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CHAPTER 42

AL-SHURA

(53 VERSES)

VERSES 1 - 53

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن سيف بن عميرة، عن أبي عبد الله (عليه السلام)، قال: «من قرأ (حم عسق) بعثه الله يوم القيامة و وجهه كالثلج، أو كالشمس، حتى يقف بين يدي الله عز و جل، فيقول: عبدي أدمت قراءة (حم عسق) و لم تدر ما ثوابها؟ أما لو دريت ما هي و ما ثوابها؟ لما مللت قراءتها، و لكن سأجزيك جزاءك،

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra from,

Abu Abdullah^{asws} has said: 'The one who recites: **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (Surah Al-Shura) Allah^{azwj} would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allah^{azwj} Mighty and Majestic, so He^{azwj} would Say: "My^{azwj} servant! You were habitual in reciting: **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (Surah Al-Shura), and do you know what its Rewards are? But if only you knew what it is and what its Rewards are, you would not have tired of reciting it. But I^{azwj} will Recompense you with your Recompense!"

أدخلوه الجنة و له فيها قصر من ياقوتة حمراء، أبوابها و شرفها و درجها منها، و يرى ظاهرها من باطنها، و باطنها من ظاهرها، و له حوراء من الحور العين، و ألف جارية و ألف غلام من ولدان المخلدين، الذين وصفهم الله عز و جل».

He^{azwj} Enter him into the Paradise, and for him therein would be a castle of red sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allah^{azwj} Mighty and Majestic has Described'.¹

ومن (خواص القرآن) : روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة صلت عليه الملائكة، و ترجموا عليه بعد موته

And from Khawas Al Quran –

¹ ثواب الأعمال: 113.

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Al-Shura), the Angels would greet him, and would be merciful towards him after his death.

و من كتبها بماء المطر، و سحق بذلك الماء كحلا، و اكتحل به من بعينه بياض قلعه، و زال عنه كل ما كان عارضا في عينه من الآلام بإذن الله تعالى».

And one who writes it with the rain water, and crush the kohl with the water, and applies it in his eyes, its whiteness would reduce, and every pain would go away from his eyes, by the Permission of Allah^{azwj}.²

وقال الصادق (عليه السلام): «من كتبها و علقها عليه أمن من الناس، و من شربها في سفر أمن».

And Al-Sadiq^{asws} said: 'One who writes it, and attaches it upon himself would be safe from the people, and the one who drinks (its water) during a journey, would be safe'.³

فِي مَجْمَعِ الْبَيَانِ أَبِي بَنْ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ مَنْ قَرَأَ سُورَةَ حَمِ عَسَقَ كَانَ مُنْ تُصَلِّيَ عَلَيْهِ الْمَلَائِكَةُ وَ يَسْتَغْفِرُونَ لَهُ وَ يَسْتَرْحِمُونَ.

In (the book) Majma Al Bayan – Ubayy Bin Ka'ab,

'From the Prophet^{saww}: 'One who recites Surah **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (Surah Al-Shura), would be from the ones upon whom the Angels would send Salawat upon, and seek Forgiveness for him, and seek Mercy for him".⁴

VERSES 1 - 3

حم {1} عسق {2}

Ha Meem [42:1] Ayn Seen Qaf [42:2]

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {3}

Like that Allah Revealed to you and to those from before you. Allah is the Mighty, the Wise [42:3]

علي بن إبراهيم: حدثنا أحمد بن علي، و أحمد بن إدريس، قالوا: حدثنا محمد بن أحمد العلوي، عن العمري، عن محمد بن جمهور، قال: حدثنا سليمان بن سماعة، عن عبد الله بن القاسم، عن يحيى بن ميسرة الخثعمي، عن أبي جعفر (عليه السلام)،

² (خواص القرآن)

³ Tafseer Al Burhan – H 9463

⁴ H 2 – تفسير نور الثقلين، ج4، ص: 557

قال: سمعته يقول: «حم عسق عدد سني القائم، و ق: جبل محيط بالدنيا من زمرد أخضر، و خضرة السماء من ذلك الجبل، و علم كل شيء في عسق».

Ali Bin Ibrahim said, 'Ahmad Bin Ali and Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad Al Alawy, from Al Amarky, from Muhammad Bin Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Yahya Bin Maysara Al Khash'amy,

(It has been narrated) from Abu Ja'far^{asws}, (the narrator says) 'I heard him^{asws} saying: **'Ha Meem [42:1] Ayn Seen Qaf [42:2]** - is the number of the year of Al-Qaim^{asws}. And Qaf is a mountain (force) of green emeralds encompassing the world, and the greenery of the sky is from that mountain (force), and the knowledge of everything is in: **Ayn Seen Qaf [42:2]**'.⁵

تأويل آخر: بحذف الإسناد، يرفعه إلى محمد بن جمهور، عن السكوني، عن أبي جعفر (عليه السلام)، قال: «حم حتم، و (عين) عذاب، و (سين) سنون كسني يوسف (عليه السلام)، و (قاف) قذف [و خسف] و مسح يكون في آخر الزمان بالسفياي و أصحابه، و ناس من كلب ثلاثون ألف يخرجون معه، و ذلك حين يخرج القائم (عليه السلام) بمكة، و هو مهدي هذه الامة».

Another explanation – by a deleted chain, going up to Muhammad Bin Jamhour, from Al Sakuny, from

Abu Ja'far^{asws} has said: **'Ha Meem [42:1]** is Ordained, and: **Ayn [42:2]** is Punishment, and: **Seen** are years like the years of Yusuf^{as}, and: **Qaf** is the repelling and the swallowing (by the earth) and the metamorphosis which would happen during the end of the times with Al-Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al-Qaim^{asws} would emerge at Makkah, and he^{asws} is the Mahdi^{asws} of this community'.⁶

VERSES 4 & 5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ الْعَلِيُّ الْعَظِيمُ {4}

For Him is whatever is in the skies and whatever is in the earth, and He is the Exalted, the Magnificent [42:4]

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۚ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۚ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ {5}

The skies almost break apart from above them, and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5]

⁵ تفسير القمّي 2: 267.

⁶ تأويل الآيات 2: 542 / 3.

وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ: «أي يتصدعن».

And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **The skies almost break apart from above them [42:5]**, he^{asws} said: 'i.e., Crack up'.⁷

فِي جَمْعِ الْبَيَانِ وَرُوي عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: وَ الْمَلَائِكَةُ وَ مَنْ حَوْلَ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ لَا يَفْتُرُونَ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ مِنَ الْمُؤْمِنِينَ.

In (the book) Majma Al Bayan –

'And it is reported from Abu Abdullah^{asws}: **'and the Angels are Glorifying with Praise of their Lord – not calming down, and are seeking Forgiveness for ones in the earth [42:5]** – from the Momineen".⁸

VERSES 6 & 7

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيزٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {6}

And those who are taking guardians from besides Him, Allah is a Watcher over them, and you are not a custodian over them [42:6]

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ {7}

And like that We Reveal to you an Arabic Quran for you to warn the mother town and ones around it, (for) you to warn of the Day of gathering, there being no doubt in it. A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]

The meaning of 'Ummy'

حدثنا احمد بن محمد عن ابي عبد الله البرقي عن جعفر بن محمد الصوفي قال سألت ابا جعفر عليه السلام محمد بن علي الرضا عليه السلام وقلت له يابن رسول الله لم سمى النبي الامي قال ما يقول الناس قال قلت له جعلت فداك يزعمون انما سمى النبي الامي لانه لم يكتب

⁷ تفسير القمّي 2: 268.

⁸ 7 H – تفسير نور الثقلين، ج4، ص: 558

It has been narrated to us Ahmad Bin Muhammad, from Abu Abdullah Al-Barqy, from Ja'far Bin Muhammad Al-Sowfy who said:

'I said to Abu Ja'far^{asws}, 'O son of Rasool-Allah^{saww}, why was the Prophet^{saww} called 'Al-Ummi'? He^{asws} said: 'What do the people say'. I said to him^{asws}, 'May I be sacrificed for you^{asws}, they are alleging that the Prophet^{saww} was called 'Al-Ummi' because he^{saww} could not write'.

فقال كذبوا عليهم لعنة الله انى يكون ذلك والله تبارك وتعالى يقول في محكم كتابه هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة

He^{asws} said: 'They are lying about him^{saww}, may Allah^{azwj} Curse them! I^{asws} say that, and Allah^{azwj} Blessed and Exalted has Said in His^{azwj} Decisive Book: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses upon them and purifying them, and teaching them the Book and the Wisdom [62:2].**

فكيف كان يعلمهم ما لا يحسن والله لقد كان رسول الله صلى الله عليه وآله يقرأ ويكتب باثنين وسبعين أو بثلاثة وسبعين لسانا وانما سمي الامي لانه كان من اهل مكة و مكة من امهات القرى وذلك قول الله تعالى في كتابه لتندر ام القرى ومن حولها.

How was he^{saww} able to teach them if he^{saww} was not good in it. By Allah^{azwj}! Rasool-Allah^{saww} was able to read and write in seventy two to seventy three languages, and he^{saww} has been called 'Al-Ummi' because he^{saww} was an inhabitant of Mecca, and Makkah is the mother (Umm) of all towns, and these are the Words of Allah^{azwj} the Exalted in His^{azwj} Book: **And like that We Reveal to you an Arabic Quran for you to warn the mother town and ones around it [42:7].⁹**

حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن علي بن اسباط أو غيره قال قلت لابي جعفر عليه السلام ان الناس يزعمون ان رسول الله لم يكن يكتب ولا يقرأ

It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Ali Bin Asbaat or someone else, said:

'I said to Abu Ja'far^{asws}, 'The people are alleging that Rasool-Allah^{saww} was neither able to write, nor able to read'.

فقال كذبوا لعنهم الله انى ذلك وقد قال الله هو الذى بعث في الاميين رسولا منهم يتلوا عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين فيكون ان يعلمهم الكتاب والحكمة وليس ويحسن ان يقرأ ويكتب

He^{asws} said: 'They are lying, may Allah^{azwj} Curse them for that, and Allah^{azwj} has Said: **He is the One Who Sent among the inhabitants of Makkah, a Rasool from them, reciting His Verses upon them and purifying them, and teaching them the Book and the Wisdom [62:2],** and he^{saww} taught them the Book and the Wisdom while he^{saww} was not literate? But he^{asws} was excellent in reading and writing'.

⁹ Basaaair Al Darajaat – P 5 CH 4 H 1

قال قلت فلم سمى النبي صلى الله عليه وآله اميا قال نسبت إلى مكة وذلك قول الله عزوجل لتنذر ام القرى ومن حولها فام القرى مكة فقل امي لذلك.

I said, 'Why was the Prophet^{saww} called Ummy?' He^{asws} said: 'In association to Mecca, and these are the Words of Allah^{azwj} Mighty and Majestic: ***And like that We Reveal to you an Arabic Quran for you to warn the mother town and ones around it [42:7]***. The mother city is Mecca. He^{saww} was called Ummy for that'.¹⁰

Makkah the Mother City

علي بن إبراهيم، قال: أم القرى مكة، سميت أم القرى لأنها أول بقعة خلقها الله من الأرض، لقوله تعالى: إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا.

Ali Bin Ibrahim, said,

'The Mother City is Makkah. It has been Named as the Mother City because it was the first spot which Allah^{azwj} Created from the earth, in the Words of the Exalted ***Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96]***'.¹¹

The reason due to which Makkah was named as Bakka

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسن، عن جعفر بن بشير عن العزمي، عن أبي عبد الله عليه السلام قال: إنما سميت مكة بككة لان الناس يتباكون فيها.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Hassan, from Ja'far Bin Basheer, from Al Azramy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'but rather, Makkah was named as Bakka because the people used to be weeping (*Buka'a*) therein'.¹²

أبي رحمه الله قال: حدثنا ادريس قال: حدثنا أحمد بن محمد بن عيسى، عن الحسين بن سعيد عن علي بن النعمان، عن سعيد بن عبد الله الاعرج عن أبي عبد الله قال: موضع البيت بككة، والقرية مكة.

My father said, 'Idrees narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ali Bin Al Noman, from Saeed Bin Abdullah Al Araj,

¹⁰ Basaair Al Darajaat – P 5 CH 4 H 4

¹¹ تفسير القمي 2: 268.

¹² ILLAL AL SHARAIE – V 2 Ch 137 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'Place of the House (Kabah) is Bakka, and the town is Makkah'.¹³

A party in the Paradise and a party in the Inferno

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ السُّكَيْتِيُّ عَنْ أَبِي سَعِيدٍ الْبَجَلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ حَدِيثٌ طَوِيلٌ يَذْكُرُ فِيهِ مُضَيَّيْ الْإِمَامِ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ إِلَى مَلِكِ الرُّومِ وَ جَوَابَاتِ الْإِمَامِ عَلَيْهِ السَّلَامُ لِلْمَلِكِ عَمَّا سَأَلَ عَنْهُ وَ فِي أَوَاخِرِ الْحَدِيثِ: ثُمَّ سَأَلَهُ عَنْ أَزْوَاجِ الْمُؤْمِنِينَ أَيْنَ تَكُونُ إِذَا مَاتُوا؟

In Tafseer of Ali Bin Ibrahim – 'It was narrated to me by Al husayn Bin Abdullah Al Sukayni, from Abu Saeed Al Bajaly, from Abdul Malik Bin Haroun,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, there is a lengthy Hadeeth in which it mentioned the going of Imam Al-Husayn^{asws} to the king of Rome, and the answers of the Imam^{asws} to the king about what he asked from him^{asws}, and at the end of the Hadeeth – then he asked him^{asws} about the souls of the Momineen, 'Where do they happen to be when they die?'

قَالَ: يَجْتَمِعُ عِنْدَ صَخْرَةٍ بَيْتِ الْمَقْدِسِ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ وَ هُوَ عَرْشُ اللَّهِ الْأَدْنَى، مِنْهَا يَبْسُطُ اللَّهُ عَزَّ وَ جَلَّ الْأَرْضَ، وَ إِلَيْهَا يَطْوِيهَا، وَ مِنْهَا الْمَحْشَرُ وَ مِنْهَا اسْتَوَى رَبُّنَا إِلَى السَّمَاءِ أَيْ اسْتَوَى عَلَى السَّمَاءِ وَ الْمَلَائِكَةُ،

He^{asws} said: 'They gather by the rock of Bayt Al Maqdas during every night of Friday, and it is the lowest Throne of Allah^{azwj}. From it Allah^{azwj} Mighty and Majestic Extended the earth, and to it He^{azwj} would be Folding it, and from it would be the Gathering (of the Day of Judgment), and from it our Lord^{azwj} Established to the sky, i.e., Ruled upon the sky and the Angels'.

ثُمَّ سَأَلَ عَنْ أَزْوَاجِ الْكُفَّارِ أَيْنَ يَجْتَمِعُ فَقَالَ: يَجْتَمِعُ فِي وَادِي خَضْرَمَوْتِ وَرَاءَ مَدِينَةِ الْيَمَنِ ثُمَّ يَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ نَاراً مِنَ الْمَشْرِقِ وَ نَاراً مِنَ الْمَغْرِبِ وَ يُثْبِعُهَا بَرِيحَيْنِ شَدِيدَتَيْنِ

Then he asked about the souls of the Kafirs, 'Where do they gather?' So he^{asws} said: 'They gather in the valley of Hazramaut, behind the city of Al Yemen. Then Allah^{azwj} Mighty and Majestic Sends a fire from the east, and a fire from the west, and these are followed up by two intense winds.

فَيُحْشَرُ النَّاسُ عِنْدَ صَخْرَةِ بَيْتِ الْمَقْدِسِ، فَيُحْشَرُ أَهْلُ الْجَنَّةِ عَنْ يَمِينِ الصَّخْرَةِ وَ يُزَلَّفُ الْمُعْتَبِرُ، وَ تَصِيرُ جَهَنَّمُ عَنْ يَسَارِ الصَّخْرَةِ فِي تَحْتِ الْأَرْضِينَ السَّابِعَةِ وَ فِيهَا الْفَلَقُ وَ السَّحَابُ،

Thus, the people are gathered by the rock of Bayt Al-Maqdas, and the inhabitants of the Paradise are gathered by the right of the rock, near to 'Al Mo'tabir', and Hell

¹³ ILLAL AL SHARAIE – V 2 Ch 137 H 3

would come to be on the left of the rock in the surroundings of the seventh firmament, and therein is Al-Falaq (a valley of Hell), and al-Sijjeen (a valley of Hell).

فَتَتَفَرَّقُ الْخَلَائِقُ مِنْ عِنْدِ الصَّخْرَةِ، فَمَنْ وَجَبَتْ لَهُ الْجَنَّةُ دَخَلَهَا، وَ ذَلِكَ قَوْلُهُ: فَرِيقٌ فِي الْجَنَّةِ وَ فَرِيقٌ فِي السَّعِيرِ.

So the creatures would be divided at the rock, and the one for whom the Paradise is Obligated, would enter it, and these are His^{azwj} Words: **A party would be in the Paradise, and a party would be in the inferno [42:7]**.¹⁴

VERSE 8

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {8}

And if Allah had so Desired, He would have Made them as one community (by Force), but He Enters one He so Desires through His Mercy, and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]

محمد بن العباس، قال: حدثنا علي بن العباس، عن حسن بن محمد، عن عباد بن يعقوب، عن عمرو بن جبير، عن جعفر بن محمد (عليهما السلام)، في قوله تعالى: وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ، قال: «الرحمة: ولاية علي بن أبي طالب (عليه السلام) وَ الظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ».

Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abaad Bin Yaqoub, from Amro Bin Jubeyr,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} regarding the Words of the Exalted: **but He Enters one He so Desires through His Mercy [42:8]**, he^{asws} said: 'The Mercy – Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **and (for) the unjust ones, there would neither be a guardian for them nor a helper [42:8]**'.¹⁵

VERSES 9 - 12

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {9}

¹⁴ H 12 – تفسير نور الثقلين، ج 4، ص: 558

¹⁵ تأويل الآيات 2: 542 / 4

Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead, and He is Able upon all things [42:9]

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۖ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ
{10}

And whatever you differ in from anything, so its Decision is to Allah. That is Allah, my Lord. I rely upon Him and I turn to Him [42:10]

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ ۖ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا ۖ يَذُرُوكُمْ
فِيهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ {11}

Originator of the skies and the earth. He Made for your (comfort) mates for you from among yourselves, and also mates of the cattle, multiplying you thereby. There isn't anything like Him, and He is the Hearing, the Seeing [42:11]

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
{12}

For Him are the reins of the skies and the earth. He Extends the sustenance for one He so Desires to and Straightens. He is Knowing with all things [42:12]

ابن شهر آشوب: من كتاب العلوي البصري: أن جماعة من اليمن أتوا إلى النبي (صلى الله عليه و آله) فقالوا: نحن بقايا الملك
المقدم من آل نوح، و كان لبينا وصي اسمه سام، و أخبر في كتابه، أن لكل نبي معجزة، و له وصي يقوم مقامه، فمن وصيك؟

Ibn Shehr Ashub, from the book of Al Alawy Al Basry that,

'A group from Al-Yemen came to the Prophet^{saww}. They said, 'We are the remainder of the previous king from the Progeny of Noah^{as}, and our Prophet^{as} had a successor^{as} whose name was Saam^{as}. In his^{as} Book there is news that for every Prophet^{as} there is a Miracle, as well as for his^{as} successor^{as} who stands in his^{as} place. So who is your^{saww} successor^{asws}?'

فأشار بيده نحو علي (عليه السلام)، فقالوا: يا محمد، إن سألناه أن يرينا سام بن نوح، فيفعل؟ فقال (صلى الله عليه و آله):
«نعم، بإذن الله»

So he^{saww} gestured by his^{saww} in the direction of Ali^{asws}. They said, 'O Muhammad^{saww}! We are asking him^{asws} to show us Saam^{as} Bin Noah^{as}, so will he^{asws} (be able to) do it?' He^{saww} said: 'Yes, by the Permission of Allah^{azwj}'.

و قال: «يا علي، قم معهم إلى داخل المسجد فصل ركعتين، و اضرب برجلك الأرض عند المحراب».

And he^{saww} said: 'O Ali^{asws}! Go with them to the inside of the Masjid, pray two Cycles of Salat, and strike the ground with your^{asws} leg by the Prayer Niche'.

فذهب علي، و بأيديهم صحف، إلى أن بلغ محراب رسول الله (صلى الله عليه و آله) داخل المسجد، فصلى ركعتين، ثم قام فضرب برجله على الأرض فانشقت الأرض و ظهر لحد و تابوت، فقام من التابوت شيخ يتألاً وجهه مثل القمر ليلة البدر، و ينفض التراب من رأسه، و له حية إلى سرتة،

So Ali^{asws} went, and in their hands were their Parchments, until he^{asws} reached the Prayer Niche of Rasool-Allah^{saww} inside the Masjid. Then he^{asws} prayed two Cycles of Salat, then stood up and struck the ground with his^{asws} leg. So the ground split up and a grave and a coffin became apparent. An old man arose from the coffin, his^{as} face shining like the moon of the night of the full moon, and shook off the dust from his^{as} head, and he^{as} had his^{as} beard up to his^{as} belly.

و صلى على علي (عليه السلام)، و قال: أشهد أن لا إله إلا الله، و أن محمدا رسول الله، سيد المرسلين، و أنك علي وصي محمد، سيد الوصيين، أنا سام بن نوح.

And he^{as} greeted Ali^{asws} and said: 'I^{as} testify that there is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, Chief of the Rasools^{as}, and you^{asws} Ali^{asws} are the successor^{asws} of Muhammad^{saww}, Chief of the successors^{asws}, and I^{as} am Saam^{as} Bin Noah^{as}!'

فنشروا أولئك صحفهم، فوجدوه كما وصفوه في الصحف، ثم قالوا: نريد أن يقرأ من صحفه سورة. فأخذ في قراءته حتى تم السورة، ثم سلم على علي، و نام كما كان، فانضمت الأرض، و قالوا بأسرهم: إن الدين عند الله الإسلام. و آمنوا،

So they brought out their Parchments, and found him^{as} to be as he^{as} had been Described therein. Then they said, 'We want him^{as} to recite a Chapter from the Parchment. He^{as} recited the Complete Chapter, then greeted Ali^{asws}, and went back to sleep as he^{as} had been. The ground converged back. And they said, 'Surely the Religion in the Presence of Allah^{azwj}, is Al-Islam'. And they expressed belief.

فأنزل الله تعالى: أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ قَالَ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِي الْمَوْتَى إِلَى قَوْلِهِ: أُنْيَبُ.

Therefore, Allah^{azwj} the Exalted Revealed: **Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead [42:9]** up to His^{azwj} Words: **and I turn to Him [42:10]**.¹⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةُ الْمُحَدَّثُ أَنَّ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ فَاسْتَأْذَنَهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلْتُ عَلَيْهِ فَسَأَلَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الْأَحْكَامِ حَتَّى بَلَغَ سُؤْلُهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو قُرَّةٍ إِنَّا رَوَيْنَا أَنَّ اللَّهَ قَسَمَ الرُّؤْيَا وَ الْكَلَامَ بَيْنَ نَبِيِّنِ فَقَسَمَ الْكَلَامَ لِمُوسَى وَ لِمُحَمَّدٍ الرُّؤْيَا

¹⁶ المناقب 2: 339.

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qurra the narrator asked me if I could take him over to Abu Al-Hassan Al-Reza^{asws}. So I sought permission for him regarding that and he permitted to me. So I took him over to him^{asws}. So he asked him^{asws} about the Permissible and the prohibitions and the regulations, until his questions reached to the *Tawheed* (Oneness). So Abu Qurra said, 'We are reporting that Allah^{azwj} Distributed the Sighting and the Speech between two Prophets^{as}. So He^{azwj} Distributed the Speech to Musa^{as} and for Muhammad^{saww}, the Sighting'.

فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) فَمَنْ الْمُبَلَّغُ عَنِ اللَّهِ إِلَى الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ لَا تُدْرِكُهُ الْأَبْصَارُ وَلَا يُحِيطُونَ بِهِ عِلْمًا وَلَا لَيْسَ كَمِثْلِهِ شَيْءٌ أَ لَيْسَ مُحَمَّدٌ قَالَ بَلَى

So Abu Al-Hassan^{asws} said: 'So who delivered from Allah^{azwj} to the two communities of the Jinn and the human beings **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **There isn't anything like Him [42:11]**? Was it not Muhammad^{saww}? He said, 'Yes'.

قَالَ كَيْفَ يَجِيءُ رَجُلٌ إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فَيَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَلَا يُحِيطُونَ بِهِ عِلْمًا وَلَا لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَ أَحْطْتُ بِهِ عِلْمًا وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحْشِرُونَ مَا قَدَرْتُ الرِّيَازَةَ أَنْ تَرْمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

He^{asws} said: 'How can a man^{saww} come over to the people and he^{saww} informs them that he^{saww} has come from Allah^{azwj} and that he^{saww} is inviting them to Allah^{azwj} by the Command of Allah^{azwj}, so he^{saww} is saying **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **There isn't anything like Him [42:11]**, then he^{saww} would be saying that: 'I^{saww} saw Him^{azwj} with my^{saww} own eyes and I^{saww} comprehended Him^{azwj} in knowledge and He^{azwj} is upon an image of the person'? Are you not ashamed of what would enable the atheists to pelt with this that he^{saww} happened to come from the Presence of Allah^{azwj} with something, then he^{saww} came with the opposite of it from another aspect?'

قَالَ أَبُو قُرَّةَ فَإِنَّهُ يَقُولُ وَ لَقَدْ رَأَاهُ نَزَلَهُ أُخْرَى فَقَالَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ بَعْدَ هَذِهِ الْآيَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ مَا كَذَبَ الْفُؤَادُ مَا رَأَى يَقُولُ مَا كَذَبَ فُؤَادُ مُحَمَّدٍ مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى

Abu Qurra said, 'But He^{azwj} is Saying: **And certainly he saw it [53:13]** (meaning Him^{azwj}) **in another descent.**' So Abu Al-Hassan^{asws} said: 'It is after the Verse indicating upon what he^{saww} saw where He^{azwj} Says: **The heart of Muhammad did not belie what it saw [53:11]**. He^{azwj} is Saying that the heart of Muhammad^{saww} did not belie what his^{saww} eyes saw. Then He^{azwj} Informed with what he^{saww} saw.

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتُ اللَّهِ غَيْرُ اللَّهِ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا فَإِذَا رَأَاهُ الْأَبْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

Then He^{azwj} Said: **He saw of the greatest Signs of his Lord [53:18]**. So the Signs of Allah^{azwj} are other than Allah^{azwj}, and He^{azwj} had Said: **and they do not comprehend Him in knowledge [20:110]**. So if the visions were to see Him^{azwj}, then they would have comprehended Him^{azwj} in knowledge, and the recognition would occur’.

فَقَالَ أَبُو قُرَّةٍ فَتُكْذَّبُ بِالرَّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِذَا كَانَتِ الرَّوَايَاتُ مُخَالَفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَمَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطُ بِهِ عِلْمًا وَلَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

So Abu Qurra said, ‘So (then) you^{asws} are belying the reports’. Abu Al-Hassan^{asws} said: ‘When the reports were in opposition to the Quran, I^{saww} would belie these, and what the Muslims have formed a consensus upon is that: **and they do not comprehend Him in knowledge [20:110], Visions cannot comprehend Him [6:103], (and) There isn’t anything like Him [42:11]**’.¹⁷

VERSES 13 - 15

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۚ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۚ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {13}

He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion and do not be divided in it!” Greatly difficult it is upon those who associate what you are calling them to. Allah Chooses to the ones He so Desires to and He Guides ones who are penitent [42:13]

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِّي بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {14}

And they did not become divided except from after the Knowledge had come to them in rivalry between them. And, had not a Word preceded from your Lord to a specified term, it would have been Decided between them. And surely, those whom We Made to inherit the Book from after them were in anxious doubt from it [42:14]

¹⁷ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 9 H 2

فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ۖ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ ۖ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ ۖ اللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ الْمَصِيرُ {15}

Therefore due to that, so invite, and be steadfast as you are Commanded, and do not follow their whims, and say: 'I believe in whatever Allah Reveals in the Book, and I am Commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds and for you are your deeds. There is no argument between us and you. Allah would Gather us and to Him is the journey' [42:15]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهِتَدِي عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ أَنَّهُ كَتَبَ إِلَيْهِ الرِّضَا (عليه السلام) أَمَّا بَعْدُ فَإِنَّ مُحَمَّدًا (صلى الله عليه وآله) كَانَ أَمِينُ اللَّهِ فِي خَلْقِهِ فَلَمَّا قُبِضَ (صلى الله عليه وآله) كُنَّا أَهْلَ الْبَيْتِ وَرَثَتُهُ فَنَحْنُ أُمَمَاءُ اللَّهِ فِي أَرْضِهِ

Ali Bin Ibrahim, from his father, from Abdul Aziz Bin Al Muhtady,

'From Abdullah Bin Jundab that Al-Reza^{asws} wrote to him: 'As for after this, so Muhammad^{saww} was a trustee of Allah^{azwj} among His^{azwj} creatures. So when he^{saww} passed away, it was us^{asws}, the People^{asws} of the Household who inherited him^{saww}. Thus, we^{asws} are the trustees of Allah^{azwj} in His^{azwj} earth.

عِنْدَنَا عِلْمُ الْبَلَايَا وَالْمَنَایَا وَأَنْسَابُ الْعَرَبِ وَ مَوْلِدُ الْإِسْلَامِ وَإِنَّا لَنَعْرِفُ الرَّجُلَ إِذَا رَأَيْنَاهُ بِحَقِيقَةِ الْإِيمَانِ وَ حَقِيقَةِ النَّفَاقِ وَإِنَّ شَيْعَتَنَا لَمَكْتُوبُونَ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ أَخَذَ اللَّهُ عَلَيْنَا وَ عَلَيْهِمُ الْمِيثَاقُ يَرُدُّونَ مَوْرِدَنَا وَ يَدْخُلُونَ مَدْخَلَنَا لَيْسَ عَلَى مِلَّةِ الْإِسْلَامِ غَيْرُونَا وَ غَيْرُهُمْ

With us^{asws} is the knowledge of the calamities and the deaths, and the lineages of the Arabs, and the birth of Al-Islam. And we^{asws} tend to recognise the man when we^{asws} see him, by the reality of the *Eman* and the reality of the hypocrisy, and that our^{asws} Shias are recorded with their names and the names of their fathers. Allah^{azwj} Took the Covenant upon us^{asws} and upon them. They are intending our^{asws} intentions and are entering our entries. There isn't upon the nation of Al-Islam apart from us^{asws} and them.

نَحْنُ النُّجَبَاءُ النُّجَاهُ وَ نَحْنُ أَفْرَاطُ الْأَنْبِيَاءِ وَ نَحْنُ أُنْبَاءُ الْأَوْصِيَاءِ وَ نَحْنُ الْمَخْصُوصُونَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ أَوَّلَى النَّاسِ بِكِتَابِ اللَّهِ وَ نَحْنُ أَوَّلَى النَّاسِ بِرَسُولِ اللَّهِ (صلى الله عليه وآله)

We^{asws} are the saviours for the salvation, and we^{asws} are the amplified of the Prophets^{as}, and we^{asws} are the sons^{asws} of the successors^{as}, and we^{asws} the ones particularised in the Book of Allah^{azwj} Mighty and Majestic, and we^{asws} are the closest of the people with the Book of Allah^{azwj}, and we^{asws} are the closest of the people with Rasool-Allah^{saww}.

وَنَحْنُ الَّذِينَ شَرَعَ اللَّهُ لَنَا دِينَهُ فَقَالَ فِي كِتَابِهِ شَرَعَ لَكُمْ يَا آلَ مُحَمَّدٍ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا قَدْ وَصَّانَا بِمَا وَصَّى بِهِ نُوحًا وَ
الَّذِي أَوْحَيْنَا إِلَيْكَ يَا مُحَمَّدُ وَ مَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى

And we^{asws} are those for whom Allah^{azwj} Legislated His^{azwj} Religion for us^{asws}, so He^{azwj} Said in His^{azwj} Book: **He has Legislated to you - O Progeny^{asws} of Muhammad^{saww}, from the Religion what He Bequeathed with to Noah, and which We Revealed to you - O Muhammad^{saww}, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13].**

فَقَدْ عَلَّمَنَا وَ بَلَّغَنَا عِلْمَ مَا عَلَّمَنَا وَ اسْتَوْدَعَنَا عِلْمَهُمْ نَحْنُ وَرَثَةُ أُولَى الْعِزِّ مِنَ الرُّسُلِ أَنْ أَقِيمُوا الدِّينَ يَا آلَ مُحَمَّدٍ وَ لَا تَتَفَرَّقُوا فِيهِ
وَ كُونُوا عَلَى جَمَاعَةٍ كَبُرَ عَلَى الْمُشْرِكِينَ مَنْ أَشْرَكَ بِوَلَايَةِ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ مِنْ وَلَايَةِ عَلِيٍّ إِنَّ اللَّهَ يَا مُحَمَّدُ يَهْدِي إِلَيْهِ مَنْ يُبِ
مَنْ يُجِيبُكَ إِلَى وَلَايَةِ عَلِيٍّ (عليه السلام) .

So He^{azwj} has Taught us^{asws}, and Delivered to Us^{asws} the Knowledge what we^{asws} know, and Entrusted us^{asws} their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (Ul Al-Azam) from the Rasools^{as} that you^{asws} would, **“Establish the Religion - O Progeny^{asws} Muhammad^{saww}, and do not be divided in it!”**, and be as one group. **Greatly difficult it is upon the associators** - the ones who associate others with the Wilayah of Ali^{asws}, **what you are calling them to** - from the Wilayah of Ali^{asws}. **Allah, O Muhammad^{saww}, Guides towards it ones who are penitent [42:13]** - the one who answers you to the Wilayah of Ali^{asws}.¹⁸

حدثنا محمد بن الحسين عن النضر عن عبد الغفار عن ابي عبد الله عليه السلام قال ان الله تعالى قال لنبيه ولقد وصيناك بما
وصى به آدم ونوحا وابراهيم من قبلك ان اقيموا الدين ولا تتفرقوا فيه انا معنى الولاية كبر على المشركين ما تدعوهم اليه معنى كبر
على قومك يا محمد ما تدعوهم من تولية على عليه السلام

It has been narrated to us by Muhammad Bin Al-Husayn, from Al-Nazar, from Abdul Ghaffar, who has narrated:

Abu Abdullah^{asws} having said that: ‘Allah^{azwj} the High Said to His^{azwj} Prophet^{saww}: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa that: “Establish the Religion and do not be divided in it!” [42:13]** - It means ‘Al-Wilayah’, and **Greatly difficult it is upon the associators what you are calling them to** - meaning, it is hard on your^{saww} community, O Muhammad^{saww}, of what you^{saww} are calling them to the nomination of Ali^{asws}.

قال ان الله قد اخذ ميثاق كل نبي وكل مؤمن ليؤمنن بمحمد صلى الله عليه وآله وعلى وبكل نبي وبالولاية ثم قال لمحمد صلى الله
عليه وآله اولئك الذين هدى الله فبهداهم اقتده يعنى آدم ونوحا وكل نبي بعده.

Allah^{azwj} had Taken the Covenant from every Prophet^{as}, and every Momin to believe in Muhammad^{saww} and Ali^{asws}, and with every Prophet^{as} by ‘Al-Wilayah’. Then He^{azwj} Said to Muhammad^{saww}: **They are those whom Allah Guided, therefore follow**

¹⁸ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 1

with their guidance [6:90], meaning Adam^{as} and Noah^{as} and every Prophet^{as} after him^{as}.¹⁹

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا القاسم بن محمد ابن الحسن بن حازم، قال: حدثنا عيسى بن هشام الناشري، قال: حدثنا عبد الله بن جبلة، عن عمران بن قطن، عن زيد الشحام، قال: سألت أبا عبد الله (عليه السلام): هل كان رسول الله (صلى الله عليه وآله) يعرف الأئمة (عليهم السلام)؟

Muhammad Bin Ibrahim Al Nu'mani, from Ahmad Bin Muhammad Bin Saeed, from Al Qasim Bin Muhammad Ibn Al Hassan Bin Hazim, from Isa Bin Hisham Al Nashary, from Abdullah Bin Jabalat, from Umran Bin Qatan, from Zayd Al Shahaam who said,

'I asked Abu Abdullah^{asws}, 'Did Rasool-Allah^{saww} introduce the Imams^{asws}?'

قال: «قد كان نوح (عليه السلام) يعرفهم، الشاهد على ذلك قول الله عز و جل في كتابه: **شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا** وَ الَّذِي أُوحِينا إِلَيْكَ وَ ما وَصَّينا بِهِ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى».

He^{asws} said: 'In fact Noah^{as} had introduced them^{asws}. The testimony upon that are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **He has Legislated for you from the Religion what He Bequeathed with to Noah, and which We Revealed to you, and what We Bequeathed with to Ibrahim, and Musa, and Isa [42:13]**.

قال: «شَرَعَ لَكُمْ مِنَ الدِّينِ يا معشر الشيعة ما وَصَّى بِهِ نُوحًا».

He^{asws} said: '**He has Legislated to you [42:13]**, O community of Shias, **what He Bequeathed with to Noah**'.²⁰

علي بن إبراهيم: حدثني أبي، عن علي بن مهزيار، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: **أَنْ أَقِيمُوا الدِّينَ**، قال: «الإمام وَ لا تَتَفَرَّقُوا فِيهِ كناية عن أمير المؤمنين (عليه السلام)،

Ali Bin Ibrahim said, 'My father narrated to me from Ali Bin Mahziyar, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: **"Establish the Religion [42:13]**, he^{asws} said: 'The Imam^{asws}, **and do not be divided in it!"** - an allusion to Amir Al-Momineen^{asws}.

ثم قال: **كَبُرَ عَلَى الْمُشْرِكِينَ ما تَدْعُوهُمْ إِلَيْهِ** من ولاية علي (عليه السلام) **اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ** كناية عن علي (عليه السلام) وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ،

Then He^{azwj} Said: **Greatly difficult it is upon those who associate what you are calling them to** - from the Wilayah of Ali^{asws}. **Allah Chooses to it ones He so Desires to** - an allusion to Amir al Momineen^{asws}, **and He Guides towards it ones who are penitent [42:13]**.

¹⁹ Basaair Al Darajaat – P 10 CH 18 H 35

²⁰ الغيبة: 6 / 113.

ثم قال: فَلِذَلِكَ فَادْعُ عَنِي إِلَى وِلَايَةِ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ فِيهِ وَ قُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَ أُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَ رَبُّكُمْ إِلَى قَوْلِهِ: وَ إِلَيْهِ الْمَصِيرُ».

Therefore due to that, so invite [42:15] - Meaning to the Wilayah of Ali Amir al Momineen^{asws}, **and do not follow their whims, and say: 'I believe in whatever Allah Book Allah Reveals, and I am Commanded to do justice between you. Allah is our Lord and your Lord - up to His^{azwj} Words: and to Him is the journey [42:15]**.²¹

The Altered Verse

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الرِّضَا (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَبُرَ عَلَى الْمُشْرِكِينَ بَوْلَايَةَ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وِلَايَةِ عَلِيٍّ هَكَذَا فِي الْكِتَابِ مَخْطُوطَةً .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

'From Al-Reza^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Greatly difficult it is upon the associators what you are calling them to O Muhammad, of the Wilayah of Ali [42:13]** – like this it is in the written Book'.²²

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن عبد الله بن إدريس، عن محمد بن سنان، عن الرضا (عليه السلام)، في قول الله عز و جل: «كَبُرَ عَلَى الْمُشْرِكِينَ بَوْلَايَةَ عَلِيٍّ مَا تَدْعُوهُمْ إِلَيْهِ يَا مُحَمَّدُ مِنْ وِلَايَةِ عَلِيٍّ، هَكَذَا فِي الْكِتَابِ مَحْفُوظٌ».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abdullah Bin Idrees, from Muhammad Bin Sinan,

from Al Reza^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Greatly difficult it is upon the associators, the Wilayah of Ali what you are calling them to O Muhammad, from the Wilayah of Ali [42:13]** . This is how it is in the Protected Book (الكتاب محفوظ).²³

²¹ تفسير القمّي 2: 273

²² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 32

²³ الكافي 1: 32 / 346

VERSES 16 - 18

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ {16}

And those who are arguing regarding Allah from after He has been Answered to, their argument is invalid in the Presence of their Lord, and upon them is Wrath, and for them is severe Punishment [42:16]

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ {17}

Allah is the One Who Revealed the Book and the Scale with the Truth. And what would Make you realise, perhaps the Hour is close? [42:17]

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۚ أَلَا
إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ {18}

They hasten with it, those who do not believe in it. And those who believe are fearful from it and know that it is the Truth. Indeed! Surely, those are disputing regarding the Hour are in a far straying [42:18]

نرجع إلى رواية علي بن إبراهيم: ثم قال عز و جل: اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ، قال: الميزان: أمير المؤمنين (عليه السلام)، و الدليل على ذلك قوله في سورة الرحمن: وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ يعني الإمام.

We return to the report of Ali Bin Ibrahim,

‘Then the Mighty and Majestic Said: **Allah is the One Who Revealed the Book and the Scale with the Truth [42:17]**, said, ‘The Scale (الميزان) is Amir Al-Momineen^{asws}, and the evidence upon that are His^{azwj} Words in Surah Al-Rahman (Chapter 55): **And the sky, He elevated it, and He Placed the Scale [55:7]** - Meaning the Imam^{asws},²⁴

VERSES 19 & 20

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۖ وَهُوَ الْقَوِيُّ الْعَزِيزُ {19}

²⁴ تفسير القمي 12: 274.

Allah is Gentle with His servants. He Graces one He so Desires to, and He is the Strong, the Mighty [42:19]

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ {20}

One Who wants the harvest of the Hereafter, We will Increase in his harvest for him, and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20]

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسين بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت: اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ، قال: «ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al Khataab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, '(What about): **Allah is Gentle with His servants. He Graces one He so Desires to [42:19]?**' He^{asws} said: '(The Grace) is Amir Al-Momineen^{asws}'.

قلت: مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ، فقال: «معرفة أمير المؤمنين و الأئمة (عليهم السلام)». نَزِدْ لَهُ فِي حَرْثِهِ قال: «نزيده منها»، قال: «يستوفي نصيبه من دولتهم».

I said, '(What about): **One Who wants the harvest of the Hereafter [42:20]?**' He^{asws} said: 'Recognition of Amir Al-Momineen^{asws} and the Imams^{asws}. **We will Increase in his harvest for him,** he^{asws} said: 'We^{asws} will Give him more from it'. He^{asws} said: 'Fulfilling his share from their^{asws} governance'.

و مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ. قال: «ليس له في دولة الحق مع القائم نصيب».

and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20], he^{asws} said: 'There would be no portion for them in the government of Al-Qaim^{asws}'²⁵.

علي بن إبراهيم، قال: حدثني أبي، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: «المال و البنون حرت الدنيا، و العمل الصالح حرت الآخرة، و قد يجمعهما [الله] لأقوام».

Ali Bin Ibrahim said, 'My father narrated to me, from Bakr Bin Muhammad Al Azdy,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The wealth and the sons are the harvest of the world, and the righteous deeds are the harvest of the Hereafter, and Allah^{azwj} has Gathered the two of them for a (certain) people'.²⁶

²⁵ الكافي 1: 92 / 361.

VERSES 21 & 22

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِّي بَيْنَهُمْ
 ۚ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {21}

Or are there associates for them, having been Legislated for them from the Religion what Allah has not Permitted with? And had not a Decisive Word preceded, it would have been Decided between them. And surely, for the ones unjust, there would be a painful Punishment [42:21]

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقَعُ بِهِمْ ۚ وَالدِّينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
 رَوْضَاتِ الْجَنَّاتِ ۚ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {22}

You will see the ones unjust fearing from what they have earned and it would befall upon them. And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22]

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ لَوْ لَا كَلِمَةُ الْفَصْلِ لَفُضِّي بَيْنَهُمْ وَ إِنَّ
 الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ قَالَ لَوْ لَا مَا تَقَدَّمَ فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَا أَبْقَى الْقَائِمُ (عليه السلام) مِنْهُمْ وَاحِدًا.

And by the above chain (of narrators), who has narrated the following:

Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And had not a Decisive Word preceded, it would have been Decided between them [42:21].** Had it not been for what had preceded among them from Allah^{azwj} Mighty and Majestic, Al-Qaim^{asws} would not let remain any one among them'.²⁷

علي بن إبراهيم، قال: الكلمة: الإمام، و الدليل على ذلك قوله تعالى: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ [يعني الإمامة]، ثم قال: وَ إِنَّ الظَّالِمِينَ يعني الذين ظلموا هذه الكلمة لَهُمْ عَذَابٌ أَلِيمٌ

Ali Bin Ibrahim said,

'The (Decisive) Word is the Imam^{asws}, and the evidence upon that are the Words of the Exalted: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]** - Meaning the Imamate.

²⁶ تفسير القمي 2: 274.

²⁷ Al Kafi – V 8 H 14880 (Extract)

ثم قال: تَرَى الظَّالِمِينَ لآلِ مُحَمَّدٍ حَقَّهُمْ، مُشْفِقِينَ بِمَا كَسَبُوا، قال: خائفون مما ارتكبوا [و عملوا] وَ هُوَ وَقَعَ بِهِمْ [أي ما يخافونه].

Then He^{azwj} Said: **And surely the ones unjust** - Meaning the ones who have been unjust to this (Decisive) Word, **for them would be a painful Punishment [42:21]. You will see the ones unjust** - to the Progeny^{asws} of their^{asws} rights, **fearing from what they have earned**, said, 'They are scared of what they had done, **and it would befall with them**, i.e., what they are afraid of'.²⁸

VERSE 23

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۖ وَمَن يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۖ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ {23}

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فَلَمَّا رَجَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ حَجَّةِ الْوَدَاعِ نَزَلَ عَلَيْهِ جِبْرِيلُ (عليه السلام) فَقَالَ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ اللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ فَتَنَادَى النَّاسَ فَاجْتَمَعُوا وَ أَمَرَ بِسُمَرَاتٍ فُكِّمَ شَوْكُهُنَّ

Muhammad Bin Al Husayn and someone else, from Sahl, from Muhammad Bin Isa and Muhammad Bin Yahya and Muhammad Bin Al Husayn, altogether from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{asws} having said: 'So when Rasool-Allah^{saww} returned from the Farewell Hajj, Jibraeel^{as} descended unto him^{saww} and said: **O you Rasool! Deliver what has been Revealed unto you from your Lord; and if you don't do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].** So he^{saww} called the people, and they gathered, and he^{saww} ordered with the clearing (of the ground), and the thorns were removed.

²⁸ تفسير القمي 2: 274

ثُمَّ قَالَ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ مَنْ وَلِيُّكُمْ وَ أَوْلَىٰ بِكُمْ مِنْ أَنْفُسِكُمْ فَقَالُوا اللَّهُ وَ رَسُولُهُ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَآلَاهُ وَ عَادِ مَنْ عَادَاهُ ثَلَاثَ مَرَّاتٍ

Then he^{saww} said: 'O you people! Who is your guardian and closer with you all than your own selves?' So they (people) said, 'Allah^{azwj} and His^{azwj} Rasool^{saww}!' So he^{saww} said: 'The one whose Master I^{saww} am, so Ali^{asws} is his Master. O Allah^{azwj}! Befriend the one who befriends him^{asws} and be inimical to the one who is inimical to him^{asws} – three times.

فَوَفَّعَتْ حَسَكُهُ النَّفَاقِ فِي قُلُوبِ الْقَوْمِ وَ قَالُوا مَا أَنْزَلَ اللَّهُ جَلَّ ذِكْرُهُ هَذَا عَلَى مُحَمَّدٍ قَطُّ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَعِ ابْنِ عَمِّهِ

So the thorns of hypocrisy occurred in the hearts of the people and they said, 'Allah^{azwj}, Majestic is His^{azwj} Mention has not Revealed this unto Muhammad^{saww} at all, and he^{saww} does not intend except to raise the shoulder of his^{asws} cousin^{asws}.'

فَلَمَّا قَدِمَ الْمَدِينَةَ أَتَتْهُ الْأَنْصَارُ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ قَدْ أَحْسَنَ إِلَيْنَا وَ شَرَّفَنَا بِكَ وَ بِنُبُولِكَ بَيْنَ ظَهْرَانَيْنَا فَقَدْ فَرَّخَ اللَّهُ صَدِيقَنَا وَ كَبَّتْ عَدُوَّنَا وَ قَدْ يَأْتِيكَ وَفُودٌ فَلَا تَجِدُ مَا تُعْطِيهِمْ فَيَشْتُمُ بِكَ الْعَدُوُّ فَنُحِبُّ أَنْ تَأْخُذَ ثُلُثَ أَمْوَالِنَا حَتَّى إِذَا قَدِمَ عَلَيْكَ وَفَدٌ مَكَّةَ وَجَدْتَ مَا تُعْطِيهِمْ

So when he^{as} proceeded to Al Medina, the Helpers came to him^{saww} and they said, 'O Rasool-Allah^{saww}! Allah^{azwj}, Majestic is His^{azwj} Mention has Favoured upon us and has Ennobled us with you^{saww} and by your^{saww} dwelling between our midst. So Allah^{azwj} has Made our friends happy and our enemies are suppressed, and there come to you delegations, so you^{saww} do not find what to give them, and the enemies gloat upon you^{saww}. So we would love it if you^{saww} were to take a third of our wealth so that when a delegation of Makkah comes over to you^{saww}, you^{saww} would find what to give them'.

فَلَمْ يَزِدْ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَيْهِمْ شَيْئاً وَ كَانَ يَنْتَظِرُ مَا يَأْتِيهِ مِنْ رَبِّهِ فَنَزَلَ جِبْرِيلُ (عليه السلام) وَ قَالَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَ لَمْ يَقْبَلْ أَمْوَالَهُمْ

But Rasool-Allah^{saww} did not respond upon them with anything, and he^{saww} was awaiting what would be coming from his^{saww} Lord^{azwj}. So Jibraeel^{as} descended and said: '**Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**', and he^{saww} did not accept their wealth.

فَقَالَ الْمُنَافِقُونَ مَا أَنْزَلَ اللَّهُ هَذَا عَلَى مُحَمَّدٍ وَ مَا يُرِيدُ إِلَّا أَنْ يَرْفَعَ بِضَعِ ابْنِ عَمِّهِ وَ يَحْمِلَ عَلَيْنَا أَهْلَ بَيْتِهِ يَقُولُ أَمْسِ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ وَ الْيَوْمَ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجراً إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ثُمَّ نَزَلَ عَلَيْهِ آيَةُ الْخُمُسِ فَقَالُوا يُرِيدُ أَنْ يُعْطِيَهُمْ أَمْوَالَنَا وَ فَيَبْتِنَا

So the hypocrites said, 'This has not been Revealed upon Muhammad^{saww}, and he^{saww} does not intend except to raise the shoulders of his^{saww} cousin and load upon us the People^{asws} of his^{saww} Household. Yesterday he^{saww} was saying: 'The one whose Master I^{saww} am, so Ali^{asws} is his Master', and today: '**Say: 'I do not ask you**

for recompense over it, except for the cordiality to be for my relatives [42:23]. Then the Verse of *Khums* was Revealed, so they said, 'He^{saww} intends that we give him^{saww} our wealth, and our war booties'.

ثُمَّ أَتَاهُ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّكَ قَدْ قَضَيْتَ بُيُوتَكَ وَاسْتَكْمَلْتَ أَيَّامَكَ فَاجْعَلِ الْإِسْمَ الْأَكْبَرَ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النُّبُوَّةِ عِنْدَ عَلِيِّ (عليه السلام) فَإِنِّي لَمْ أَتْرِكْ الْأَرْضَ إِلَّا وَ لِي فِيهَا عَالِمٌ تُعْرِفُ بِهِ طَاعَتِي وَ تُعْرِفُ بِهِ وَلَايَتِي وَ يَكُونُ حُجَّةً لِمَنْ يُؤَلِّدُ بَيْنَ قَبْضِ النَّبِيِّ إِلَى خُرُوجِ النَّبِيِّ الْآخِرِ

Then Jibraeel^{as} came over to him^{saww} and he^{as} said: 'O Muhammad^{saww}! (Allah^{azwj} is Saying): "You^{saww} have spent your^{saww} Prophet-hood and completed your^{saww} days, therefore make the Great Name, and the inherited Knowledge, and the traces (Ahadeeth) of the Knowledge of the Prophet-hood to be with Ali^{asws}, for I^{azwj} do not Leave the earth except there is a scholar for Me^{azwj} in it, by whom My^{azwj} obedience can be recognised, and by him^{asws} My^{azwj} Wilayah can be recognised, and he^{asws} can happen to be My^{azwj} Divine Authority to the ones who would be born from the passing away of a Prophet^{as} to the coming out of another Prophet^{asws}".

قَالَ فَأَوْصَى إِلَيْهِ بِالْإِسْمِ الْأَكْبَرِ وَ مِيرَاثِ الْعِلْمِ وَ آثَارِ عِلْمِ النُّبُوَّةِ وَ أَوْصَى إِلَيْهِ بِأَلْفِ كَلِمَةٍ وَ أَلْفِ بَابٍ يَفْتَحُ كُلُّ كَلِمَةٍ وَ كُلُّ بَابٍ أَلْفَ كَلِمَةٍ وَ أَلْفَ بَابٍ .

He^{asws} said: 'So he^{saww} bequeathed to him^{asws} with the Great Name, and the inherited Knowledge, and traces (Ahadeeth) of the Knowledge of the Prophet-hood, and bequeathed to him^{asws} with a thousand words and a thousand topics, with each word and each topic opening a thousand words and a thousand topics'.²⁹

The loyal seven

عبد الله بن جعفر الحميري: بإسناده، عن هارون بن مسلم، قال: حدثني مسعدة بن صدقة، قال: حدثني جعفر بن محمد، عن آبائه (عليهم السلام): «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله) قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى، قام رسول الله (صلى الله عليه و آله)، فقال: أيها الناس، إن الله تبارك و تعالى قد فرض لي عليكم فرضا، فهل أنتم مؤدوه؟ قال: فلم يجبه أحد منهم، فانصرف.

Abdullah Bin Ja'far Al Humeyri, from Haroun Bin Muslim, from Mas'adat Bin Sadqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws}, from his forefathers^{asws} having said: 'When this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]** - was Revealed unto Rasool-Allah^{saww}, so Rasool-Allah^{saww} stood up and said: 'O you people! Verily Allah^{azwj} has Obligated upon you all certain Obligations regarding me^{saww}, so are you going to be its performers?' He^{asws} said: 'But no one from among them answered him^{saww}, and they left.

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 65 H 3 (Extract)

فلما كان من الغد قام فيهم فقال مثل ذلك، ثم قام فيهم، و قال [مثل] ذلك في اليوم الثالث، فلم يتكلم أحد، فقال: أيها الناس، إنه ليس من ذهب و لا فضة و لا مطعم و لا مشرب. قالوا: فألقه إذن. قال: إن الله تبارك و تعالى أنزل علي قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قالوا: أما هذه فنعم».

So when it was the next day, he^{saww} stood up among them and said similar to that. Then he^{saww} stood up among them and said similar to that for the third day, but no one spoke'. So he^{saww} said: 'O you people! It is not gold, nor silver, nor food, nor drink'. So they said, 'Then say it'. He^{saww} said: 'Allah^{azwj} Blessed and Exalted Revealed unto me^{saww}: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives' [42:23]**'. So they said, 'But if it is this, so yes'.

فقال أبو عبد الله (عليه السلام): «فَو الله ما وُفِي بها إِلَّا سبعة نفر: سلمان، و أبو ذر، و عمار، و المقداد بن الأسود الكندي، و جابر بن عبد الله الأنصاري، و مولى لرسول الله (صلى الله عليه و آله) يقال له الثبيت، و زيد بن أرقم».

So Abu Abdullah^{asws} said: 'By Allah^{azwj}! No one was loyal to it except for seven of them – Salman^{ra}, and Abu Dharr^{ra}, and Ammar^{ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{ra}, and Jabir Bin Abdullah Al-Ansary^{ra}, and a slave of Rasool-Allah^{saww} called Al-Sabit^{ra}, and Zayd Bin Arqam^{ra}'.³⁰

The Relatives

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مِثْنَى عَنْ زُرَّارَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى قَالَ هُمُ الْأَئِمَّةُ (عليهم السلام) .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washha, from Musna, from Zurara, from Abdullah Bin Ajlan,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]** [42:23]. He^{asws} said: 'They^{asws} (relatives) are the Imams^{asws}'.³¹

أحمد بن محمد بن خالد البرقي: عن الحسن بن علي الخزاز، عن مثنى الحناط، عن عبد الله بن عجلان، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: قُلْ لا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى، قال: «هم الأئمة الذين لا يأكلون الصدقة و لا تحل لهم».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from Al Hassan Bin Ali Al Khazaz, from Masny Al Hanaat, from Abdullah Bin Ajlan who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my**

³⁰ قرب الإسناد: 38

³¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 7

relatives [42:23], he^{asws} said: 'They^{asws} (relatives) are the Imams^{asws} who do not consume the charity (الصدقة) and it is not Permissible for them^{asws}'³².

ثم قال: و أخبرنا السيد أبو جعفر مهدي بن نزار الحسيني، قال: أخبرنا الحاكم أبو القاسم الحسكاني، قال: حدثنا القاضي أبو بكر الحيري، قال: أخبرنا أبو العباس الضبعي، قال: أخبرنا الحسن بن علي بن زياد السري، قال: أخبرنا يحيى بن عبد الحميد الحماني، قال: أخبرنا حسين الأشقر، قال: أخبرنا قيس عن الأعمش، عن سعيد بن جبير، عن ابن عباس، قال: لما نزلت قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا الآية، قالوا: يا رسول الله من هؤلاء الذين أمر الله بمودتهم؟ قال: «علي و فاطمة و ولدها».

Then said, 'And Al Syed Abu Ja'far Al Mahdy Bin Nazaar Al Husayni informed us, from Al Hakim Abu Al Qasim Al Haskany, from Al Qazy Abu Bakr Al Hayry, from Abu Al Abbas Al Zab'ie, from Al Hassan Bin Ali Bin Ziyad Al Saray, from Yahya Bin Abdul Hameed Al Hamany, from Husayn Al Ashqar, from Qays, from Al Amsh, from Saeed Bin Jubeyr,

(It has been narrated) from Ibn Abbas who said, 'When (the Verse): **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, was Revealed, they said, 'O Rasool-Allah^{saww}! Who are these whom Allah^{azwj} has Commanded us for their^{asws} cordiality?' He^{saww} said: 'Ali^{asws}, and (Syeda) Fatima^{asws} and their^{asws} children^{asws}'³³.

وعنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن إسماعيل ابن عبد الخالق، قال: سمعت أبا عبد الله (عليه السلام) يقول لأبي جعفر الأحول، و أنا أسمع: «أتيت البصرة؟» فقال: نعم. قال: «كيف رأيت مسارعة الناس إلى هذا الأمر، و دخولهم فيه؟» فقال: و الله إنهم لقليل، و قد فعلوا، و إن ذلك لقليل. فقال: «عليك بالأحداث، فإنهم أسرع إلى كل خير».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ismail Ibn Abdul Khaliq who said,

'I heard Abu Abdullah^{asws} saying to Abu Ja'far Ahowl, and I was listening, 'Did you go to Al Basra?' He said, 'Yes'. He^{asws} said: 'How did you see the quickness of the people to this matter (Al Wilayah) and their entering into it?' He said, 'By Allah^{azwj}! They are a few, and they had done it, and surely that is only a few'. So he^{asws} said: 'Upon you is with the Ahadeeth, and they would be quick to all good'.

ثم قال: «ما يقول أهل البصرة في هذه الآية قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى؟» قلت: جعلت فداك، إنهم يقولون: [إنها] لأقارب رسول الله (صلى الله عليه و آله).

Then he^{asws} said: 'What are the people of Al Basra saying regarding this Verse: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**? I said, 'May I be sacrificed for you^{asws}! They are saying it is for the relatives of Rasool-Allah^{saww}!'

³² تأويل الآيات 2: 545/9

³³ مجمع البيان 9: 43، الصواعق المحرقة: 170

فقال: «كذبوا، إنما نزلت فينا خاصة، في أهل البيت، في علي و فاطمة و الحسن و الحسين، أصحاب الكساء (عليهم السلام)».

So he^{asws} said: 'They are lying! But rather, it was Revealed regarding us^{asws} in particular, regarding the People^{asws} of the Household, regarding Ali^{asws}, and Fatima^{asws}, and Al Hassan^{asws}, and Al Husayn^{asws} – the Companions of the Cloak (صحاب الكساء)'.³⁴

الثعالبي قال: أنبأني عقيل بن محمد، قال: أخبرنا المعافى بن المبتلى، حدثنا محمد بن جرير، حدثني محمد بن عمار، حدثني إسماعيل بن أبان، حدثنا الصباح بن يحيى المزني، عن السدي، عن أبي الديلم، قال: لما جيء بعلي بن الحسين (صلوات الله عليهما) أسيراً قائماً على درج دمشق، قام رجل من أهل الشام، فقال: الحمد لله الذي قتلكم، و استأصل شأفتكم، و قطع قرن الفتنة.

Al Sa'alby, from the sons of Aqeel Bin Muhammad, from Al Ma'afy Bin al Muftala, from Muhammad Bin Jureyr, from Muhammad Bin Amarat, from Ismail Bin Aban, from Al Sabah Bin Yahya Al Mazny, from Al Sady, from Abu Al Daylam who said,

'When they came with Ali^{asws} Bin Al-Husayn^{asws} as a captive at the stairway of Damascus, a Syrian man stood up and said, 'The Praise is due to Allah^{azwj} Who Killed you^{asws}, and Eradicated your^{asws} roots, and Cut off a century of Fitna'.

فقال له علي بن الحسين (صلوات الله عليهما): «أقرأت القرآن؟» قال: نعم. قال: «قرأت آل حم». قال: قرأت القرآن، و لم أقرأ آل حم. قال: «قرأت قل لا أسئلكم عليه أجر إلا المودة في القربى؟». قال: لأنتم هم؟ قال: «نعم».

Ali^{asws} Bin Al Husayn^{asws} said to him: 'Have you read the Quran?' He said, 'Yes'. He^{asws} said: 'Have you read The Progeny^{asws} of Ha Meem (آل حم)?' He said, 'I have read the Quran, but I have not read The Progeny^{asws} of Ha Meem (آل حم)'. He^{asws} said: 'Have you read: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**? He said, 'Are you^{asws} them^{asws}? He^{asws} said: 'Yes'.³⁵

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي نجران، عن عاصم بن حميد، عن محمد بن مسلم، قال: سمعت أبا جعفر (عليه السلام) يقول في قول الله: قل لا أسئلكم عليه أجر إلا المودة في القربى: «يعني في أهل بيته».

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Muslim, who said,

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]: 'It Means the people^{asws} of his^{saww} Household'.**

³⁴ الكافي 8: 66 / 93

³⁵ تفسير الطبري 25: 16، العمدة: 46 / 51

قال: «جاءت الأنصار إلى رسول الله (صلى الله عليه وآله)، فقالوا: إنا قد نصرنا و فعلنا فخذ من أموالنا ما شئت، فأَنْزَلَ اللهُ: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ يعني في أهل بيته،

He^{asws} said: 'The Helpers came to Rasool-Allah^{saww}, so they said, 'We have been victorious in our actions, so take from our wealth whatsoever you^{saww} like to'. Thus Allah^{azwj} Revealed: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]** - Meaning with regards to the people^{asws} of his^{saww} Household.

ثم قال رسول الله (صلى الله عليه وآله) بعد ذلك: من حبس أجيرا أجره فعليه لعنة الله و الملائكة و الناس أجمعين، لا يقبل الله منه يوم القيامة صرفا و لا عدلا، و هو محبة آل محمد».

Then Rasool-Allah^{saww} said after that: 'The one who withholds this recompense, so upon him are the Curses of Allah^{azwj} and His^{azwj} Angels, and of all the people put together. Allah^{azwj} will not Accept from him on the Day of Judgement, only and just the love of the Progeny^{asws} of Muhammad^{saww}'.

ثم قال: «وَمَنْ يَفْتَرِفْ حَسَنَةً نَّزِدَ لَهُ فِيهَا حُسْنًا و هي [إقرار] الإمامة لهم، و الإحسان إليهم، و برهم وصلتهم نَزِدَ لَهُ فِيهَا حُسْنًا أي نكافئ على ذلك بالإحسان».

Then he^{asws} said: '**And one who earns good, We will Increase the good for him therein [42:23]**, and it is the acceptance of their^{asws} Imamate, and the goodness towards them^{asws}, and being righteous with them^{asws}, and maintaining good relations with them^{asws} - **We will Increase the good for him therein [42:23]**, i.e., We^{azwj} will Reward him upon that with the goodness'.³⁶

عنه، عن الهيثم بن عبد الله النهدي، عن العباس بن عامر القصير، عن حجاج الخشاب، قال: سمعت أبا عبد الله عليه السلام يقول لأبي جعفر الاحول: ما يقول من عندكم في قول الله تبارك وتعالى؟ - " قل لا أسألكم عليه أجرا الا المودة في القربى. " فقال: كان الحسن البصري يقول: في أقربائي من العرب،

From him, from Al Haysam Bin Abdullah Al Nahdy, from Al Abbas Bin Aamir Al Qaysar, from Hajaaj Al Khashaab who said,

'I heard Abu Abdullah^{asws} saying to Abu Ja'far Al-Ahowl: 'What are they saying in your presence regarding the Words of Allah^{azwj} Blessed and Exalted: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**?' He said, 'Al-Hassan Al-Basry was saying, 'It is regarding the near relatives from the Arabs'.

فقال أبو عبد الله عليه السلام: لكني أقول لقريش الذين عندنا: هي لنا خاصة، فيقولون: هي لنا ولكم عامة،

³⁶ (extract) تفسير القمّي 2: 275

So Abu Abdullah^{asws} said: 'But I^{asws} am saying among the Quraysh who are in our^{asws} presence: 'It is for us^{asws} in particular', and they are saying, 'It is for us and for you^{asws} generally'.

فأقول: خبروني عن النبي صلى الله عليه وآله، إذا نزلت به شديدة من خص بها؟ أليس إيانا خص بها؟ حين أراد أن يلاعن أهل نجران أخذ بيد علي وفاطمة والحسن والحسين عليهم السلام، ويوم بدر قال لعلي وحمزة وعبيدة بن الحارث قال: فأبوا يقرون لي، أفلكم الحلو، ولنا المرء؟!.

So I^{asws} am saying: 'Inform me^{asws} about the Prophet^{saww}, whenever a difficulty descended upon him^{saww}, who was specialised for it? Were we^{asws} not meant to be specialised with it? When Rasool Allah^{saww} intended to curse the people of Najran, he^{saww} grabbed the hand of Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. And on the Day of Badr he^{saww} said to Ali^{asws}, and Hamza, and Ubeyda Bin Al-Haar: 'They have refused to accept me^{saww}'. So for you is the sweet, and for us^{asws} is the bitter?'³⁷

For those who do not accept the Imams^{asws} is the imprecation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ إِنَّا نَكَلِّمُ النَّاسَ فَتَحْتَاجُ عَلَيْهِمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أُمَرَاءِ السَّرَايَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Abu Masrouq,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'We speak to the people, so we argue against them by the Words of Allah^{azwj} Mighty and Majestic **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**. But, they are saying, 'It was Revealed regarding the commanders of the battalions'.

فَنَحْتَاجُ عَلَيْهِمْ يَقُولُهُ اللَّهُ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ وَ نَحْتَاجُ عَلَيْهِمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

So we argue against them by the Words of the Mighty and Majestic **But rather, only Allah is your Guardian and His Rasool [5:55]** – up to the end of the Verse. But they are saying, 'It was Revealed regarding the Momineen'. And we are arguing against them by the Words of Allah^{azwj} Mighty and Majestic: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**. But they are saying, 'It was Revealed regarding the relatives of the Muslims'.

قَالَ فَلَمْ أَدْعُ شَيْئًا بِمَا حَضَرَنِي ذِكْرُهُ مِنْ هَذِهِ وَ شَبَّهَهُ إِلَّا ذَكَرْتُهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَادْعُهُمْ إِلَى الْمُبَاهَلَةِ قُلْتُ وَ كَيْفَ أَصْنَعُ

³⁷ Al Mahaasin – V 1 Bk 4 – H 47

He (the narrator) said, 'So I did not leave anything for whatever presented to me, remembering it from these (arguments) and the likes of it, except that I mentioned it. So he^{asws} said to me: 'When it was like that, so call them to the (Mubahila) imprecation'. I said, 'And how should I deal with it?'

قَالَ أَصْلِحْ نَفْسَكَ ثَلَاثًا وَ أَظْنُهُ قَالَ وَ صُمْ وَ اغْتَسِلْ وَ ابْرُزْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَشَبَّكَ أَصَابِعَكَ مِنْ يَدِكَ الْيُمْنَى فِي أَصَابِعِهِ ثُمَّ أَنْصَفُهُ وَ ابْدَأْ بِنَفْسِكَ وَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

He^{asws} said: 'Correct soul for three (days)', and I think he^{asws} said: 'And Fast, wash, and you and him go to the mountain, so intertwine (crisscross) your fingers from your right hand in his fingers, then be fair with him, and begin with yourself and say, 'O Allah^{azwj}! Lord^{azwj} of the seven skies and Lord^{azwj} of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful. If Abu Masrouq (the narrator himself) is denying the Truth and is claiming falsehood, so Send down upon him a thunderbolt from the sky, or a painful Punishment'.

ثُمَّ رَدَّ الدَّعْوَةَ عَلَيْهِ فَقُلْ وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقًّا وَ ادَّعَى بَاطِلًا فَأَنْزِلْ عَلَيْهِ حُسْبَانًا مِنَ السَّمَاءِ أَوْ عَذَابًا أَلِيمًا

Then return the supplication upon him, so say, 'And if so and so is denying the truth and claiming falsehood, so Send down upon him a thunderbolt from the sky or a painful Punishment'.

ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبِثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهُ مَا وَجَدْتُ خَلْقًا يُجِيبُنِي إِلَيْهِ .

Then he^{asws} said to me: 'So it won't be long before you see that in him, for by Allah^{azwj}, I^{asws} have not found any creature who will answer me^{asws} to it (the imprecation)'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي مَسْرُوقٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ إِنَّا نَكَلِّمُ النَّاسَ فَتَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَيَقُولُونَ نَزَلَتْ فِي أُمَرَاءِ السَّرَايَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hakeym, from Abu Masrouq,

'From Abu Abdullah^{asws}, said, 'I said, 'We speak to the people, so we argue against them by the Words of Allah^{azwj} Mighty and Majestic: **[4:59] O you who believe! Obey Allah and obey the Rasool and those in authority from among you.** But, they are saying, 'It was Revealed regarding the commanders of the battalions'.

فَنَحْتَجُّ عَلَيْهِمْ بِقَوْلِهِ عَزَّ وَ جَلَّ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ إِلَى آخِرِ الْآيَةِ فَيَقُولُونَ نَزَلَتْ فِي الْمُؤْمِنِينَ وَ نَحْتَجُّ عَلَيْهِمْ بِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى فَيَقُولُونَ نَزَلَتْ فِي قُرْبَى الْمُسْلِمِينَ

³⁸ Al Kafi V 2 – The Book Of Supplication CH 34 H 1

So we argue against them by the Words of the Mighty and Majestic [5:55] **But rather, only Allah is your Guardian and His Rasool** – up to the end of the Verse. But they are saying, 'It was Revealed regarding the Momineen'. And we are arguing against them by the Words of Allah^{azwj} Mighty and Majestic: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23].** But they are saying, 'It was Revealed regarding the relatives of the Muslims'.

قَالَ فَلَمْ أَدْعُ شَيْئاً مِمَّا خَصَرَنِي ذِكْرُهُ مِنْ هَذِهِ وَ شِبْهِهِ إِلَّا ذَكَرْتُهُ فَقَالَ لِي إِذَا كَانَ ذَلِكَ فَأَدْعُهُمْ إِلَى الْمُبَاهَلَةِ قُلْتُ وَ كَيْفَ أَصْنَعُ

He (the narrator) said, 'So I did not leave anything for whatever presented to me, remembering it from these (arguments) and the likes of it, except that I mentioned it. So he^{asws} said to me: 'When it was like that, so call them to the (Mubahila) imprecation'. I said, 'And how should I deal with it?'

قَالَ أَصْلِحْ نَفْسَكَ ثَلَاثاً وَ أَظْنُتُهُ قَالَ وَ صُمْ وَ اغْتَسِلْ وَ انْزُرْ أَنْتَ وَ هُوَ إِلَى الْجَبَانِ فَشَبِّكَ أَصَابِعَكَ مِنْ يَدِكَ الِئْمَنَى فِي أَصَابِعِهِ ثُمَّ أَنْصِفْهُ وَ ابْدَأْ بِنَفْسِكَ وَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ إِنْ كَانَ أَبُو مَسْرُوقٍ جَحَدَ حَقّاً وَ ادَّعَى بَاطِلاً فَأَنْزِلْ عَلَيْهِ حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً

He^{asws} said: 'Correct soul for three (days)', and I think he^{asws} said: 'And Fast, wash, and you and him go to the mountain, so intertwine (crisscross) your fingers from your right hand in his fingers, then be fair with him, and begin with yourself and say, 'O Allah^{azwj}! Lord^{azwj} of the seven skies and Lord^{azwj} of the seven earths, Knower of the unseen and the seen, the Beneficent, the Merciful. If Abu Masrouq (the narrator himself) is denying the Truth and is claiming falsehood, so Send down upon him a thunderbolt from the sky, or a painful Punishment'.

ثُمَّ رُدَّ الدَّعْوَةَ عَلَيْهِ فَقُلْ وَ إِنْ كَانَ فُلَانٌ جَحَدَ حَقّاً وَ ادَّعَى بَاطِلاً فَأَنْزِلْ عَلَيْهِ حُسْبَاناً مِنَ السَّمَاءِ أَوْ عَذَاباً أَلِيماً

Then return the supplication upon him, so say, 'And if so and so is denying the truth and claiming falsehood, so Send down upon him a thunderbolt from the sky or a painful Punishment'.

ثُمَّ قَالَ لِي فَإِنَّكَ لَا تَلْبِثُ أَنْ تَرَى ذَلِكَ فِيهِ فَوَ اللَّهُ مَا وَجَدْتُ خَلْقاً يُجِيبُنِي إِلَيْهِ .

Then he^{asws} said to me: 'So it won't be long before you see that in him, for by Allah^{azwj}, I^{asws} have not found any creature who will answer me^{asws} to it (the imprecation)'.³⁹

³⁹ Al Kafi V 2 – The Book Of Supplication CH 34 H 1

Cordiality of the People^{asws} of the Household is an Obligation

عنه، عن أبيه، عن حدثه، عن اسحاق بن عمار، عن محمد بن مسلم، قال: سمعت أبا عبد الله عليه السلام يقول: ان الرجل يحب الرجل ويبغض ولده، فأبى الله عز وجل الا أن يجعل حبنا مفترضا أخذه من أخذه وتركه من تركه واجبا، فقال: " قل لا أسألكم عليه أجرا الا المودة في القربى ".

From him, from his father, from the one who narrated it, from Is'haq Bin Amaar, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'The man loves the man but hates his children, but Allah^{azwj} Mighty and Majestic Refused and Made loving us^{asws} as a Necessity. The one who took it, took it (an Obligation), and the one who neglected it, neglected it, an Obligation. Thus He^{azwj} Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**'.⁴⁰

عنه، عن ابن محبوب، عن أبي جعفر الاحول، عن سلام بن المستنير، قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل " قل لا أسألكم عليه أجرا الا المودة في القربى " فقال: هي والله فريضة من الله على العباد لمحمد صلى الله عليه وآله في أهل بيته.

From him, from Ibn Mahboub, from Abu Ja'far Al Ahowl, from Salaam Bin Mustaneer who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, so he^{asws} said: 'By Allah^{azwj}! It is an Obligation from Allah^{azwj} upon the servants to Muhammad^{saww} with regards to the People^{asws} of his^{saww} Household'.⁴¹

Consequences of not accepting the Obligation of cordiality

ثم قال: و أخبرنا السيد أبو جعفر، قال: أخبرنا الحاكم أبو القاسم بالإسناد المذكور في كتاب (شواهد التنزيل لقواعد التفضيل) مرفوعا إلى أبي أمامة الباهلي، قال: قال رسول الله (صلى الله عليه وآله): «إن الله تعالى خلق الأنبياء من أشجار شتى، و خلقت أنا و علي من شجرة واحدة، فأنا أصلها، و علي فرعها، [و فاطمة لقاحها]، و الحسن و الحسين ثمارها، و أشياعنا أوراقها، فمن تعلق بغصن من أغصانها نجأ، و من زاغ عنها هوى،

Then said, 'And Al Syed Abu Ja'far informed us saying, 'Al Hakim Abu Al Qasim informed us by the chain mentioned in the book Shawaheed Al Tanzeel Li Qawaa'id Al Tafzeel, raising it up to Abu Amama Al Bahily who said,

'Rasool-Allah^{saww} said: 'Allah^{azwj} Created the Prophets^{as} from various Trees, and Created me^{saww} and Ali^{asws} from one Tree. So I^{saww} am its origin, and Ali^{asws} is its branch, and (Syeda) Fatima^{asws} is its sap, and Al-Hassan^{asws} and Al-Husayn^{asws} are

⁴⁰ Al Mahaasin – V 1 Bk 4 – H 45

⁴¹ Al Mahaasin – V 1 Bk 4 – H 46

its fruits, and our^{asws} Shias are its leaves. So the one who attaches himself to one of its branches is saved, and the one who alienates from it has fallen.

و لو أن عبدا عبد الله بين الصفا و المروة ألف عام ثم ألف عام ثم ألف عام حتى يصير كالشن البالي، ثم لم يدرك محبتنا، أكبه الله على منخريه في النار. ثم تلا قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.

Even if a servant was to worship between Al-Safa and Al-Marwa for a thousand years, then a thousand years, then a thousand years until he becomes obsolete, then he does not become aware of our^{asws} love, Allah^{azwj} would Pull him by his nostril into the Fire'. Then he^{saww} recited: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]'**.⁴²

Consequences of accepting the Cordiality

وقد جاء في مودتهم فضل كثير: منه ما روي عنه صلى الله عليه وآله أنه قال: أنا شافع يوم القيامة لاربعة أصناف ولو جاؤوا بذنوب أهل الدنيا: رجل نصر ذريتي، ورجل بذل ماله لذريتي عند الضيق، ورجل أحب ذريتي باللسان والقلب، ورجل سعى في حوائج ذريتي إذا طردوا أو شردو.

And there has come a lot regarding their^{asws} cordiality, from it is what is reported from him^{saww} having said: 'I^{saww} would intercede on the Day of Judgment for our types (of people), and even if they come with sin of (all) the people of the world – A man who helps my^{saww} offspring, and a man who spends his wealth for my^{saww} offspring during the hardship, and a man who loves my^{saww} offspring with the tongue and the heart, and a man who strives regarding the needs of my^{saww} offspring when they are either expelled or frightened away'.⁴³

Earning good

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَفْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ الْإِفْتِرَافُ التَّسْلِيمُ لَنَا وَ الصَّدَقُ عَلَيْنَا وَ أَلَّا يَكْذِبَ عَلَيْنَا .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **And one who earns good, We will Increase the good for him therein [42:23].** He^{asws} said:

⁴² مجمع البيان 9: 43، شواهد التنزيل 2: 137 / 140

⁴³ Taweel Al Ayaat Al Zaahira – H 16

'The earning, is the submission to us^{asws}, and the truthfulness upon us^{asws}, and that he would not be lying upon us^{asws}'.⁴⁴

محمد بن العباس، قال: حدثنا الحسن بن محمد بن يحيى العلوي، عن أبي محمد إسماعيل بن محمد بن إسحاق بن جعفر بن محمد، قال: حدثني عمي علي بن جعفر، عن الحسين بن زيد، عن أبيه، عن جده (عليهم السلام) قال: خطب الحسن بن علي بن أبي طالب (عليهما السلام) حين قتل علي (عليه السلام)، ثم قال: «وإنا من أهل بيت افترض الله مودتهم على كل مسلم حيث يقول: قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا فَاكْتَرَفَ الْحَسَنَةَ مَوَدَّتَنَا أَهْلَ الْبَيْتِ».

Muhammad Bin Al Abbas, from Al Hassan Bin Muhammad Bin Yahya Al Alawy, from Abu Muhammad Ismail Bin Muhammad Bin Is'haq Bin Ja'far Bin Muhammad, from the uncle of Ali Bin Ja'far, from Al Husayn Bin Zayd, from his father, from his grandfather who said,

'Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} gave a sermon when Ali^{asws} was murdered, saying: 'And I^{asws} am from the People^{asws} of the Household whose cordiality Allah^{azwj} has Obligated upon every Muslim where He^{azwj} is Saying: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. Surely Allah is Forgiving, Grateful [42:23].** So the earning of the good is (to have) our^{asws} cordiality, of the People^{asws} of the Household'.⁴⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَلِكَ يَرْيِدُهُ وَلَا يَئِيْهُ مِنْ مَضَىٰ مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّىٰ تَصِلَ وَلَا يَتُّهُمْ إِلَىٰ آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

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

'Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And one who earns good, We will Increase the good for him therein [42:23]**, said; 'The one who befriends the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{as} and the former Momineen until their Wilayah arrives to Adam^{as}, and these are the Words of Allah^{azwj}: **One who comes with the good deed, for him would be better than it [27:89].**

يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرُهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

He^{azwj} will Enter him into the Paradise, and these are the Words of Allah^{azwj}: **'Whatever recompense I ask you for, so it is for yourselves [34:47].** He^{saww} is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I^{saww} never asked for

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 95 H 4

⁴⁵ تأويل الآيات 2: 2 / 545 8

anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.⁴⁶

VERSES 24 - 26

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا ۖ فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ ۖ وَبِمَحْ اللَّهِ الْبَاطِلَ وَيُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {24}

Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, and Allah Deletes the falsehood and Confirms the Truth with His Word. He is All-Knowing with the contents of the chests [42:24]

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ {25}

And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25]

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ {26}

And He Answers those who believe and do righteous deeds, and Increases them from His Grace; and for the Kafirs, there would be severe Punishment [42:26]

Reaction of the companions to the Verse of Cordiality

[الفضل الطبرسي] ذكر أبو حمزة الثمالي في تفسيره: حدثني عثمان بن عمير عن سعيد بن جبير عن عبد الله بن عباس ان رسول الله (صلى الله عليه وآله) حين قدم المدينة واستحكم الإسلام قالت الأنصار فيما بينها: نأتي رسول الله (صلى الله عليه وآله) فنقول له إن تعرك أمور فهذه أموالنا تحكم فيها من غير حرج ولا محذور عليك فأتوه في ذلك فنزلت * (قل لا أسئلكم عليه أجرا إلا المودة في القربى) *

Al Fazal Al Tabarsy mentioned Abu Hamza Al Sumaly in this Tafseer saying, 'Usman Bin Umeyr narrated to me, from Saeed Bin Jubeyr, from Abdullah Bin Abbas that,

⁴⁶ الكافي 8: 574 / 379.

'Rasool-Allah^{saww}, when he^{saww} proceeded to Al-Medina and Al-Islam became strong, the Helpers said regarding what was in between them, 'We should go to Rasool-Allah^{saww} and say to him^{saww} 'You have fought for these affairs, so here is our wealth, you^{saww} judge with regards to this without any fault or hindrance to you^{saww} (i.e., take whatever you^{saww} want)'. So they came to him^{saww} with regards to that, thus (the Verse) **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives [42:23]**, was revealed'.

فقرأها عليهم وقال: تودون قرابتي من بعدي فخرجوا من عنده مسلمين لقوله، فقال المنافقون: إن هذا لشئ افتراه في مجلسه أراد بذلك أن يذلنا لقرابته من بعده فنزلت * (أم يقولون افترى على الله كذابا) *

Rasool-Allah^{saww} recited it to them and said: 'Be cordial to my^{saww} near relatives from after me^{saww}'. They went out from him^{saww} having submitted to his^{saww} words. But the hypocrites said, 'This is something which has been forged in his^{saww} gathering intending by that to he^{saww} would humiliate us (in favour of) his^{saww} near relatives from after him^{saww}'. Thus it was Revealed: **Or are they saying, He has fabricated a lie upon Allah? [42:24]**.

فأرسل إليهم فتلاها عليهم فبكوا واشتد عليهم فأنزل الله * (وهو الذي يقبل التوبة عن عباده) * الآية،

Rasool-Allah^{saww} sent for them, and recited it to them. They cried intensely to Rasool-Allah^{saww}, and so Allah^{azwj} Revealed: **And He is the One Who Accepts the repentance from His servants [42:25]** – the Verse.

فأرسل في أثرهم فبشرهم وقال: * (ويستجيب الذين ءامنوا) * وهم الذين سلموا لقوله.

So Rasool-Allah^{saww} sent a message after them and gave them the good news and said: **And He Answers those who believe [42:26]** - and they were the ones who submitted to Rasool-Allah^{saww}'s words'.⁴⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَبَارَكَ وَتَعَالَى وَ يَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ يَزِيدُهُمْ مِنْ فَضْلِهِ قَالَ هُوَ الْمُؤْمِنُ يَدْعُو لِأَخِيهِ بِظَهْرِ الْعَيْبِ فَيَقُولُ لَهُ الْمَلِكُ آمِينَ وَ يَقُولُ اللَّهُ الْعَزِيزُ الْجَبَّارُ وَ لَكَ مِثْلًا مَا سَأَلْتَ وَ قَدْ أُعْطِيتَ مَا سَأَلْتَ بِحُبِّكَ إِيَّاهُ .

From him, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} regarding the Words of the Blessed and Exalted: **And He Answers those who believe and do righteous deeds, and Increases them from His Grace**. He^{asws} said: 'He is the *Momin* supplicating for his brother in his absence, so the Angels is saying, '*Ameen*', to him, and Allah^{azwj} the Mighty, the Compeller is Saying: 'And for you is the like of what you asked for, and I^{azwj} have Given you what you asked for due to your love for him'.⁴⁸

⁴⁷ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 273

⁴⁸ Al Kafi V 2 – The Book Of Supplication CH 30 H 3

VERSE 27

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ
بَصِيرٌ {27}

And if Allah was to Amplify the sustenance to His servants, they would rebel in the land. But, He Sends down in a measurement what He so Desires to. He is Aware, Insightful with His servants [42:27]

علي بن إبراهيم: قوله تعالى: وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ قال: قال الصادق (عليه السلام): «لو فعل لفعلوا، و لكن جعلهم محتاجين بعضهم إلى بعض و استعبدتهم بذلك، و لو جعلهم كلهم أغنياء لبغوا في الأرض و لكن يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ مما يعلم أنه يصلحهم في دينهم و دنياهم إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ».

Ali Bin Ibrahim –

The Words of the Exalted: **And if Allah was to Amplify the sustenance to His servants, they would rebel in the land [42:27]**, said, ‘Al-Sadiq^{asws} said: ‘Had He^{azwj} Done it, they would have done it, but, He^{azwj} Made some of them to be needy to the others, and Enslaved them by that. Had He^{azwj} Made all of them to be needless, they would have rebelled in the earth, **But, He Sends down in a measurement what He so Desires to [42:27]** – from what He^{azwj} Knows what is correct for them in their Religion and their world, **He is Aware, Insightful with His servants [42:27]**’,⁴⁹

VERSE 28

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ {28}

And He is the One Who Sends the rain from after their despair, and He Spreads His Mercy, and He is the Guardian, the Praise One [42:28]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ زُرَيْقِ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى قَوْمَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ بِلَادَنَا قَدْ قُحِطَتْ وَ تَوَالَتِ السَّنُونَ عَلَيْنَا فَأَدْعُ اللَّهَ تَبَارَكَ وَ تَعَالَى يُرْسِلِ السَّمَاءَ عَلَيْنَا

Ali Bin Ibrahim, from Saleh Bin Al-Sandy, from Ja'far Bin basher, from Ruzeyq Abu Al-Abbas, who has narrated the following:

⁴⁹ تفسير القمي 2: 276.

Abu Abdullah^{asws} said: 'The people came to the Rasool Allah^{saww}, and they said, 'O Rasool Allah^{saww}! Our towns have drought and it has prevailed upon us for years. So supplicate to Allah^{azwj} Blessed and Exalted to Send the sky (to rain) upon us'.

فَأَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالْمَنْبَرِ فَأُخْرِجَ وَاجْتَمَعَ النَّاسُ فَصَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَدَعَا وَ أَمَرَ النَّاسَ أَنْ يُؤْمِنُوا

So Rasool Allah^{saww} ordered for the Pulpit. They brought it out, and the people gathered. The Rasool Allah^{saww} ascended and supplicated, and ordered the people to say 'Ameen'.

فَلَمْ يَلْبَثْ أَنْ هَبَطَ جَبْرِئِيلُ فَقَالَ يَا مُحَمَّدُ أَخْبِرِ النَّاسَ أَنَّ رَبَّكَ قَدْ وَعَدَهُمْ أَنْ يُمَطِّرُوا يَوْمَ كَذَا وَ سَاعَةَ كَذَا وَ كَذَا فَلَمْ يَزَلِ النَّاسُ يَنْتَظِرُونَ ذَلِكَ الْيَوْمَ وَ تِلْكَ السَّاعَةَ حَتَّى إِذَا كَانَتْ تِلْكَ السَّاعَةُ أَهَاجَ اللَّهُ عَزَّ وَ جَلَّ رِيحًا فَأُتَارَتْ سَحَابًا وَ جَلَلَتْ السَّمَاءُ وَ أُنْزِلَتْ غَزَالِيهَا

It was not long before Jibraeel^{as} descended and said: 'O Muhammad^{saww}! Inform the people that your^{saww} Lord^{azwj} has Promised to them that He^{azwj} would Make it rain on such and such a day, and at such and such a time'. So the people did not cease to look out for that day and that particular time, until that time came up. Allah^{azwj} Mighty and Majestic Excited a wind, and it raised clouds which covered the sky, and released the rain.

فَجَاءَ أُولَئِكَ النَّفَرُ بِأَعْيَانِهِمْ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالُوا يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لَنَا أَنْ يَكْفِ السَّمَاءَ عَنَّا فَإِنَّا كِدْنَا أَنْ نَغْرُقَ فَأَجْتَمَعَ النَّاسُ وَ دَعَا النَّبِيُّ (صلى الله عليه وآله) وَ أَمَرَ النَّاسَ أَنْ يُؤْمِنُوا عَلَى دُعَائِهِ

Then those individuals came with their rich ones to the Prophet^{saww}. They said, 'O Rasool Allah^{saww}, Supplicate to Allah^{azwj} for us to withhold the sky (stop the rain) from us, for we are about to drown. So the people gathered, and the Prophet^{saww} supplicated, and ordered the people that they should say 'Ameen' upon his^{saww} supplication.

فَقَالَ لَهُ رَجُلٌ مِنَ النَّاسِ يَا رَسُولَ اللَّهِ أَسْمِعْنَا فَإِنَّ كُلَّ مَا تَقُولُ لَيْسَ نَسْمَعُ فَقَالَ قُولُوا اللَّهُمَّ حَوَالَيْنَا وَ لَا عَلَيْنَا اللَّهُمَّ صُبَّهَا فِي بُطُونِ الْأَوْدِيَةِ وَ فِي نَبَاتِ الشَّجَرِ وَ حَيْثُ يَرْعَى أَهْلُ الْوَبَرِ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تَجْعَلْهَا عَذَابًا.

A man from the people said, 'O Rasool Allah^{saww}, make us hear it, for all what you^{saww} are saying, we cannot hear'. So he^{saww} said; 'Say, 'O Allah^{azwj}! Around us and not upon us. O Allah^{azwj}! Let it pour in the middle of the valleys, and in the growth of the trees, and where the shepherds pasture. O Allah^{azwj}! Make it to be a Mercy, and do not Make it to be a Punishment!'⁵⁰

⁵⁰ Al Kafi – H 14714

VERSES 29 - 31

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۖ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ {29}

And from His Signs is the Creation of the skies and the earth and whatever from the animals Allah Spreads therein, and He is Able upon the entirety of them, when He so Desires [42:29]

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {30}

And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {31}

And you will not be escaping in the earth, and there would neither be a Guardian nor a Helper from besides Allah [42:31]

عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَمَا إِنَّهُ لَيْسَ مِنْ عَرَقٍ يَضْرِبُ وَلَا نُكْبَةٍ وَلَا صُدَاعٍ وَلَا مَرَضٍ إِلَّا بِذَنْبٍ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ حَلَّ فِي كِتَابِهِ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ ثُمَّ قَالَ وَ مَا يَعْفُو اللَّهُ أَكْثَرُ مِمَّا يُؤَاخِذُ بِهِ .

From him, from his father, from Al Nazar Bin Suweyd, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'There is no vein being struck, nor a calamity, nor a headache, nor an illness except it is due to a sin, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**. Then he^{asws} said: 'And what He^{azwj} Forgives is much more than what He^{azwj} Seizes with'.⁵¹

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع لَوْ لَا التَّيْبَةُ مَا عُرِفَ وَلِيِّنَا مِنْ عَدُوِّنَا وَ لَوْ لَا مَعْرِفَةُ حُقُوقِ الْإِخْوَانِ - مَا عُرِفَ مِنَ السَّيِّئَاتِ شَيْءٌ إِلَّا عُوقِبَ عَلَىٰ جَمِيعِهَا، لَكِنَّ اللَّهَ عَزَّ وَ حَلَّ يَقُولُ: وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ - وَ يَعْفُوا عَنْ كَثِيرٍ .

(Imam Hassan Al-Askari^{asws} said): 'And Al-Husayn^{asws} Bin Ali^{asws} said: 'Had there not been for the Taqayya, our^{asws} friends would not be recognised, and had there been no recognition of the rights of the brethren, nothing from the evil deeds be recognised except they would all be Punishment – all together. But Allah^{azwj} Mighty

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 3

and Majestic is Saying: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***.⁵²

وعنه: عن عدة من أصحابنا، عن سهل بن زياد، و علي بن إبراهيم، عن أبيه جميعا، عن ابن محبوب، عن علي بن رئاب، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ، أ رأيت ما أصاب عليا (عليه السلام) و أهل بيته (عليهم السلام) من بعده، أهو بما كسبت أيديهم، و هم أهل بيت طهارة معصومون؟

And from him, from a number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father altogether, from Ibn Mahboub, from Ali Bin Ra'ib who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***. 'Do you^{asws} see what afflicted Ali^{asws} and the people^{asws} of his^{asws} Household from after him^{asws}. Is it what their^{asws} own hands had wrought, and they^{asws} are the People^{asws} of the Household, Purified, Infallible?'

فقال: «إن رسول الله (صلى الله عليه و آله) كان يتوب إلى الله و يستغفره في كل يوم و ليلة مائة مرة من غير ذنب، إن الله يخص أوليائه بالمصائب ليأجرهم عليها».

So he^{asws} said: 'Rasool-Allah^{saww} used to repent to Allah^{azwj}, and seek Forgiveness seventy times every day and night, without having any sins to him^{saww}. Allah^{azwj} had Specialised His^{azwj} friends with the afflictions in order to Recompense them upon these'.⁵³

الحسن بن محبوب عن أبي حمزة عن أبي إسحاق قال: قال علي عليه السلام: لأحدثنكم بحديث يحق على كل مؤمن أن يعيه فحدثنا به غداة ونسبناه عشية قال: فرجعنا إليه فقلنا له: الحديث الذي حدثنا به غداة نسبناه وقلت: هو حق على كل مؤمن ان يعيه

Al Hassan Bin Mahboub, from Abu Hamza, from Abu Is'haq who said,

'Ali^{asws} said: 'I^{asws} shall narrate to you all with a Hadeeth which is rightful upon every Momin that he retains it'. So he^{asws} narrated to us in the morning and we forgot it in the evening. So we returned to him^{asws}, and we said to him^{asws}, 'The Hadeeth which you^{asws} narrated with in the morning, we forgot it, and you^{asws} said it is rightful upon every Momin that he retains it'.

فأعده علينا فقال: انه ما من مسلم يذنب ذنبا فيعفو الله عنه في الدنيا الا كان أجل وأكرم من أن يعود عليه بعقوبة في الآخرة وقد أجله في الدنيا وتلا هذه الآية: (وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير)

So he^{asws} repeated it upon us, and he^{asws} said: 'It is – there is none from a Muslim who commits a sin, so Allah^{azwj} Forgives him in the world, except that He^{azwj} is more

⁵² Tafseer Imam Hassan Al Askari^{asws} – S 165

⁵³ الكافي 2: 326 / 2.

Majestic and more Benevolent that for Him^{azwj} to Repeat the Punishment upon him in the Hereafter, and He^{azwj} has already Done it in the world'. And he^{asws} recited this Verse: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَ يَغْفُوا عَنْ كَثِيرٍ لَيْسَ مِنَ الْبُتَاءِ عَزْ وَ لَا نَكْبَةٍ حَجَرٍ وَ لَا عُثْرَةَ قَدَمٍ وَ لَا خَدَشٍ عُودٍ إِلَّا بِذَنْبٍ وَ لَمَّا يَغْفُوا اللَّهُ أَكْثَرُ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Bin Abdul Malik,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***. 'There is none from the twisting of a vein (muscle), nor a stumbling over a stone, nor a slip of a foot, nor a scratch by wood, except it is due to a sin, and what He^{azwj} Pardons is a lot (more).

فَمَنْ عَجَلَ اللَّهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَجَلٌ وَ أَكْثَرُ وَ أَغْظَمُ مِنْ أَنْ يَغُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ .

So for the one for whom Allah^{azwj} Hastens the Punishment for his sin in the world, so Allah^{azwj} Mighty and Majestic is more Majestic and more Benevolent and more Magnificent than for Him^{azwj} to Repeat Punishing him in the Hereafter'.⁵⁵

علي بن إبراهيم: قال الصادق (عليه السلام): «لما ادخل رأس الحسين (عليه السلام) على يزيد لعنه الله، و أدخل عليه علي بن الحسين (عليهما السلام) و بنات أمير المؤمنين (عليه السلام)، و كان علي بن الحسين (عليهما السلام) مقيدا مغلولا، فقال يزيد: يا علي بن الحسين، الحمد لله الذي قتل أباك. فقال علي بن الحسين (عليهما السلام): لعن الله من قتل أبي.

Ali Bin Ibrahim (Tafseer Qummi) –

Al-Sadiq^{asws} said: 'When the head of Al-Husayn^{asws} was brought to Yazeed^{la}, May Allah^{azwj} Curse him^{la}, and were brought to him^{la}, Ali^{asws} Bin Al-Husayn^{asws} and daughters of Amir Al-Momineen^{asws}, and Ali^{asws} Bin Al-Husayn^{asws} was bound and shackled. Yazeed^{la} said: 'O Ali^{asws} Bin Al-Husayn^{asws}! The Praise is due to Allah^{azwj} Who Killed your^{asws} father^{asws}'. So Ali^{asws} Bin Al-Husayn^{asws} said: 'Curse of Allah^{azwj} be upon the one who killed my^{asws} father^{asws}!'

قال: فغضب يزيد و أمر بضرب عنقه (عليه السلام) فقال علي بن الحسين (عليهما السلام): فإذا قتلني فبنات رسول الله (صلى الله عليه و آله) من يردن إلى منازلهن، و ليس لهن محرم غيري؟ فقال: أنت تردن إلى منازلهن،

⁵⁴ Kitab Al Zohad – Ch 18 H 266

⁵⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 6

He^{asws} said: 'Yazeed^{la} got angry and ordered for the striking his^{asws} neck (execution). So Ali^{asws} Bin Al-Husayn^{asws} said: 'So if you^{la} were to kill me^{asws}, then for the daughters of Rasool-Allah^{saww}, who will return them to their houses, and there is not for them a 'Mahram' apart from me^{asws}? So he^{la} said: 'You^{asws} will return them to their houses'.

ثم دعا بمبرد، فأقبل يبرد الجامعة من عنقه بيده. ثم قال: يا علي بن الحسين، أ تدري ما الذي أريد بذلك؟ قال: بلى تريد أن لا يكون لأحد علي منة غيرك. فقال يزيد: هذا والله [ما] أردت.

Then he^{la} called for the shackles (to be removed), so he^{la} went towards the shackles and removed all of them from his^{asws} neck by his^{la} own hand. Then he^{la} said, 'O Ali Bin Al-Husayn^{asws}! Do you^{asws} know what it is which I intend by that?' He^{asws} said: 'Yes. You want that there should not be anyone for me^{asws}, (to ask) for a favour apart from you^{la}'. So Yazeed^{la} said, 'By Allah^{azwj}! This is what I^{la} want'.

ثم قال: يا علي بن الحسين ما أصابكم من مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ

Then he^{la} said: 'O Ali^{asws} Bin Al-Husayn^{asws} ! **And whatever difficulty afflicts you it is regarding what your hands have earned [42:30]**.

فقال علي بن الحسين (عليهما السلام): كلا ما هذه فينا نزلت، إنما نزلت فينا: ما أصاب من مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ الآية فنحن الذين لا نأسى على ما فاتنا، من الدنيا و لا نفرح بما آتانا منها».

So Ali^{asws} Bin Al-Husayn^{asws} said: 'Not at all! This has not been Revealed regarding us^{asws}! But rather, (what has been) Revealed regarding us^{asws} is: **Neither does a difficulty afflicts in the earth nor regarding yourselves [57:22]** – the Verse. So we^{asws} are the ones who do not despair upon what has escaped us^{asws} from the world, nor are we^{asws} happy with what has been Given to us^{asws} from it'.⁵⁶

VERSES 32 - 34

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ {32}

And from His Signs are the ships in the sea like the banners [42:32]

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {33}

If He so Desires, He could Calm the winds, so it would be motionless upon its back. Surely, there are Signs in that for every patient, grateful one [42:33]

⁵⁶ تفسير القمّي 2: 352

أَوْ يُوبِقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ {34}

Or He could Destroy these due to what they earned, and He Pardons a lot [42:34]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ لَيْسَ مِنَ التَّوَّاءِ عِزِّي وَ لَا نَكْبَةِ حَجَرٍ وَ لَا عَثْرَةَ قَدَمٍ وَ لَا خَدَشٍ عُودٍ إِلَّا بِذَنْبٍ وَ لَمَّا يَعْفُو اللَّهُ أَكْثَرَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Misma'a Bin Abdul Malik,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: **And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]**: 'There is none from the twisting of a vein (muscle), nor a stumbling over a stone, nor a slip of a foot, nor a scratch by wood, except it is due to a sin, and what He^{azwj} Pardons is a lot (more).

فَمَنْ عَجَّلَ اللَّهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَجَلٌ وَ أَكْرَمُ وَ أَعْظَمُ مَنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ .

So for the one for whom Allah^{azwj} Hastens the Punishment for his sin in the world, so Allah^{azwj} Mighty and Majestic is more Majestic and more Benevolent and more Magnificent than for Him^{azwj} to Repeat Punishing him in the Hereafter'.⁵⁷

VERSE 35

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ مَخِصٍ {35}

And those who are disputing regarding Our Signs may know there is no way out for them [42:35]

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'.⁵⁸

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 195 H 6

⁵⁸ (Extract) تفسير القمي 1: 199.

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

‘The Signs are Amir Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are the words of Amir Al-Momineen^{asws}: ‘There is no ‘Sign’ of Allah^{azwj} greater than I^{asws}’⁵⁹

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{asws} having said, Amir Al-Momineen^{asws} was saying: ‘There is no ‘Sign’ of Allah^{azwj} Mighty and Majestic which is greater than I^{asws}, nor a News from Allah^{azwj} greater than I^{asws}’⁶⁰

VERSE 36

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {36}

So whatever you are Given from anything, it is a provision of the life of the world, and what is in the Presence of Allah is better and more lasting for those who believe, and they are relying upon their Lord [42:36]

أحمد بن محمد بن خالد البرقي، في (المحاسن): عن الحسن بن يزيد النوفلي، عن إسماعيل بن أبي زياد السكوني، عن أبي عبد الله، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): من أحب أن يعلم ما له عند الله، فليعلم ما الله عنده».

Ahmad Bin Muhammad Bin Khalid Al Barqy, in Al Mahasin, from Al Hassan Bin Yazeed Al Nowfaly, from Ismail Bin Abu Zyad Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who loves that he should know what is for him with Allah^{azwj}, so he should know what is there with himself for the sake of Allah^{azwj}’⁶¹

⁵⁹ تفسير القمي 1: 309.

⁶⁰ الكافي 1: 161 / 3

⁶¹ المحاسن: 273 / 252

VERSE 37

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ {37}

And those who shun the major sins and immoralities, and when they are angry, they are forgiving [42:37]

في كتاب ثواب الاعمال باسناده إلى عباد بن كثير النوا قال: سألت أبا جعفر عليه السلام عن الكبائر فقال: كل شيء وعد الله عليه النار.

In the book Sawaab Al-Amaal, by his chain going up to Abaad Bin Kaseer Al-Naza who said,

'I asked Abu Abdullah^{asws} about the major sins, so he^{asws} said: 'Everything for which Allah^{azwj} has Promised the Fire, for its commission'.⁶²

Major sins in the Book of Allah^{azwj}

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

'Abu Ja'far^{asws} narrated to me saying: 'I^{asws} heard my^{asws} father^{asws} saying: 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying: 'Amro Bin Ubeyd came over to Abu Abdullah^{asws}. So when he greeted and was seated, recited this Verse: **And those who shun the major sins and immoralities [42:37]**, then held back. So Abu Abdullah^{asws} said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah^{azwj} Mighty and Majestic'.

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِيَّاسُ مِنْ رَوْحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّهُ لَا يَبْنِي مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمَ الْكَافِرُونَ

So he^{asws} said: 'Yes – O Amro – And the biggest of the major sins is the Polytheism (الشرك) with Allah^{azwj}. Allah^{azwj} is Saying; "And the one who Associates with Allah^{azwj}", so Allah^{azwj} has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying: **and do not**

⁶² Tafseer Noor Al Saqalayn – CH 53 H 75

despair from Mercy of Allah; surely none despairs of Allah's Mercy except the Kafir people [12:87].

ثُمَّ الْأَمْنُ لِمَكْرِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلَا يَأْمُنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Then is the security from the Plan of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying: **Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99].**

وَمِنْهَا عُفُوقُ الْوَالِدَيْنِ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقَّ جَبَّارًا شَقِيئًا وَ قَتَلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا إِلَى آخِرِ الْآيَةِ

And from it is the disobedience to the parents, because Allah^{azwj}, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah^{azwj} has Prohibited to kill except with the right to do so, because Allah^{azwj} the Mighty and Majestic is Saying: **And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it [4:93]** – up to the end of the Verse.

و قَذَفَ الْمَحْصَنَةَ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah^{azwj} Mighty and Majestic is Saying: **Surely, those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23].**

و أَكَلَ مَالَ الْيَتِيمِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَ سَيَصْلُونَ سَعِيرًا،

And the devourer of the wealth of the orphan, because Allah^{azwj} Mighty and Majestic is Saying: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10].**

و الْفِرَارُ مِنَ الرَّحْفِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: وَ مَنْ يُؤْهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِعَصَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بُئْسَ الْمَصِيرُ،

And the flee from the battlefield, because Allah^{azwj} Mighty and Majestic is Saying: **And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16]**

و أَكَلَ الرِّبَا، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah^{azwj} Mighty and Majestic is Saying: **Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275].**

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلَّمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ،

And the sorcery, because Allah^{azwj} Mighty and Majestic: ***And they had taught to the one who acquired it (sorcery), there would be no share for him in the Hereafter [2:102].***

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخْلَدُ فِيهِ مُهَانًا،

And the adultery, because Allah^{azwj} Mighty and Majestic is Saying: ***And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].***

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The immersing oath in the immorality, because Allah^{azwj} Mighty and Majestic is Saying: ***Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter [3:77].***

و الغلول ، لأن الله عز و جل يقول: وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah^{azwj} Mighty and Majestic is Saying: ***and the one who embezzles will bring what he had embezzled with him on the Day of Judgement [3:161].***

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتَكْوَىٰ بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat: ***then their foreheads and their sides and their backs shall be branded with it [9:35].***

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah^{azwj} Mighty and Majestic is Saying: ***And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart [2:283].***

و شرب الخمر، لأن الله عز و جل نهي عنها، كما نهي عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah^{azwj} Mighty and Majestic has Prohibited from it just as He^{azwj} has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah^{azwj} has Obligated, because Rasool-Allah^{saww} said: ‘The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah^{azwj} and the responsibility of His^{azwj} Rasool^{saww}’.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَٰئِكَ هُمُ اللَّعَنَةُ وَ هُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{azwj} Mighty and Majestic is Saying: ***They, for them is the Curse and for them would be the evil abode [13:25]***.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.⁶³

For detailed Ahadeeth on major sins see Al Kafi V 2 – The Book of Eman and Kufr

[https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-TheBookOfBeliefAndDisbelief\(9\).pdf](https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-TheBookOfBeliefAndDisbelief(9).pdf)

Controlling the anger

قال: قال أبو جعفر (عليه السلام): «من كظم غيظا، و هو يقدر على إمضائه، حشا الله قلبه أمانا و إيمانا يوم القيامة». قال: «و من ملك نفسه إذا رغب و إذا رهب و إذا غضب، حرم الله جسده على النار».

Abu Ja'far^{asws} said: 'The one who controls his anger, and he has the ability over its decline, Allah^{azwj} would Make his heart to be safe and full of belief on the Day of Judgement. And the one who controls himself when he has hope, and fear, and anger, Allah^{azwj} would Prohibit his body upon the Fire'.⁶⁴

VERSES 38 - 40

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ {38}

And those who are answering to their Lord, and establishing the Salat, and their affair is to consult between them, and they are spending from what We have Graced them [42:38]

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ {39}

And those, when the transgression afflicts them, they are helping each other [42:39]

⁶³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

⁶⁴ تفسير القمي 2: 277.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۖ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ
{40}

And a Recompense of an evil is an evil similar to it. But, one who pardons and amends, so his Recompense is upon Allah. He does not love the unjust ones [42:40]

فِي مَنْ لَا يَحْضُرُهُ الْفَقِيهُ وَ رَوَى سُلَيْمَانُ بْنُ دَاوُدَ الْمِنْقَرِيُّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لُقْمَانُ لِابْنِهِ: إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَهُمْ فِي أَمْرِكَ وَ أُمُورِهِمْ إِلَى قَوْلِهِ: وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ، ثُمَّ لَا تَعِزِّمْ حَتَّى تَنْبَتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرَتِكَ وَ حِكْمَتِكَ فِي مَشُورَتِكَ، فَإِنَّ مَنْ لَمْ يَمُحِضِ النَّصِيحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ.

In (the book) Man La Yahzar Al Faqih – ‘And it is reported by Suleyman Bin Dawood al Minqary, from Hammad Bin Isa,

‘From Abu Abdullah^{asws} having said: ‘Luqman^{as} said to his^{as} son: “Luqman^{as} said to his^{as} son: ‘Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs’ – until his^{as} words: ‘and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and Pray, and you are utilising your thoughts and your wisdom with regards to your advice. So the one who does not refine his advice for the one who consulted him, Allah^{azwj} Crucifies his opinion, and Removes from him the trust’⁶⁵.

علي بن إبراهيم، في قوله تعالى: وَ الَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ، قال: في إقامة الإمام وَ أَقَامُوا الصَّلَاةَ وَ أَمْرُهُمْ شُورَى بَيْنَهُمْ أي يقبلون ما أمروا به و يشاورون الإمام فيما يحتاجون إليه من أمر دينهم كما قال الله تعالى: وَ لَوْ رَدُّوهُ إِلَى الرَّسُولِ وَ إِلَى أُولِي الْأَمْرِ مِنْهُمْ.

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **And those who are answering to their Lord [42:38]**, said, ‘Regarding the establishing of the Imam^{asws}, **and establishing the Salat, and their affair is to consult between them**, i.e., they accept whatever is ordered to them and they consult the Imam^{asws} regarding whatever that they need from him^{asws} from the matters of their Religion, just as Allah^{azwj} the Exalted Said: **and if they had referred it to the Rasool and to the (Divine) Authority from them [4:83]**’⁶⁶.

⁶⁵ H 119 – تفسير نور الثقلين، ج 4، ص: 585

⁶⁶ تفسير القمي 2: 277

VERSES 41 - 43

وَلَمَّنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ {41}

And the one who triumphs after having been oppressed, so those ones, there is no way (to blame) upon them [42:41]

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {42}

But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42]

وَلَمَّنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ الْأُمُورِ {43}

And the one who is patient and forgives, surely that is from the matters requiring determination [42:43]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال الأحمسي، عن الحسن بن وهب، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ لَمَّنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ، قال: «ذلك القائم (عليه السلام)، إذا قام انتصر من بني امية و من المكذبين و النصاب».

Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And the one who triumphs after having been oppressed, so those ones, they is no way (to blame) upon them [42:41]**, he^{asws} said: 'That is Al-Qaim^{asws}, when he^{asws} rises, he^{asws} would overcome the clan of Umayya, and the beliers, and the Hostile Ones (Nasibis)'.⁶⁷

[في تفسير علي بن إبراهيم] [قال:] حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: سمعته يقول: * (ولمن انتصر بعد ظلمه) * يعني القائم (عليه السلام) وأصحابه * (فأولئك ما عليهم من سبيل) * والقائم إذا قام انتصر من بني امية ومن المكذبين والنصاب هو وأصحابه وهو قول الله: * (إنما السبيل على الذين يظلمون الناس ويبغون في الارض بغير الحق أولئك لهم عذاب أليم) *.

In Tafseer of Ali Bin Ibrahim, said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

⁶⁷ تأويل الآيات 2: 549 / 18.

'I heard Abu Ja'far^{asws} saying: ***'And the one who triumphs after having been oppressed [42:41] - Meaning Al-Qaim^{asws} and his^{asws} companions, so those ones, they is no way (to blame) upon them [42:41]. And Al-Qaim^{asws}, when he^{asws} rises, would overcome ones from the Clan of Umayya, and from the liars and the Hostile ones (Nasibis), him^{asws} and his^{asws} companions. And these are the Words of Allah^{azwj}: But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42].'***⁶⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ بَشْرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عِصْمَةَ قَاضِي مَرَوْ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَكُونُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُتَّبَعُ فِيهِمْ قَوْمٌ مُرَاءُونَ يَتَّقَرُّونَ وَ يَتَنَسَّكُونَ حَدَثَاءُ سُفَهَاءُ لَا يُوجِبُونَ أَمْرًا بِمَعْرُوفٍ وَلَا نَهْيًا عَنْ مُنْكَرٍ إِلَّا إِذَا أَمِنُوا الضَّرَرَ يَطْلُبُونَ لِأَنْفُسِهِمُ الرِّحَصَ وَالْمَعَاذِيرَ يَتَّبِعُونَ زَلَّاتِ الْعُلَمَاءِ وَ فَسَادَ عَمَلِهِمْ يُقْبِلُونَ عَلَى الصَّلَاةِ وَ الصِّيَامِ وَ مَا لَا يَكْلِمُهُمْ فِي نَفْسٍ وَ لَا مَالٍ وَ لَوْ أَصْرَتِ الصَّلَاةُ بِسَائِرِ مَا يَعْمَلُونَ بِأَمْوَالِهِمْ وَ أَبْدَانِهِمْ لَرَفَضُوهَا كَمَا رَفَضُوا أَسْمَى الْفَرَائِضِ وَ أَشْرَفَهَا

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, from Bashr Bin Abdullah, from Abu Isama, a judge of Merv, from Jabir,

'From Abu Ja'far^{asws} having said: 'There would transpire at the end of the times, a people who would be followed by a show-off people. They would be reciting and performing the rituals of juvenile fools, not considering it an Obligation the enjoining of the good and the forbidding of the evil, except when they are safe from harm. They would be seeking for themselves the permission and the excuse of following the blunders of the scholars and their corrupt deeds. They would be coming upon the Salat and the Fasts and whatever does not affect their lives or their wealth. And if the Salat were to harm the rest of what they are doing with their wealth and their bodies, they would reject it just as they would reject the loftiest of the Obligations and its nobility.

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ هُنَالِكَ يَتِمُّ غَضَبُ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِمْ فَيَعْمَهُمْ بِعِقَابِهِ فَيَهْلِكُ الْأَبْرَارُ فِي دَارِ الْفُجَارِ وَ الصَّغَارُ فِي دَارِ الْكِبَارِ

The enjoining of the good, and the forbidding of the evil is a great Obligation by which the (other) Obligation stand. Over there the Anger of Allah^{azwj} Mighty and Majestic is Completed upon them and they are engulfed by His^{azwj} Punishment. So the righteous ones end up being destroyed in the house of the immoral ones, and the young ones in the house of the older ones.

إِنَّ الْأَمْرَ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ سَبِيلُ الْأَنْبِيَاءِ وَ مِنْهَاجُ الصُّلَحَاءِ فَرِيضَةٌ عَظِيمَةٌ بِهَا تُقَامُ الْفَرَائِضُ وَ تَأْمَنُ الْمَذَاهِبُ وَ تَحِلُّ الْمَكَاسِبُ وَ تُرَدُّ الْمَظَالِمُ وَ تُعْمَرُ الْأَرْضُ وَ يُنْتَصَفُ مِنَ الْأَعْدَاءِ وَ يَسْتَقِيمُ الْأَمْرُ

The enjoining of the good and the forbidding of the evil is a way of the Prophets^{as} and a manifesto of the righteous ones. (It is) a great Obligation by which the (other) Obligations stand, and the Doctrines are secured, and the earnings are made to be

⁶⁸ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 276

Permissible, and the injustices are repelled, and the lands are developed, and the justice is achieved from the enemies, and the matters are straightened.

فَأَنْكِرُوا بِالْأَيْدِي وَالْفُتُوحِ بِأَلْسِنَتِكُمْ وَصُكُّوا بِمَا جِبَاهُهُمْ وَلَا تَخَافُوا فِي اللَّهِ لَوْمَةً لَّائِمَةً فَإِنْ اتَّعَطُوا وَ إِلَى الْحَقِّ رَجَعُوا فَلَا سَبِيلَ عَلَيْهِمْ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ هُمْ عَذَابُ أَلِيمٍ

Therefore, deny the evil by your hearts, and the words of your tongues, and slap it in the foreheads, and do not fear with regards to Allah^{azwj} an accusation of the accuser. So, if they heed advice (fine), and to the Truth they should return. So there is no way against them, but rather: **But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42].**

هَذَا لَكُمْ فَجَاهُهُمْ بِأَيْدِيكُمْ وَأَنْعَضُوهُمْ بِأُذُنِكُمْ غَيْرَ طَالِبِينَ سُلْطَانًا وَلَا بَاغِينَ مَالًا وَلَا مُرِيدِينَ ظُلْمٍ ظَفَرًا حَتَّى يَفِيضُوا إِلَى أَمْرِ اللَّهِ وَ يَمْضُوا عَلَى طَاعَتِهِ

So that is where you should be fighting them with your bodies, and hating them by your hearts without seeking any authority, nor gaining wealth, nor wanting a triumph by injustice, until they are loyal to the Command of Allah^{azwj} and go upon His^{azwj} obedience’.

قَالَ وَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى شُعَيْبِ النَّبِيِّ (صلوات الله عليه) أَلَيْ مُعَذِّبٌ مِنْ قَوْمِكَ مِائَةً أَلْفٍ أَرْبَعِينَ أَلْفًا مِنْ شَرَارِهِمْ وَ سِتِّينَ أَلْفًا مِنْ خِيَارِهِمْ فَقَالَ (عليه السلام) يَا رَبِّ هَؤُلَاءِ الْأَشْرَارُ فَمَا بَالُ الْأَخْيَارِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ دَاهَنُوا أَهْلَ الْمَعَاصِي وَ لَمْ يَعْصُوا لِعِصْيِي .

He^{asws} said: ‘And Allah^{azwj} Mighty and Majestic Revealed unto The Prophet Shuayb^{as}: “I^{azwj} will be Punishing, from your^{as} people, one hundred thousand, forty thousand being from their evil ones and sixty thousand being from their good ones”. So he^{as} said: ‘O Lord^{azwj}!’ They (the forty thousand) are evil, but what is the matter with the good ones?’ So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “They sweet-talked the people of the disobedience and were not angry due to My^{azwj} Anger”⁶⁹.

VERSES 44 - 46

وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ {44}

And one who Allah Lets to stray, so there would be no guardian for him from after it; and you will see the ones unjust, when they do see the Punishment, they would be saying, ‘Is there any way to return?’ [42:44]

⁶⁹ Al Kafi – V 5 – The Book of Jihaad Ch 25 H 1

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيِّ ۖ وَقَالَ الَّذِينَ آمَنُوا إِنَّ
الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ ۖ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ
{45}

And you will see them being presented to it, fearing from the abasement, looking with a fearful glance. And those who believe shall say, 'Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust would be in a permanent Punishment [42:45]

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ
{46}

And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد، عن محمد بن علي الصيرفي،
عن محمد بن فضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، أنه قرأ: «وَتَرَى الظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ لَمَّا رَأَوْا الْعَذَابَ وَ
عَلِيٍّ هُوَ الْعَذَابُ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ يَعْنِي أَنَّهُ سَبَبُ الْعَذَابِ، لِأَنَّهُ قَسِيمُ الْجَنَّةِ وَالنَّارِ».

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al Sayyari, from
Muhammad Bin Khalid, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Fazeyl, from Abu
Hamza,

(It has been narrated) from Ja'far^{asws} having recited: **and you will see the ones unjust [42:44]**, to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, **when they do see the Punishment**, and Ali^{asws} is the Punishment, **saying, 'Is there any way to return?' [42:44]** - Meaning, he^{asws} is the reason for their Punishment, because he^{asws} is the Distributor of the Paradise and the Fire (قسيم الجنة و النار)⁷⁰.

وعنه، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن البرقي، عن محمد بن أسلم، عن أيوب البزاز، عن عمرو
بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: خَاشِعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيِّ
يَعْنِي [إِلَى] الْقَائِمِ (عَلَيْهِ السَّلَام)».

And from him, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Al sayyari, from Al barqy, from
Muhammad Bin Aslam, from Ayoub Al Bazaz, from Amro Bin Shimr, from Jabir Bin Yazeed,

⁷⁰ تأويل الآيات 2: 550 / 19.

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic: **And you will see them being presented to it, fearing from the abasement, looking with a fearful glance [42:45]**, Meaning at Al-Qaim^{asws},⁷¹

ثم قال علي بن إبراهيم: أخبرنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: ثم قال أيضا: «قوله تعالى: وَ تَرَى الظَّالِمِينَ لآلِ مُحَمَّدٍ حَقَّهُمْ لَمَّا رَأَوْا الْعَذَابَ وَ عَلِيٍّ (عليه السلام) هو العذاب في هذا الوجه يُثَوِّلُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ

Then Ali Bin Ibrahim said, 'Ja'far Bin Ahmad informed us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: 'The Words of the Exalted: **and you will see the ones unjust [42:44]** - to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, **when they do see the Punishment**, and Ali^{asws} is the Punishment in this aspect, **saying, 'Is there any way to return?' [42:44]**.

فنوالي عليا (عليه السلام) وَ تَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الدُّلِّ لَعَلِّي يَنْظُرُونَ إِلَى عَلِيٍّ مِنْ طَرَفٍ خَفِيٍّ

So Ali^{asws} would govern, **And you will see them being presented to it, fearing from the abasement** – to Ali^{asws}, **looking with a fearful glance [42:45]** – at Ali^{asws}.

وَ قَالَ الَّذِينَ آمَنُوا بِعِزِّ آلِ مُحَمَّدٍ وَ شِيعَتِهِمْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا إِنَّ الظَّالِمِينَ لَأَلِ مُحَمَّدٍ حَقَّهُمْ فِي عَذَابٍ مُقِيمٍ،

And those who believe – Meaning the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias, **shall say, 'Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust** – to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, **would be in a permanent Punishment [42:45]**.

قال: وَ اللهُ يعني النصاب الذين نصبوا العداوة للأمير المؤمنين و ذريته (عليهم السلام) وَ المكذبين وَ ما كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ وَ مَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ».

He^{asws} said: 'And Allah^{azwj} Means the Hostile Ones (Nasibis) who established enmity towards Amir Al-Momineen^{asws} and his^{asws} offspring^{asws}, and the beliers: **they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]**.⁷²

⁷¹ تأويل الآيات 2: 550 / 20.

⁷² (Extract) تفسير القمي 2: 278.

VERSES 47 - 50

اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ {47}

Respond to your Lord from before there comes a Day from Allah, there being no avoiding it There would not be any refuge for you on that Day, and there would not be for you any denial (of your actions) [42:47]

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۚ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فََرَحَ بِهَا ۚ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ {48}

But if they turn aside, then We did not Send you as a keeper over them. Surely, upon you is only the delivery. And We, when We Make the human being to taste Mercy from us, he rejoices with it, and surely evil afflicts them due to what their own hands have sent ahead, for the human being is ungrateful [42:48]

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ {49}

For Allah is the Kingdom of the skies and the earth. He Creates whatever He so Desires to. He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49]

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا ۚ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ {50}

Or He Pairs them as males and females, and He Makes one He so Desires to, as barren. Surely, He is Knowing, Able [42:50]

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا: «يعني ليس معهم ذكر و يَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ يعني ليس معهم أنثى أَوْ يُزَوِّجُهُمْ ذُكْرَانًا و إِنَاثًا أي يهب لمن يشاء ذكرانا و إناثا جميعا، يجمع له البنين و البنات، أي يهبهم جميعا لواحد».

Ali Bin Ibrahim said, 'And in a report of Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **He Grants a daughters to one He so Desires to [42:49]**, he^{asws} said: 'Meaning there are no sons with them, **and Grants the sons to one He so Desires to [42:49]** - Meaning there are no daughters with them, **Or He Pairs them as males and**

females [42:50], i.e., He^{azwj} Endows to whosoever He^{azwj} Desires to, males and females together, Gathering for him the sons and the daughters, i.e., Endowing them all for one person'.⁷³

ثم قال علي بن إبراهيم: حدثني أبي، عن الحمودي، و محمد بن عيسى بن عبيد، عن محمد بن إسماعيل الرازي، عن محمد بن سعيد، أن يحيى بن أكثم سأل موسى بن محمد، عن مسائل و فيها: أخبرنا عن قول الله عز و جل: أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَ إِنَاثًا، فهل يزوج الله عباده الذكران، و قد عاقب قوما فعلوا ذلك؟

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Mahmoudy, and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Ismail Al Razy, from Muhammad Bin Saeed who said that,

'Yahya Bin Aksam asked Musa Bin Muhammad certain questions, and among these was, 'Inform us about the Words of Allah^{azwj} Mighty and Majestic: **Or He Pairs them as males and females [42:50]**. So, does Allah^{azwj} Pair two males, and He^{azwj} has Punished people who did that?'

فسأل موسى أخاه أبا الحسن العسكري (عليه السلام)، و كان من جواب أبي الحسن (عليه السلام): «أما قوله تعالى: أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَ إِنَاثًا، فإن الله تبارك و تعالى يزوج ذكران المطيعين إناثا من الحور العين، و إناث المطيعات من النساء من ذكران المطيعين،

So Musa asked his brother Abu Al-Hassan Al-Askari^{asws}, and from the answer of Abu Al-Hassan^{asws} was: 'As for the Words of the Exalted: **Or He Pairs them as males and females [42:50]**, so Allah^{azwj} Blessed and Exalted would get the obedient males to be married to women from the Maiden Houries, and the obedient females to the obedient males.

و معاذ الله أن يكون الجليل عني ما لبست على نفسك تطلباً للرخصة لارتكاب المآثم و مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدْ فِيهِ مُهَانًا أَي إن لم يتب».

And Allah^{azwj} Forbid that the Majestic should Mean what you have clothed upon yourself in seeking a licence for the commission of sins: **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]** - i.e., if he does not repent'.⁷⁴

VERSE 51

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذنيه مَا يَشَاءُ ۚ إِنَّهُ عَلِيُّ حَكِيمٌ {51}

⁷³ تفسير القمّي 2: 278.

⁷⁴ تفسير القمّي 2: 278.

And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil, or He Sends a Rasool, so he reveals by His Permission whatever He so Desires. He is Exalted, Wise [42:51]

المفيد: في حديث مسائل عبد الله بن سلام لرسول الله (صلى الله عليه وآله)، قال له: يا محمد، فأخبرني، كلمك الله قبلاً؟ قال: «ما لعبد أن يكلمه الله إلا وحياً أو من وراء حجاب». قال: صدقت يا محمد.

Al Mufeed –

‘In a Hadeeth of the questions of Abdullah Bin Salam to Rasool-Allah^{saww}, he said to him^{saww}, ‘O Muhammad^{saww}! Inform me, does Allah^{azwj} Speak to you^{saww} face to face?’ He^{saww} said: ‘It is not for a servant that Allah^{azwj} Speaks to him except as Revelation, or from behind a Veil’. He said, ‘You^{saww} speak the truth, O Muhammad^{saww}!’⁷⁵

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان ومحمد عن معاوية بن عمار عن ابي الزبير عن جابر بن عبد الله الانصاري ان رسول الله صلى الله عليه وآله في غزوة الطائف دعا عليا عليه السلام فناجاه فقال الناس وقال أبو بكر وعمر ناجاه دوننا فقام النبي صلى الله عليه وآله فحمد الله وأثنى عليه ثم قال ايها الناس انكم تقولون اني ناجيت عليا عليه السلام اني والله ما ناجيته ولكن الله ناجاه

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan and Muhammad, from Muawiya Bin Amaar, from Abu Al-Zayd, from Jabir Bin Abdullah Al-Ansary the following:

‘Rasool-Allah^{saww}, during the military expedition of Al-Ta’if, called Ali^{asws}, and he^{saww} whispered to him^{asws}. The people said, and Abu Bakr and Umar said, ‘He^{saww} is whispering to him^{asws} apart from us’. The Prophet^{saww} stood up. He^{saww} Praised Allah^{azwj} and Commended Him^{azwj}, then said: ‘O you people, you all are saying that I^{saww} whispered to Ali^{asws}. By Allah^{azwj}, I^{saww} did not whisper to him^{asws}, but Allah^{azwj} whispered to him^{asws}’.

قال فعرضت هذا الحديث على ابي عبد الله عليه السلام فقال ان ذلك ليقال.

He (the narrator) said, ‘I presented this Hadeeth to Abu Abdullah^{asws}. He^{asws} said: ‘That is what he^{saww} said’.⁷⁶

وعنه بهذا الاسناد عن منيع عن يونس عن علي بن اعين عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآله لاهل الطائف لا بعثن اليكم رجلاً كنفسى يفتح الله به الخير سيفه سوطه فيشرف الناس له

And from him by this chain, from Muni’e, from Yunus, from Ali Bin Ayn, who has said:

⁷⁵ الاختصاص: 43.

⁷⁶ Basaaair Al Darajaat – P 8 CH 16 H 3

'Abu Abdullah^{asws} having said: 'Rasool Allah^{saww} said for the inhabitants of Al-Ta'if: 'I^{saww} am sending to you a man who is like myself^{saww}. Allah^{azwj} will Conquer Al-Khyber by him^{asws}, his^{asws} sword, his^{asws} whip. The people are honoured by it'.

فلما أصبح ودعا عليا عليه السلام فقال اذهب بالطايف ثم امر الله النبي صلى الله عليه وآله ان يرحل إليها بعد ان رحله على عليه السلام فلما صار إليها كان على راس الجبل فقال له رسول الله صلى الله عليه وآله اثبت فسمعناه مثل صرير الرجل فقال يا رسول الله صلى الله عليه وآله ما هذا قال ان الله يناجي عليا عليه السلام.

When it was the morning, he^{saww} called Ali^{asws}. He^{saww} said; 'Go to Al-Ta'if'. Then Allah^{azwj} Commanded the Prophet^{saww} that he^{saww} should also join him^{asws} after Ali^{asws} had left. When he^{saww} reached to him^{asws}, Ali^{asws} was on the top of the mountain. Rasool-Allah^{saww} said to him^{asws}: 'Stay there!' We heard a squeak like the squeak of the man. We said, 'O Rasool Allah^{saww}, what is this?' He^{saww} said that: 'Allah^{azwj} is Whispering to Ali^{asws},⁷⁷

حدثنا ابراهيم بن هاشم عن البرقي عن ابن سنان وغيره عن عبد الله بن سنان قال قال أبو عبد الله عليه السلام قال رسول الله صلى الله عليه وآله لقد اسرى بي ربي فأوحى إلى من وراء الحجاب ما أوحى وكلمني فكان مما كلمني ان قال يا محمد على الاول و على الاخر وهو بكل شى عليم

It has been narrated to us by Ibrahim Bin Haasham, from Al-Barqy, from Ibn Sinan, and someone else, from Abdullah Bin Sinan who said:

'Abu Abdullah^{asws} says that the Rasool Allah^{saww} said: 'My^{saww} Lord^{azwj}, He^{azwj} Revealed unto me^{saww} from behind the Veil what He^{azwj} Revealed, and Spoke to me^{saww} from what He^{azwj} Spoke to me^{saww}. He^{azwj} Said: "O Muhammad^{saww}, Ali^{asws} is the First and the Last and he^{asws} is a knower of all things".

فقال يا رب اليس ذلك انت اليس ذلك انت فقال فقال يا محمد صلى الله عليه وآله انا الله لا اله الا انا الملك القدوس السلام المؤمن المهيم العزيز الجبار المتكبر سبحان الله عما يشركون انى انا الله لا اله الا انا الخالق البارئ المصور له الاسماء الحسنى يسبح له من في السموات والارضين وانا العزيز الحكيم

He^{saww} said: 'O Lord^{azwj}, is that not You^{azwj}, is that not You^{azwj}? He^{azwj} Said: "O Muhammad^{saww}, I^{azwj} am Allah^{azwj}. There is no god but I^{azwj}, the King, the Holy, the Saviour, the Guarantor, the Guardian, the Mighty, the Compeller, the Supreme. Glory be to Allah^{azwj} for there are no associates with Me^{azwj}. I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}, the Creator, the Evolver, the Designer, for Whom^{azwj} are the Good Names. Whatsoever is in the Heavens and the earth Glorify Him^{azwj}, and I^{azwj} am the Mighty, the Wise.

يا محمد صلى الله عليه وآله انا الله لا اله الا انا الاول ولا شى قبلى وانا الاخر فلا شى بعدى وانا الظاهر فلا شى فوقى وانا الباطن فلا شى تحتي وانا الله لا اله الا انا بكل شى عليم يا محمد صلى الله عليه وآله على الاول اول من اخذ ميثاقي من الائمة يا محمد صلى الله عليه وآله على الاخر آخر من قبض روحه من الائمة وهى الدابة التى تكلمهم

⁷⁷ Basaair Al Darajaat – P 8 CH 16 H 10

O Muhammad^{saww}, I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}. The First, and there is nothing before Me^{azwj}, and I^{azwj} am the Last. There is nothing after Me^{azwj}, and I^{azwj} am the Manifest. There is nothing Higher than Me^{azwj}, and I^{azwj} am the Hidden. There is nothing below Me^{azwj}. And I^{azwj} am Allah^{azwj}, there is no god but I^{azwj}, the Knower of everything. O Muhammad^{saww}, Ali^{asws} is the first of the first one from the Imams^{asws} who took My^{azwj} Covenant. O Muhammad^{saww}, Ali^{asws} is the last one from the Imams^{asws} whose soul will be Captured, and he^{asws} is the walker (*Al-Dabbat*) who speaks.

يا محمد على الظاهر اظهر عليه جميع ما اوصيته اليك ليس لك ان تكتم منه شيئا يا محمد على الباطن ابطنة سر الذي اسرته اليك وليس فيما بيني و بينك سر ازويه عن علي ما خلقت من حلال أو حرام على عليم به.

O Muhammad^{saww}, Ali^{asws} is the manifest, for all that I^{azwj} have Advised to you has been showed to him^{asws}. It is not for you^{saww} to conceal from it anything. O Muhammad^{saww}, Ali^{asws} is the hidden. I^{azwj} Confided in him^{asws} the secret which I^{azwj} Confided in you^{saww}, and there is nothing between Me^{azwj} and you^{saww} of a secret but it has been narrated to Ali^{asws}. Whatever I^{azwj} have Created from the Permissible and the Prohibited, Ali^{asws} is the knower of it'.⁷⁸

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى، عن بكر بن عبد الله ابن حبيب، قال: حدثني أحمد بن يعقوب بن مطر، قال: حدثني محمد بن الحسن بن عبد العزيز الأحذب الجنديسابوري، قال: وجدت في كتاب أبي بخطه: حدثنا طلحة بن زيد، عن عبيد الله بن عبيد، عن أبي معمر السعداني: أن رجلاً أتى أمير المؤمنين (عليه السلام) - و ذكر حديث الشاك إلى أن قال - فقال أمير المؤمنين (عليه السلام) له: «و أما قوله تعالى: وَ مَا كَانَ لِيُشِيرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحِيّاً أَوْ مِنْ وَرَاءِ حِجَابٍ، ما ينبغي لبشر أن يكلمه الله إلا وحياً، و ليس بكائن إلا من وراء حجاب، أو يرسل رسولا فيوحي بإذنه ما يشاء

Ibn babuwayh said, 'Ahmad bin al Hassan Al Qatan narrated to us, from Ahmad Bin Yahya, from Bakr Bin Abdullah Ibn Habeeb, from Ahmad Bin Yaqoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz Al Ahdab Al Jandaysaboury who said, 'I found in the book of my father, in his own handwriting, 'Talha Bin Zayd narrated to us, from Ubeydullah in Ubeyd, from Abu Moamar Al Sa'dany,

'A man came to Amir Al-Momineen^{asws}, – and he mentioned the Hadeeth of the doubt up to the point where he said, 'So Amir Al-Momineen^{asws} said to him: 'And as for the Words of the Exalted: **And it was not for a person that Allah Speaks to him except as a Revelation, or from behind a Veil [42:51]** – it is not befitting for a mortal that Allah^{azwj} Speaks to him except as Revelation, and it does not happen except from behind a Veil, **or He Sends a Rasool, so he reveals by His Permission whatever He so Desires [42:51]**.

[كذلك] قال الله تبارك و تعالى علوا كبيرا، قد كان الرسول يوحى إليه من رسل السماء، فيبلغ رسل السماء رسل الأرض، و قد كان الكلام بين رسل الأرض و بينه من غير أن يرسل بالكلام مع رسل أهل السماء.

Like that Allah^{azwj} Blessed and Exalted, Lofty, Great, Said so. There have been the Rasools^{as} being Revealed to from the Rasools (Angels) of the sky. So the Rasools of the sky deliver to the Rasools^{as} of the earth. And there has been the speech

⁷⁸ Basaair Al Darajaat – P 10 CH 18 H 36

between the Rasools^{as} of the earth and Him^{azwj} from without the Speech having been Sent with the Rasools of the sky.

و قد قال رسول الله (صلى الله عليه و آله): يا جبرئيل، هل رأيت ربك؟ فقال (عليه السلام): إن ربي لا يرى. فقال رسول الله (صلى الله عليه و آله): من أين تأخذ الوحي؟ فقال: آخذه من إسرائيل.

And Rasool-Allah^{saww} had said: 'O Jibraeel^{as}! Have you^{as} seen your^{as} Lord^{azwj}? He^{as} said: 'My^{as} Lord^{azwj} cannot be seen'. So Rasool-Allah^{saww} said: 'From where do you^{as} take the Revelation?' He^{as} said: 'I^{as} take it from Israfeel^{as}'.

فقال: و [من] أين يأخذه إسرائيل؟ قال: يأخذه من ملك فوقه من الروحانيين. فقال: فمن أين يأخذه ذلك الملك؟ قال: يقذف في قلبه قذفا.

So he^{saww} said: 'And from who does Israfeel^{as} take?' He^{as} said: 'He^{as} takes it from an Angel above him^{as}, from the spiritual ones'. He^{saww} said: 'So from where does that Angel take?' He^{as} said: 'It is cast into his heart by a casting.'

فهذا وحي، و هو كلام الله عز و جل، و كلام الله ليس بنحو واحد، منه ما كلم الله به الرسل، و منه ما قذفه في قلوبهم، و منه رؤيا يريها الرسل، و منه وحي و تنزيل يتلى و يقرأ، فهو كلام الله،

So this is a Revelation, and it is the Speech of Allah^{azwj} Mighty and Majestic. And the Speech of Allah^{azwj} isn't by one method. From it is what Allah^{azwj} Speaks to the Rasools^{as} with, and from it is what He^{azwj} Casts into their^{as} hearts, from it is a dream He^{azwj} Shows to the Rasools^{as}, and from it is a Revelation Sent down being recited and read out. So, it is the Speech of Allah^{azwj}.

فاكتف بما وصفت لك من كلام الله، فإن معنى كلام الله ليس بنحو واحد، فإن منه ما يبلغ رسل السماء رسل الأرض». فقال: فرجت عني فرج الله عنك.

Therefore, suffice with what I^{asws} describe to you from the Speech of Allah^{azwj}, for the meaning of the Speech of Allah^{azwj} is not by one method. So, from it is what the Rasools of the sky deliver to the Rasools^{as} of the earth'. He said, 'You have relieved from me, may Allah^{azwj} Relieve you^{asws}'.⁷⁹

VERSES 52 & 53

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ {52}

And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52]

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ {53}

A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]

Not knowing the Book and the Eman

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ الْعِلْمِ أَ هُوَ عِلْمٌ يَتَعَلَّمُهُ الْعَالِمُ مِنْ أَفْوَاهِ الرِّجَالِ أَمْ فِي الْكِتَابِ عِنْدَكُمْ تُقْرَأُ عَنْهُ فَتَعْلَمُونَ مِنْهُ

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbat, from Muhammad Bin Al Fuzayl, from Abu Hamza who said,

'I asked Abu Abdullah^{asws} about the knowledge, 'Is it a knowledge which the knowledgeable one^{asws} learns from the mouths of the men, or is it in the Book with you (Imams^{asws}) which you^{asws} are reading from, so you^{asws} are learning from it?'

قَالَ الْأَمْرُ أَعْظَمُ مِنْ ذَلِكَ وَ أَوْجِبُ أَ مَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ

He^{asws} said: 'The matter is greater than that and more necessary. Have you not heard the Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman?**'

ثُمَّ قَالَ أَيُّ شَيْءٍ يَقُولُ أَصْحَابُكُمْ فِي هَذِهِ الْآيَةِ أَ يُقْرُونَ أَنَّهُ كَانَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ فَقُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ مَا يَقُولُونَ

Then he^{asws} said: 'Which thing are your companions saying regarding this Verse? Are they reading it that he^{saww} was in a state of not knowing what the Book (Quran) nor the *Eman* was?' So I said, 'I don't know, may I be sacrificed for you^{asws}, what they are saying'.

فَقَالَ لِي بَلَى قَدْ كَانَ فِي حَالٍ لَا يَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ حَتَّى بَعَثَ اللَّهُ تَعَالَى الرُّوحَ الَّتِي ذُكِرَ فِي الْكِتَابِ فَلَمَّا أَوْحَاهَا إِلَيْهِ عَلَّمَ بِهَا الْعِلْمَ وَ الْفَهْمَ وَ هِيَ الرُّوحُ الَّتِي يُعْطِيهَا اللَّهُ تَعَالَى مَنْ شَاءَ فَإِذَا أَعْطَاهَا عَبْدًا عَلَّمَهُ الْفَهْمَ.

So he^{asws} said to me: 'Yes. He^{saww} was in a state where he^{saww} did not know what the Book was nor the *Eman* until Allah^{azwj} the Exalted Sent the Spirit Mentioned in the

Book. So when He^{azwj} Revealed to Him^{azwj}, he^{saww} knew by it the knowledge and the understanding, and it is the Spirit which Allah^{azwj} the Exalted Gives to the one whom He^{azwj} so Desires to. So when He^{azwj} does Give it to a servant, He^{azwj} Teaches him the understanding'.⁸⁰

The Guiding Light

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن الحسن بن وهب العبسي، عن جابر الجعفي، عن أبي جعفر (عليه السلام) في قول الله عز وجل: وَلِكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا، قال: «ذاك علي بن أبي طالب (عليه السلام)».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab Al Abasy, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **but We Made it a Light We Guide with one We so Desire from Our servants; and surely you guide to the Straight Path [42:52]**, he^{asws} said: 'That (Light) is Ali^{asws} Bin Abu Talib^{asws}'.⁸¹

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قول الله لنبيه (صلى الله عليه وآله): مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا: «يعني عليا (عليه السلام)، و علي هو النور، فقال: نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا يعني عليا (عليه السلام)، هدى به من هدى من خلقه.

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} to His^{azwj} Prophet^{saww} **[42:52] And thus We Revealed to you a Spirit from Our Command. You did not know what the Book was, nor the belief, but We Made it a Light**, he^{asws} said: '(Light) meaning Ali^{asws}, and Ali^{asws} is the Light, so He^{azwj} Said **Guiding thereby whom We Desire to of Our servants**, Meaning Ali^{asws}, Guide by him^{asws} the one whom He^{azwj} Guides from His^{azwj} creatures'.

و قال لنبيه (صلى الله عليه وآله): وَ إِنَّكَ لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ يعني إنك لتأمر بولاية أمير المؤمنين (عليه السلام)، و تدعو إليها، و علي هو الصراط المستقيم صراط الله يعني عليا (عليه السلام) الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ يعني عليا (عليه السلام) أن جعله خازنه على ما في السماوات و ما في الأرض، و أئتمنه عليه ألا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ».

And he^{azwj} Said to His^{azwj} Prophet^{saww} **and most surely you show the way to the Straight Path**, Meaning you^{saww} are commanding for the Wilayah of Amir Ul

⁸⁰ Al Kafi V 1 – The Book Of Divine Authority CH 56 H 5

⁸¹ تأويل الآيات 2: 551 / 22.

Momineen^{asws}, and calling them to it, and Ali^{asws} is the Straight Path, **[42:53] The Path of Allah**, Meaning Ali^{asws} **Whose is whatsoever is in the skies and whatsoever is in the earth** Meaning Ali^{asws} having Made him^{asws} as the Treasurer of whatsoever is in the skies and in the earth, and Entrusted it to him^{asws} **Indeed, to Allah do all affairs eventually come**.⁸²

Guiding to the Straight Path

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: «قوله تعالى: إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ، إِنَّكَ لَتَأْمُرُ بِوَلَايَةِ عَلِيٍّ (عليه السلام) و تدعو إليها، و هو الصراط المستقيم».

Muhammad Bin Al Hassan Al Saffar, from Abdullah Bin Aamir, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Al Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The Words of the exalted: **and surely you guide to the Straight Path [42:52]**, you^{saww} are commanding for the Wilayah of Ali^{asws} and are calling them to him^{asws}, and he^{asws} is the Straight Path'.⁸³

The Spirit

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن ابى الصباح الكنانى عن ابى بصير قال سئلت ابا عبد الله عن قول الله تبارك وتعالى وكذلك اوحينا اليك روحا من امرنا ما كنت تدري ما الكتاب ولا الايمان قال خلق من خلق الله اعظم من جبرئيل وميكائيل كان مع رسول الله صلى الله عليه وآله يخبره ويسدده وهو مع الائمة من بعده.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abu Al-Sabaah Al-Kanany, from Abu Baseer who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Blessed and Exalted: **And like that We Sent down a Spirit unto you from Our Command. You did not know what the Book was, nor the Eman [42:52]**. He^{asws} said: 'A Creature from the creatures of Allah^{azwj}, greater than Jibraeel^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww}, informed him^{saww} and protected him^{saww}, and it is with the Imams^{asws} after him^{saww}'.⁸⁴

⁸² تفسير القمّي 2: 279.

⁸³ بصائر الدرجات: 5 / 98

⁸⁴ Basaair Al Darajaat – P 9 CH 16 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَصْبَاطِ بْنِ سَالِمٍ قَالَ سَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ وَ أَنَا حَاضِرٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحاً مِنْ أَمْرِنَا فَقَالَ مُنْذُ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ الرُّوحَ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) مَا صَعِدَ إِلَى السَّمَاءِ وَ إِنَّهُ لَفِينَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Asbat Bin Salim who said,

‘A man from the people of Hayt asked him^{asws} and I was present, about the Words of Allah^{azwj} Mighty and Majestic: **And like that We Sent down a Spirit unto you from Our Command [42:52]**. So he^{asws} said: ‘Since Allah^{azwj} Mighty and Majestic Sent down the Spirit unto Muhammad^{saww}, it has not ascended to the sky, and it is among us^{asws}’.⁸⁵

The Trustee

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسين بن عثمان عن محمد بن الفضيل عن أبي حمزة الثمالي عن أبي جعفر عليه السلام في قول الله تبارك وتعالى صراط الله الذي له مافى السموات وما فى الارض يعنى عليا انه جعل عليا خازنه على مافى السموات وما فى الارض من شئ واثمنه عليه الا إلى الله تصير الامور.

Narrated to us Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Husayn Bin Usman, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Thumaly, who has said:

Abu Ja'far^{asws}, regarding the Words of Allah^{azwj} Blessed and Exalted: **A Path of Allah Who, for Him is whatever is in the skies and whatever is in the earth. Indeed! To Allah do the matters eventually come [42:53]**, said: ‘It means Ali^{asws}. He^{azwj} Made Ali^{asws} His^{azwj} Treasurer on whatsoever is in the Heavens and whatsoever is in the Earth from things and entrusted it all to him^{asws}, but it is to Allah^{azwj} that the matters return’.⁸⁶

⁸⁵ Al Kafi V 1 – The Book Of Divine Authority CH 56 H 2

⁸⁶ Basaair Al Darajaat – P 2 CH 19 H 16