله لو لقيتنا للقيت رجالاً.

They said, ‘O Muhammad<sup>saww</sup>! You<sup>saww</sup> reckon you<sup>saww</sup> can battle us like the battle of your<sup>saww</sup> people? By Allah<sup>azwj</sup>! If you<sup>saww</sup> meet us (in battle), we will meet men (fighters)’.

فنزل عليه جبرئيل (عليه السلام) فقال: يا محمد قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ كَغُرْحَانَيْهِمْ وَتُقَذَّرُونَ إِلَى جَهَنَّمَ وَبِئْسَ الْمِهَادُ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَةِ الْقُرْآنِ فَتَةً تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَ أُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ أَمْ لَوْ كَانَوا مِثْلَ الْمُسْلِمِينَ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ يَعْنِي رَسُولَ اللَّهِ (صلى الله عليه وآله) يوم بدر إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ.

So Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> and he<sup>as</sup> said: ‘O Muhammad<sup>saww</sup>! **Say to those who are committing Kufr: ‘You shall be vanquished and Driven to Hell; and it is the evil settling place’ [3:12]** There was a sign for you in the two groups which met in an encounter; one group fighting in the Way of Allah and the other Kafir. They saw them as being twice as many as themselves with the sight of the eye – if they had been Muslims - **and Allah Strengthens with His Help whom He so Desires to** – meaning (Strengthened) Rasool-Allah<sup>saww</sup> on the Day of Badr - **Surely in that there is a lesson for the ones of insight [3:13]**.<sup>31</sup>

## VERSE 14

رُزِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْخَرْثِ ۚ ذَٰلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ {14}

**There have been adorned for the people, the love of desires, of the women and the sons and hoards, the hoard of gold and silver, and well bred horses and**

<sup>31</sup> تفسير القمي 1: 97.



**cattle and tilth. That is a provision of the life of the world; and Allah, with Him is the good return [3:14]**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله البرقي، عن الحسن بن أبي قتادة، عن رجل، عن جميل بن دراج، قال: قال أبو عبد الله (عليه السلام): «ما تُلذذ الناس في الدنيا والآخرة بلذة أكثر لهم من لذة النساء، و هو قول الله عز وجل: رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَ الْبَنِينَ إِلَى آخِرِ الْآيَةِ-

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Abu Abdullah Al Barqy, from Al Hassan Bin Abu Qatada, from a man, from Jameel Bin Daraaj who said,

‘Abu Abdullah<sup>asws</sup> said: ‘What relishes the people in the world and the Hereafter the most is the pleasures of the women, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **There have been adorned for the people, the love of desires, of the women and the sons [3:14]** – up to the end of the Verse’.

ثم قال:- و إن أهل الجنة ما يتلذذون بشيء من الجنة أشهى عندهم من النكاح، لا طعام و لا شراب».

Then he<sup>asws</sup> said: ‘And the people of the Paradise, they would not be relishing anything more desirous with them than the marriage, neither the food nor the drink’.<sup>32</sup>

أبو علي الطبرسي: القنطار: ملء مسك ثور ذهباً. و هو المروي عن أبي جعفر و أبي عبد الله (عليهما السلام).

Abu Ali Al Tabarsy (said,), ‘**the hoard [3:14]** – A bull skin filled with gold. And it is reported from Abu Ja’far<sup>asws</sup> and Abu Abdullah<sup>asws</sup>,<sup>33</sup>

## VERSES 15 - 17

قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِنْ ذُلِكُمْ ۚ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {15} الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ {16} الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ {17}

**Say: ‘Shall I tell you what is better than that for you all? For those who are pious, there are Gardens with their Lord beneath which rivers flow, to abide in them, and pure mates and Pleasure from Allah’; and Allah Sees the servants [3:15] Those who are saying: ‘Our Lord! Surely we believe, therefore Forgive our sins for us and Save us from Punishment of the Fire’ [3:16] (They are) the**

<sup>32</sup> الكافي 5: 321 / 10.

<sup>33</sup> مجمع البيان 2: 712.

***patient, and the truthful, and the devoutly obedient, and the (benevolent) spenders, and the seekers of Forgiveness at pre-dawn [3:17]***

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

Al Ayashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **and pure mates [3:15]**. He<sup>asws</sup> said: 'They neither menstruate nor defecate (or urinate)'.<sup>34</sup>

الشيخ: بإسناده عن الحسين بن سعيد، عن فضالة، عن حسين بن عثمان، عن سماعة، عن أبي بصير، قال: قلت له: المستغفرين بالأسحار؟ فقال: «استغفر رسول الله (صلى الله عليه وآله) في وتره سبعين مرة».

Al Seykh (Al Sadouq), by his chain, from Al Husayn Bin Saeed, from Fazalat, from Husayn Bin Usmaan, from Sama'at, from Abu Baseer who said,

'I said to him<sup>asws</sup> (6<sup>th</sup> Imam<sup>asws</sup>), '**and the seekers of Forgiveness at pre-dawn [3:17]**?' So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> sought Forgiveness (for his<sup>saww</sup> community) seventy times during his<sup>saww</sup> *Al-Witr (Salat)*'.<sup>35</sup>

عن عمر، عن أبي عبد الله (عليه السلام)، قال: «من قال في آخر الوتر في السحر: أستغفر الله و أتوب إليه سبعين مرة و دام على ذلك سنة، كتبه الله من المستغفرين بالأسحار».

From Umar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who says at the end of *Al-Witr (Salat)* during the pre-dawn, 'I seek Forgiveness of Allah<sup>azwj</sup> and repent to Him<sup>azwj</sup>', seventy times, and remains upon that for a year, Allah<sup>azwj</sup> would Write him to be from **the seekers of Forgiveness at pre-dawn [3:17]**'.<sup>36</sup>

عن المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، تفوتني صلاة الليل فأصلي الفجر، فلي أن أصلي بعد صلاة الفجر ما فاتني من صلاة و أنا في صلاة قبل طلوع الشمس؟ قال: «نعم، و لكن لا تعلم به أهلك فتتخذ سنة، فتبطل قول الله عز و جل: وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ»

From Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! The night *Salat* was missed by me, so I prayed *Al-Fajr (Salat)*. Is it for me that I pray after *Salat* *Al-Fajr* what was missed by me from the (night) *Salat*, and I am still in the *Salat* before the emergence of the sun?' He<sup>asws</sup> said: 'Yes, but do not let your family know of it, (lest)

<sup>34</sup> تفسير العياني 1: 11/164.

<sup>35</sup> التهذيب 2: 501/130.

<sup>36</sup> تفسير العياني 1: 15، 14/165.

they take to it as a Sunnah and invalidate the Words of Allah<sup>azwj</sup> Mighty and Majestic **and the seekers of Forgiveness at pre-dawn [3:17]**.<sup>37</sup>

فِي مَجْمَعِ الْبَيَانِ «وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ» الْمُصَلِّينَ وَقْتُ السَّحْرِ رَوَاهُ الصَّادِقُ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِمُ السَّلَامُ.

In Majma Al-Bayan – **and the seekers of Forgiveness at pre-dawn [3:17]** – then ones who pray *Salat* at the time of pre-dawn. It is reported from Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father, from Abu Abdullah<sup>asws</sup>.<sup>38</sup>

## VERSE 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {18}

**Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]**

العياشي: عن جابر، قال: سألت أبا جعفر (عليه السلام) عن هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ. قال أبو جعفر (عليه السلام): «شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَشْهَدُ بِهَا لِنَفْسِهِ، وَهُوَ كَمَا قَالَ.

Al Ayyashi, from Jabir who said,

‘I asked Abu Ja’far<sup>asws</sup> about this Verse **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]**. Abu Ja’far<sup>asws</sup> said: ‘**Allah Testifies that there is no god except Him** - so Allah<sup>azwj</sup> Blessed and Exalted Testifies it for Himself<sup>saww</sup>, and it is as He<sup>saww</sup> Said.

فَأَمَّا قَوْلُهُ: وَالْمَلَائِكَةُ فَإِنَّهُ أَكْرَمُ الْمَلَائِكَةِ بِالتَّسْلِيمِ لِرَبِّهِمْ، وَصَدَقُوا وَشَهِدُوا كَمَا شَهِدَ لِنَفْسِهِ.

As for His<sup>azwj</sup> Words **and (so testify) the Angels**, so it is the most Prestigious of the Angels with the submission to their Lord<sup>azwj</sup>, and they ratify and testify just as He<sup>azwj</sup> Testified for Himself<sup>azwj</sup>.

وَأَمَّا قَوْلُهُ: وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ فَإِنَّ أَوَّلِي الْعِلْمِ الْأَنْبِيَاءَ وَالْأَوْصِيَاءَ، وَهُمْ قِيَامٌ بِالْقِسْطِ، وَالْقِسْطُ: الْعَدْلُ فِي الظَّاهِرِ، وَالْعَدْلُ فِي الْبَاطِنِ: أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)».

<sup>37</sup> تفسير العياشي 1: 165 / 17.

<sup>38</sup> Tafseer Noor Al Saqalayn – V 1 P 361 H 60

And as for His<sup>azwj</sup> Words **and the ones with the knowledge, maintaining His creation with justice**, so the ones possessed with Knowledge are the Prophets<sup>as</sup> and the successors<sup>as</sup>, and they<sup>as</sup> stand with the justice. And the justice in the apparent – it is the justice. And the justice in the hidden (esoteric Meaning), it is Amir-Al-Momineen<sup>asws</sup>.<sup>39</sup>

عن مرزبان القمي، قال: سألت أبا الحسن (عليه السلام) عن قول الله: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ قال: «هو الإمام».

From Marzaban Al Qummy who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones possessed of knowledge, maintaining His creation with justice [3:18]**, he<sup>asws</sup> said: 'It is the Imam<sup>asws</sup>'.<sup>40</sup>

عن إسماعيل، رفعه إلى سعيد بن جبیر، قال: كان على الكعبة ثلاث مائة و ستون صنما، لكل حي من أحياء العرب الواحد و الاثنان، فلما نزلت هذه الآية: شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى قَوْلِهِ الْعَزِيزُ الْحَكِيمُ خَرَّتِ الْأَصْنَامُ فِي الْكَعْبَةِ سَحْداً.

From Ismail, raising it to Saeed Bin Jubeyr who said,

'There were three hundred and sixty idols at the Kabah, one or two for each district of the Arabs. So when this Verse was Revealed **Allah Testifies that there is no god except Him [3:18]** - up to His<sup>azwj</sup> Words **the Mighty, the Wise**, the idols fell down in Sajdah in the Kabah'.<sup>41</sup>

حدثنا عباد بن سليمان عن محمد بن سليمان الديلمي عن ابيه سليمان عن ابي عبد الله عليه السلام قال ان نطفة الامام من الجنة وإذا وقع من بطن امه إلى الارض وقع و هو واضع يده إلى الارض رافع رأسه إلى السماء

It has been narrated to us Abaad Bin Suleyman, from Muhammad Bin Suleyman Al-Daylami, from his father Suleyman, who has said:

Abu Abdullah<sup>asws</sup> said: 'The seed of the Imam<sup>asws</sup> is from the Paradise, and when it falls (descends) from his<sup>asws</sup> mother to the Earth, he<sup>asws</sup> places his<sup>asws</sup> hands on the Earth and raises his<sup>asws</sup> head towards the sky'.

قلت جعلت فداك ولم ذاك قال ان مناديا يناديه من جو السماء من بطنان العرش من الافق الاعلى يا فلان بن فلان اثبت فانك صفوتي من خلقي وعيبة علمي ولك ولمن تولاك اوجبت رحمتي ومنحت جناني واحلت جواربي ثم وعزتي وجلالي لاصلين من عاداك اشد عذابا وان اوسعت عليهم في دنياى من سعة رزقي

I said, 'May I be sacrificed for you<sup>asws</sup>, and why is that?' He<sup>asws</sup> said: 'A Caller calls out from the atmosphere of the sky, from inside the Throne, from the high horizon:

<sup>39</sup> تفسير العياني 1: 18 / 165.

<sup>40</sup> تفسير العياني 1: 19 / 166.

<sup>41</sup> تفسير العياني 1: 20 / 166.

“O so and so, son of so and so, be steadfast, for you<sup>asws</sup> are the elite of My<sup>azwj</sup> creation, and the keeper of My<sup>azwj</sup> Knowledge, and for you<sup>asws</sup>, the one who loves you<sup>asws</sup>, My<sup>azwj</sup> Mercy will be necessitated for him, and Granting of My<sup>azwj</sup> Paradise, and a place near to Me<sup>azwj</sup>. By My<sup>azwj</sup> Honour and My<sup>azwj</sup> Majesty, I<sup>azwj</sup> will Make your<sup>asws</sup> enemies feel the harshness of My<sup>azwj</sup> Punishment, although I<sup>azwj</sup> Expanded for them in the world abundance of My<sup>azwj</sup> sustenance”.

قال فإذا انقضى صوت المنادى اجابه هو شهد الله انه لا اله الا هو والملائكة واولو العلم قائما بالقسط لا اله الا هو العزيز الحكيم فإذا قالها اعطاه العلم الاول و العلم الاخر واستحق زيادة الروح في ليلة القدر.

He<sup>asws</sup> said: ‘When the Caller ends his voice, he<sup>asws</sup> responds by saying: ***‘Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]***. When he<sup>asws</sup> says that, he<sup>asws</sup> is Granted the first knowledge and the last knowledge, and becomes deserving of the increment of the (Holy) Spirit during the Night of Pre-determination (ليلة القدر)<sup>42</sup>.

سعد بن عبد الله القمي: عن محمد بن عيسى بن عبيد، عن النضر بن سويد و جعفر بن بشير البجلي، عن هارون بن خارجة، عن عبد الملك بن عطاء، قال: سمعت أبا جعفر (عليه السلام) يقول: «نحن أولو الذكر، و نحن أولو العلم، و عندنا الحرام و الحلال».

Sa’ad Bin Abdullah Al Qummy, from Muhammad Bin Isa Bin Ubeyd, from Al Nazar Bin Suweyd and Ja’far Bin Bashir Al Bajaly, from Haroun Bin Kharjat, from Abdul Malik Bin Ata’a who said,

‘I heard Abu Ja’far<sup>asws</sup> saying: ‘We are the ones with the Remembrance, and we<sup>asws</sup> are ***the ones with the knowledge [3:18]***, and with us<sup>asws</sup> (is the knowledge of) the Prohibited and the Permissible”<sup>43</sup>.

## VERSE 19

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ بَعْضًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {19}

***The Religion in the Presence of Allah is Al-Islam; and they did not differ, those who were Given the Book, except from after what had come to them of the knowledge, out of envy between them; and the one who commits Kufr with the Signs of Allah, so Allah is Quick of the Reckoning [3:19]***

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

<sup>42</sup> Basaair Al Darajaat – P 5 Ch 3 H 13

<sup>43</sup> 5- مختصر بصائر الدرجات: 67.

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir<sup>asws</sup> regarding the Words of the Exalted **The Religion in the Presence of Allah is Al-Islam [3:19]**, said: 'The submission to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> with the *Wilayah*'.<sup>44</sup>

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: «إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ» - قال - يعني الدين فيه الإيمان.

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: '**The Religion in the Presence of Allah is Al-Islam [3:19]** – it means the Religion wherein is *Eman*'.<sup>45</sup>

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir<sup>asws</sup> regarding the Words of the Exalted: **The Religion in the Presence of Allah is Al-Islam [3:19]**, said: 'The submission to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.<sup>46</sup>

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية. ويؤيده: قوله تعالى (إن الدين عند الله الاسلام) وهولا يتم إلا بالولاية، لانه سبحانه يوم فرض الولاية قال: (اليوم أكملت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام ديناً).

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic: **Have you seen those who belied the Religion? [107:1]** - He<sup>asws</sup> said: '(Belied) the *Wilayah*. It means that the Religion is *Al-Wilayah*. And it is supported by the Words of the Exalted: **The Religion in the Presence of Allah is Al-Islam [3:19]** and it is not complete except by *Al-Wilayah*, because the Glorious One<sup>azwj</sup> Said on the day that He<sup>azwj</sup> Obligated the *Wilayah*: **This day have I perfected for you your Religion and completed My Favour on you and Chosen for you Al-Islam as a Religion [5:3]**.

فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام، فلاجل ذلك صار الدين الولاية، فتمسك بها تكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين.

Had it not been for *Al-Wilayah*, the Religion would not have been perfected, nor would the Favours have been completed, nor would Allah<sup>azwj</sup> the Glorious have been

<sup>44</sup> المناقب 3: 95.

<sup>45</sup> تفسير العيّاشي 1: 22 / 166.

<sup>46</sup> المناقب 3: 95.

Pleased for us with the Religion of Al-Islam. For that purpose *Al-Wilayah* became the Religion. So attach with it, you would become from its people, the *Al-Mawaleen* (those with *Al-Wilayah*), and say during that, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'.<sup>47</sup>

و عنه، قال: و حدثني محمد بن يحيى البغدادي، رفع الحديث إلى أمير المؤمنين (عليه السلام) أنه قال: «لأنسبنا الإسلام نسبة لم ينسبها أحد قبلي، و لا ينسبها أحد بعدي،

And from him, said, 'And it was narrated to me by Muhammad Bin Yahya Al Baghdady,

(It has been narrated) raising the Hadeeth to Amir Al-Momineen<sup>asws</sup> that he<sup>asws</sup> said: 'I<sup>asws</sup> shall ascribe Al-Islam with an ascription not ascribed by anyone before me<sup>asws</sup>, nor would it be ascribed by anyone after me<sup>asws</sup>.

الإسلام هو التسليم، و التسليم هو اليقين، و اليقين هو التصديق، و التصديق هو الإقرار، و الإقرار هو الأداء، و الأداء هو العمل،

Al-Islam is the submission, and the submission is the conviction, and the conviction is the ratification, and the ratification is the acceptance, and the acceptance is the action, and the action is the deed.

و المؤمن من أخذ دينه عن ربه، إن المؤمن يعرف إيمانه في عمله، و إن الكافر يعرف كفره بإنكاره،

And the Momin is the one who takes his Religion from his Lord<sup>azwj</sup>. The Momin recognises his own *Eman* in his deed, and the *Kafir* recognises his own Kufr in his denial.

يا أيها الناس دينكم دينكم، فإن السيئة فيه خير من الحسنة في غيره، إن السيئة فيه تغفر، و إن الحسنة في غيره لا تقبل».

O you people! Your Religion, your Religion! The evil deed in it is better than the good deed in another (Religion). The evil deed in it would be Forgiven, and the good deed in another (Religion) will not be Accepted'.<sup>48</sup>

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن علي بن رثاب، عن حمزان بن أعين، عن أبي جعفر (عليه السلام) قال: «إن الله فضل الإيمان على الإسلام بدرجة، كما فضل الكعبة على المسجد الحرام بدرجة».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Hamran Bin Ayn,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Merited the *Eman* over Al-Islam by a level, just as He<sup>azwj</sup> Merited the Kabah over the Masjid Al-Harram by a level'.<sup>49</sup>

<sup>47</sup> Taweel Al Ayaat Al Zahira – CH 107 H 2

<sup>48</sup> تفسير القمّي 1: 99.

<sup>49</sup> تفسير القمّي 1: 99.

## VERSES 20 - 22

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۖ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ  
أَسْلَمْتُمْ ۖ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۖ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ  
{20}

**But if they dispute with you, then say: 'I submitted my face to Allah and (so has) the one who follows me'; and say to those who have been Given the Book and the illiterate: 'Do you submit yourselves?' So if they do submit then indeed they are Guided; and if they turn back, so rather, upon you is only the delivery (of the Message) and Allah watches over the servants [3:20]**

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ  
النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {21} أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا  
لَهُمْ مِنْ نَاصِرِينَ {22}

**Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21] They are those whose works shall be nullified in the world as well as the Hereafter, and there shall not be for them, (anyone) from the helpers [3:22]**

سليم بن قيس الهلالي: عن أمير المؤمنين (عليه السلام) - في حديث له مع معاوية - قال له: «يا معاوية، إنا أهل بيت اختار الله لنا الآخرة على الدنيا، و لم يرض لنا بالدنيا ثوابا. يا معاوية، إن نبي الله زكريا قد نشر بالمناشير، و يحيى بن زكريا قتله قومه و هو يدعوهم إلى الله عز و جل [و ذلك لهوان الدنيا على الله].»

Sulaym Bin Qays Al Hilali,

(It has been narrated) from Amir-Al-Momineen<sup>asws</sup> – in a Hadeeth of his<sup>asws</sup> with Muawiya – He<sup>asws</sup> said to him: 'O Muawiya! We<sup>asws</sup>, the People<sup>asws</sup> of the Household, Allah<sup>azwj</sup> Chose for us<sup>asws</sup> the Hereafter over the world, and He<sup>azwj</sup> was not Pleased for us<sup>asws</sup> with the world as a reward. O Muawiya, the Prophet<sup>as</sup> of Allah<sup>azwj</sup> Zakariyya<sup>as</sup> was sawn by a chainsaw, and Yahya<sup>as</sup> was slaughtered, and his<sup>as</sup> people killed him<sup>as</sup>, and he<sup>as</sup> was calling them to Allah<sup>azwj</sup> Mighty and Majestic, and that is how disgraceful the world is to Allah<sup>azwj</sup>.

إن أولياء الشيطان قد حاربوا أولياء الرحمن، و قد قال الله عز و جل في كتابه: إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ».



The friends of Satan<sup>la</sup> have always been at war with the friends of the Beneficent<sup>azwj</sup>. And Allah<sup>azwj</sup> has Said in His<sup>azwj</sup> Book: ***Surely, (as for) those who are disbelieving in the Signs of Allah and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21].***<sup>50</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن إسماعيل بن جابر، عن يونس بن ظبيان،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Yunus Bin Zibyan who said,

قال: سمعت أبا عبد الله (عليه السلام) يقول: «قال رسول الله (صلى الله عليه وآله): إن الله عز وجل يقول: ويل للذين يختلون الدنيا بالدين، وويل للذين يقتلون الذين يأمرون بالقسط من الناس، وويل للذين يسير المؤمنون فيهم بالتقية، أبي يغترون، أم علي يجترءون؟ في حلفت لأمتحنهم بفتنة تترك الحكيم منهم حيراناً».

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying: "Woe be unto the ones who are mixing up the world with the Religion! Woe be unto the ones who are killing the ones who are enjoining with the justice, from the people! And woe be unto those who are pursuing the *Momin* among them with the *Taqiyya* (dissimulation). Are they deceiving Me<sup>azwj</sup>, or is it Me<sup>azwj</sup> that they are daring to oppose? I<sup>azwj</sup> Swear by Myself<sup>azwj</sup> that I<sup>azwj</sup> shall leave them to be Tried that would leave the wise ones among them as confused!'<sup>51</sup>

أبو علي الطبرسي: روى أبو عبيدة بن الجراح، قال: قلت: يا رسول الله، أي الناس أشد عذاباً يوم القيامة؟ قال: «رجل قتل نبياً أو رجلاً أمر بمعروف أو نهى عن منكر» ثم قرأ (عليه السلام): «وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ

Abu Ali Al Tabarsy, 'It is reported by Abu Ubeyda Bin Al Jarrah who said,

'I said, 'O Rasool-Allah<sup>saww</sup>! Which of the people would be most severely Punished on the Day of Judgment?' He<sup>saww</sup> said: 'A man who either killed a Prophet<sup>as</sup> or (killed) a man who enjoined with the goodness or forbade from the evil'. Then he<sup>saww</sup> recited: ***and are killing the Prophets without right and are killing those who are enjoining with the justice, announce to them a painful Punishment [3:21].***

ثم قال (عليه السلام): «يا أبا عبيدة، قتلت بنو إسرائيل ثلاثة وأربعين نبياً من أول النهار في ساعة واحدة، فقام مائة رجل واثنا عشر رجلاً من عباد بني إسرائيل، فأمرهم بالمعروف ونهواهم عن المنكر، فقتلوا جميعاً في آخر النهار في ذلك اليوم، وهو الذي ذكره الله»

Then he<sup>saww</sup> said: 'O Abu Ubeyda! The Children of Israel killed forty three Prophets<sup>as</sup> from the beginning of the day in one hour. So there stood up one hundred and twelve men from the worshippers of the Children of Israel, and they enjoined the ones who killed them<sup>as</sup> with the goodness and forbade them from the evil. So they

<sup>50</sup> كتاب سليم بن قيس: 158.  
<sup>51</sup> الكافي 2: 226 / 1.

(Children of Israel) killed the entirety of them at the end of the day during that day, and it is what Allah<sup>azwj</sup> Mentions".<sup>52</sup>

## VERSES 23 - 25

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ {23}

**Have you not seen those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a group of them turn back and they withdraw [3:23]**

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ ۖ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ {24}

فَكَيْفَ إِذَا جُمِعْنَا لَهُم لَيُّومٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {25}

**That is because they are saying: 'The Fire will never touch us except for (a few) days; and it has deceived them, what they had been forging in their Religion [3:24] Then how would it be when We shall Gather them together for a Day there being no doubt in it, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly? [3:25]**

وَ اتَّصَلَ بِأَبِي الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ ع أَنَّ رَجُلًا مِّنْ فُقَهَاءِ شِيعَتِهِ كَلَّمَ بَعْضَ النُّصَابِ فَأَقْحَمَهُ بِحُجَّتِهِ حَتَّى أَبَانَ عَنْهُ فَضِيحَتَهُ،

And news was received by Abu Al-Hassan<sup>asws</sup> Bin Muhammad Al-Askari<sup>asws</sup> that a man from the understanding ones of his<sup>asws</sup> Shias spoke with one of the *Nasibis* (hostile ones), so he confounded him with his arguments until he exposed his shame.

فَدَخَلَ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ ع وَ فِي صَدْرِ بَجْلِسِهِ دَسْتُ عَظِيمٌ مُنْصُوبٌ، وَ هُوَ قَاعِدٌ خَارِجُ الدَّسْتِ، وَ بِحُضْرَتِهِ خَلْقٌ [كَثِيرٌ] مِّنَ الْعُلَوِيِّينَ وَ بَنِي هَاشِمٍ، فَمَا زَالَ يَرْفَعُهُ حَتَّى أَجْلَسَهُ فِي ذَٰلِكَ الدَّسْتِ، وَ أَقْبَلَ عَلَيْهِ

So he came over to Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> and in the front of his<sup>asws</sup> gathering a large stage had been established, and he was seated outside the stage, and in his presence were a lot of people from the Alawites and the Clan of Hashim<sup>as</sup>. So he<sup>asws</sup> did not cease to raise him until he<sup>asws</sup> had him seated in that stage, and faced towards him<sup>asws</sup>.

<sup>52</sup> مجمع البيان 2: 720.

فَاشْتَدَّ ذَلِكَ عَلَى أُولَئِكَ الْأَشْرَافِ: فَأَمَّا الْعُلُوِّيَّةُ فَأَجْلَوْهُ عَنِ الْعِتَابِ، وَ أَمَّا الْهَاشِمِيُّونَ فَقَالَ لَهُ شَيْخُهُمْ: يَا ابْنَ رَسُولِ اللَّهِ هَكَذَا تُؤْثِرُ عَامِيًّا عَلَى سَادَاتِ بَنِي هَاشِمٍ مِنَ الطَّالِبِيِّينَ وَ الْعَبَّاسِيِّينَ

So that was grievous upon those noblemen, and as for the Alawites, they considered it as a reproach, and as for the Hashimites, so their Sheikh said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is this how you are preferring the general people over the chiefs of the Clan of Hashim<sup>as</sup>, from the students and the Abbasids?'

فَقَالَ ع: إِنِّي أَكُفِّرُكُمْ - وَ أَنْ تَكُونُوا مِنَ الَّذِينَ قَالَ اللَّهُ تَعَالَى فِيهِمْ: أَمْ لَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُدْعُونَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بِهِ يُضِلُّوا بِهِمْ ثُمَّ يَقُولُ فَرِيقٌ مِنْهُمْ وَ هُمْ مُعْرِضُونَ أ تَرْضَوْنَ بِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ حَكْمًا قَالُوا: بَلَى.

So he<sup>asws</sup> said: 'Beware of becoming from those Allah<sup>azwj</sup> Said regarding them: **Have you not considered those who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a party of them turn back and they are exposed [3:23].** Would you be pleased with the Book of Allah<sup>azwj</sup> Mighty and Majestic as a Judge?' They said, 'Yes'.

قَالَ: أَلَيْسَ اللَّهُ تَعَالَى يَقُولُ: يَا أَيُّهَا الَّذِينَ آمَنُوا - إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ - وَ إِذَا قِيلَ انشُرُوا فَانْشُرُوا - يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ، فَلَمْ يَرْضَ لِلْعَالِمِ الْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى الْمُؤْمِنِ غَيْرِ الْعَالِمِ، كَمَا لَمْ يَرْضَ لِلْمُؤْمِنِ إِلَّا أَنْ يُرْفَعَ عَلَى مَنْ لَيْسَ بِمُؤْمِنٍ،

He<sup>asws</sup> said: 'Isn't Allah<sup>azwj</sup> the Exalted Saying: **O you who believe! When it is said to you, 'Make room in (your) assemblies', then make ample room, Allah will Give you ample, and when it is said: 'Rise up', then rise up, Allah will Exalt those of you who believe, and those who are given knowledge, in high Levels; [58:11]?** So He<sup>azwj</sup> is not Please for the Momin scholar until he is raised to be above the Momin not a scholar, just as He<sup>azwj</sup> is not Please for the Momin until he is raised over the one who is not a Momin.

أَخْبَرُونِي عَنْهُ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ أَوْ قَالَ: يَرْفَعُ اللَّهُ الَّذِينَ أُوتُوا شَرَفَ النَّسَبِ دَرَجَاتٍ أَوْ لَيْسَ قَالَ اللَّهُ: قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ فَكَيْفَ تُنَكِّرُونَ رَفْعِي هَذَا لَمَّا رَفَعَهُ اللَّهُ إِنَّ كَسْرَ هَذَا لِغُلَانِ النَّاصِبِ بِحُجَجِ اللَّهِ الَّتِي عَلَّمَهُ إِيَّاهَا - لَأَفْضَلُ لَهُ مِنْ كُلِّ شَرَفٍ فِي النَّسَبِ.

Inform me<sup>asws</sup> about it. Did He<sup>azwj</sup> Say Allah<sup>azwj</sup> would be Raising those given the knowledge to (lofty) levels), or did He<sup>azwj</sup> Say Allah<sup>azwj</sup> would Raise those given the nobility of the lineage to (lofty) levels? Or, didn't Allah<sup>azwj</sup> Say: **Say: Are those who know and those who do not know alike? [39:9].** So, how can you be denying the raising of this (person) to what Allah<sup>azwj</sup> Raised him, when he broke so and so the Nasibi by the arguments of Allah<sup>azwj</sup> which he had learnt these – it is more superior for him than all the nobilities regarding the lineage'.

فَقَالَ الْعَبَّاسِيُّ: يَا ابْنَ رَسُولِ اللَّهِ قَدْ شَرَفْتَ عَلَيْنَا مَنْ هُوَ دُوْ نَسَبٍ يَقْصُرُ بِنَا، وَ مَنْ لَيْسَ لَهُ نَسَبٌ كَنَسَبِنَا، وَ مَا زَالَ مُنْذُ أَوَّلِ الْإِسْلَامِ يُقَدَّمُ الْأَفْضَلُ فِي الشَّرَفِ عَلَى مَنْ دُونَهُ.

So the Abbasside said, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! You have ennobled over us, one who is with a lineage deficient from ours, and the one who hasn't a lineage like our lineage, and it has not cease to be so since the beginning of Al-Islam, the precedence of the merits regarding the nobility over the ones below it'.

فَقَالَ ع: سُبْحَانَ اللَّهِ- أَلَيْسَ الْعَبَّاسُ بَايَعَ لِأَبِي بَكْرٍ وَ هُوَ تَيْمِيٍّ وَ الْعَبَّاسُ هَاشِمِيٍّ أ وَ لَيْسَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ كَانَ يَخْدُمُ عُمَرَ بْنَ الْخَطَّابِ، وَ هُوَ هَاشِمِيٍّ وَ أَبُو الْخَلَفَاءِ وَ عُمَرُ عَدُوِّيٌّ وَ مَا بَالُ عُمَرَ أَدْخَلَ الْبُعْدَاءَ مِنْ قُرَيْشٍ فِي الشُّورَى- وَ لَمْ يُدْخِلِ الْعَبَّاسَ

So he<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! Didn't Al-Abbas pledge allegiance to Abu Bakr and he was a Tameemi (from the clan of Tameem), and Al-Abbas was a Hashemite? And wasn't it so that Abdullah Bin Al-Abbas was a servant of Umar Bin Al-Khattab, and he (Abdullah) was a Hashemite and a father of the caliphs, and Umar was a Adawite (clan of Adayy)? And what was the matter Umar included the remote ones from the Quraysh in the consultation but did not include Al-Abbas?

فَإِنْ كَانَ رَفَعْنَا لِمَنْ لَيْسَ بِهَاشِمِيٍّ عَلَى هَاشِمِيٍّ مُنْكَرًا- فَأَنْتَكُمُوهَا عَلَى الْعَبَّاسِ بَيْعَتُهُ لِأَبِي بَكْرٍ وَ عَلَى عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ خِدْمَتُهُ لِعُمَرَ بَعْدَ بَيْعَتِهِ لَهُ، فَإِنْ كَانَ ذَلِكَ جَائِزًا فَهَذَا جَائِزٌ فَكَأَنَّمَا أُلْقِمَ هَذَا الْهَاشِمِيُّ حَجَرًا.

So if our<sup>asws</sup> raising the one who isn't a Hashemite over a Hashemite was evil – then you should be denying upon Al-Abbas of his pledging allegiance to Abu Bakr, and upon Abdullah Bin Al-Abbas of his serving to Umar after having pledged allegiance to him. So if that was allowed, then this is (also) allowed'. So it was as if the Hashemite (Sheikh) had a stone stuck in his throat (silenced)<sup>53</sup>.

(مكارم الأخلاق): عن عبد الله بن مسعود- في حديث- أن النبي (صلى الله عليه و آله) قال له: «يا بن مسعود، إذا تلوْتَ كتاب الله تعالى فأُتيت على آية فيها أمر و نهي، فرددها نظراً و اعتباراً فيها، و لا تسه عن ذلك، فإن نهيته يدل على ترك المعاصي، و أمره يدل على عمل البر و الصلاح، فإن الله تعالى يقول: فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَ وُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ».

Makaarim Al Akhlaaq – From Abdullah Bin Masoud, in a Hadeeth –

The Prophet<sup>saww</sup> said to him: 'O Bin Masoud! Whenever you recited the Book of Allah<sup>azwj</sup> the Exalted, and you come to a Verse wherein is either a Command or a Forbiddance, so look at it again and take a lesson in it, and do not be neglectful about that, for its Forbiddance directs leaving the (acts of) disobedience, and its Command evidences upon doing the righteous (deed) and the correct. Allah<sup>azwj</sup> the Exalted is Saying: ***'Then how would it be when We shall Gather them together for a Day there being no doubt in it, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly? [3:25]'***<sup>54</sup>.

<sup>53</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 238

<sup>54</sup> المناقب 1: 226.

## VERSE 26

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ  
مَنْ تَشَاءُ ۖ بِيَدِكَ الْخَيْرُ ۚ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {26}

**Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26]**

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ بْنِ أَبِي سَمَّاكِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ أَلَيْسَ قَدْ آتَى اللَّهَ عَزَّ وَجَلَّ بَنِي أُمَيَّةَ الْمُلْكَ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيْهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ آتَانَا الْمُلْكَ وَ أَخَذْتَهُ بَنُو أُمَيَّةَ بِمَنْزِلَةِ الرَّجُلِ يَكُونُ لَهُ الثَّوْبُ فَيَأْخُذُهُ الْآخَرُ فَلَيْسَ هُوَ لِلَّذِي أَخَذَهُ.

From him, from Ibrahim bin Abu Bakr Bin Abu Sammaak, from Dawood Bin Farqad, from Abdul A'ala the slave of the progeny of Saam, who has said:

I asked from Abu Abdullah<sup>asws</sup> (about): **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to [3:26].** Has not Allah<sup>azwj</sup> Mighty and Majestic Given the kingdom to the Clan of Umayya?' He<sup>asws</sup> said: 'This is not as where you are going with it. Allah<sup>azwj</sup> Gave us<sup>asws</sup> the kingdom and the Clan of Umayya took it away (unjustly), like the man who has his clothes and another one takes it away (stealing it) from him, so it still does not belong to the one who took it (unlawfully)'.<sup>55</sup>

فِي مُهَجِ الدَّعَوَاتِ عَنْ أَسْمَاءَ بِنْتِ زَيْدٍ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: اسْمُ اللَّهِ الْأَعْظَمُ الَّذِي إِذَا دُعِيَ بِهِ فَأَجَابَ «قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ» إِلَى «بَعِيرٍ حِسَابٍ»

In Muhaj Al Dawaat, from Asma Bin Zayd who said,

'Rasool-Allah<sup>saww</sup> said: 'The Magnificent Name of Allah<sup>azwj</sup> which, when supplicated with, gets Answered is: **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom [3:26] – up to - without measure [3:27].**<sup>56</sup>

<sup>55</sup> Al Kafi – H 14837

<sup>56</sup> Tafseer Noor Al Saqalayn V 1 P 324 H 76

## VERSE 27

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ ۖ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۖ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {27}

**You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27]**

ابن بابويه، قال: سئل الحسن بن علي بن محمد (عليهم السلام) عن الموت، ما هو؟ قال: «هو التصديق بما لا يكون، حدثني أبي، عن أبيه، عن جده الصادق (عليه السلام) قال: إن المؤمن إذا مات لم يكن ميتاً، وإن الميت هو الكافر، إن الله عز و جل يقول: تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ يعني المؤمن من الكافر، و الكافر من المؤمن».

Ibn babuwayh said,

‘Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> was asked about the death, what is it?’ He<sup>asws</sup> said: ‘It is the ratification of what has not happened yet. My<sup>asws</sup> father<sup>asws</sup> narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup> Al-Sadiq<sup>asws</sup> having said: ‘When the Momin dies he does not become dead, and the dead are the Kafirs. Allah<sup>azwj</sup> Mighty and Majestic is Saying **You Extract the living from the dead and You Extract the dead from the living [3:27]** – Meaning the Momin (born) from the Kafir, and the Kafir (born) from the Momin’.<sup>57</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ يَرِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عليه السلام) بَعَثَ جِبْرَائِيلَ (عليه السلام) فِي أَوَّلِ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَغَتْ قَبْضَتُهُ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى السَّمَاءِ الدُّنْيَا وَ أَخَذَ مِنْ كُلِّ سَمَاءٍ تُرْبَةً وَ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السَّابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السَّابِعَةِ الْفُصْوَى

Ali Bin Muhammad, from Salih Bin Abu Hammad, from Al Husayn Bin Yazeed, from Al Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘Allah<sup>azwj</sup> Mighty and Majestic, when He<sup>azwj</sup> Intended to Create Adam<sup>as</sup>, Sent Jibraeel<sup>as</sup> during the beginning time from the day of Friday. So he<sup>as</sup> grabbed a handful in his<sup>as</sup> right hand, his<sup>as</sup> handful reaching from the seventh sky to the sky of the world; and he<sup>as</sup> took some dust from every sky. And he<sup>as</sup> grabbed another handful from the highest seventh earth (firmament) to the furthest seventh earth (firmament).

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ كَلِمَتَهُ فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ فَقَلَقَ الطَّيْنَ فَلَقَّتَيْنِ قَدَرًا مِنَ الْأَرْضِ دَرَوًا وَ مِنَ السَّمَاوَاتِ دَرَوًا فَقَالَ لِلَّذِي بِيَمِينِهِ مِنْكَ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ الصِّدِّيقُونَ وَ الْمُؤْمِنُونَ وَ السُّعَدَاءُ وَ مَنْ أُرِيدَ كَرَامَتُهُ فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ

معاني الأخبار: 10 / 290 <sup>57</sup>

Then, Allah<sup>azwj</sup> Mighty and Majestic Commanded His<sup>azwj</sup> Word (*Kalimat-Allah<sup>azwj</sup>*) so it withheld the former handful in his right hand and the latter handful in his left hand, and split the clay into two parts and scattered from the earth with a scattering, and from the skies with a scattering. So He<sup>azwj</sup> Said to those in his right hand: "From you would be the Rasools<sup>as</sup>, and the Prophets<sup>as</sup>, and the successors<sup>as</sup>, and the truthful ones, and the *Momineen*, and the fortunate ones, and the ones who want its prestige". Thus, it Obligated upon them what He<sup>azwj</sup> Said, just as He<sup>azwj</sup> Said it to be.

وَقَالَ لِلَّذِي بِشِمَالِهِ مِنْكَ الْجَبَّارُونَ وَالْمُشْرِكُونَ وَالْكَافِرُونَ وَالطَّوَاعِثُ وَمَنْ أُرِيدُ هَوَانَهُ وَشِقْمَتَهُ فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ

And He<sup>azwj</sup> Said to those in its left hand: "From you would be the tyrants, and the Polytheists, and the disbelievers, and the despots, and the ones who wants its indignity and its wickedness". Thus, it Obligated for them what He<sup>azwj</sup> Said just as He<sup>azwj</sup> Said it to be.

ثُمَّ إِنَّ الطَّيِّبَيْنِ خُلِطَتَا جَمِيعًا وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى فَالْحَبُّ طِينَةُ الْمُؤْمِنِينَ الَّتِي أَلْقَى اللَّهُ عَلَيْهَا مَحَبَّتَهُ وَالنَّوَى طِينَةُ الْكَافِرِينَ الَّذِينَ نَأَوْا عَنْ كُلِّ خَيْرٍ وَإِنَّمَا سُمِّيَ النَّوَى مِنْ أَجْلِ أَنَّهُ نَأَى عَنْ كُلِّ خَيْرٍ وَتَبَاعَدَ عَنْهُ

Then the two clays were both mixed together, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:95] Surely, Allah is the Splitter of the seed and the stone.** So the 'seed' is the clay of the *Momineen* upon which Allah<sup>azwj</sup> Cast His<sup>azwj</sup> Love; and the 'stone' is the clay of the disbelievers which is distanced from every goodness. And rather, it is named as the 'stone' from the reason that it is away from every goodness and remote from it.

وَقَالَ اللَّهُ عَزَّ وَجَلَّ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ فَالْحَيُّ الْمُؤْمِنُ الَّذِي يُخْرِجُ طِينَتَهُ مِنْ طِينَةِ الْكَافِرِ وَالْمَيِّتُ الَّذِي يُخْرِجُ مِنَ الْحَيِّ هُوَ الْكَافِرُ الَّذِي يُخْرِجُ مِنْ طِينَةِ الْمُؤْمِنِ فَالْحَيُّ الْمُؤْمِنُ وَالْمَيِّتُ الْكَافِرُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَ كَانَ حَيَاتُهُ حِينَ فَرَّقَ اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمَا بِكَلِمَتِهِ

And Allah<sup>azwj</sup> Mighty and Majestic Said **[6:95] He Extracts the living from the dead and He is the Extractor of the dead from the living.** So the 'living' is the Believer whose clay is extracted from the clay of the *Kafir*, and the 'dead' who is extracted from the living, he is the disbeliever who comes out from the clay of the Believer. So the 'living' is the *Momin*, and the 'dead' is the *Kafir*, and these are the Words of the Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life.** So his death was the mixture of his clay along with the clay of the disbeliever, and his life was when Allah<sup>azwj</sup> Mighty and Majestic Separated between the two by His<sup>azwj</sup> Word (*Kalimat-Allah<sup>azwj</sup>*).

كَذَلِكَ يُخْرِجُ اللَّهُ عَزَّ وَجَلَّ الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظُّلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النُّورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النُّورِ إِلَى الظُّلْمَةِ بَعْدَ دُخُولِهِ إِلَى النُّورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ .

Like that Allah<sup>azwj</sup> Mighty and Majestic Extracts the Believer during the birth from the darkness after his entry into it - to the light, and He<sup>azwj</sup> Extracts the disbeliever from the light towards the darkness after his entry into the light; and these are the Words

of the Mighty and Majestic [36:70] *That it may warn him who is alive, and (that) the Word may prove true against the unbelievers*.<sup>58</sup>

## VERSES 28 & 29

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۚ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۚ وَإِلَى اللَّهِ الْمَصِيرُ {28}

**The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully; and Allah Cautions you all Himself; and to Allah is the eventual return [3:28]**

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعْلَمَهُ اللَّهُ ۚ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {29}

**Say: 'Whether you are hiding in your chests or you are manifesting it, Allah Knows it; and He Knows whatever is in the skies and whatever is in the earth; and Allah is Able upon everything' [3:29]**

العياشي: عن الحسين بن زيد بن علي، عن جعفر بن محمد، عن أبيه (عليه السلام) قال: «كان رسول الله (صلى الله عليه و آله) يقول: لا إيمان لمن لا تقية له، و يقول: قال الله: إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً».

Al Ayyashi, from Al Husayn Bin Zayd Bin Ali,

(It has been narrated) from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was saying: 'There is no *Eman* for the one who has no Taqiyya (dissimulation) for him'. And he<sup>saww</sup> was saying: 'Allah<sup>azwj</sup> Says **except that you should be guarding from them guarding carefully [3:28]**'.<sup>59</sup>

[الْأَمْرُ بِالتَّقِيَّةِ:]

## The Command of (observing) the Taqiyya (Dissimulation)

وَأَمْرُكَ أَنْ تَسْتَعْمَلَ التَّقِيَّةَ فِي دِينِكَ - فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَ مَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ - إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً.

<sup>58</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 7

<sup>59</sup> تفسير العياشي 1: 24 / 166.



And I<sup>asws</sup> (Imam Hassan Al-Askari<sup>asws</sup>) order you to utilise *Taqiyya* (dissimulation) in your Religion, for Allah<sup>azwj</sup> Mighty and Majestic is Saying: ***The Momineen should not take the Kafirs as friends from besides the Momineen; and the one who does that, so he isn't from Allah in anything except that you should be guarding from them guarding carefully [3:28].***

وَقَدْ أَذْنْتُ لَكَ فِي تَفْضِيلِ أَعْدَائِنَا عَلَيْنَا - إِنَّ أَلْجَأَكَ الْخَوْفُ إِلَيْهِ [و] فِي إِظْهَارِ الْبِرَاءَةِ مِنَّا إِنْ حَمَلَكَ الْوَجَلُ عَلَيْهِ [و] فِي تَرْكِ الصَّلَوَاتِ الْمَكْتُوبَاتِ - إِذَا خَشِيتَ عَلَى حُشَاشَتِكَ الْأَقَاتِ وَالْعَاهَاتِ، فَإِنَّ تَفْضِيلَكَ أَعْدَاءَنَا عَلَيْنَا عِنْدَ خَوْفِكَ لَا يَنْفَعُهُمْ وَلَا يَضُرُّنَا، وَإِنْ إِظْهَارَكَ بِرَاءَتِكَ مِنَّا عِنْدَ تَقْيَّتِكَ - لَا يَقْدَحُ فِينَا وَلَا يَنْفُصُنَا،

And I<sup>asws</sup> have permitted for you regarding the preferring of our<sup>asws</sup> enemies over us<sup>asws</sup> - if there comes to you the fear to it, and (permission) in displaying the disavowing from us<sup>asws</sup> if the apprehension carries you upon it, and (permission) regarding neglecting the Prescribed *Salats* when you are fearing upon your life or the calamities or/and the disabilities, for your preferring our<sup>asws</sup> enemies over us<sup>asws</sup> during your fear would neither benefit them nor harm us<sup>asws</sup>, and that your display of disavowing from us<sup>asws</sup> during your *Taqiyya* would neither undermine regarding us<sup>asws</sup> nor would it reduce our<sup>asws</sup> (status with anything).

وَلَكِنْ تَتَرَأَّى مِنَّا سَاعَةً بِلِسَانِكَ وَأَنْتَ مُوَالٍ لَنَا بِجَنَانِكَ - لِتُبْقِيَ عَلَى نَفْسِكَ رُوحَهَا الَّتِي بِهَا قِيَامُكَ وَمَالِكَ الَّذِي بِهِ قِيَامُهَا، وَجَاهَهَا الَّذِي بِهِ تَمَاسُكُهَا، وَتَصُونُ مِنْ عُرْفِ بِكَ وَعَرَفْتَ بِهِ مِنْ أَوْلِيَانَا وَإِخْوَانِنَا وَأَخَوَاتِنَا - مِنْ بَعْدِ ذَلِكَ بِشُهُورٍ وَسِنِينَ إِلَى أَنْ تَنْفَرَجَ تِلْكَ الْكُزْبَةُ وَتَزُولَ [بِهِ] تِلْكَ الْعُمَةُ فَإِنَّ ذَلِكَ أَفْضَلُ مِنْ أَنْ تَتَعَرَّضَ لِلْهَلَاكِ، وَتَنْقَطِعَ بِهِ عَنْ عَمَلٍ فِي الدِّينِ وَصَلَاحِ إِخْوَانِكَ الْمُؤْمِنِينَ.

And if you were to disavow from us<sup>asws</sup> for a while with your tongue while you are a friend of ours<sup>asws</sup> by your heart - it would be more remaining (rewards) upon soul yourself which you would (be able to) take care of your wealth by which is its strength, and its status by which is its adherence, and, you would be safeguarding the one who is recognised as being with you, and is recognised as being with it (*Taqiyyah*), from our<sup>asws</sup> friends and our<sup>asws</sup> brothers and our<sup>asws</sup> sisters - from after that by months and years up to the relief from that distress and until that sorrow declines due to it (*Taqiyya*), for that (*Taqiyya*) is superior than if you expose (yourself) to the destruction, and (even if) you are cut-off by it (*Taqiyya*) from performing the (good) deeds in the Religion but remain righteous with your *Momineen* brothers (through *Taqiyya*).

وَإِيَّاكَ ثُمَّ إِيَّاكَ أَنْ تَتَرَكَ التَّقِيَّةَ الَّتِي أَمَرْتُكَ بِهَا، فَإِنَّكَ شَائِطٌ بِدَمِكَ وَدِمَاءِ إِخْوَانِكَ مُعَرَّضٌ لِنِعْمَتِكَ وَنِعْمَتِهِمْ لِلزَّوَالِ، مُذِلٌّ لَهُمْ فِي أَيْدِي أَعْدَاءِ دِينِ اللَّهِ، وَقَدْ أَمَرَكَ اللَّهُ بِإِعْزَائِهِمْ فَإِنَّكَ إِنْ خَالَفْتَ وَصِيَّتِي - كَانَ ضَرْرُكَ عَلَى نَفْسِكَ وَإِخْوَانِكَ - أَشَدَّ مِنْ ضَرْرِ النَّاصِبِ لَنَا الْكَافِرِ بِنَا.

And beware! Then beware from neglecting the *Taqiyya* which I<sup>asws</sup> am ordering you with, for you will spill your blood and the blood of your brethren, exposing your bounties and their bounties to the decline (destruction by enemies). It would be humiliating for them in the hands of the enemies of the Religion of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> has Commanded you with (increasing) their honour. So you, if you were to

oppose my<sup>asws</sup> advice – it would be more harmful upon yourself and your brethren – more intensely than the harm of the *Nasibis* (Hostile ones) to us<sup>asws</sup>, the *Kafirs* (harm) to us<sup>asws</sup>, 60.

## VERSE 30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۖ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۖ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {30}

***On the Day every soul shall find what it has done of good to be present and what it has done of evil. It will wish that between it and him there was a long duration; and Allah Cautions you all Himself; and Allah is Compassionate to the servants [3:30]***

حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) يَعْظُمُ النَّاسَ وَ يُزْهَدُهُمْ فِي الدُّنْيَا وَ يُرْعِبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ حَفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah<sup>saww</sup> which was preserved and written down.

كَانَ يَقُولُ أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ إِلَيْهِ تُرْجَعُونَ فَتَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ فِي هَذِهِ الدُّنْيَا مِنْ خَيْرٍ مُحْضَرًا وَ مَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا وَ يُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَ يُحَذِّكُ يَا ابْنَ آدَمَ الْعَافِلَ وَ لَيْسَ بِمَعْقُولٍ عَنْهُ

He<sup>asws</sup> would say: ‘O you people! Fear Allah<sup>azwj</sup> and know that you will be returning to Him<sup>azwj</sup>. So each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long duration. And Allah<sup>azwj</sup> Himself<sup>azwj</sup> has Cautioned you, and woe be unto you O heedless son of Adam<sup>as</sup> for He<sup>azwj</sup> is not Heedless of you.

يَا ابْنَ آدَمَ إِنَّ أَجَلَكَ أُسْرِعُ شَيْءٌ إِلَيْكَ قَدْ أَقْبَلَ نَحْوَكَ حَيْثُ بَطْلُوكَ وَ يُوشِكُ أَنْ يُدْرِكَكَ وَ كَانَ قَدْ أَوْفَيْتَ أَجَلَكَ وَ قَبَضَ الْمَلَكُ رُوحَكَ وَ صِرْتَ إِلَى قَبْرِكَ وَحِيدًا فَرَدَّ إِلَيْكَ فِيهِ رُوحَكَ وَ افْتَحَ عَلَيْهِ فِيهِ مَلَكَانَ نَاكِزٍ وَ نَكِيرٍ لِمُسَاءَلَتِكَ وَ شَدِيدٍ امْتِحَانِكَ

<sup>60</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 84 (Extract)

O son of Adam<sup>as</sup>, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, *Naakir (Munkar)* and *Nakeer* to question you and test you severely.

أَلَا وَ إِنَّ أَوَّلَ مَا يَسْأَلَانِكَ عَنْ رَبِّكَ الَّذِي كُنْتَ تَعْبُدُهُ وَ عَنْ نَبِيِّكَ الَّذِي أُرْسِلَ إِلَيْكَ وَ عَنْ دِينِكَ الَّذِي كُنْتَ تَدِينُ بِهِ وَ عَنْ كِتَابِكَ الَّذِي كُنْتَ تَتْلُوهُ وَ عَنْ إِمَامِكَ الَّذِي كُنْتَ تَتَوَلَّاهُ ثُمَّ عَنْ عُمْرِكَ فِيمَا كُنْتَ أَفْنَيْتَهُ وَ مَالِكَ مِنْ أَيْنَ اكْتَسَبْتَهُ وَ فِيمَا أَتَتْ أَنْفَقْتَهُ

And indeed! the first thing what they will ask you would be about your Lord<sup>azwj</sup> which you had worshipped, and about your Prophet<sup>saww</sup> who<sup>saww</sup> was sent to you, and about your Religion which you had made it to be, and about your Book which you recited, and about your Imam<sup>asws</sup> whom you had considered an Imam<sup>asws</sup>. Then about your life what you had spent it on, and your wealth from where you had acquired it from and in what you had spent it on.

فَخُذْ حِذْرَكَ وَ انْظُرْ لِنَفْسِكَ وَ أَعِدَّ الْجَوَابَ قَبْلَ الْإِمْتِحَانِ وَ الْمُسَائَلَةِ وَ الْإِخْتِبَارِ فَإِنْ تَكُ مُؤْمِنًا عَارِفًا بِدِينِكَ مُتَّبِعًا لِلصَّادِقِينَ مُوَالِيًا لِلْأَوْلِيَاءِ اللَّهُ لَقَاكَ اللَّهُ حُجَّتَكَ وَ أَنْطَقَ لِسَانَكَ بِالصَّوَابِ وَ أَحْسَنْتَ الْجَوَابَ وَ بُشِّرْتَ بِالرَّضْوَانِ وَ الْجَنَّةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَقْبَلَتْكَ الْمَلَائِكَةُ بِالرُّوحِ وَ الرِّيحَانِ

Therefore take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. So if you were a Momin having understood your Religion, followed the truthful ones<sup>asws</sup>, befriended the friends of Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Provide your argument for you, and Make your tongue to speak correctly and give good answers, and you will receive the news of the Divine Pleasure and the Paradise from Allah<sup>azwj</sup> Mighty and Majestic. And the Angels will welcome you with joyful spirits and aromatic fragrance.

وَ إِنْ لَمْ تَكُنْ كَذَلِكَ تَلْجَلِجْ لِسَانَكَ وَ دُحِضَتْ حُجَّتُكَ وَ عَيِيَتْ عَنِ الْجَوَابِ وَ بُشِّرْتَ بِالنَّارِ وَ اسْتَقْبَلَتْكَ مَلَائِكَةُ الْعَذَابِ بِنُزُلٍ مِنْ حَمِيمٍ وَ تَصْلِيَةٍ حَجِيمٍ

If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment would welcome you with descent from boiling water and arrival into the blazing Fire.

وَ اعْلَمْ يَا ابْنَ آدَمَ أَنَّ مِنْ وَرَاءِ هَذَا أَعْظَمَ وَ أَفْظَعَ وَ أَوْجَعَ لِلْقُلُوبِ يَوْمَ الْقِيَامَةِ ذَلِكَ يَوْمٌ يَجْمُوعُ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ ذَلِكَ يَوْمٌ يُنْفَخُ فِي الصُّورِ وَ تُبْعَثُ فِيهِ الْقُبُورُ وَ ذَلِكَ يَوْمُ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحُنَاجِرِ كَاطِمِينَ وَ ذَلِكَ يَوْمٌ لَا تُقَالُ فِيهِ عَثَرَةٌ وَ لَا يُؤْخَذُ مِنْ أَحَدٍ فِدْيَةٌ وَ لَا تُقْبَلُ مِنْ أَحَدٍ مَعْدِرَةٌ وَ لَا لِأَحَدٍ فِيهِ مُسْتَقْبَلُ تَوْبَةٍ

And know, O son of Adam<sup>as</sup> that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah<sup>azwj</sup>

Mighty and Majestic will Gather in it the former ones and the latter ones. That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors, and the hearts would come up to the throat and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be Accepted from anyone, and no repentance would be Accepted from anyone.

لَيْسَ إِلَّا الْجَزَاءُ بِالْحَسَنَاتِ وَالْجَزَاءُ بِالسَّيِّئَاتِ فَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ خَيْرٍ وَجَدَهُ وَمَنْ كَانَ مِنَ الْمُؤْمِنِينَ عَمِلَ فِي هَذِهِ الدُّنْيَا مِثْقَالَ ذَرَّةٍ مِنْ شَرٍّ وَجَدَهُ

There wouldn't be except for the Recompense for the good deeds and the Recompense for the evil deeds. So the one who was from the Momineen having done a good deed in this world the weight of a particle would find it, and the one was from the Momineen having done an evil deed in this world the weight of a particle would find it (too).<sup>61</sup>

## VERSES 31 & 32

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ  
{31} قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ {32}

**Say (O Rasool): 'If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful' [3:31] Say: 'Obey Allah and the Rasool'; but if they turn back, then surely Allah does not love the Kafirs [3:32]**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ [وَعَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ] عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ قَدْزْتُمْ أَنْ لَا تُعْرِفُوا فَاذْكُرُوا مَا عَلَيْكُمْ إِنْ لَمْ يُشْنِ النَّاسُ عَلَيْكُمْ وَمَا عَلَيْكُمْ أَنْ تَكُونَ مَذْمُومًا عِنْدَ النَّاسِ إِذَا كُنْتَ مَحْمُودًا عِنْدَ اللَّهِ تَبَارَكَ وَتَعَالَى

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munkary, from Hafs Bin Gayaas, who has said:

Abu Abdullah<sup>asws</sup> having said: 'If you have the ability to make yourselves unknown, then do so. And it should not matter to you if the people do not praise you, and it should not matter to you either that you are condemned by the people when you are praise-worthy in the Presence of Allah<sup>azwj</sup>.

إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) كَانَ يَقُولُ لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ رَجُلٍ يَزْدَادُ فِيهَا كُلَّ يَوْمٍ إِحْسَانًا وَرَجُلٍ يَنْدَارُكَ مَيِّتُهُ بِالتَّوْبَةِ وَأَنْ لَيْسَ لَهُ بِالتَّوْبَةِ قَوْلُ اللَّهِ أَنْ لَوْ سَجَدَ حَتَّى يَنْقَطِعَ غُثُّهُ مَا قَبِلَ اللَّهُ عَزَّ وَجَلَّ مِنْهُ عَمَلًا إِلَّا بِوَلَايَتِنَا أَهْلِ الْبَيْتِ

<sup>61</sup> Al Kafi – H 14477

Amir-Al-Momineen<sup>asws</sup> used to say: 'There is no good in the world except for one of the two men – a man who increases in it the good deeds every day and a man who rectifies himself, ready to face death by the repentance. But, what is meant by the repentance? By Allah<sup>azwj</sup>! If he were to perform prostrations to the extent that his neck breaks off, Allah<sup>azwj</sup> will not Accept deeds from him except by our<sup>asws</sup> *Wilayah*, the People<sup>asws</sup> of the Household.

أَلَا وَ مَنْ عَرَفَ حَقَّنَا أَوْ رَحَا الثَّوَابَ بِنَا وَ رَضِيَ بِمَوْتِهِ نَصَفَ مَدَّ كُلَّ يَوْمٍ وَ مَا يَسْتُرُ بِهِ عَوْرَتَهُ وَ مَا أَكْرَبَ بِهِ رَأْسَهُ وَ هُمْ مَعَ ذَلِكَ  
وَ اللَّهُ خَائِفُونَ وَ جُلُونَ وَ دُّوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا

Indeed, (Acceptance) is for the ones who recognise our<sup>asws</sup> rights and hopes to be Reward by us<sup>asws</sup>. They are pleased with their subsistence of half a 'Mudd' (Unit of measurement) of food every day, not being able to cover their private parts (insufficient clothing - resources), and no covering over their head (roof), but still they are very much fearful of Allah<sup>azwj</sup> and are pleased with the (little) share from the world.

وَ كَذَلِكَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ حَيْثُ يَقُولُ وَ الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَّةٌ مَا الَّذِي آتَوْا بِهِ أَتَوْا وَ اللَّهُ بِالطَّاعَةِ مَعَ  
الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ فِي ذَلِكَ خَائِفُونَ أَنْ لَا يُقْبَلَ مِنْهُمْ وَ لَيْسَ وَ اللَّهُ خَوْفُهُمْ خَوْفَ شَيْءٍ فِيمَا هُمْ فِيهِ مِنْ إِصَابَةِ الدِّينِ وَ  
لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

And that is how Allah<sup>azwj</sup> Mighty and Majestic has Described them where He<sup>azwj</sup> is Saying: ***And those who dispense their charity with their hearts full of fear [23:60].*** That which they are giving with, they are giving, by Allah<sup>azwj</sup>, with the obedience along with the love and the *Wilayah*, and they are fearful during that that perhaps it would not be Accepted from them. By Allah<sup>azwj</sup>, and it isn't their fear a fear of doubt in what they are in from the difficulties of the Religion, but, they are fearing that they might be deficient in having our<sup>asws</sup> love and our<sup>asws</sup> obedience'.

ثُمَّ قَالَ إِنْ قَدَرْتَ أَنْ لَا تَخْرُجَ مِنْ بَيْتِكَ فَافْعَلْ فَإِنَّ عَلَيْكَ فِي خُرُوجِكَ أَنْ لَا تَعْتَابَ وَ لَا تَكْذِبَ وَ لَا تَحْسَدَ وَ لَا تُرَائِي وَ لَا  
تَتَصَنَّعَ وَ لَا تُدَاهِنَ

Then said: 'If you can afford not to go out of your houses, then do so, as when you go out then it becomes difficult for you that you hold back from backbiting, and not lie, and not be envious, and not show-off, and not pretend, and not flatter'.

ثُمَّ قَالَ نَعَمْ صَوْمَعَةُ الْمُسْلِمِ بَيْتُهُ يَكْفِي فِيهِ بَصَرُهُ وَ لِسَانُهُ وَ نَفْسُهُ وَ فَرْجُهُ إِنْ مَنْ عَرَفَ نِعْمَةَ اللَّهِ بِقَلْبِهِ اسْتَوْجَبَ الْمَزِيدَ مِنَ اللَّهِ  
عَزَّ وَ جَلَّ قَبْلَ أَنْ يُظَاهَرَ شُكْرَهَا عَلَى لِسَانِهِ وَ مَنْ ذَهَبَ يَرَى أَنَّ لَهُ عَلَى الْآخِرِ فَضْلًا فَهُوَ مِنَ الْمُسْتَكْبِرِينَ

Then said: 'Yes, a silo (protection) for a Muslim is his house in which he restrains his vision, and his tongue, and his self, and his genitals. The one, who recognises the Favours of Allah<sup>azwj</sup> by his heart, obligates more for himself from Allah<sup>azwj</sup>, before he even expresses his appreciation for it upon his tongue, and the one who goes around considering himself to be better than others, so he is from the arrogant ones'.

فَقُلْتُ لَهُ إِنَّمَا يَرَى أَنَّ لَهُ عَلَيْهِ فَضْلًا بِالْعَافِيَةِ إِذَا رَأَاهُ مُرْتَكِبًا لِلْمَعَاصِي فَقَالَ هَيْهَاتَ هَيْهَاتَ فَلَعَلَّهُ أَنْ يَكُونَ قَدْ غُفِرَ لَهُ مَا أَتَى وَ أَنْتَ مَوْفُوفٌ مُحَاسِبٌ أَمْ مَا تَلَوْتَ قِصَّةَ سَحْرَةِ مُوسَى ( عليه السلام )

So I said to him<sup>asws</sup>, 'But what if he sees himself as better due to the (spiritual) health when he sees the one who is indulging in the sins?' He<sup>asws</sup> said: 'Far be it! Far be it! It may be that he has been Forgiven for his sins whilst you have been Paused for the Accounting. Have you not recited the story of the magicians (at the time) of Musa<sup>as</sup>?'

ثُمَّ قَالَ كَمْ مِنْ مُعْزُورٍ بِمَا قَدْ أَنْعَمَ اللَّهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسِتْرِ اللَّهِ عَلَيْهِ وَ كَمْ مِنْ مُفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ

Then said: 'How many are proud with what Allah<sup>azwj</sup> has Favoured them with, and how many have been enticed by the Veil of Allah<sup>azwj</sup> upon them, and how many have been infatuated by the praises of the people upon him'.

ثُمَّ قَالَ إِنِّي لَا أَرْجُو النَّجَاةَ لِمَنْ عَرَفَ حَقَّنَا مِنْ هَذِهِ الْأُمَّةِ إِلَّا لِأَحَدٍ ثَلَاثَةٍ صَاحِبِ سُلْطَانٍ جَائِرٍ وَ صَاحِبِ هَوًى وَ الْفَاسِقِ الْمُغْلَبِ

Then said: 'I<sup>asws</sup> hope for the salvation for the ones who recognise our<sup>asws</sup> rights, from this community except for one of the three – an unjust ruler, a follower of desires, an openly immoral one'.

ثُمَّ تَلَا قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ثُمَّ قَالَ يَا حَفْصُ الْحُبُّ أَفْضَلُ مِنَ الْخَوْفِ

Then he<sup>asws</sup> recited: **Say: If you love Allah, then follow me. Allah will Love you [3:31]**, then said: 'O Hafs, the love is higher than the fear'.

ثُمَّ قَالَ وَ اللَّهُ مَا أَحَبَّ اللَّهُ مَنْ أَحَبَّ الدُّنْيَا وَ وَالَى غَيْرَنَا وَ مَنْ عَرَفَ حَقَّنَا وَ أَحَبَّنَا فَقَدْ أَحَبَّ اللَّهَ تَبَارَكَ وَ تَعَالَى

Then said: 'By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> does not Love the one who loves the world, and takes as a friend other than us<sup>asws</sup>, whilst the one who recognises our<sup>asws</sup> rights and loves us<sup>asws</sup>, so he has loved Allah<sup>azwj</sup>'.

فَبَكَى رَجُلٌ فَقَالَ أَوْ أَبْكِي لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ كُلَّهُمْ اجْتَمَعُوا يَتَضَرَّعُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُنَجِّيكَ مِنَ النَّارِ وَ يُدْخِلَكَ الْجَنَّةَ لَمْ يُشَفِّعُوا فِيكَ [ثُمَّ كَانَ لَكَ قَلْبٌ حَيٌّ لَكُنْتَ أَخَوْفَ النَّاسِ لِلَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ]

A man wept, so he<sup>asws</sup> said: 'Are you crying? Even if the inhabitants of the skies and the earth, all of them get together crying to Allah<sup>azwj</sup> to be Rescued from the Fire and to be entered into the Paradise, they would not be able to intercede for you. Then if you had for yourself a living heart you would be the most fearful of the people to Allah<sup>azwj</sup> in that condition'.

ثُمَّ قَالَ لَهُ يَا حَفْصُ كُنْ ذَبَابًا وَ لَا تَكُنْ رَأْسًا يَا حَفْصُ قَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَنْ خَافَ اللَّهَ كُلَّ لِسَانُهُ

Then said to him: 'O Hafs, be a follower and not a leader. O Hafs, the Rasool<sup>saww</sup> Allah<sup>azwj</sup> said: 'The one who fears Allah<sup>azwj</sup>, would be of little speech'.

ثُمَّ قَالَ بَيْنَا مُوسَى بْنُ عِمْرَانَ (عليه السلام) يَعْظُ أَصْحَابَهُ إِذْ قَامَ رَجُلٌ فَشَقَّ قَمِيصَهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى قُلْ لَهُ لَا تَشُقَّ قَمِيصَكَ وَ لَكِنْ اشْرَحْ لِي عَنْ قَلْبِكَ

Then said: 'Once Musa<sup>as</sup> Bin Imran<sup>as</sup> was advising his<sup>as</sup> companions, when a man stood up, and tore his shirt. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! Say to him, 'Do not tear your shirt, but open for Me<sup>azwj</sup> your heart".

ثُمَّ قَالَ مَرَّ مُوسَى بْنُ عِمْرَانَ (عليه السلام) بِرَجُلٍ مِنْ أَصْحَابِهِ وَ هُوَ سَاجِدٌ فَأَنْصَرَفَ مِنْ حَاجَتِهِ وَ هُوَ سَاجِدٌ عَلَى حَالِهِ فَقَالَ لَهُ مُوسَى (عليه السلام) لَوْ كَانَتْ حَاجَتُكَ بِيَدِي لَقَضَيْتُهَا لَكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى لَوْ سَجَدَ حَتَّى يَنْقَطِعَ عَنْقُهُ مَا قَبِلْتُهُ حَتَّى يَتَحَوَّلَ عَمَّا أَكْرَهُ إِلَى مَا أَحَبُّ.

Then said: 'Musa<sup>as</sup> Bin Imran<sup>as</sup> passed by a man from his<sup>as</sup> companion, and he was performing Sajdah. So after coming back from what he<sup>as</sup> had to do, (Musa<sup>as</sup>) saw him still in Sajdah. So Musa<sup>as</sup> said to him: 'If (the fulfilment) of your need was in my<sup>as</sup> hands, I<sup>asws</sup> would have fulfilled it for you'. So Allah<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! Even if he were to perform Sajdah until his neck breaks, I<sup>azwj</sup> will not Accept it until he turns away from what I<sup>azwj</sup> Abhor and towards what I<sup>azwj</sup> Love".<sup>62</sup>

عنه، قال: حدثني علي بن إبراهيم، عن أبيه، عن ابن فضال، عن حفص المؤذن، عن أبي عبد الله (عليه السلام). و عن محمد بن إسماعيل بن بزيع، عن محمد بن سنان، عن إسماعيل بن جابر، عن أبي عبد الله (عليه السلام)، في صحيفة أخرجها لأصحابه:

From him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ibn Fazaal, from Hafs Al Mowzan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>,

and from Muhammad Bin Ismail Bin Bazi'e, from Muhammad Bin Sinan, from Ismail, Bin Jabir,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, in a Parchment which he<sup>asws</sup> brought out to his<sup>asws</sup> companions: -

و اعلموا أن الله إذا أراد بعبد خيرا شرح صدره للإسلام، فإذا أعطاه ذلك نطق لسانه بالحق، و عقد قلبه عليه و عمل به، فإذا جمع الله له ذلك تم له إسلامه، و كان عند الله إن مات على ذلك الحال من المسلمين حقا.

'And know that if Allah<sup>azwj</sup> Intends good for a servant, He<sup>azwj</sup> opens his chest for the Islam. So He<sup>azwj</sup> Grants him that he will speak the truth by his tongue, and bind his heart to him so that he will act in accordance with it (his desires). So if Allah<sup>azwj</sup> Gathers that to him, He<sup>azwj</sup> Completes for him, his Islam, and if he were to die whilst being upon that, he would have died as being one of the true Muslims.

و إذا لم يرد الله بعبد خيرا وكله إلى نفسه، و كان صدره ضيقا حرجا، فإن جرى على لسانه حق لم يعقد قلبه عليه، و إذا لم يعقد قلبه عليه لم يعطه الله العمل به، فإذا اجتمع ذلك عليه حتى يموت و هو على تلك الحال كان عند الله من المنافقين، و صار ما جرى على لسانه من الحق الذي لم يعطه الله أن يعقد قلبه عليه، و لم يعطه العمل به حجة عليه يوم القيامة.

And if Allah<sup>azwj</sup> does not Intend good for a servant, He<sup>azwj</sup> Leaves him to his own self, and his chest becomes constricted and an embarrassment for him. If a true (word) flows from his tongue, his heart does not accept it from him, and if his heart does not accept it from him, he does not follow Allah<sup>azwj</sup> and acts in accordance with it (by his desires). So, if that is gathered to him until he dies whilst being upon that condition, he, then, will be of the hypocrites with Allah<sup>azwj</sup>. And all that flowed upon his tongues from the truth which he did not follow Allah<sup>azwj</sup> and his heart did not accept it from him, and he did not act in accordance with it, would be a proof against him on the Day of Judgement.

فاتقوا الله و اسألوه أن يشرح صدوركم للإسلام، و أن يجعل ألسنتكم تنطق بالحق حتى يتوفاكم و أنتم على ذلك، و أن يجعل منقلبكم منقلب الصالحين قبلكم، و لا قوة إلا بالله، و الحمد لله رب العالمين.

So fear Allah<sup>azwj</sup> and ask Him<sup>azwj</sup> that He<sup>azwj</sup> may Open your chests for the Islam, and that He<sup>azwj</sup> may Make your tongues to speak with the truth until you die whilst being upon that, and that He<sup>azwj</sup> may Make your return (to the Hereafter to be like the) returning of the righteous ones before you. And there is no Strength except by Allah<sup>azwj</sup>, and Praise is due to Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the worlds.

و من سره أن يعلم أن الله يحبه فليعمل بطاعة الله و لیتبعنا، ألم يسمع قول الله عز و جل لنبيه: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ؟

And the one who wishes that he should know whether Allah<sup>azwj</sup> Loves him, so he should act in obedience to Allah<sup>azwj</sup> and follow us<sup>asws</sup>. Have you not heard the Words of Allah<sup>azwj</sup> Mighty and Majestic to His<sup>azwj</sup> Prophet<sup>saww</sup>: **Say: If you love Allah, then follow me. Allah will Love you and Forgive you your sins; and Allah is Forgiving, Merciful [3:31]?**

و الله لا يطيع الله عبد أبدا إلا أدخل الله عليه في طاعته اتباعنا، و لا و الله لا يتبعنا عبد أبدا إلا أحبه الله، و لا و الله لا يدع أحد اتباعنا أبدا إلا أبغضنا، و لا و الله لا يبغضنا أحد أبدا إلا عصى الله، و من مات عاصيا لله أخزاه الله و أكبه على وجهه في النار، و الحمد لله رب العالمين.

By Allah<sup>azwj</sup>, no servant will be in obedience to Allah<sup>azwj</sup> ever until Allah<sup>azwj</sup> Makes him to be included along with obedience to Him<sup>azwj</sup>, obedience to us<sup>asws</sup>. And, by Allah<sup>azwj</sup>, no servant will be following us<sup>asws</sup> ever until Allah<sup>azwj</sup> Loves him. And, by Allah<sup>azwj</sup>, no servant leaves following us<sup>asws</sup> ever except that he hates us<sup>asws</sup>. And, by Allah<sup>azwj</sup>, no one ever hates us<sup>asws</sup> except that he disobeys Allah<sup>azwj</sup>. And the one who dies whilst being in disobedience to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Disgrace him and Fling him upon his face in the Fire. And Praise is for Allah<sup>azwj</sup>, the Lord<sup>azwj</sup> of the worlds'.<sup>63</sup>

العباشي: عن زياد، عن أبي عبيدة الحذاء، قال: دخلت على أبي جعفر (عليه السلام)، فقلت: بأي أنت و أمي، ربما خلا بي الشيطان فخبثت نفسي، ثم ذكرت حيي إياكم، و انقطاعي إليكم فطابت نفسي، فقال (عليه السلام): «يا زياد، و يحك، و ما الدين إلا الحب، ألا ترى إلى قول الله تعالى: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

<sup>63</sup> الكافي 8: 13 / 1



Al Ayyashi, from Ziyad, from Abu Ubeyda Al Haza'a who said,

'I came up to Abu Ja'far<sup>asws</sup>, so I said, 'May my father and my mother be sacrificed for you<sup>asws</sup>! Sometimes when I am alone, the Satan<sup>la</sup> spoils my soul, then I remember my love for you<sup>asws</sup>, and I dedicate myself to you<sup>asws</sup>, so my soul becomes good'. So he<sup>asws</sup> said: 'O Ziyad! Woe be unto you! And is the Religion except the love? Do you not see the Words of Allah<sup>azwj</sup> **Say: If you love Allah, then follow me. Allah will Love you and Forgive you your sins [3:31]**'<sup>64</sup>

عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «قد عرفتم في منكرين كثيرا، وأحببتم في مبغضين كثيرا، وقد يكون حبا لله في الله ورسوله، و حبا في الدنيا، فما كان في الله ورسوله فتوابه على الله تعالى، و ما كان في الدنيا فليس في شيء»

From Basheer Al Dahan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You have been recognised a lot among the deniers, and loved a lot among the haters. And love occurs for the Sake of Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, and love regarding the world. So whatever was regarding Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, so its Reward is upon Allah<sup>azwj</sup> the Exalted. And whatever was for the world, so there is nothing in it'.

ثم نفذ يده، ثم قال: «إن هذه المرجئة، و هذه القدريّة، و هذه الخوارج ليس منهم أحد إلا يرى أنه على الحق، و إنكم إنما أحببتمونا في الله».

Then he<sup>asws</sup> wiped his<sup>asws</sup> hand, then said: 'These are the Murjiites, and these are the Qadiriyya, and these are the Khawarijites. There is none among them except that he sees that he is upon the Truth, whilst you all (Shiah) love us<sup>asws</sup> for the Sake of Allah<sup>azwj</sup>'.

ثم تلا: أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ، وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ مَنْ يَطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ، إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ».

Then he<sup>asws</sup> recited **Obey Allah and obey the Rasool and the Divine Authority from among you [4:59] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back [59:7] Whoever obeys the Rasool, so he has obeyed Allah [4:80] If you love Allah, then follow me, Allah will Love you [3:31]**'<sup>65</sup>.

عن بريد بن معاوية العجلي، قال: كنت عند أبي جعفر (عليه السلام) إذ دخل عليه قادم من خراسان ماشيا، فأخرج رجله و قد تغلفتا، و قال: أما و الله ما جاء بي من حيث جئت إلا حبكم أهل البيت. فقال أبو جعفر (عليه السلام): «و الله لو أحبنا حجر حشره الله معنا، و هل الدين إلا الحب، إن الله يقول: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ: يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ هل الدين إلا الحب».

From Bureyd Bin Muawiya Al Ajaly who said,

<sup>64</sup> تفسير العيّاشي 1: 167 / 25.

<sup>65</sup> تفسير العيّاشي 1: 167 / 26.

'I was in the presence of Abu Ja'far<sup>asws</sup> when a walker from Khurasan came up. So he brought out his legs and they had been badly bruised, and he said, 'By Allah<sup>azwj</sup>! I have not come from where I come from except for the love of the People<sup>asws</sup> of the Household'. So Abu Ja'far<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! Even if a rock were to love us<sup>asws</sup>, Allah<sup>azwj</sup> would Resurrect it with us<sup>asws</sup>. And is the Religion except for the love? Allah<sup>azwj</sup> is Saying **Say: If you love Allah, then follow me, Allah will Love you [3:31].** And Said **love those who have fled to them [59:9].** And is the Religion except the love?'<sup>66</sup>

عن ربي بن عبد الله، قال: قيل لأبي عبد الله (عليه السلام): جعلت فداك، إنا نسمي بأسمائكم و أسماء آبائكم، فينفعنا ذلك؟ فقال: «إي و الله، و هل الدين إلا الحب، قال الله: إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرَ لَكُمْ ذُنُوبَكُمْ».

From Rabi'e Bin Abdullah who said,

'It was said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! We name (ourselves) with your<sup>asws</sup> name and the names of your<sup>asws</sup> forefathers<sup>asws</sup>, so is that beneficial for us?' So he<sup>asws</sup> said: 'Yes, by Allah<sup>azwj</sup>! And is the Religion except the love?' Allah<sup>azwj</sup> Says **Say (O Prophet): If you love Allah, then follow me (Rasool Allah), Allah will Love you and Forgive you your sins [3:31].**<sup>67</sup>

حدثنا محمد بن احمد الشيباني رضى الله عنه قال: حدثنا محمد بن هارون الصوفي قال: حدثنا عبد الله موسى الحبال الطبري قال: حدثنا محمد بن الحسين الخشاب قال: حدثنا محمد بن محسن عن يونس بن ظبيان قال: قال الصادق جعفر ابن محمد عليه السلام: ان الناس يعبدون الله عزوجل على ثلاثة أوجه: فطبقة يعبدونه رغبة في ثوابه فتلك عبادة الحرصاء وهو الطمع، وآخرون يعبدونه خوفا من النار فتلك عبادة العبيد وهى رهبة، ولكي اعبد حبا له عزوجل فتلك عبادة الكرام وهو الامن لقوله عزوجل: (وهم من فرع يؤميد آمنون قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم) فمن أحب الله عزوجل أحبه الله، ومن أحبه الله عزوجل كان من الآمنين.

Muhammad Bin Ahmad Al Sahyabani narrated to us, from Muhammad Bin Haroun Al Sowfy, from Abdullah Musa Al Habaal Al Tabary, from Muhammad Bin Al Husayn Al Khashaab, from Muhammad Bin Mohsin, from Yunus Bin Zibyan,

'Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'The people are worshipping Allah<sup>azwj</sup> Mighty and Majestic upon three perspectives – So a group are worshipping Him<sup>azwj</sup> in coveting His<sup>azwj</sup> Rewards, so that is the worshipping of the greedy ones and it is the greed. And the others are worshipping Him<sup>azwj</sup> out of fear from the Fire, so that is the worship of the slaves, and it is the fright. But, I<sup>asws</sup> worship Him<sup>azwj</sup> out of love for Him<sup>azwj</sup> Mighty and Majestic, so that is the worship of the honourable ones, and it is the safety, due to His<sup>azwj</sup> Words **and they shall be secure from terror on the Day [27:89] Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins [3:31].** So the one who loves Allah<sup>azwj</sup> Mighty and Majestic, Allah<sup>azwj</sup> would Love him, and the one whom Allah<sup>azwj</sup> Mighty and Majestic Loves, would be from the secure ones'.<sup>68</sup>

<sup>66</sup> تفسير العياشي 1: 167 / 27.

<sup>67</sup> تفسير العياشي 1: 167 / 28.

<sup>68</sup> Illal Al Sharaie – V 1 Ch 9 H 8

عنه: عن محمد بن موسى بن المتوكل، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن محمد بن أبي عمير، قال: حدثني حمran، عن سمع أبا عبد الله (عليه السلام) يقول: «ما أحب الله عز و جل من عصاه»

From him, from Muhammad Bin Musa Bin Mutawakkal who said, 'It was narrated to us by Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Abu Umeyr who said,

'Humran narrated to me from the one who heard Abu Abdullah<sup>asws</sup> saying: 'Allah<sup>azwj</sup> Mighty and Majestic does not Love the one who disobeys Him<sup>azwj</sup>'.

ثم تمثل فقال: «تعصي إلا له و أنت تظهر حبه هذا محال في الفعال بديع! لو كان حبك صادقاً لأطعته إن الحب لمن يحب مطيع»

Then he<sup>asws</sup> expressed (in prose), so he<sup>asws</sup> said: 'You are being disobedient only to Him<sup>azwj</sup> while you are displaying His<sup>azwj</sup> love? This is impossible in the deed of the adoring one! If your love was sincere you would be obedient to Him<sup>azwj</sup>. Surely the loving one is obedient to the one he loves'.<sup>69</sup>

عَنْ يُونُسَ بْنِ زَبْيَانَ قَالَ: قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلَامُ إِنَّ النَّاسَ يَعْبُدُونَ اللَّهَ تَعَالَى عَلَى ثَلَاثَةِ أَوْجِهٍ: فُطْبَقَةٌ يَعْبُدُونَهُ رَغْبَةً فِي ثَوَابِهِ، فِتْلِكَ عِبَادَةُ الْخُرَصَاءِ وَ هُوَ الطَّمَعُ وَ آخَرُونَ يَعْبُدُونَ فَرَقًا مِنَ النَّارِ فِتْلِكَ عِبَادَةُ الْعَبِيدِ وَ هِيَ الرَّهْبَةُ

From Yunus Bin Zabyan who said,

'Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'The people are worshipping Allah<sup>azwj</sup> the Exalted upon three aspects – There is a group worshipping Him<sup>azwj</sup> out of desire for His<sup>azwj</sup> Rewards, so that is the worship of the greedy ones it is the greed; and another one is worshipping fearing from the Fire, so that is the worship of the slaves, and it is the awe.

وَ لِكَيْ يَعْْبُدَهُ حُبًّا لَهُ فِتْلِكَ عِبَادَةُ الْكَرَامِ، وَ هُوَ الْآمِنُ لِقَوْلِهِ تَعَالَى: «وَ هُمْ مِنْ فِرْعَ يَوْمَنِيذٍ آمِنُونَ» وَ لِقَوْلِهِ تَعَالَى. «قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ»

But I<sup>asws</sup>, I<sup>asws</sup> am worshipping Him<sup>azwj</sup> out of love for Him<sup>azwj</sup>, so that is the worship of the honourable ones, and it is the safety, due to the Words of the Exalted **and they shall be secure from terror on the Day [27:89]**, and due to the Words of the Exalted **Say: If you love Allah, then follow me, Allah will Love you and Forgive you your sins [3:31]**.

فَمَنْ أَحَبَّ اللَّهَ أَحَبَّهُ اللَّهُ وَ مَنْ أَحَبَّهُ اللَّهُ كَانَ مِنَ الْآمِنِينَ.

So the one who loves Allah<sup>azwj</sup>, Allah<sup>azwj</sup> will Love him, and the one whom Allah<sup>azwj</sup> Loves would be from the secure ones'.<sup>70</sup>

<sup>69</sup> أمالي الصدوق: 3/396.

<sup>70</sup> H 90 – تفسير نور الثقلين، ج 1، ص: 327.

## VERSES 33 & 34

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33} ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {34}

**Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**

الشيخ في (أماله): عن أبي محمد الفحام، قال: حدثني محمد بن عيسى، عن هارون، قال: حدثني أبو عبد الصمد إبراهيم، عن أبيه، عن جده - و هو إبراهيم بن عبد الصمد بن محمد بن إبراهيم - قال:

Al Sheikh (Al Sadouq), in his Amaali, from Abu Muhammad Al Fahaam, from Muhammad Bin Isa, from Haroun, from Abu Abdullah Al Samad Ibrahim, from his father, from his grandfather – and he is Ibrahim Bin Abdul Samad Bin Muhammad Bin Ibrahim – who said,

سمعت جعفر بن محمد (عليهما السلام) يقرأ: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ - و آل محمد - على العالمين قال: «هكذا أنزلت».

'I heard Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> recite **Surely Allah Chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran and the Progeny of Muhammad above the worlds [3:33]**. (The Imam<sup>asws</sup>) said: 'This is how it was Revealed!'<sup>71</sup>

علي بن إبراهيم: قال العالم (عليه السلام): «نزل آل إبراهيم و آل عمران - و آل محمد - على العالمين فأسقطوا (آل محمد) من الكتاب».

Ali Bin Ibrahim – The knowledgeable one<sup>asws</sup> said: 'It was Revealed as: **The Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the worlds [3:33]**, so the (words), 'the Progeny of Muhammad' was dropped from the Book (by the compilers)'.<sup>72</sup>

عن هشام بن سالم، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ. فقال: «هو: آل إبراهيم و آل محمد على العالمين. فوضعوا اسما مكان اسم».

From Hashim Bin Saalim who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> **Surely Allah Chose Adam and Noah and the Progeny of Ibrahim [3:33]**. So he<sup>asws</sup> said: 'It is 'The Progeny of

<sup>71</sup> الأمالى 1: 306

<sup>72</sup> تفسير القمى 1: 100.

Ibrahim<sup>as</sup>, and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> is above (all) the nations'. So they placed a name in place of a name'.<sup>73</sup>

عن أيوب، قال: سمعني أبو عبد الله (عليه السلام) و أنا أقرا: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ فقال لي: «و آل محمد. كانت فمحوها، و تركوا آل إبراهيم و آل عمران».

From Ayoub who said,

'Abu Abdullah<sup>asws</sup> made me listen to it and I recited '**Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the worlds [3:33]**, so he<sup>asws</sup> said to me: 'And the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>. This is how it was, so they deleted it, and left '**the Progeny of Ibrahim and the Progeny of Imran**'.<sup>74</sup>

و من طريق المخالفين، من (تفسير الثعلبي) رفعه إلى أبي وائل، قال: قرأت في مصحف ابن مسعود: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ.

And from the way of the adversaries, from Tafseer Al-Sa'alby, raising it to Abu Wa'il who said, 'I read in the Parchment (Quran) of Ibn Masoud: '**Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Muhammad above the worlds [3:33]**'.<sup>75</sup>

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: قلت له: ما الحجة في كتاب الله أن آل محمد هم أهل بيته؟ قال: «قول الله تبارك و تعالى: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ وَ آلَ مُحَمَّدٍ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ وَ لَا تَكُونُ الذَّرِيَّةُ مِنَ الْقَوْمِ إِلَّا نَسَلُهُمْ مِنْ أَصْلَابِهِمْ».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What is the proof in the Book of Allah<sup>azwj</sup> that the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, they<sup>asws</sup> are his<sup>saww</sup> Household?' He<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> Blessed and High **[3:33] Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran and the Progeny of Muhammad above the nations**'. This is how it was Revealed. **above the nations [3:34] Offspring one from the other; and Allah is Hearing, Knowing**. And the offspring does not come about from the people except in their lineages from their lineages'.

و قال: اَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ وَ آل عمران و آل محمد.

And he<sup>asws</sup> said: '**And very few of My servants are the grateful ones [34:13]**, and the Progeny of Imran and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>76</sup>

<sup>73</sup> تفسير العياشي 1: 30 / 168.

<sup>74</sup> تفسير العياشي 1: 34 / 169.

<sup>75</sup> أخرجه في إحقاق الحق 14: 384 عن تفسير الثعلبي، شواهد التنزيل 1: 165 / 118.

<sup>76</sup> تفسير العياشي 1: 35 / 169.

العياشي: عن حنان بن سدير، عن أبيه، عن أبي جعفر (عليه السلام) قال: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ قال: «نحن منهم، و نحن بقية تلك العترة».

Al Ayyashi, from Hanaan Bin Sudeyr, from his father,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: '**Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other [3:34]**, said: 'We<sup>asws</sup> are from them, and we<sup>asws</sup> are the remaining ones of that Family'.<sup>77</sup>

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<sup>asws</sup> Bin Musa<sup>asws</sup>. So Al-Mamoun said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is it not from your<sup>asws</sup> speech that the Prophets<sup>as</sup> are infallible?' He<sup>asws</sup> said: 'Yes'. He said, 'So what are you<sup>asws</sup> with regards to the Words of Allah<sup>azwj</sup> 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، و لم يقل لهما لا تأكلا من هذه الشجرة و لا مما كان من جنسها، فلم يقربا تلك الشجرة، و لم يأكلا منها، و إنما أكلا من غيرها

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High Said to Adam<sup>as</sup> **And We said: O Adam! Dwell you and your wife in the Paradise and eat from it a plenteous (food) wherever you wish and do not approach this tree [2:35]**, and Indicated to them<sup>as</sup> the wheat tree **for then you will be from the unjust ones**. And He<sup>azwj</sup> did not Say to them: "Do not eat from this tree, nor from what was from its type". So they<sup>as</sup> did not go near that tree, and did not eat from it. But rather, they<sup>as</sup> ate from other (trees)'.

لما أن وسوس الشيطان إليهما، و قال: مَا تَهَاجِمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ، و إنما نهاكما عن ان تقربا غيرها، و لم ينهكما عن الأكل منها إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ، و لم يكن آدم و حواء شاهدا قبل ذلك من يحلف بالله كاذبا فذلَّاهما بِغُرُورٍ، فأكلا منها ثقة بيمينه بالله،

When the Satan<sup>la</sup> whispered to them both<sup>as</sup> and said **Your Lord has not Forbidden you this tree [7:20]** but rather He<sup>azwj</sup> has Forbidden you<sup>as</sup> from going near to some other tree, and did not Forbid you<sup>as</sup> from eating from it **except that you may not both become two Angels or that you may (not) become of the immortals And he swore to them both: Most surely I am a sincere adviser to you [7:21]**. And

<sup>77</sup> تفسير العياشي 1: 29 / 168.

Adam<sup>as</sup> and Hawwa<sup>as</sup> had not witnessed before that anyone who would swear falsely by Allah<sup>azwj</sup> **Then he caused them to fall by deceit [7:22]**. So, the eating from it (was as a result of) his<sup>as</sup> reliance upon the swear by Allah<sup>azwj</sup>.

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتباه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam<sup>as</sup> 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 Permissible upon the Prophets<sup>as</sup> before the descent of the Revelation upon them<sup>as</sup>. So when Allah<sup>azwj</sup> the High Chose him<sup>as</sup> and Made him<sup>as</sup> a Prophet<sup>as</sup>, he<sup>as</sup> was infallible with neither a minor nor a major sin upon him<sup>as</sup>.

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<sup>azwj</sup> 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<sup>azwj</sup> Said: **'Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33]**'.<sup>78</sup>

ابن بابويه: قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون، و قد اجتمع إليه في مجلسه جماعة من أهل العراق و خراسان، و ذكر الحديث إلى أن قال فيه: قال المأمون: هل فضل الله العترة على سائر الامة؟

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Al Husayn Bin Shazwiya Al Mowdib and Ja'far Bin Muhammad Bin Masrour who both said, 'It was narrated to us by Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayan Bin Al Salt who said,

'Al-Reza<sup>asws</sup> attended the gathering of Al-Mamoun, and he had gathered to him<sup>asws</sup> in his gathering, a group from the people of Al-Iraq and Khurasan' – and he mentioned the Hadeeth up to he said in it, 'Al-Mamoun said, 'Did Allah<sup>azwj</sup> Merit the family (of Rasool-Allah<sup>saww</sup> above the rest of the community?'

فقال أبو الحسن (عليه السلام): «إن الله عز و جل أبان فضل العترة على سائر الناس في محكم كتابه». فقال المأمون: و أين ذلك من كتاب الله؟

So Abu Al-Hassan<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic has clearly Merited the family (of Rasool-Allah<sup>saww</sup> above the rest of the people in the Decisive (Verses) of His<sup>azwj</sup> Book'. Al-Mamoun said, 'And where is that from the Book of Allah<sup>azwj</sup>?'

<sup>78</sup> عيون أخبار الرضا (عليه السلام) 1: 195/1

فقال له الرضا (عليه السلام): «في قوله عز وجل: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ - قال: - يعني أن العترة داخلون في آل إبراهيم، لأن رسول الله (صلى الله عليه وآله) من ولد إبراهيم (عليه السلام)»، و هو دعوة إبراهيم على ما تقدم الحديث فيه عن رسول الله (صلى الله عليه وآله) ، و عترته منه (صلى الله عليه وآله) .

So Al-Reza<sup>asws</sup> said to him: 'In the Words of the Mighty and Majestic: ***'Surely Allah Chose Adam and Noah and the Progeny of Ibrahim and the Progeny of Imran above the nations [3:33] Offspring one from the other [3:34]***. He<sup>asws</sup> said: 'It means that the family are included in the Progeny of Ibrahim<sup>as</sup>, because Rasool-Allah<sup>saww</sup> is from the children of Ibrahim<sup>as</sup>, and it is a claim of Ibrahim<sup>as</sup> upon what has preceded from the Hadeeth, from Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> family is from him<sup>as</sup>'<sup>79</sup>.

و عن الشيخ الطوسي قدس سره، قال: روى أبو جعفر القلانسي، قال: حدثنا الحسين بن الحسن، قال: حدثنا عمرو بن أبي المقدام، عن يونس بن حباب، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده، عن علي بن أبي طالب (عليهم السلام) قال: «قال رسول الله (صلى الله عليه وآله): ما بال أقوام إذا ذكروا آل إبراهيم و آل عمران استبشروا، و إذا ذكروا آل محمد اشمأزت قلوبهم؟! و الذي نفس محمد بيده، لو أن أحدهم وافى بعمل سبعين نبيا يوم القيامة ما قبل الله منه حتى يوافي بولايته و ولاية علي بن أبي طالب».

And from Al Sheikh Al Toosy, from Abu Ja'far Al Qalanasy, from Al Husayn Bin Al Hassan, from Amro Bin Abu Al Maqdam, from Yunus Bin Habaab,

(It has been narrated) from Abu Ja'far Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> Al-Baqir<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'What is the matter with the people that whenever there is a mention of the Progeny of Ibrahim<sup>as</sup> and the Progeny of Imran<sup>as</sup> they are joyful, and when there is a mention of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, their hearts are constricted? By the One<sup>azwj</sup> in Whose Hand is the soul of Muhammad<sup>saww</sup>, even if one of them comes forward with the deeds of seventy Prophets<sup>as</sup> on the Day of Judgement, Allah<sup>azwj</sup> will not Accept from him until he comes forward with my<sup>saww</sup> Wilayah and the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'<sup>80</sup>.

عنه، عن علي بن الحكم، عن سعد بن أبي خلف، عن جابر، عن أبي جعفر عليه السلام، قال: قال رسول الله صلى الله عليه وآله: الروح والراحة والفلاح والنجاح والبركة والعفو والعافية والمعافة والبشرى والنصرة والرضى والقرب والقربة والنصر والظفر والتمكين والسرور والمحبة من الله تبارك وتعالى على من أحب علي بن أبي طالب، وحق علي أن أدخلهم في شفاعتي، وحق على ربي أن يستجيب لي فيهم، وهم أتباعي ومن تبني فانه مني،

From him, from Ali Bin Al Hakam, from Sa'ad Bin Abu Khalaf, from Jabir,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The comfort, and the rest, and the victory, and the salvation, and the success, and the

<sup>79</sup> عيون أخبار الرضا (عليه السلام) 1: 230 / 1.  
<sup>80</sup> مصباح الأنوار: 158. «مخطوط»



Blessings, and the pardoning, and the well-being, and the health, and the joyfulness, and the help, and the pleasure, and the nearness, and the kinship, and the helping, and the victory, and the empowerment, and the delight, and the love is from Allah<sup>azwj</sup>. Blessed and High to the one who loves Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and they have a right upon me<sup>saww</sup> that I<sup>saww</sup> should include them in my<sup>saww</sup> intercession, and a right upon my<sup>azwj</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> Answers me<sup>saww</sup> (my<sup>saww</sup> intercession) regarding them. And they are obedient to me<sup>saww</sup>, and the one who is obedient to me<sup>saww</sup>, so he is from me<sup>saww</sup>.

جرى في مثل ابراهيم عليه السلام وفي الاوصياء من بعدى، لاني من ابراهيم و ابراهيم منى، دينه ديني وسنته سنتي وأنا أفضل منه، وفضلي من فضله وفضله من فضلي، وتصديق قولي قول ربي " ذرية بعضها من بعض والله سميع عليم " .

It flows regarding the example of Ibrahim<sup>as</sup> and in the successors<sup>asws</sup> from after me<sup>saww</sup>, because I<sup>saww</sup> am from Ibrahim<sup>as</sup>, and Ibrahim<sup>as</sup> is from me<sup>saww</sup>. His<sup>as</sup> Religion is my<sup>saww</sup> Religion, and his<sup>as</sup> Sunnah is my<sup>saww</sup> Sunnah. And I<sup>saww</sup> am higher than him<sup>as</sup>, and my merit is from his<sup>as</sup> merit, and his<sup>as</sup> merit is my<sup>as</sup> merit. And the ratification of my<sup>saww</sup> speech are the Words of my<sup>saww</sup> Lord<sup>azwj</sup> **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.<sup>81</sup>

أَخْبَرَنَا الشَّيْخُ الرَّئِيسُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابُوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَمِّهِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ الْقُبُطِيِّ قَالَ:

It was narrated to us by Al Sheikh Al Raees Bu Muhammad Al Hassan Bin Al Husayn Bin Babuwayh, from his uncle Muhammad Bin Al Hassan, from his father Al Hassan Bin Al Husayn, from his uncle Abu Ja'far Muhammad Bin Ali Bin Al Husayn, from his father, from Ahmad Bin Idrees, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Al Qibty who said, '

قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع: أَعْفَلَ النَّاسُ قَوْلَ رَسُولِ اللَّهِ ص فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ يَوْمَ مَشْرِيقَةِ أُمِّ إِبْرَاهِيمَ كَمَا أَعْفَلُوا قَوْلَهُ فِيهِ يَوْمَ غَدِيرِ خُمٍّ إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي مَشْرِيقَةِ أُمِّ إِبْرَاهِيمَ وَ عِنْدَهُ أَصْحَابُهُ إِذْ جَاءَهُ عَلِيٌّ ع فَلَمْ يُفْرِجُوا لَهُ

Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'The people are as oblivious of the words of Rasool-Allah<sup>saww</sup> regarding Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> on the day (in) the chamber Umm Ibrahim just as they were oblivious of his<sup>saww</sup> words regarding him<sup>asws</sup> on the day of Ghadeer Khumm. Rasool-Allah<sup>saww</sup> was at the fountain of Umm Ibrahim, and in his<sup>saww</sup> presence were his<sup>saww</sup> companions, when Ali<sup>asws</sup> came over. But they did not move aside for him<sup>asws</sup>.

فَلَمَّا رَأَوْهُمْ لَمْ يُفْرِجُوا لَهُ قَالَ هُمْ يَا مَعَاشِرَ النَّاسِ هَذَا عَلِيٌّ مِنْ أَهْلِ بَيْتِي وَ تَسَخَّفُونَ بِهِمْ وَ أَنَا حَيٌّ بَيْنَ ظَهْرَانَيْكُمْ أَمَا وَ اللَّهُ لَئِنْ غَبْتُ عَنْكُمْ فَإِنَّ اللَّهَ لَا يَغِيبُ عَنْكُمْ إِنَّ الرُّوحَ وَ الرَّاحَةَ وَ الْبَشَرَ وَ الْبِشَارَةَ لَمِنْ أَتَمَّ بِعَلِيٍّ وَ تَوَلَّاهُ وَ مُسَلِّمٌ لَهُ وَ لِلْأَوْصِيَاءِ مِنْ وَ لَدِهِ

So when he<sup>saww</sup> saw them not giving way, he<sup>saww</sup> said to them: 'O group of people! This is Ali<sup>asws</sup>, from the People<sup>asws</sup> of my<sup>saww</sup> Household, and you are taking lightly

<sup>81</sup> Al Mahaasin – V 1 Bk 4 – H 74

with him<sup>asws</sup> while I<sup>saww</sup> am still alive between you apparently! But, by Allah<sup>azwj</sup>! If I<sup>saww</sup> were to be absent from you all, then Allah<sup>azwj</sup> would not be absent from You<sup>azwj</sup>. The rest, and the comfort, and the happiness, and the glad tidings are for the one who takes Ali<sup>asws</sup> as an Imam<sup>asws</sup> and befriends him<sup>asws</sup>, and submits to him<sup>asws</sup>, and to the successors<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>!

إِنَّ حَقًّا عَلَيَّ أَنْ أَذْهِبَهُمْ فِي شَفَاعَتِي لِأَنَّهُمْ أَتْبَاعِي فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي سُنَّةُ حَرَّتْ فِيَّ مِنْ إِبْرَاهِيمَ لِأَنِّي مِنْ إِبْرَاهِيمَ وَ إِبْرَاهِيمَ ع مِنِّي وَ فَضْلِي لَهُ فَضْلُهُ وَ فَضْلُهُ فَضْلِي وَ أَنَا أَفْضَلُ مِنْهُ تَصْدِيقُ قَوْلِ رَبِّي ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

It is a right of Ali<sup>asws</sup> that he<sup>asws</sup> includes them in my<sup>saww</sup> intercession, because they are my<sup>saww</sup> followers. So the one who follows me<sup>saww</sup>, so he is from me<sup>saww</sup>, a Sunnah which flows in me<sup>saww</sup> from Ibrahim<sup>as</sup>, because I<sup>saww</sup> am from Ibrahim<sup>as</sup>, and Ibrahim<sup>as</sup> is from me<sup>saww</sup>, and my<sup>saww</sup> merit is for him<sup>as</sup> is a merit of his<sup>as</sup>, and his<sup>as</sup> merit is my<sup>saww</sup> merit, and I<sup>saww</sup> am superior than him<sup>saww</sup>, being a ratification of the Words of my<sup>saww</sup> Lord<sup>azwj</sup> **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**.

وَ كَانَ رَسُولُ اللَّهِ ص وَثِنْتَ رِجْلِهِ فِي مَشْرِئَةِ أُمِّ إِبْرَاهِيمَ حَتَّى عَادَهُ النَّاسُ.

And it was so that Rasool-Allah<sup>saww</sup> had sprained his<sup>saww</sup> legs in the chamber of Umm Ibrahim, the people consoled him<sup>saww</sup>.<sup>82</sup>

قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ قَالَ سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ مَشِيخَةِ أَهْلِ الْبَصْرَةِ:

He said, 'It was narrated to us by Muhammad Bin Sireen who said, 'I heard someone else from the Sheikhs of the people of Al Basra (saying),

لَمَّا فَرَّغَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع مِنَ الْجَمَلِ عَرَضَ لَهُ مَرَضٌ وَ حَضَرَتِ الْجُمُعَةُ فَتَأَخَّرَ عَنْهَا قَالَ لِابْنِهِ الْحَسَنِ ع انْطَلِقْ يَا بُنَيَّ فَجَمَعَ بِالنَّاسِ

'When Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was free from the (battle of the) camel, an illness presented itself to him<sup>asws</sup>, and Friday came up, and he<sup>asws</sup> was delayed from it. He<sup>asws</sup> said to his<sup>asws</sup> son<sup>asws</sup> Al-Hassan<sup>asws</sup>: 'Go, O my<sup>asws</sup> son<sup>asws</sup>, and (pray the *Salat* of) Friday with them (leading them)'.  
فَأَقْبَلَ الْحَسَنُ إِلَى الْمَسْجِدِ فَلَمَّا اسْتَقَلَّ عَلَى الْمِنْبَرِ حَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ تَشَهَّدَ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ اخْتَارَنَا بِالنَّبُوءَةِ وَ اصْطَفَانَا عَلَى خَلْقِهِ وَ أَنْزَلَ عَلَيْنَا كِتَابَهُ وَ وَحَّيَهُ

فَأَقْبَلَ الْحَسَنُ إِلَى الْمَسْجِدِ فَلَمَّا اسْتَقَلَّ عَلَى الْمِنْبَرِ حَمَدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ تَشَهَّدَ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ اخْتَارَنَا بِالنَّبُوءَةِ وَ اصْطَفَانَا عَلَى خَلْقِهِ وَ أَنْزَلَ عَلَيْنَا كِتَابَهُ وَ وَحَّيَهُ

So Al-Hassan<sup>asws</sup> came to the Masjid, and when he<sup>asws</sup> got on the Pulpit, he<sup>asws</sup> Praised Allah<sup>azwj</sup> and Lauded upon Him<sup>azwj</sup>, and testified, and sent *Salawat* upon Rasool-Allah<sup>saww</sup>, then said: 'O you people! Allah<sup>azwj</sup> Chose us<sup>asws</sup> with the Prophet-hood, and Chose us<sup>asws</sup> upon His<sup>azwj</sup> creatures, and Sent down the Book upon us<sup>asws</sup> and His<sup>azwj</sup> Revelation.

<sup>82</sup> Basharat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 1 H 34

وَ اَنْتُمْ اللّٰهُ لَا يَنْقُصُنَا اَحَدٌ مِنْ حَقِّنَا شَيْئًا اِلَّا يَنْقُصُهُ فِي عَاجِلِ دُنْيَاهُ وَ اَجَلِ اٰخِرَتِهِ وَ لَا تَكُوْنُ عَلَيْنَا ذُوْلَةٌ اِلَّا كَاَنْتَ لَنَا الْعَاقِبَةُ وَ لَتَعْلَمَنَّ نَبَاُهُ بَعْدَ حِيْنٍ

And I<sup>asws</sup> swear by Allah<sup>azwj</sup>! No one would reduce anything from our<sup>asws</sup> rights except there would be a reduction in the present of his world and the future of his Hereafter, and the government would not happen to be for us<sup>asws</sup> except there would be an end-result for us<sup>asws</sup>, and I<sup>asws</sup> shall be giving the news of it after a while’.

ثُمَّ جَمَعَ بِالنَّاسِ وَ بَلَغَ اَبَاهُ عَ كَلَامُهُ فَلَمَّا انْصَرَفَ اِلَى اَبِيهِ نَظَرَ اِلَيْهِ فَمَا مَلَكَ عَيْنُهُ اَنْ سَالَتْ عَلَى حَدِّهِ ثُمَّ اسْتَدْنَاهُ اِلَيْهِ فَقَبَّلَ بَيْنَ عَيْنَيْهِ وَ قَالَ يَا اَبِي اَنْتَ وَ اُمِّي ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَ اللّٰهُ سَمِيعٌ عَلِيْمٌ.

Then he<sup>asws</sup> led Friday *Salat* with the people, and his<sup>asws</sup> speech reached his<sup>asws</sup> father. So when he<sup>asws</sup> left to go to his<sup>asws</sup> father, he<sup>asws</sup> looked at him<sup>asws</sup>, and he<sup>asws</sup> had not control of his<sup>asws</sup> tears from flowing upon his<sup>asws</sup> cheeks. Then he<sup>asws</sup> drew him<sup>asws</sup> nearer and kissed between his<sup>asws</sup> eyes and said: ‘By my<sup>asws</sup> father<sup>as</sup> and my<sup>as</sup> mother<sup>as</sup>! **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]**’.<sup>83</sup>

حدثني علي بن إبراهيم بن هاشم، عنه أبيه، و حدثني محمد بن يحيى، عن أحمد بن محمد بن عيسى، و حدثني علي بن محمد و غيره، عن سهل بن زياد جميعاً، عن الحسن بن محبوب، و حدثنا عبد الواحد بن عبد الله الموصلي، عن أبي علي أحمد بن محمد بن أبي ناشر، عن أحمد بن هلال، عن الحسن بن محبوب، عن عمرو بن أبي المقدام، عن جابر بن يزيد الجعفي، قال:

It was narrated to me by Ali Bin Ibrahim Bin Hashim, from his father, Muhammad Bin Yahya narrated to me, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Muhammad and others narrated to me, from Sahl Bin Ziyad, altogether from Al Hassan Bin Mahboub, and it was narrated to us by Abdul Wahid Bin Abdullah Al Mowsaly, from Abu Ali Ahmad Bin Muhammad Bin Abu Nashir, from Ahmad Bin Hilal, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Maqdam, from Jabir Bin Yazeed Al Ju'fy who said,

قال أبو جعفر محمد بن علي الباقر (عليه السلام): «يا جابر الزم الأرض و لا تحرك يدا و لا رجلا حتى ترى علامات أذكرها لك إن أدركتها» و ذكر علامات القائم (عليه السلام) إلى أن قال في الحديث:

Abu Ja'far Muhammad<sup>asws</sup> Bin Ali Al-Baqir<sup>asws</sup> said: ‘O Jabir! Necessitate the ground, and neither move a hand nor a leg until you see signs I<sup>asws</sup> am mentioning to you, if you come across these’ – and he<sup>asws</sup> mentioned the signs of Al-Qaim<sup>asws</sup> up to he<sup>asws</sup> said in the Hadeeth:

«فينادي- يعني القائم (عليه السلام)-: يا أيها الناس، إنا نستنصر الله، فمن أجابنا من الناس فإننا أهل بيت نبيكم، و نحن أولى الناس بالله و بمحمد (صلى الله عليه و آله)،

So he<sup>asws</sup> would call out – meaning Al-Qaim<sup>asws</sup>: ‘O you people! We<sup>asws</sup> are the helpers of Allah<sup>azwj</sup>. So the one from the people who answers us<sup>asws</sup>, we<sup>asws</sup> are the

<sup>83</sup> Basharat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 9 H 22

People<sup>asws</sup> of the Household of your Prophet<sup>saww</sup>, and we<sup>asws</sup> are the foremost of the people with Allah<sup>azwj</sup> and with Muhammad<sup>saww</sup>.

فمن حاجني في آدم (عليه السلام) فأنا أولى الناس بآدم (عليه السلام)، و من حاجني في نوح (عليه السلام) فأنا أولى الناس بنوح (عليه السلام)، و من حاجني في إبراهيم (عليه السلام) فأنا أولى الناس بإبراهيم (عليه السلام)، و من حاجني في محمد (صلى الله عليه و آله) فأنا أولى الناس بمحمد (صلى الله عليه و آله)، و من حاجني في النبيين فأنا أولى الناس بالنبيين،

So the one who argues with me<sup>asws</sup> regarding Adam<sup>as</sup>, then I<sup>asws</sup> am the foremost of the people with Adam<sup>as</sup>. And the one who argues with me<sup>asws</sup> regarding Noah<sup>as</sup>, then I<sup>asws</sup> am the foremost of the people with Noah<sup>as</sup>. And the one who argues with me<sup>asws</sup> regarding Ibrahim<sup>as</sup>, then I<sup>asws</sup> am the foremost of the people with Ibrahim<sup>as</sup>. And the one who argues with me<sup>asws</sup> regarding Muhammad<sup>saww</sup>, then I<sup>asws</sup> am the foremost of the people with Muhammad<sup>saww</sup>. And the one who argues with me<sup>asws</sup> regarding the Prophets<sup>as</sup>, then I<sup>asws</sup> am the foremost of the people with the Prophets<sup>as</sup>.

أليس الله يقول في محكم كتابه: إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ فَأنا بقية من آدم، و ذخيرة من نوح، و مصطفى من إبراهيم، و صفوة من محمد (صلى الله عليهم أجمعين)».

Isn't Allah<sup>azwj</sup> Saying in the Decisive (Verse) of His<sup>azwj</sup> Book: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***? So I<sup>asws</sup> am the remaining one from Adam<sup>as</sup>, and a hoard from Noah<sup>as</sup>, and a chosen one from Ibrahim<sup>as</sup>, and an elite from Muhammad<sup>saww</sup>, may the Salawat be upon them all".<sup>84</sup>

Al Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the Prophethood of Muhammad<sup>saww</sup> came to an end, and his<sup>saww</sup> days were completed, Allah<sup>azwj</sup> Revealed: "O Muhammad<sup>saww</sup>! Your<sup>saww</sup> Prophet-hood has come to an end, and your<sup>saww</sup> days are completed, therefore make the Knowledge which is in your<sup>saww</sup> possession, from the *Eman* and the Great Name, and the inheritance of the Knowledge, and the effects of the Knowledge of the Prophet-hood to be into the posterity from your<sup>saww</sup> offspring, just as I<sup>azwj</sup> have not Cut-off from the Households of the Prophets<sup>as</sup> who used to be in between you<sup>saww</sup> and your<sup>saww</sup> father<sup>as</sup> Adam<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup> ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34]***.

وإن الله جل وتعالى لم يجعل العلم جهلا ولم يكل أمره إلى أحد من خلقه لا إلى ملك مقرب ولا إلى نبي مرسل، ولكنه أرسل رسلا من ملائكة، فقال له كذا وكذا.

And Allah<sup>azwj</sup> Blessed and High never Makes the Knowledge to be among the ignorant ones, and never Allocates His<sup>azwj</sup> Command to anyone from His<sup>azwj</sup>

<sup>84</sup> الغيبة: 67 / 281.

creatures, not even to an Angel of Proximity, and not to a *Mursil* Prophet<sup>as</sup>, but He<sup>azwj</sup> Sends Rasools from His<sup>azwj</sup> Angels and Said to him: "Say such and such".

فأمرهم بما يحب ونهاهم عما يكره، فقص عليه أمر خلقه بعلمه فعلم ذلك العلم وعلم أنبياءه وأصفياءه من الأنبياء والأعوان والذرية التي بعضها من بعض فذلك قوله: \* (فقد آتينا آل إبراهيم الكتاب والحكمة وآتينهم ملكا عظيما) \*

So Allah<sup>azwj</sup> Commanded them with what He<sup>azwj</sup> Loves and Prohibited them from what He<sup>azwj</sup> Abhors. So He<sup>azwj</sup> Related to them the affairs of His<sup>azwj</sup> creatures by the Knowledge. So He<sup>azwj</sup> Taught that Knowledge, and Taught His<sup>azwj</sup> Prophets<sup>as</sup>, and His<sup>azwj</sup> specials ones from the Prophets<sup>as</sup>, and the brothers, and the descendants who were one from another, so that is the Statement of the Majestic and Mighty: **But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom [4:54].**

فأما الكتاب فهو النبوة، وأما الحكمة فهم الحكماء من الأنبياء في الصفوة، وأما الملك العظيم فهم الأئمة الهداة في الصفوة وكل هؤلاء من الذرية التي بعضها من بعض التي جعل فيهم البقية، وفيهم العاقبة وحفظ الميثاق حتى تنقضي الدنيا، وللعلماء وبوالة الأمر الاستنباط للعلم والهداية.

So, as for the Book, it is the Prophet-hood, and as for the Wisdom, so they<sup>as</sup> are the wise ones from the Prophets<sup>as</sup> from the elite, and as for the Great Kingdom, so they<sup>asws</sup> are the Imams<sup>asws</sup> of the guidance from the elite, and all of these are from the descendants who were one from the other, among whom<sup>asws</sup> the remnants were Made to be, and among them<sup>asws</sup> is the eventual end, and the preservation of the Covenant until the world comes to an end, and the Knowledgeable ones<sup>asws</sup> and along with the Guardians<sup>asws</sup> of the Command (*Wali Al-Amr*) (comes to an end) the extraction (*Al-Istinbaat*) of the Knowledge and the Guidance'.<sup>85</sup>

عن أحمد بن محمد، عن الرضا (عليه السلام)، عن أبي جعفر (عليه السلام): «من زعم أنه قد فرغ من الأمر فقد كذب، لأن المشيئة لله في خلقه، يريد ما يشاء، و يفعل ما يريد،

From Ahmad Bin Muhammad,

(It has been narrated) from Al-Reza<sup>asws</sup>, from Abu Ja'far<sup>asws</sup> (having said): 'The one who claims that He<sup>azwj</sup> is free from the Command, so he has lied, because the Desire (المشيئة) is for Allah<sup>azwj</sup> with regards to His<sup>azwj</sup> creatures. He Intends whatever He<sup>azwj</sup> so Desires to and Does whatever He<sup>azwj</sup> so Intends to.

قال الله: ذُرِّيَّةٌ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ آخرها من أولها، و أولها من آخرها، فإذا أخبرتم بشيء منها بعينه أنه كائن و كان في غيره منه، فقد وقع الخبر على ما أخبرتم عنه».

Allah<sup>azwj</sup> Said: **Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].** The last of it is from its first, and its first is from its last. So when I<sup>asws</sup> inform you with something from it with exactness that it would be happening,

<sup>85</sup> Hadeeth No. 37

and it happens other than from it, so the news has occurred upon what I<sup>asws</sup> had informed about it'.<sup>86</sup>

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<sup>86</sup> تفسير العياشي 1: 32 / 169.