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CHAPTER 43

AL-ZUKHRUF

(89 VERSES)

VERSES 1 - 41

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من أدمن قراءة حم الزخرف، آمنه الله في قبره من هوام الأرض، و ضغطة القبر، حتى يقف بين يدي الله عز و جل، ثم جاءت حتى تدخله الجنة [بأمر الله تبارك و تعالى]». 1.

Ibn Babuwayh, by his chain, from Abu Baseer,

Abu Ja'far^{asws} has said: 'The one who habitually recites *Ha Meem* (Surah) Al Zukhruf, Allah^{azwj} would Grant him safety in his grave from the vermin of the earth and the squeezing of the grave, until he pauses in front of Allah^{azwj} Mighty and Majestic. Then he will go until he enters the Paradise by the Command of Allah^{azwj} Blessed and Exalted'.¹

و من (خواص القرآن): روي عن رسول الله (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة كان ممن يقال له يوم القيامة: يا عباد الله، لا خوف عليكم و لا أنتم تحزنون.

And from Khawas Al-Quran –

It has been reported from Rasool-Allah^{saww} having said: 'The one who recites this Chapter (Surah Al Zukhruf) would be from the ones to whom it would be Said on the Day of Judgement: "O servants of Allah^{azwj}! ***There would be not fear upon you today nor will you be grieving [43:68]***".

و من كتبها و شربها لم يحتج إلى دواء يصيبه لمرض،

And one who writes it and drinks (its water), would not be needy of medication when struck by illness.

و إذا رش بمائها مصروع أفاق من صرعته، و احترق شيطانه، بإذن الله تعالى».

1 ثواب الأعمال: 113

And if its water is sprinkled upon an epileptic, he would come around from his fit, and it would burn its devil, by the Permission of Allah^{azwj}.²

VERSE 1

حم {1}

Ha Meem [43:1]

في كتاب معاني الاخبار باسناده إلى سفيان بن سعيد الثوري عن الصادق عليه السلام حديث طويل يقول فيه عليه السلام وأما حم فمعناه الحميد المجيد.

In the Book Ma'any Al-Akhbar, by his chain going up to Sufyan Bin Saeed Al-Sowry, who has reported:

Al-Sadiq^{asws} – a lengthy Hadeeth in which he^{asws} is saying: 'And as for: **Ha Meem [43:1]**, so its Meaning is - The Praised One (الحميد), the Glorious One (المجيد).'³

VERSE 2

وَالْكِتَابِ الْمُبِينِ {2}

I swear by the Clarifying Book [43:2]

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{asws} said: 'And as for the: **Clarifying Book [43:2]**, so it is Amir-Al-Momineen^{asws}.

² خواص القرآن:

³ Tafseer Noor Al Saqalayn – CH 46 H 3

VERSE 3

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {3}

We have made it an Arabic Quran, perhaps you may use your intellect [43:3]

في الخصال عن الصادق عليه السلام: تعلموا العربية فأنها كلام الله الذي تكلم به خلقه.

And in (the book) Al Khisaal,

'From Al-Sadiq^{asws}: 'Learn the Arabic (language), for it is the Speech of Allah^{azwj} which He^{azwj} Spoke with to His^{azwj} creatures".⁴

قال علي بن إبراهيم: قال الصادق (عليه السلام): «لو انزل القرآن على العجم ما آمنت به العرب، و قد نزل على العرب فأمنت به العجم». فهي فضيلة للعجم.

Ali Bin Ibrahim said,

'Al-Sadiq^{asws} said: 'If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it'. Thus it is the merit for the non-Arabs'.⁵

ثم قال علي بن إبراهيم: قوله تعالى: لَوْ لَا فَصَّلَتْ آيَاتُهُ ءَ أَعْجَمِيٍّ وَ عَرَبِيٍّ، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و أتيتنا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم».

Then Ali Bin Ibrahim said, 'He^{asws} said: 'If this Quran were in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he^{saww} has brought us a Quran in a non-Arabic language?' So Allah^{azwj} Loved it that He^{azwj} should Reveal it in their language'.⁶

VERSE 4

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ {4}

And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]

الشيخ في (التهديب): عن الحسين بن الحسن الحسيني، قال: حدثنا محمد بن موسى الهمداني، قال: حدثنا علي بن حسان الواسطي، قال: حدثنا علي بن الحسين العبدي، قال: سمعت أبا عبد الله الصادق (عليه السلام) و ذكر فضل يوم الغدير و

⁴ تفسير الصافي، ج3، ص: 5

⁵ تفسير القمي 2: 124.

⁶ (Extract) تفسير القمي 2: 266

الدعاء فيه، إلى أن قال في الدعاء: «فاشهد يا إلهي أنه الإمام الهادي المرشد الرشيد، علي أمير المؤمنين، الذي ذكرته في كتابك، فقلت: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ».

The Sheykh in Al-Tehzeeb, from Al-Husayn Bin Al-Hassan Al-Husayni, from Muhammad Bin Musa Al-Hamdany, from Ali Bin Hisan Al-Wasity, from Ali Bin Al-Husayn Al-Abdy who said,

'I heard Abu Abdullah Al-Sadiq^{asws} mentioning the merits of the Day of Al-Ghadeer and the supplication during it, up to the point where he^{asws} said in the supplication: 'So be a Witness, O my^{asws} God that he^{asws} is the Imam^{asws} of Guidance, the Guide of the guided, Ali^{asws} Amir-al-Momineen^{asws}, whom You^{azwj} Mentioned in Your^{azwj} Book, so You^{azwj} Said: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**.⁷

علي بن إبراهيم: حدثني أبي، عن حماد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: الصِّرَاطَ الْمُسْتَقِيمَ قال: «هو أمير المؤمنين (صلوات الله عليه) و معرفته، و الدليل على أنه أمير المؤمنين قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ».

Ali Bin Ibrahim said, 'My father narrated to me,

Abu Abdullah^{asws} regarding the Words of the Exalted: **the Straight Path [1:6]**, he^{asws} said: 'It is Amir-al-Momineen^{asws} and his^{asws} recognition, and the evidence that it is Amir-al-Momineen^{asws} are the Words of the Exalted: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**.⁸

محمد بن العباس: عن أحمد بن إدريس، عن عبد الله بن محمد بن عيسى، عن موسى بن القاسم، عن محمد بن علي بن جعفر، قال: سمعت الرضا (عليه السلام) و هو يقول: «قال أبو عبد الله (عليه السلام)، و قد تلا هذه الآية: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ، قال: علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Abdullah Bin Muhammad Bin Isa, from Musa Bin Al Qasim, from Muhammad Bin Ali Bin Ja'far who said,

'I heard Al Reza^{asws} and he^{asws} was saying: 'Abu Abdullah^{asws} said, and he^{asws} had recited this verse: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**, he^{asws} said: 'Ali Bin Abu Talib^{asws}'.⁹

الحسن بن أبي الحسن الديلمي: بإسناده، عن رجاله إلى حماد السندي، عن أبي عبد الله (عليه السلام)، و قد سأله سائل عن قول الله عز و جل: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ، قال: «هو أمير المؤمنين (عليه السلام)».

Al Hassan Bin Abu Al Hassan Al Daylami, by his chain, from his men, going up to Hamad Al Sindy,

'From Abu Abdullah^{asws}, and a questioned had asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And surely it is in the Mother of the Book with Us, for Ali a Wise man [43:4]**, he^{asws} said: 'He^{asws} is Amir Al Momineen^{asws}'.¹⁰

⁷ التهذيب 3: 317 /145

⁸ تفسير القمي 1: 28

⁹ تأويل الآيات 2: 2 /552

وعنه، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن حماد الشاشي، عن الحسين بن أسد الطفاوي، عن علي بن إسماعيل الميثمي، عن عباس الصائغ، عن سعد الإسكاف، عن الأصبغ بن نباتة، قال: خرجنا مع أمير المؤمنين (عليه السلام) حتى انتهينا إلى صعصعة بن صوحان (رحمه الله)، فإذا هو على فراشه، فلما رأى عليا (عليه السلام) خف له، فقال له (صلوات الله عليه): «لا تتخذن زيارتنا فخرا على قومك». قال: لا يا أمير المؤمنين، ولكن ذخرا و أجرا، فقال له: «و الله ما كنت علمتك إلا خفيف المؤنة، كثير المعونة».

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Al-Shashy, from Al-Husayn Bin Asad Al-Tafawy, from Ali Bin Ismail Al-Maysami, from Abbas Al-Sa'ig, from Sa'd Al-Askaaf, from Al-Asbagh Bin Nabata who said,

'We accompanied Amir-al-Momineen^{asws} until we ended up to Sa'sa Bin Sowhan. He was upon his bed, and when he saw Ali^{asws}, he became brisk for him^{asws}. So he^{asws} said to him: 'Do not take our visitation as a pride upon your people'. He said, 'No, O Amir-al-Momineen^{asws}, but it is a treasure and a recompense'. So he^{asws} said to him: 'By Allah^{azwj}! I^{asws} do not know you except as one of light provisions and numerous assistance'.

فقال صعصعة: و أنت و الله- يا أمير المؤمنين- ما علمتك إلا أنك بالله لعليم، و أن الله في عينك لعظيم، و أنك في كتاب الله لعلي حكيم، و أنك بالمؤمنين لرؤوف رحيم.

Sa'sa said, 'And you^{asws} – by Allah^{azwj} – O Amir-al-Momineen^{asws} – I do not know you^{asws} except that you^{asws} are with Allah^{azwj}, the most knowledgeable, and that Allah^{azwj} is Magnificent in your^{asws} eyes, and that you^{asws} are in the Book of Allah^{azwj} as: **Ali, a Wise man [43:4]**, and that you^{asws} are kind and merciful with the Momineen'.¹¹

300 Names of Amir Al Momineen^{asws} in the Holy Quran

الطبرسي، قال: بالإسناد يرفعه إلى الثقات الذين كتبوا الأخبار أنهم أوضحوا ما وجدوا بأن لهم من أسماء أمير المؤمنين (عليه السلام)، فله ثلاث مائة اسم في القرآن، منها ما رواه بالإسناد الصحيح عن ابن مسعود، قوله تعالى: وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ،

Al-Tabrasy said,

'By the unbroken chain going up to the trustworthy ones who wrote the News (Hadeeth), they have made it clear from what they found of the names of Amir-al-Momineen^{asws} (in the Quran). So for him^{asws} (were found) three hundred names in the Quran. From these, what has been reported by the correct chain from Ibn Masoud – His^{azwj} Words: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**.

¹⁰ تأويل الآيات 2: 552 / 1.

¹¹ تأويل الآيات 2: 552 / 4.

و قوله تعالى: وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ،

And the Words of the Exalted: **And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50].**

و قوله تعالى: وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ،

And the Words of the Exalted: **And Make for me a truthful tongue among the latter ones [26:84]**

و قوله تعالى: إِنَّ عَلَيْنَا جَمْعَهُ وَ قُرْآنَهُ ،

And the Words of the Exalted: **Surely upon Us is its collection and its recitation [75:17]**

و قوله تعالى: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ، فالمنذر رسول الله (صلى الله عليه و آله)، و علي بن أبي طالب (عليه السلام) الهادي.

And the Words of the Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7]**, so the warner is Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws} is the Guide'.

و قوله تعالى: أَمْ مَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُشَاهِدُ مِنْهُ فَالْبَيِّنَةُ مُحَمَّد (صلى الله عليه و آله)، و الشاهد علي (عليه السلام)،

And the Words of the Exalted: **So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]**, so the clear proof (Bayyina) is Muhammad^{saww}, and the witness (Al-Shaahid) is Ali^{asws}.

و قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَى وَ إِنَّ لَنَا لَلْآخِرَةَ وَ الْأُولَى،

And the Words of the Exalted: **Surely, upon Us is to Guide [92:12] And surely for Us is the next one and the first one [92:13].**

و قوله تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا،

And the Words of the Exalted: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56].**

و قوله تعالى: أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّاحِرِينَ جنب الله علي بن أبي طالب (عليه السلام)،

And the Words of the Exalted: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]** – '(Janb) Side of Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws}'.

و قوله تعالى: وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ معناه علي (عليه السلام)،

And the Words of the Exalted: **and We have Enumerated all things in a clarifying Imam [36:12]**, its Meaning is Ali^{asws}.

و قوله تعالى: إِنَّكَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ،

And the Words of the Exalted: **You are one of the Rasools [36:3] Upon a Straight Path [36:4]**.

و قوله تعالى: لَتَسْتَأْتَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ معناه عن حب علي بن أبي طالب (عليه السلام).

And the Words of the Exalted: **Then you will be Questioned on that Day about the boons [102:8]**, it Means, about the love for Ali^{asws} Bin Abu Talib^{asws}.¹²

VERSES 5 - 14

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنتُمْ قَوْمًا مُسْرِفِينَ {5}

So should We Take the Zikr away from you altogether if you were an extravagant people? [43:5]

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ {6}

And how many a Prophet did We Send among the former ones? [43:6]

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {7}

And there come not to them a Prophet but they mocked with him [43:7]

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ {8}

So We Destroyed the ones stronger than them in prowess, and they perished like the formers ones [43:8]

¹² الفضائل لابن شاذان: 174

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ {9}

And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'The Mighty, the Wise Created these'. [43:9]

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {10}

The One Who Made the earth as a resting-place for you, and Made therein ways for you, perhaps you would be Guided [43:10]

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ تُخْرَجُونَ {11}

And the One Who Sends down water from the sky in a measured way, so We Revive a dead land by it. Like that you would be coming out (from your graves) [43:11]

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ {12}

And the One Who Created the pairs, all of them, and Made for you of the ships and the cattle what you are riding [43:12]

لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ {13}

For you to sit evenly upon their backs. Then remember the Favour of your lord when you are sitting evenly upon it, and you should be saying, 'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ {14}

And we would be returning to our Lord' [43:14]

An expression of appreciation

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهرا، عن سيف بن عميرة، عن أبي بصير، قال: قلت لأبي عبد الله (عليه السلام): هل للشكر حد إذا فعله العبد كان شاكرا؟ قال: «نعم». قلت: ما هو؟

Muhammad Bin Yaqoub, from a number of companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Is there a limit of appreciation if the servant were to do it, he would be a thankful one?' He^{asws} said: 'Yes'. I said, 'What is it?'

قال: «يحمد الله على كل نعمة عليه في أهل و مال، و إن كان فيما أنعم عليه في ماله حق أداء، و منه قوله عز و جل: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ».

He^{asws} said: 'He Praises Allah^{azwj} over every Bounty to him regarding family and wealth, and if regarding his wealth which has been Favoured to him, there is a right, he should fulfil it. And from it are the Words of the Mighty and Majestic: **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]**'.¹³

For subduing the riding animals

عنه، عن اليقطيني، عن الدهقان، عن درست، عن أبي إبراهيم، عن أبي - الحسن (ع) قال: قال رسول الله صلى الله عليه وآله: إذا ركب الرجل الدابة فسمى ردفه ملك يحفظه حتى ينزل، فان ركب ولم يسم ردفه شيطان فيقول له: " تغن "، فان قال: " لا أحسن " قال له: " تمن " لا يزال متمنيا حتى ينزل.

From him, from Al Yaqteeny, from Al Dahqaan, from Darast, from Abu Ibrahim,

'From Abu Al-Hassan^{asws} having said: 'Rasool-Allah^{saww} said: 'When the man mounts the animal, so he should Name (Allah^{azwj}), and an Angel would ride behind him until he descends. So if he mounts but does not Name (Allah^{azwj}) A Satan^{la} rides behind him, so he^{la} says to him, 'You sing'. So if he says, 'It is not good', he^{la} says to him, 'Desire'. He does not cease to desire (daydreaming) until he descends'.

وقال: من قال إذا ركب الدابة: " بسم الله، لا حول ولا قود إلا بالله، الحمد لله الذي هدانا لهذا، سبحان الذي سخر لنا هذا وما كنا له مقرنين " إلا حفظت له نفسه ودابته حتى ينزل.

And he^{asws} said: 'The one who says when mounting the animal, 'In the Name of Allah^{azwj}. There is no Might nor Strength except with Allah^{azwj}. The Praise is for Allah^{azwj} Who Guided us to this. **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]**, except that he would have had himself and his animal Protected, until he descends'.¹⁴

عنه، عن بعض أصحابنا، رفعه قال: كان أبو عبد الله (ع) إذا وضع رجله في الركاب يقول: " سبحان الذي سخر لنا هذا وما كنا له مقرنين " ويسبح الله سبعا، ويحمد الله سبعا، ويهلل الله سبعا.

From him, from one of our companions, raising it, said,

¹³ الكافي 2: 12 / 78

¹⁴ Al Mahaasin – V 2 Bk 6 H 103

'Whenever Abu Abdullah^{asws} placed his feet in the stirrups, was saying: '**Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] [43:13].** And he^{asws} would Glorify Allah^{azwj} seven times, and Praise Allah^{azwj} seven times, and Extol the Holiness of Allah^{azwj} seven times'.¹⁵

Supplication for travelling

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا خَرَجْتَ مِنْ بَيْتِكَ تُرِيدُ الْحَجَّ وَ الْعُمْرَةَ إِنْ شَاءَ اللَّهُ فَادْعُ دُعَاءَ الْفَرَجِ وَ هُوَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr and Safwan Bin Yahya, altogether from Muawiya Bin Ammar,

'From Abu Abdullah^{asws} having said: 'Whenever you go out from your house intending the Hajj and the Umra, Allah^{azwj} Willing, so supplicate with the supplication of the Relief (Du'a Al-Faraj), and it is, 'There is no god except for Allah^{azwj}, the Lenient, the Benevolent. There is no god except for Allah^{azwj} the Exalted, the Magnificent. Glory be to Allah^{azwj}, Lord^{azwj} of the seven skies, and Lord^{azwj} of the seven firmaments, and Lord^{azwj} of the Magnificent Throne. And the Praise is for Allah^{azwj}, Lord^{azwj} of the Worlds'.

تُمْ قُلْ اللَّهُمَّ كُنْ لِي حَارًّا مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ كُلِّ شَيْطَانٍ مَرِيدٍ تُمْ قُلْ بِسْمِ اللَّهِ دَخَلْتُ وَ بِسْمِ اللَّهِ خَرَجْتُ وَ فِي سَبِيلِ اللَّهِ اللَّهُمَّ إِنِّي أَقْدَمُ بَيْنَ يَدَيْ نَسْيَانِي وَ عَجَلْتِي بِسْمِ اللَّهِ وَ مَا شَاءَ اللَّهُ فِي سَفَرِي هَذَا ذَكَرْتُهُ أَوْ نَسِيتُهُ اللَّهُمَّ أَنْتَ الْمُسْتَعَانُ عَلَى الْأُمُورِ كُلِّهَا وَ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ الْخَلِيفَةُ فِي الْأَهْلِ

Then say, 'O Allah^{azwj}! Be a Protector of mine from every stubborn tyrant, and from every castaway Satan^{la}'. Then say, 'In the Name of Allah^{azwj} do I enter, and in the Name of Allah^{azwj} do I go out, and in the Way of Allah^{azwj}. O Allah^{azwj}! I proceed in front of me with my forgetfulness and my haste. In the Name of Allah^{azwj} and whatever Allah^{azwj} so Desires, in this journey of mine, I shall remember it or forget it. O Allah^{azwj}! You^{azwj} are the Aider upon the affairs, all of them, and You^{azwj} are the Companion in the journey, and the Caliph (Caretaker) regarding the family.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا وَ اطْوِ لَنَا الْأَرْضَ وَ سَيِّرْنَا فِيهَا بِطَاعَتِكَ وَ طَاعَةِ رَسُولِكَ اللَّهُمَّ أَصْلِحْ لَنَا ظَهْرَنَا وَ بَارِكْ لَنَا فِيمَا رَزَقْتَنَا وَ قِنَا عَذَابَ النَّارِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كَاتِبَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْتَظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ اللَّهُمَّ أَنْتَ عَضُدِي وَ نَاصِرِي بِكَ أَحْلُ وَ بِكَ أَسِيرُ

¹⁵ Al Mahaasin – V 2 Bk 6 H 120

O Allah^{azwj}! Ease our journey upon us, and Fold the land for us, and Make us to travel in it in Your^{azwj} as well as in the obedience of Your^{azwj} Rasool^{saww}. O Allah^{azwj}! Correct our backs for us and Bless for us in what Your^{azwj} Grace upon us and Save us from the Punishment of the Fire. O Allah^{azwj}! I seek Refuge with You^{azwj} from the fatigue of the travel, and anguish of the return, and the evil scenarios regarding the family, and the wealth, and the children. O Allah^{azwj}! You^{azwj} are my Reinforcement and my Helper. It is with You^{azwj} that I disembark and with You^{azwj} that I travel.

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي هَذَا السُّرُورَ وَ الْعَمَلَ بِمَا يُرْضِيكَ عَنِّي اللَّهُمَّ اقْطَعْ عَنِّي بُعْدَهُ وَ مَشَقَّتَهُ وَ اصْحَبْنِي فِيهِ وَ اخْلُقْنِي فِي أَهْلِي بِخَيْرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah^{azwj}! I ask you for the tranquillity in this journey of mine, and the actions with what You^{azwj} would be Pleased with from me. O Allah^{azwj}! Cut-off the difficulties from me after it, and be my Companion in it, and my Caliph (Caretaker) regarding my family with goodness; and there is neither Might nor Strength except with Allah^{azwj}.

اللَّهُمَّ إِنِّي عَبْدُكَ وَ هَذَا حُمْلَانُكَ وَ الْوَجْهُ وَجْهُكَ وَ السَّفَرُ إِلَيْكَ وَ قَدْ اطَّلَعْتُ عَلَى مَا لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ فَاجْعَلْ سَفَرِي هَذَا كَفَارَةً لِمَا قَبْلَهُ مِنْ ذُنُوبِي وَ كُنْ عَوْنًا لِي عَلَيْهِ وَ اكْفِنِي وَعْنَهُ وَ مَشَقَّتَهُ وَ لَقْنِي مِنَ الْقَوْلِ وَ الْعَمَلِ رِضَاكَ فَإِنَّمَا أَنَا عَبْدُكَ وَ بِكَ وَ لَكَ

O Allah^{azwj}! I am Your^{azwj} servant and this is Your^{azwj} Carrier, and the direction is Your^{azwj} Direction, and the journey is to You^{azwj}, and You^{azwj} are being notified upon what no one is notified upon. Therefore, Make this journey of mine to be an expiation for my sins which were before it, and Be a Supporter of mine upon it, and Suffice me from its fatigue, and its difficulties, and Attach me with Your^{azwj} Pleasure from the words and the deeds, for rather, I am Your^{azwj} servant, and with You^{azwj}, and for You^{azwj}.

فَإِذَا جَعَلْتَ رِجْلَكَ فِي الرَّكَابِ فَقُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ فَإِذَا اسْتَوَيْتَ عَلَى رَاحِلَتِكَ وَ اسْتَوَى بِكَ حِمْلُكَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَّمَنَا بِمُحَمَّدٍ (صلى الله عليه وآله) سُبْحَانَ اللَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So when you make your feet to be in the stirrups, so say, 'In the Name of Allah^{azwj} the Beneficent, the Merciful. In the Name of Allah^{azwj}, and Allah^{azwj} is the Greatest'. So when you are established upon your ride, and your carriage is (also) established with you, so say, 'The Praise is for Allah^{azwj} who Guided us to Al-Islam and Taught us the Quran, and Favoured upon us with Muhammad^{saww}. Glory be to Allah^{azwj}! **'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]**, and the Praise is for Allah^{azwj}, Lord^{azwj} of the Worlds.

اللَّهُمَّ أَنْتَ الْحَامِلُ عَلَى الظَّهْرِ وَ الْمُسْتَعَانُ عَلَى الأَمْرِ اللَّهُمَّ بَلِّغْنَا بَلَاغًا يَنْبُلُغُ إِلَى خَيْرٍ بَلَاغًا يَنْبُلُغُ إِلَى مَغْفِرَتِكَ وَ رِضْوَانِكَ اللَّهُمَّ لَا طَبِيرَ إِلَّا طَبِيرُكَ وَ لَا خَيْرَ إِلَّا خَيْرُكَ وَ لَا حَافِظَ غَيْرُكَ .

O Allah^{azwj}! You^{azwj} are the Carrier upon the backs, and the Supporter upon the affairs. O Allah^{azwj}! Deliver us (to our destination) with an arrival, which reaches to a goodly arrival, reaching to Your^{azwj} Forgiveness, and Your^{azwj} Pleasure. O Allah^{azwj}! There is no traversing except for Your^{azwj} Making us traverse, and there is no goodness except for Your^{azwj} Goodness, and there is no Protector apart from You^{azwj}.¹⁶

عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَطَاءٍ يَقُولُ قَالَ أَبُو جَعْفَرٍ (عليه السلام) فَمَ فَاَسْرَجَ دَابَّتَيْنِ جِمَارًا وَ بَعْلًا فَاَسْرَجْتُ جِمَارًا وَ بَعْلًا فَقَدَّمْتُ إِلَيْهِ الْبَعْلَ وَ رَأَيْتُ أَنَّهُ أَحَبُّهُمَا إِلَيْهِ فَقَالَ مَنْ أَمَرَكَ أَنْ تُقَدِّمَ إِلَيَّ هَذَا الْبَعْلَ قُلْتُ اخْتَرْتُهُ لَكَ قَالَ وَ أَمَرْتُكَ أَنْ تَخْتَارَ لِي ثُمَّ قَالَ إِنَّ أَحَبَّ الْمَطَايَا إِلَيَّ الْحُمْرُ

From him, from Ibn Fazzaal, from Anbasat Bin Hishaam, from Abdul Kareem Bin Amro, from Al-Hakam Bin Muhammad Bin Al-Qasim that he heard Abdullah Bin Ata'a saying that:

Abu Ja'far^{asws} said: 'Arise, and saddle two animals, a donkey and a mule'. So I saddled a donkey and a mule and offered the mule to him^{asws} as I opined that it was more beloved of the two to him^{asws}. He^{asws} said: 'Who ordered you to offer to me^{asws} this mule?' I said, 'I chose it for you^{asws}'. He^{asws} said: 'And did I^{asws} order you to choose for me^{asws}?'. Then said: 'The most preferable of the pack, to me^{asws} is the donkey'.

قَالَ فَقَدَّمْتُ إِلَيْهِ الْجِمَارَ وَ أَمْسَكْتُ لَهُ بِالرِّكَابِ فَرَكِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا بِالْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَّمَنَا بِمُحَمَّدٍ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So I offered the donkey to him^{asws} and grabbed the reins for him^{asws}. He^{asws} climbed upon it and said; 'Praise be to Allah^{azwj} Who Guided us^{asws} by Al-Islam, and Taught us^{asws} the Quran, and Bestowed upon us^{asws} by Muhammad^{saww}. Praise be to Allah^{azwj} ***Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***, and Praise be to Allah^{azwj} the Lord^{azwj} of the Worlds'.

وَ سَارَ وَ سِرْتُ حَتَّى إِذَا بَلَعْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ الصَّلَاةُ جُعِلَتْ فِدَاكَ فَقَالَ هَذَا وَادِي النَّمْلِ لَا يُصَلِّي فِيهِ حَتَّى إِذَا بَلَعْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلِّي فِيهَا

And he^{asws} went and I went (with him^{asws}) until we reached another place. I said to him^{asws}, 'The Salat, may I be sacrificed for you^{asws}'. He^{asws} said: 'This is a valley of the ants, one cannot pray Salat here', until we reached another place. I said to him^{asws} similar to that. He^{asws} said; 'This is a salty ground, one cannot pray Salat here'.¹⁷

¹⁶ Al Kafi – V 4 – The Book of Hajj Ch 46 H 2

¹⁷ Al Kafi – H 14865

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ كُنْتُ حَمَلْتُ مَعِيَ مَتَاعاً إِلَى مَكَّةَ فَبَارَ عَلَيَّ فَدَخَلْتُ بِهِ الْمَدِينَةَ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) وَ قُلْتُ لَهُ إِنِّي حَمَلْتُ مَتَاعاً قَدْ بَارَ عَلَيَّ وَ قَدْ عَزَمْتُ عَلَى أَنْ أَصِيرَ إِلَى مِصْرَ فَأَرْكَبُ بَرّاً أَوْ بَحْراً فَقَالَ مِصْرُ الْحَثُوفِ يُغَيِّضُ لَهَا أَفْصَرَ النَّاسِ أَغْمَاراً وَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا أَجْمَلَ فِي الطَّلَبِ مَنْ رَكِبَ الْبَحْرَ

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

'I was carrying merchandise with me to Makkah but it was ruined upon me (incurred losses). So I entered the city with it to go to Abu Al-Hassan Al-Reza^{asws} and said to him^{asws}, 'I carried merchandise which incurred losses upon me and I have resolved that I shall travel to Egypt. So, shall I travel the land or sea?' So he^{asws} said: 'Egypt is the death, it worsely affects the youngest in age; and Rasool-Allah^{saww} said: 'What is nicer regarding the seeking (than) one who sails the sea'.

ثُمَّ قَالَ لِي لَا عَلَيْكَ أَنْ تَأْتِيَ قَبْرَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَتُصَلِّيَ عِنْدَهُ رَكَعَتَيْنِ فَتَسْتَحِيرَ اللَّهُ مِائَةَ مَرَّةٍ فَمَا عَزَمَ لَكَ عَمَلْتَ بِهِ فَإِنْ رَكِبْتَ الظَّهْرَ فَعَلِ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

Then he^{asws} said to me: 'It (Egypt) would not be against you if you were to go to the grave of Rasool-Allah^{saww}, and pray two Cycles Salat in his^{saww} presence, and ask Allah^{azwj} hundred times (your wishes) and to Choose for you (the best) one (Istikhara). Whatever is resolved for you, work by it. So if you were to ride the back (of the animal), then say, 'Said: ***'Glorify to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***.

وَ إِنْ رَكِبْتَ الْبَحْرَ فَإِذَا صِرْتَ فِي السَّفِينَةِ فَعَلِ بِسْمِ اللَّهِ بِحْرِيهَا وَ مُرْسِيهَا إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ فَإِذَا هَا حَتَّ عَلَيْكَ الْأَمْوَاجُ فَأَتَاكَ عَلَى بَسَارِكَ وَ أَوْمِ إِلَى الْمَوْجَةِ بِيَمِينِكَ وَ قُلْ قَرِّي بِقَرَارِ اللَّهِ وَ اسْكُنِي بِسَكِينَةِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ [الْعَلِيِّ الْعَظِيمِ]

And if you were to sail the sea, so when you come to be in the ship, so say, 'In the Name of Allah^{azwj} Who Makes it to flow and sail. Surely, my Lord^{azwj} is Forgiving, Merciful'. So if the waves were to heave upon you, so lean upon your left and gesture towards the wave with your right hand, and say, 'Settle with the Settling of Allah^{azwj} and be tranquil by the Tranquillity of Allah^{azwj}, and there is neither a might nor any strength except with Allah^{azwj}, the Exalted, the Magnificent'.

قَالَ عَلِيُّ بْنُ أَسْبَاطٍ فَرَكِبْتُ الْبَحْرَ فَكَانَتِ الْمَوْجَةُ تَرْتَفِعُ فَأَقُولُ مَا قَالَ فَتَتَفَشَّعُ كَأَنَّهَا لَمْ تَكُنْ

Ali Bin Asbaat (the narrator) said, 'So I sailed the sea, and whenever the wave raised itself, so I was saying what he^{asws} had told me to say. So they used to break up as if it had never been.

قَالَ عَلِيُّ بْنُ أَسْبَاطٍ وَ سَأَلْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا السَّكِينَةُ قَالَ رِيحٌ مِنَ الْجَنَّةِ لَهَا وَجْهٌ كَوَجْهِ الْإِنْسَانِ أَطْيَبُ رَائِحَةً مِنَ الْمِسْكِ وَ هِيَ الَّتِي أَنْزَلَهَا اللَّهُ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِخُنَيْنٍ فَهَزَمَ الْمُشْرِكِينَ .

Ali Bin Asbaat (the narrator) said, 'And I asked him^{asws}, 'My I be sacrificed for you^{asws}! What is the tranquillity?' He^{asws} said: 'A wind from the Paradise. For it is a face like

the face of the human being. Its aroma is more fragrance than the Musk, and it is which Allah^{azwj} Send down upon Rasool-Allah^{saww} at (the battle of) Hunayn. Thus, the Polytheists were defeated'.¹⁸

Supplication for every Favour remembered

الطبرسي: روى العياشي بإسناده، عن أبي عبد الله (عليه السلام)، قال: «ذكر النعمة أن تقول: الحمد لله الذي هدانا للإسلام، و علمنا القرآن، و من علينا بمحمد (صلى الله عليه و آله)، و تقول بعده: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا إِلَى آخِرِ الْآيَةِ».

Al-Tabarsy – It has been reported from Al-Ayyashi by his chain,

Abu Abdullah^{asws} has said: 'Remember the Favour and say, 'The Praise is due to Allah^{azwj} Who Guided us to Al-Islam, and Taught us the Quran, and Favoured us by Muhammad^{saww}. And you should be saying after it, '**Glory be to the One Who Subjugated this one for us [43:13]** - up to the end of the Verse'.¹⁹

VERSES 15 - 20

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۚ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ {15}

And they are assigning to Him a part from His servant. The human being is clearly ungrateful [43:15]

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ {16}

Or did He Take daughters from what He Created and Chose sons for you all (instead)? [43:16]

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {17}

And when one of them is given glad tidings (of a daughter) with what he is striking a likeness for the Beneficent, his face becomes black and he is grieved [43:17]

أَوْ مِنْ يُنْشَأُ فِي الْحُلِيِّةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ {18}

¹⁸ Al Kafi – V 5 – The Book of Subsistence Ch 120 H 3

¹⁹ مجمع البيان 9: 63

Or one he manufactures in ornaments (idols) while he is in contention, is without speech [43:18]

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا ۖ أَشْهَدُوا خَلْقَهُمْ ۖ سَكُتَبُ شَهَادَتُهُمْ
وَيُسْأَلُونَ {19}

And they are making the Angels, those who are servants of the Beneficent, as daughters. Did they witness their creation? Their testimonies would be recorded and they would be Questioned [43:19]

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۗ إِن هُمْ إِلَّا يَخْرُصُونَ {20}

And they say, 'If the Beneficent had so Desired, we would not have worshipped them'. There is no knowledge of that with them. Surely, they are only guessing [43:20]

The Accursed agreement placed in the Kabah

وعنه، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس بن خلف، عن حماد بن عيسى، عن أبي بصير، قال: ذكر أبو جعفر (عليه السلام) الكتاب الذي تعاقدوا عليه في الكعبة، و أشهدوا فيه، و ختموا عليه بخواتيمهم، فقال: «يا [أبا] محمد، إن الله أخبر نبيه بما يصنعونه قبل أن يكتبوه، و أنزل الله فيه كتابا

And from him, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Khalaf, from Hamaad Bin Isa, from Abu Baseer who said,

'Abu Ja'far^{asws} mentioned the written agreement which they (Abu Bakr, Umar, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma'az Bin Jabal) had agreed upon in the Kabah, and testified to it, and sealed it by their seals, so he^{asws} said: 'O Abu Muhammad! Allah^{azwj} Informed His^{azwj} Prophet^{saww} of what they had done before they had written it, and Allah^{azwj} Revealed it in His^{azwj} Book'.

قلت: و أنزل فيه كتابا؟ قال: «نعم، ألم تسمع قول الله تعالى: سَكُتَبُ شَهَادَتُهُمْ وَ يُسْأَلُونَ».

I said, 'And Revealed it in His^{azwj} Book?' He^{asws} said: 'Yes. Have you not heard the Words of Allah^{azwj} the Exalted: **Their testimonies would be recorded and they would be Questioned [43:19]**?²⁰

حدثنا احمد بن الحسين عن ابيه عن بكير بن صالح عن عبد الله بن ابراهيم بن عبد العزيز بن محمد بن علي بن عبد الرحمن بن جعفر الجعفري قال حدثنا يعقوب بن جعفر قال كنت مع ابي الحسن ع بمكة فقال له رجل انك لتفسر من كتاب الله ما لم

²⁰ تأويل الآيات 2: 555/9

تسمع به فقال أبو الحسن عليه السلام علينا نزل قبل الناس ولنا فسر قبل ان يفسر في الناس فنحن نعرف حاله وحرامه وناسخه ومنسوخه وسفريه وحضره وفي أي ليلة نزلت كم من آية وفيمن نزلت وفيما نزلت

It has been narrated to us by Ahmad Bin Al-Husayn, from his father, from Bakeyr Bin Saaleh, from Abdullah Bin Ibrahim Bin Abdul Aziz Bin Muhammad Bin Ali Bin Abdul Rahmaan Bin Ja'far Al-Ja'fary, from Yaqoub Bin Ja'far who said:

'I was with Abu Al-Hassan^{asws} in Mecca. A man said to him^{asws}, 'You^{asws} are interpreting from the Book of Allah^{azwj} what has not been heard before'. Abu Al-Hassan^{asws} said: 'To us^{asws} it was Revealed before the people, the explanation for us^{asws} before it was explained later to the people, for we^{asws} understand its Permissible, and its Prohibited, and its Abrogating, and its Abrogated, its Journeying, and its Staying, and in which night Came down how many Verses, and where it Came down, and for what it Came down.

فنحن حكماء الله في ارضه وشهداؤه على خلقه وهو قول الله تبارك وتعالى ستكتب شهادتهم ويسألون فالشهادة لنا والمسألة للمشهد عليه

We^{asws} are the Judges of Allah^{azwj} in His^{azwj} earth, and His^{azwj} Witnesses on His^{azwj} creation, and that is that Statement of Allah^{azwj} Blessed and Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]***. Bearing witness is for us^{asws} and the questioning is for those against who witness is being borne.

فهذا علم ما قد انهيته اليك وادبته اليك ما لزمني فان قبلت فاشكر وان تركت فان الله على كل شيء شهيد.

So this knowledge, I^{asws} have informed to you, and have taught you, it was not necessary for me^{asws}, so if you accept it, I^{asws} am thankful, and if you leave it, then Allah^{azwj} is a Witness over all things'.²¹

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد، عن عمرو بن شمر، قال: قال أبو عبد الله (عليه السلام): «أمر رسول الله (صلى الله عليه وآله) أبا بكر و عمر و عليا (عليه السلام) أن يمشوا إلى الكهف و الرقيم، فيسبغ أبو بكر الوضوء و يصف قدميه و يصلي ركعتين، و ينادي ثلاثا، فإن أجابوه و إلا فليقل مثل ذلك عمر، فإن أجابوه و إلا فليقل مثل ذلك علي (عليه السلام) فمضوا و فعلوا ما أمرهم به رسول الله (صلى الله عليه وآله)،

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamaad, from Amro Bin Shimr who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} ordered Abu Bakr, and Umar, and Ali^{asws} that they should go to the cave at Al-Raqeem. So Abu Bakr performed Wudu and cleaned his feet and prayed two Cycles Salat, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali^{asws} went and spoke similar to that, and did what Rasool-Allah^{saww} had ordered him^{asws} to do.

²¹ Basaair Al Darajaat – P 4 CH 8 H 4

فلم يجيبوا أبا بكر و لا عمر، فقام علي (عليه السلام) و فعل ذلك فأجابوه، و قالوا: لبيك لبيك. ثلاثا،

So it neither responded to Abu Bakr nor Umar, but when Ali^{asws} arose and did that, it responded to him and said, 'At your^{asws} disposal, at your^{asws} disposal!' three times'.

فقال لهم: ما لكم لم تجيبوا الأول و الثاني، و أجبتم الثالث؟ فقالوا: إنا أمرنا أن لا نجيب إلا نبيا أو وصي نبي.

So he^{asws} said to it: 'What is the matter that you did not respond to the first one (Abu Bakr) and the second one (Umar), and responded to the third?' So it said, 'I am under instructions that I shall not respond to any except to a Prophet^{as} or a successor^{as} of a Prophet^{as}'.

ثم انصرفوا إلى النبي (صلى الله عليه و آله)، فسألهم ما فعلوا؟ فأخبروه. فأخرج رسول الله (صلى الله عليه و آله) صحيفة حمراء، و قال لهم: اكتبوا شهادتكم بخطوطكم فيها بما رأيتم و سمعتم، فأنزل الله عز و جل: سَأَلْتُمُ شَهَادَتَهُمْ وَ يُسْتَلُونَ يوم القيامة».

Then they went to the Prophet^{saww}, so he^{saww} asked them of what they had done'. They informed him^{saww}. Then Rasool-Allah^{saww} brought out a red Parchment, and said to them: 'Write down your testimonies by your handwriting in it regarding what you saw and heard'. Thus Allah^{azwj} Mighty and Majestic Revealed: ***Their testimonies would be recorded and they would be Questioned [43:19]*** - on the Day of Judgement'.²²

VERSES 21 - 25

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ {21}

Or did We Give them a Book from before it, so they are adhering with it? [43:21]

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُهْتَدُونَ {22}

But they are saying, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:22]

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ {23}

²² تأويل الآيات 2: 553 / 7

And similar to that, We did not Send any warner into a town before you, except its high ones said, 'We found our fathers upon a religion, and we are being rightly guided upon their footsteps' [43:23]

قَالَ أَوْلُو جِئْتَكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ ۖ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {24}

(The warner) said: 'Or even if I have come to you with better Guidance than what you found your fathers to be upon?' They said, 'We are disbelievers in what you are Sent with' [43:24]

فَأَنْتَقَمْنَا مِنْهُمْ ۖ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ {25}

So We Took Revenge from them, then look how was the end-result of the beliers [43:25]

قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِحُطُوتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ فِي كِتَابِهِ مِنْ وَصْفِ مُحَمَّدٍ ص، وَ حِلْيَةِ عَلِيِّ ع، وَ وَصْفِ فَضَائِلِهِ، وَ ذِكْرِ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ،

The Imam^{asws} said: 'Allah^{azwj} Described these followers of the footsteps of Satan^{la}, so He^{azwj} Said: "And when it is said to them" – Come to what Allah^{azwj} Revealed in His^{azwj} Book from the description of Muhammad^{saww} and features of Ali^{asws}, and Described his^{asws} merits, and mentioned his^{asws} good deeds, and (his^{asws} good deeds) to the Rasool^{saww}.

وَ تَعَالَوْا إِلَى الرَّسُولِ لِيَتَقَبَّلُوا مِنْهُ مَا يَأْمُرُكُمْ بِهِ - قَالُوا: «حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ»

And come to the Rasool^{saww} to be accepting from him^{saww} what he^{saww} is ordering you with, they are saying, 'It is sufficient what we found our fathers to be upon, from the religion and the doctrine'.

فَاقْتَدُوا بِآبَائِهِمْ فِي مُخَالَفَةِ رَسُولِ اللَّهِ ص وَ مُنَابَذَةِ عَلِيِّ وَ لِيِ اللَّهِ..

So they were following their forefathers in the opposition of Rasool-Allah^{saww} and the deputyship of Ali^{asws}, Guardian^{asws} of Allah^{azwj}.²³

VERSES 26 & 27

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ {26}

²³ Tafseer Imam Hassan Al Askari^{asws} – S 344 (Extract)

And when Ibrahim said to his (adopted) father and his people: ‘Surely I disavow from what you are worshipping [43:26]

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ {27}

Except the One Who Originated me, so He would be Guiding me’ [43:27]

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin salim, from Abu Ayyub Al-Khazzaz, from Abu Baseer, who has said the following:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي أَيُّوبَ الْخُرَّازِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَبَيْنَمَا إِخْوَتُهُ يَعْمَلُونَ يَوْمًا مِنَ الْأَيَّامِ الْأَصْنَامِ إِذَا أَخَذَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) الْقُدُومَ وَ أَخَذَ خَشَبَةً فَنَجَرَ مِنْهَا صَنَمًا لَمْ يَرَوْا قَطُّ مِثْلَهُ فَقَالَ آزَرُ لِأُمِّهِ إِنِّي لَأَرْجُو أَنْ نُصِيبَ خَيْرًا بِرِكَاتِهِ إِنَّكَ هَذَا

Abu Abdullah^{asws} said; ‘One day from the days during which, his^{as} (Ibrahim^{as})’s half-brothers were in the middle of carving the idols, Ibrahim^{as} took the tool, and took a piece of wood, and carved such an idol from it the like of which they had never seen before at all. So Azar said to his^{as} mother, ‘I hope that we receive good luck from the blessings of this son^{as} of yours’.

قَالَ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا أَخَذَ إِبْرَاهِيمُ الْقُدُومَ فَكَسَرَ الصَّنَمَ الَّذِي عَمَلَهُ فَفَرَعَ أَبُوهُ مِنْ ذَلِكَ فَرَعًا شَدِيدًا فَقَالَ لَهُ أَيُّ شَيْءٍ عَمَلْتَ فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) وَ مَا تَصْنَعُونَ بِهِ فَقَالَ آزَرُ نَعْبُدُهُ فَقَالَ لَهُ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) أَ تَعْبُدُونَ مَا تَنْحِتُونَ فَقَالَ آزَرُ لِأُمِّهِ هَذَا الَّذِي يَكُونُ ذَهَابٌ مُلْكِنَا عَلَى يَدَيْهِ.

He^{asws} said; ‘But when they were in the middle of that, Ibrahim^{as} grabbed hold of the tool and broke the idol which he^{as} had carved. So his^{as} father got scared and was overcome with severe panic. He said to him^{as}, ‘What would you^{as} have done with it?’ Ibrahim^{as} said to him: ‘And what would you have done with it?’ Azar said, ‘People would have worshipped it’. So Ibrahim^{as} said to him: ‘Are you worshipping what you yourself have carved?’ So Azar said to his^{as} mother, ‘This is the one due to whom our kingdom would go away, by his^{as} hands’.²⁴

VERSE 28

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ {28}

And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]

²⁴ Al Kafi – H 15005 (Extract)

The Imamate to be in the posterity of Al Husayn^{asws}

ابن بابويه، قال: حدثنا محمد بن أحمد السناني (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ**، قال: «هي الإمامة، جعلها الله عز و جل في عقب الحسين (عليه السلام)، باقية إلى يوم القيامة».

Ibn Babuwayh, from Muhammad Bin Ahmad Al-Sanany, from Muhammad bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakhai'e, from his uncle Al-Husayn Bin Yazed Al-Nowfaly, from Al-Hassan Bin Ali Bin Abu Hamza, from his father,

Abu Baseer who said, 'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**, he^{asws} said: 'It is the Imamate. Allah^{azwj} Mighty and Majestic Made it to be in the posterity of Al-Husayn^{asws}, to remain up to the Day of Judgement'²⁵.

وعنه، قال: حدثنا أبي (رحمه الله)، عن عبد الله بن جعفر الحميري، عن إبراهيم بن مهزيار، عن علي ابن مهزيار، عن الحسين بن سعيد، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: **وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ**، فقال: «في عقب الحسين (عليه السلام)، فلم يزل هذا الأمر منذ أفضي إلى الحسين ينتقل من ولد إلى ولد، لا يرجع إلى أخ و لا عم، و لم يتم بعلم أحد منهم إلا و له ولد».

And from him, from his father, from Abdullah Bin Ja'far Al-Humeyri, from Ibrahim Bin Mahziyar, from Ali Ibn Mahziyar, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Salaam, from Sowrat Bin Kaleyb, from Abu Baseer,

Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**, so he^{asws} said: 'In the posterity of Al-Husayn^{asws}. So this matter will not cease to be in Al-Husayn^{asws}, from son^{asws} to son^{asws}, not going to a brother or an uncle, and not taking place from anyone among them except a boy^{asws} would be born unto him^{asws}'²⁶.

The matter of Al Hassan^{asws}

وعنه، رفعه إلى هشام بن سالم، قال: قلت للصادق جعفر بن محمد (عليه السلام): الحسن أفضل أم الحسين؟ فقال: «الحسن أفضل من الحسين». قلت: وكيف صارت [الإمامة] من بعد الحسين في عقبه دون ولد الحسن؟

And from him, with an unbroken chain going up to Hisham Bin Saalim who said,

'I said to Al-Sadiq Ja'far Bin Muhammad^{asws}, 'Is Al-Hassan^{asws} higher or Al-Husayn^{asws}? He^{asws} said: 'Al-Hassan^{asws} is higher than Al-Husayn^{asws}'. I said, 'And

²⁵ معاني الأخبار: 1 / 131
²⁶ علل الشرائع: 6 / 207.

how did the Imamate come to be in the posterity of Al-Husayn^{asws} from after him^{asws}, apart from Al-Hassan^{asws}?’

فقال: «إن الله تبارك و تعالی أحب أن يجعل سنة موسى و هارون جارية في الحسن و الحسين (عليهما السلام)، ألا ترى أنهما كانا شريكين في النبوة، كما كان الحسن و الحسين شريكين في الإمامة، و أن الله عز و جل جعل النبوة في ولد هارون و لم يجعلها في ولد موسى، و إن كان موسى أفضل من هارون».

So he^{asws} said: ‘Allah^{azwj} Blessed and Exalted Loved for the Sunnah of Musa^{as} and Haroun^{as} to flow in Al-Hassan^{asws} and Al-Husayn^{asws}. Do you not see that the two of them^{as} were both associates in the Prophet-hood just as Al-Hassan^{asws} and Al-Husayn^{asws} are both associates in the Imamate?’ Allah^{azwj} Mighty and Majestic Made the Prophet-hood to be in the sons of Haroun^{as} and did not Make it to be in the sons of Musa^{as}, although Musa^{as} was higher than Haroun^{as}.

قلت: فهل يكون إمامان في وقت واحد؟ قال: «لا، إلا أن يكون أحدهما صامتا مأموما لصاحبه، و الآخر ناطقا إماما لصاحبه، فأما أن يكونا إمامين ناطقين [في وقت واحد] فلا».

I said, ‘So can there be two Imams^{asws} at any one time?’ He^{asws} said: ‘No, except that one of the two would be silent and follow his^{asws} companion^{asws}, and the other one would be a speaking Imam^{asws} for his^{asws} companion^{asws}. As for there being two speaking Imams^{asws} at any one time, so no’.

قلت: فهل تكون الإمامة في أخوين بعد الحسن و الحسين (عليهما السلام)؟ قال: «لا، إنما هي جارية في عقب الحسين (عليه السلام)، كما قال الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ثُمَّ هِيَ جَارِيَةٌ فِي الْأَعْقَابِ وَ أَعْقَابِ الْأَعْقَابِ إِلَى يَوْمِ الْقِيَامَةِ».

I said, ‘So will be Imamate come to be in two brothers after Al-Hassan^{asws} and Al-Husayn^{asws}?’ He^{asws} said: ‘No, but it is flowing in the posterity of Al-Husayn^{asws}, just as Allah^{azwj} Mighty and Majestic Said: **And He Made it a Word to remain in his posterity [43:28]**, then it will flow in the posterity, and the posterity of the posterity up to the Day of Judgement’.²⁷

ابن بابويه في كتاب (النبوة): بإسناده الى المفضل بن عمر، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن قول الله عز و جل: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ. قال: «يعني بذلك الإمامة جعلها الله في عقب الحسين (عليه السلام) إلى يوم القيامة».

Ibn Babuwayh in the book Al-Nabuwat by his chain going up to Al-Mufazzal Bin Umar said,

‘I said to Abu Abdullah^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**. He^{asws} said: ‘It Means by that the Imamate. Allah^{azwj} Made it to be in the posterity of Al-Husayn^{asws} up to the Day of Judgement’.

²⁷ كمال الدين و تمام النعمة: 9 /416

فقلت: يا ابن رسول الله، أخبرني كيف صارت الإمامة في ولد الحسين دون ولد الحسن (عليهما السلام)، و هما ولدا رسول الله (صلى الله عليه وآله)، و سيّطاه، و سيّدا شباب أهل الجنة؟

So I said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, how did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} apart from the sons of Al-Hassan^{asws}, and they^{asws} are both sons^{asws} of Rasool-Allah^{saww}, and his^{saww} grandsons^{asws}, and Chiefs of the youths of the people of the Paradise?'

فقال: «يا مفضل، إن موسى و هارون نبيان مرسلان أخوان، فجعل الله النبوة في صلب هارون، و لم يكن لأحد أن يقول: [لم فعل ذلك؟

So he^{asws} said: 'O Mufazzal! Musa^{as} and Haroun^{as} were two Sent Prophets^{as}, brothers. So Allah^{azwj} Made the Prophet-hood to be in the loins of Haroun^{as}, and it is not for anyone that he should say, 'Why did He^{azwj} Do that?

و كذلك الإمامة، و هي خلافة الله عز و جل، و ليس لأحد أن يقول: [لم جعلها في صلب الحسين و لم يجعلها في صلب الحسن، لأن الله عز و جل الحكيم في أفعاله، لا يستل عما يفعل و هم يستلون»

And similar to that is the Imamate, and it is the Caliphate of Allah^{azwj} Mighty and Majestic, and it is not for anyone to say, 'Why did He^{azwj} Make it to be in the loins of Al-Husayn^{asws}, and why did He^{azwj} not Make it to be in the loins of Al-Hassan^{asws}?', (This is) because Allah^{azwj} Mighty and Majestic is the Wise in His^{azwj} Actions, and He^{azwj} is not to be asked regarding what He^{azwj} Does, rather they are the ones to be Questioned'.²⁸

The twelve Imams^{asws} specified

ابن بابويه: عن محمد بن عبد الله الشيباني (رحمه الله)، قال: حدثنا أبو عبد الله جعفر بن محمد بن جعفر بن الحسن العلوي، قال: حدثني أبو نصر أحمد بن عبد المنعم الصيدأوي، قال: حدثني عمرو بن شمر الجعفي، عن جابر بن يزيد الجعفي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، قال: قلت له: يا ابن رسول الله، إن قوما يقولون: إن الله تبارك و تعالى جعل الأئمة في عقب الحسن دون الحسين.

Ibn Babuwayh, from Muhammad Bin Abdullah Al-Shaybani, from Abu Abdullah Ja'far Bin Muhammad Bin Ja'far Bin Al-Hassan Al-Alawy, from Abu nasr Ahmad Bin Abdul Man'am Al-Saydawi, from Amro Bin Shimr Al-Ju'fy, from Jabir Bin Yazeed Al-Ju'fy,

Abu Ja'far Muhammad^{asws} Bin Ali^{asws} Al-Baqir^{asws}, replied when I said from him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! There are people who are saying that Allah^{azwj} Blessed and Exalted Made the Imamate to be in the posterity of Al-Hassan^{asws} apart from Al-Husayn^{asws}'.

²⁸ الآيات 2: 12/556، الخصال: 84/305، معاني الأخبار: 1/126

قال: «كذبوا و الله، أو لم يسمعوا أن الله تعالى ذكره يقول: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ فَهَلْ جَعَلَهَا إِلَّا فِي عَقْبِ الْحُسَيْنِ؟».

He^{asws} said: 'They are lying, by Allah^{azwj}! Or have they not heard that Allah^{azwj} Saying: **And He Made it a Word to remain in his posterity [43:28]**, so did He^{azwj} Make it to be except in the posterity of Al-Husayn^{asws}?'

فقال: «يا جابر إن الأئمة هم الذين نص عليهم رسول الله (صلى الله عليه وآله) بالإمامة، وهم الذين قال رسول الله (صلى الله عليه وآله): لما أسري بي إلى السماء وجدت أسماءهم مكتوبة على ساق العرش بالنور، اثني عشر اسماً، منهم علي، و سبطاه، و علي، و محمد، و جعفر، و موسى، و علي، و محمد، و علي، و الحسن، و الحجة القائم، فهذه الأئمة من أهل بيت الصفوة و الطهارة،

So he^{asws} said: 'O Jabir! The Imams^{asws} are those who were stipulated by Rasool-Allah^{saww} with the Imamate, and they^{asws} are the one about whom Rasool-Allah^{saww} said: 'When I^{saww} was ascended to the sky, I^{saww} found their^{asws} names Inscribed by the Light upon the Leg of the Throne, twelve names – From these was Ali^{asws}, and his^{asws} two sons^{asws}, and Ali^{asws}, and Muhammad^{asws}, and Ja'far^{asws}, and Musa^{asws}, and Ali^{asws}, and Muhammad^{asws}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Hujjat Al-Qaim^{asws}. So these are the Imams^{asws} from the People^{asws} of the Household, the Clean, the Purified.

و الله ما يدعيه أحد غيرنا إلا حشره الله تبارك و تعالى مع إبليس و جنوه- ثم تنفس (عليه السلام)، و قال:- لا رعى الله حق هذه الامة، فإنها لم ترع حق نبيها، أما و الله لو تركوا الحق على أهله لما اختلف في الله اثنان».

By Allah^{azwj}! No one will make a claim for it apart from us^{asws} except that Allah^{azwj}, Blessed and Exalted would Resurrect him with Iblees^{la}. Then he^{asws} took a breath, and said: 'Allah^{azwj} did not Safeguard the rights of this community, for it did not safeguards the rights of its Prophet^{saww}. But, by Allah^{azwj}, had they left the rights to be for its rightful ones, no two would have differed with regards to Allah^{azwj}'²⁹.

وعنه، قال: حدثنا أبو عبد الله أحمد بن محمد بن عبيد الله الجوهري، قال: حدثنا عبد الصمد بن علي بن محمد بن مكرم، قال: حدثنا الطيالسي أبو الوليد، عن أبي الزناد عبد الله بن ذكوان، عن أبيه، عن الأعرج، عن أبي هريرة، قال: سألت رسول الله (صلى الله عليه وآله) عن قوله عز و جل: «جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، قال: «جعل الأئمة في عقب الحسين، يخرج من صلبه تسعة من الأئمة، و منهم مهدي هذه الامة»،

And from him, from Abu Abdullah Ahmad Bin Muhammad Bin Ubeydullah Al-Jowhary, from Abdul Samad Bin Ali Bin Muhammad Bin Makram, from Al-Tayalisi Abu Al-Waleed, from Abu Al-Zanad Abdullah Bin Zakwan, from his father, from Al-A'raj, from Abu Hureyra who said,

'I asked Rasool-Allah^{saww} about the Words of the Mighty and Majestic: **And He Made it a Word to remain in his posterity [43:28]**, he^{saww} said: 'Made the Imams^{asws} to be in the posterity of Al-Husayn^{asws}. There will come out from his^{asws} progeny, nine from the Imams^{asws}, and among them is Mahdi^{asws} of this community'.

²⁹ كفاية الأثر: 246

ثم قال: «لو أن رجلا ظعن بين الركن و المقام، ثم لقي الله مبغضا لأهل بيتي، دخل النار».

Then he^{saww} said: 'Even if a man were to die between Al-Ruk and Al-Maqaam, then meets Allah^{azwj} as harbouring hatred towards the People^{asws} of my^{saww} Household, would, still enter the Fire'.³⁰

The matter of Al Qaim^{asws}

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحنط، عن محمد بن قيس، عن ثابت الثمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فينا نزلت هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، و فينا نزلت هذه الآية: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ، و الإمامة في عقب الحسين إلى يوم القيامة.

And from him, from Muhammad Bin Muhammad Bin Aasim Al-Kulayni, from Muhammad Bin Yaqoub, from Al-Qasim Al-A'ala, from Ismail Bin Ali Al-Qazwiny, from Ali Bin Ismail, from Aasim Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly,

Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'It was with regards to us^{asws} that this Verse was Revealed: **and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah [33:6]**, and it was regarding us^{asws} that this Verse was Revealed: **And He Made it a Word to remain in his posterity [43:28]**. And the Imamate will be in the posterity of Al-Husayn^{asws} up to the Day of Judgement.

و إن للقائم منا غيبتين إحداهما أطول من الاخرى: أما الاولى، فستهة أيام، أو ستة أشهر، أو ست سنين، و أما الاخرى، فيطول أمدها حتى يرجع عن هذا الأمر أكثر من يقول به، فلا يثبت عليه إلا من قوي يقينه، و صحت معرفته، و لم يجد في نفسه حرجا مما قضينا، و سلم لنا أهل البيت».

And for Al-Qaim^{asws} from us^{asws}, there would be two Occultation, one of them being longer than the other. As for the first, so it could be six days, or six months, or six years. And as for the other, so its term would be prolonged until most of the ones who speak about this matter would retract. Thus, no one would be steadfast upon it except for the one whose conviction is strong, and his recognition is correct, and he does not find any constriction from what we^{asws} decide, and he submits to us^{asws}, the People^{asws} of the Household'.³¹

³⁰ كفاية الأثر: 86.

³¹ كمال الدين و تمام النعمة: 8/323.

The Return

علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, said, 'Then Allah^{azwj} Mentions the Imams^{asws}, so He^{azwj} Says [43:28] **And He Made it a Word to continue in his posterity that they may return**, Meaning that they^{asws} would be returning, i.e., the Imams^{asws}, to the world (during Raj'at)'.³²

VERSES 29 - 32

بَلْ مَتَّعْتُ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ {29}

But, I Let them and their fathers to enjoy until there came to them the Truth and a clarifying Rasool [43:29]

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ {30}

And when the Truth came to them, they said, 'This is sorcery! And we are disbelievers in it' [43:30]

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ {31}

And they are saying, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31]

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ {32}

Are they distributing the Mercy of your Lord? We Distribute their livelihoods between them in the life of the world, and We Raised some of them above the others in rank in order for some of them to take others in subjection, and the mercy of your Lord is better than what they are amassing [43:32]

³² تفسير القمي 2: 283

قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع فَقُلْتُ لِأَبِي عَلِيٍّ بْنِ مُحَمَّدٍ ع: فَهَلْ كَانَ رَسُولُ اللَّهِ ص يُنَاطِرُهُمْ إِذَا عَانَتْهُ وَ يُحَاجُّهُمْ قَالَ: بَلَى مِرَاراً كَثِيراً مِنْهَا: مَا حَكَى اللَّهُ مِنْ قَوْلِهِمْ: وَ قَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ- وَ يَمْشِي فِي الْأَسْوَاقِ لَوْ لَا أَنْزَلَ إِلَيْهِ مَلَكٌ إِلَى قَوْلِهِ رَجُلًا مَسْحُورًا.

Al-Hassan^{asws} Bin Ali (Al-Askari^{asws}) said: 'I^{asws} said to my^{asws} father^{asws}, Ali^{asws} Bin Muhammad^{asws}: 'Did Rasool-Allah^{saww} debate with them, when they were insolent, and argue against them?' He^{asws} said: 'Yes, many a times. From these is what Allah^{azwj} has Related about their hearts: **And they are saying, 'What is the matter with this Rasool? He is eating the good, and walks in the markets. If only a great Angel had been Sent down instead of him [25:7] – up to His^{azwj} Words a man bewitched [25:8]**

وَ قَالُوا لَوْ لَا أَنْزَلَ هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِنَ الْقَرِيْبَيْنِ عَظِيمٍ.

And they are saying: 'Why was this Quran not Revealed upon a great man from the two towns? [43:31]

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِداً ذَاتَ يَوْمٍ بِمَكَّةَ بِنِوَاءِ الْكَعْبَةِ إِذِ اجْتَمَعَ جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغِيرَةِ الْمَخْزُومِيُّ، وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْعَاصُ بْنُ وَائِلِ السَّنْهَجِيُّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ، وَ كَانَ مَعَهُمْ جَمْعٌ مِمَّنْ يَلِيهِمْ كَثِيراً، وَ رَسُولُ اللَّهِ ص فِي نَفَرٍ مِنْ أَصْحَابِهِ- يَفْرَأُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرَهُ وَ نَهْيَهُ.

He^{asws} said: 'And that is, that Rasool-Allah^{saww} was seated one day in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdullah Bin Abu Amayya Al-Makhzoumy – and with them was a large group of the ones who followed them. And Rasool-Allah^{saww} was among a number of his^{saww} companions – reciting to them the Book of Allah^{azwj}, and entrusting to them, on behalf of Allah^{azwj}, His^{azwj} Commands and His^{azwj} Prohibitions.

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ اسْتَفْجَلَ أَمْرٌ مُحَمَّدٍ، وَ عَظُمَ خَطْبُهُ فَتَعَالَوْا نَبِّدْهُ بِتَفْرِيعِهِ وَ تَبْكِيْتِهِ وَ تَوْبِيْحِهِ، وَ الْإِحْتِجَاجِ عَلَيْهِ، وَ إِطْطَالِ مَا جَاءَ بِهِ- لِيَهْوَنَ خَطْبُهُ عَلَى أَصْحَابِهِ، وَ يَصْعُرُ قَدْرُهُ عِنْدَهُمْ، فَلَعَلَّهُ يَنْزِعُ عَمَّا هُوَ فِيهِ مِنْ عَيْبِهِ وَ بَاطِلِهِ وَ تَمَرُّدِهِ وَ طُعْيَانِهِ، فَإِنْ انْتَهَى وَ إِلَّا عَامَلْنَاهُ بِالسَّيْفِ الْبَاطِرِ.

So the Polytheists said to each other, 'The matter of Muhammad^{saww} has grown strong, and his sermons (have become) great. Come, let us censure him^{saww}, and reproach him^{saww}, and rebuke him^{saww}, and argue against him^{saww}, and invalidate whatever he^{saww} has come with – in order to humiliate his^{saww} sermons upon his^{saww} companions, and belittle his^{saww} worth in their presence. Perhaps he^{saww} would be removed from what he^{saww} is (indulging) in, from his^{saww} error and his^{saww} falsehood, and his^{saww} rebellion and his^{saww} tyranny. So either it ends, or else we shall work with the sharp sword'.

قَالَ أَبُو جَهْلٍ: فَمَنْ [ذَا] الَّذِي يَلِي كَلَامَهُ وَ مُجَادَلَتَهُ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ: أَنَا إِلَى ذَلِكَ، أَمَا تَرْضَانِي لَهُ قَرِينًا حَسِيبًا، وَ مُجَادِلًا كَفِيًّا قَالَ أَبُو جَهْلٍ: بَلَى

Abu Jahl^{la} said: 'So who is that who would follow his^{saww} speech and contest it?' Abdullah Bin Abu Amayya Al Makhzoumy said, 'I am for that. Are you not pleased with me for as a counterpart to reckon with, a sufficing debater?' Abu Jahl^{la} said, 'Yes'.

فَأْتَوْهُ بِأَجْمَعِهِمْ، فَأَبْتَدَأَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمَخْزُومِيُّ فَقَالَ: يَا مُحَمَّدُ، لَقَدْ ادَّعَيْتَ دَعْوَى عَظِيمَةً، وَ قُلْتَ مَقَالًا هَائِلًا، زَعَمْتَ أَنَّكَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ، وَ مَا يَنْبَغِي لِرَبِّ الْعَالَمِينَ وَ خَالِقِ الْخَلْقِ أَجْمَعِينَ - أَنْ يَكُونَ مِثْلَكَ رَسُولًا لَهُ!

So they came altogether, and Abdullah Bin Abu Amayya initiated, and he said, 'O Muhammad^{saww}! You^{saww} have claimed a great claim, and you^{saww} said a speech which boggles (the mind). You^{saww} claimed that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and it is not befitting for the Lord^{azwj} of the worlds and Creator of the entire creatures that the likes of you^{saww} should become a Rasool^{as} for Him^{azwj}.

بَشَرٌ مِثْلُنَا، تَأْكُلُ كَمَا نَأْكُلُ، وَ تَمْشِي فِي الْأَسْوَاقِ كَمَا نَمْشِي، فَهَذَا مَلِكُ الرُّومِ، وَ هَذَا مَلِكُ الْفُرْسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ قُصُورٌ وَ دُورٌ [وَ بَسَاتِينٌ] وَ فَسَاطِيطٌ وَ حِيَامٌ وَ عِيْدٌ وَ خُدَامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ أَجْمَعِينَ، فَهُمْ عِبِيدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ نُشَاهِدُهُ،

(You^{saww} are) a person like us, eating just as we eat, and walking in the markets just as we walk. So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{azwj} of the worlds is above all of them together, and they are His^{azwj} slaves. And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him.

بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يُبْعَثَ إِلَيْنَا نَبِيًّا - لَكَانَ إِنَّمَا يُبْعَثُ إِلَيْنَا مَلَكًا، لَا بَشَرًا مِثْلَنَا، مَا أَنْتَ يَا مُحَمَّدُ إِلَّا مَسْخُورًا، وَ لَسْتُ بِنَبِيٍّ.

But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us. You^{saww}, O Muhammad^{saww}, are not, except bewitched, and you^{saww} are not a Prophet^{as}.

فَقَالَ رَسُولُ اللَّهِ ص: هَلْ بَقِيَ مِنْ كَلَامِكَ شَيْءٌ قَالَ: بَلَى، لَوْ أَرَادَ اللَّهُ أَنْ يُبْعَثَ رَسُولًا لَبَعَثَ أَحَدًا مِنْ فِيمَا بَيْنَنَا مَالًا، وَ أَحْسَنَهُ حَالًا، فَهَلَّا نَزَلَ هَذَا الْقُرْآنَ الَّذِي نَزَعُمْ أَنَّ اللَّهَ أَنْزَلَهُ عَلَيْكَ، وَ ابْتَعَثَكَ بِهِ رَسُولًا عَلَى رَجُلٍ مِنَ الْقُرَيْشِيِّينَ عَظِيمٍ: إِمَّا الْوَلِيدُ بْنُ الْمُغِيرَةِ بِمَكَّةَ، وَ إِمَّا عُزْرَةَ بْنَ مَسْعُودٍ التَّقْفِيَّ بِالطَّائِفِ.

So Rasool-Allah^{saww} said: 'Does there remain anything (else) from your speech?' He said, 'Yes. Had Allah^{azwj} Wanted to Send a Rasool^{as}, He^{azwj} would have Sent someone more majestic, in what is between us, in wealth, and of better state. So why wasn't this Quran Revealed – which you^{saww} claiming that Allah^{azwj} Revealed it upon you^{saww} and Sent you^{saww} as a Rasool^{saww} with it: **upon a great man from the**

two towns? [43:31] – either Al-Waleed Bin Al-Mugheira in Makkah, or Urwat Bin Mas'oud Al-Saqafy at Al-Ta'if?

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَا قَوْلُكَ: لَوْ لَا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرَيْشِيِّينَ عَظِيمٍ: الْوَلِيدُ بْنُ الْمُغَيْرَةِ بِمَكَّةَ أَوْ عُرْوَةَ بِالطَّائِفِ، فَإِنَّ اللَّهَ تَعَالَى لَيْسَ يَسْتَعْظِمُ مَالَ الدُّنْيَا - كَمَا تَسْتَعْظِمُهُ أَنْتَ، وَ لَا خَطَرَ لَهُ عِنْدَهُ كَمَا [لَهُ] عِنْدَكَ، بَلْ لَوْ كَانَتْ الدُّنْيَا عِنْدَهُ تَعْدِلُ جَنَاحَ بَعُوضَةٍ لَمَا سَقَى كَافِرًا بِهِ، مُخَالِفًا لَهُ شَرِبَهُ مَاءً، وَ لَيْسَ قِسْمَةُ رَحْمَةِ اللَّهِ إِلَيْكَ،

Then Rasool-Allah^{saww} said: 'And as for your words, **'Why was this Quran not Revealed upon a great man from the two towns? [43:31]**, Al-Waleed Bin Al-Mugheira in Makkah or Urwat in Al-Ta'if – so Allah^{azwj} the Exalted does not Consider the wealth of the world as a great thing – just as you are considering it to be great, nor is it worth for Him^{azwj} in His^{azwj} Presence just as it is in your presence. But, if the world in His^{azwj} Presence were to equate to even a wing of a mosquito, He^{azwj} would not have Quenched a Kafir with it, contrary to him drinking the water, and the Mercy of Allah^{azwj} wouldn't be apportioned to you.

بَلِ اللَّهُ [هُوَ] الْقَاسِمُ لِلرَّحْمَاتِ، وَ الْقَاعِلُ لِمَا يَشَاءُ فِي عِبِيدِهِ وَ إِمَائِهِ، وَ لَيْسَ هُوَ عَزَّ وَ جَلَّ مِمَّنْ يَخَافُ أَحَدًا - كَمَا تَخَافُهُ [أَنْتَ] لِمَالِهِ وَ حَالِهِ، فَتَعْرِفُهُ بِالنُّبُوَّةِ لِدَلِيلِكَ، وَ لَا مِمَّنْ يَطْمَعُ فِي أَحَدٍ فِي مَالِهِ [أَوْ فِي حَالِهِ] كَمَا تَطْمَعُ، فَتَخْصُهُ بِالنُّبُوَّةِ لِدَلِيلِكَ، وَ لَا مِمَّنْ يُحِبُّ أَحَدًا مَحَبَّةَ الْهَوَى كَمَا تُحِبُّ، فَتُعَدُّ مَنْ لَا يَسْتَحِقُّ التَّعْدِيمَ.

But Allah^{azwj}, He^{azwj} is the Distributor of the Mercies, and is the Doer of whatever He^{azwj} so Desires to regarding His^{azwj} slaves and His^{azwj} maids. And He^{azwj} isn't the Mighty and Majestic from the ones who fear anyone – just as you tend to fear him for his wealth and his status, so you would recognise him to be with the Prophet-hood due to that, nor from the ones who covet in anyone regarding his wealth or regarding his status just as you tend to covet, so you would specialise him with the Prophet-hood due to that, nor from the ones who love anyone, with the love of the desires just as you tend to love, so you would precede the one who does not deserve the preceding.

وَ إِنَّمَا مُعَامَلَتُهُ بِالْعَدْلِ، فَلَا يُؤْتَرُ بِأَفْضَلِ مَرَاتِبِ الدِّينِ - وَ جَلَالِهِ إِلَّا الْأَفْضَلَ فِي طَاعَتِهِ وَ الْأَجَدَّ فِي خِدْمَتِهِ وَ كَذَلِكَ لَا يُؤَخَّرُ فِي مَرَاتِبِ الدِّينِ وَ جَلَالِهِ - إِلَّا أَشَدَّهُمْ تَبَاطُؤًا عَنْ طَاعَتِهِ،

And rather, His^{azwj} Dealings are with the justice, so He^{azwj} does not Grace the ranks of the Religion and its majesty except to the one most superior in His^{azwj} obedience, and the most diligent in His^{azwj} service. And, similar to that, He^{azwj} Delays in the ranks of the Religion and its majesty – only from the most severe of them in laziness from His^{azwj} obedience.

وَ إِذَا كَانَ هَذَا صِفَتَهُ لَمْ يَنْظُرْ إِلَى مَالٍ وَ لَا إِلَى حَالٍ - بَلْ هَذَا الْمَالُ وَ الْحَالُ مِنْ تَفَضُّلِهِ، وَ لَيْسَ لِأَحَدٍ مِنْ عِبَادِهِ عَلَيْهِ ضَرَبَةٌ لِأَرْبٍ. فَلَا يُقَالُ: إِذَا تَفَضَّلَ بِالْمَالِ عَلَى عَبْدِهِ - فَلَا بُدَّ [مِنْ] أَنْ يَتَفَضَّلَ عَلَيْهِ بِالنُّبُوَّةِ أَيْضًا لِأَنَّهُ لَيْسَ لِأَحَدٍ إِكْرَاهُهُ، عَلَى خِلَافِ مُرَادِهِ وَ لَا إِزْمَامُهُ تَفَضُّلًا، لِأَنَّهُ تَفَضَّلَ قَبْلَهُ بِنِعْمِهِ.

And when this was His^{azwj} Character, He^{azwj} would not look at the wealth, nor to a status, but this wealth and the status are from His^{azwj} Grace, and it is not for anyone from His^{azwj} servants to make a protest. So it cannot be said that when He^{azwj} Graced the wealth upon His^{azwj} servant, therefore it inevitable that He^{azwj} should Grace the Prophet-hood upon him as well, because it isn't for anyone to dislike it, (when) it is different to his purpose, nor Compel Him^{azwj} for a Grace, because the Grace before it, is a Favour.

أَلَا تَرَىٰ يَا عَبْدَ اللَّهِ كَيْفَ أَعْنَىٰ وَاحِدًا- وَ فَبَحَّ صُورَتُهُ وَ كَيْفَ حَسَنَ صُورَةَ وَاحِدٍ وَ أَفْقَرُهُ وَ كَيْفَ شَرَّفَ وَاحِدًا وَ أَفْقَرُهُ وَ كَيْفَ أَعْنَىٰ وَاحِدًا وَ وَضَعَهُ

Do you not see, O Abdullah, how He^{azwj} Enriches someone and (give him) an ugly face, and how He^{azwj} (Gives) someone a good face and Impoverishes him, and how He^{azwj} Ennobles someone and Impoverishes him, and how He^{azwj} Enriches someone and Ignoble him?

ثُمَّ لَيْسَ لِهَذَا الْعَيْبِ أَنْ يَقُولَ: وَ هَلَّا أُضِيفَ إِلَىٰ يَسَارِي جَمَالُ فَلَانٍ وَ لَا لِلْحَمِيلِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَىٰ جَمَالِي مَالُ فَلَانٍ وَ لَا لِلشَّرِيفِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَىٰ شَرِّبِي مَالُ فَلَانٍ وَ لَا لِلْوَضِيعِ أَنْ يَقُولَ: هَلَّا أُضِيفَ إِلَىٰ ضِعْتِي شَرَفُ فَلَانٍ

Then it is not for this rich one that he should be saying, 'Why was I not added to my prosperity with the beauty of so and so?' Nor for the beautiful that he should be saying, 'Why was I not added to my beauty with the wealth of so and so?' Nor for the noble one that he should be saying, 'Why was I not added to my nobility with the wealth of so and so? Nor for the ignoble one that he should be saying, 'Why was I not added to my ignominy with the nobility of so and so?'

وَ لَكِنَّ الْحُكْمَ لِلَّهِ، يَقْسِمُ كَيْفَ يَشَاءُ وَ يَفْعَلُ كَمَا يَشَاءُ، وَ هُوَ حَكِيمٌ فِي أَفْعَالِهِ، مُحْمُودٌ فِي أَعْمَالِهِ وَ ذَلِكَ قَوْلُهُ تَعَالَى: وَ قَالُوا لَوْ لَا نَزَّلَ هَذَا الْقُرْآنَ عَلَىٰ رَجُلٍ مِنَ الْقُرَيْشِيِّينَ عَظِيمٍ.

But, the Decision is for Allah^{azwj}. He^{azwj} Apportions howsoever He^{azwj} so Desires to, and Does whatever He^{azwj} so Desires to, and He^{azwj} is the Wise in His^{azwj} Deeds, the Most Praised in His^{azwj} Deeds. And these are the Words of the Exalted: **Why was this Quran not Revealed upon a great man from the two towns? [43:31].**

قَالَ اللَّهُ تَعَالَى: أَلَمْ يَفْسِمُونَ رَحْمَتَ رَبِّكَ يَا مُحَمَّدُ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا فَأُخْرِجْنَا بَعْضًا إِلَىٰ بَعْضٍ، أُخْرِجْنَا: هَذَا إِلَىٰ مَالِ ذَلِكَ وَ أُخْرِجَ ذَلِكَ إِلَىٰ سِلْعَةِ هَذَا، [وَ هَذَا] إِلَىٰ خِدْمَتِهِ،

Allah^{azwj} the Exalted Says: **Are they distributing the Mercy of your Lord – O Muhammad^{saaww}?, We Distribute among them their livelihoods in the life of the world [43:32].** So we are needy to each other. Our needs – this one to the wealth of that one, and the need of that one to the help of this one, and this one to his service.

فَتَرَىٰ أَجَلَ الْمُلُوكِ وَ أَعْنَىٰ الْأَعْيَابِ مُتَحَاجًّا إِلَىٰ أَفْقَرِ الْفُقَرَاءِ فِي ضَرْبٍ مِنَ الضُّرُوبِ: إِذَا سِلْعَةٌ مَعَهُ لَيْسَتْ مَعَهُ، وَ إِذَا خِدْمَةٌ يَصْلُحُ لَهَا لَا يَتَهَيَّأُ لِذَلِكَ الْمَلِكِ أَنْ يَسْتَعْنِيَ [إِلَّا] بِهِ، وَ إِذَا بَابٌ مِنَ الْعُلُومِ وَ الْحُكْمِ، فَهُوَ فَاقِرٌ إِلَىٰ أَنْ يَسْتَفِيدَهَا مِنْ هَذَا الْفَقِيرِ،

So you will see the most majestic of the kings and the richest of the rich ones being needy to the poorest of the poor regarding a matter from the matters – either a commodity which is with him which isn't with him (the other one), or a service which he is right for it, to prepare for the king which he cannot be needless from except by it, or a door of knowledge and the wisdom. Thus, he (the rich or king) would be poor to benefit from this poor one.

فَهَذَا الْفَقِيرُ يَخْتِاجُ إِلَى مَالِ ذَلِكَ الْمَلِكِ الْعَنِيِّ، وَ ذَلِكَ الْمَلِكُ يَخْتِاجُ إِلَى عِلْمِ هَذَا الْفَقِيرِ - أَوْ رَأْيِهِ أَوْ مَعْرِفَتِهِ، ثُمَّ لَيْسَ لِلْفَقِيرِ أَنْ يَقُولَ: هَلَّا اجْتَمَعَ إِلَى رَأْيِي وَ عِلْمِي - وَ مَا أَتَصَرَّفُ فِيهِ مِنْ فُنُونِ الْحُكْمِ مَالُ هَذَا الْمَلِكِ الْعَنِيِّ وَ لَا لِلْمَلِكِ أَنْ يَقُولَ - هَلَّا اجْتَمَعَ إِلَى مُلْكِي عِلْمُ هَذَا الْفَقِيرِ.

So this poor one would be needy to the wealth of that king, the rich one, and that king would be needy to the knowledge of this poor one, or his opinion, or his understanding. Then, it isn't for the poor one that he should be saying, 'Why wasn't my opinion, and my knowledge, and what I expend regarding it from the skill of the wisdom, gathered to the wealth of this rich king?', nor would it be for the king that he should be saying, 'Why wasn't my kingdom gathered to the knowledge of this poor one?'

ثُمَّ قَالَ : « وَ رَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ - لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ثُمَّ قَالَ: يَا مُحَمَّدُ وَ رَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ يَجْمَعُ هَؤُلَاءِ مِنْ أَمْوَالِ الدُّنْيَا.

Then He^{azwj} Said: **and We have Exalted some of them above others in ranks, that some of them may take others in subjection [43:32]**. Then He^{azwj} Said: O Muhammad^{saww}! **and the Mercy of your Lord is better than what they are amassing [43:32]** – the amassing of these ones, from the wealth of the world'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَا قَوْلُكَ: «لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا» إِلَى آخِرِ مَا قُلْتَهُ، فَإِنَّكَ افْتَرَحْتَ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ أَشْيَاءَ: مِنْهَا مَا لَوْ جَاءَكَ بِهِ لَمْ يَكُنْ بُرْهَانًا لِنُبُوتِهِ، وَ رَسُولُ اللَّهِ يَرْفَعُ عَنْ أَنْ يَعْتَنِمَ جَهْلَ الْجَاهِلِينَ، وَ يَخْتَجُّ عَلَيْهِمْ بِمَا لَا حُجَّةَ فِيهِ.

Then Rasool-Allah^{saww} said: 'And as for your words, **'We will never believe you until you cause a spring to gush out for us from the ground [17:90]** – up to the end of what you said. So you are suggesting unto Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, certain things – from these being what, if he^{saww} was to come to you with it, it would not happen to be a proof of his^{saww} Prophet-hood, and Rasool-Allah^{saww} is higher than to take to the ignorance of the ignorant ones, and argue against them with what there is no proof in it.

وَ مِنْهَا مَا لَوْ جَاءَكَ بِهِ لَكَانَ مَعَهُ هَلَاكُكَ، وَ إِنَّمَا يُؤْتَى بِالْحُجَجِ وَ الْبُرَاهِينِ - لِيُؤْمِنَ عِبَادُ اللَّهِ الْإِيمَانَ بِهَا، لَا لِيُهْلِكُوا بِهَا - فَإِنَّمَا افْتَرَحْتَ هَلَاكُكَ، وَ رَبُّ الْعَالَمِينَ أَرْحَمُ بِعِبَادِهِ، وَ أَعْلَمُ بِمَصَالِحِهِمْ مِنْ أَنْ يُهْلِكَهُمْ كَمَا يَقْتَرِحُونَ.

And from these is what, if he^{saww} was to come to you with it, there would be your destruction with it. And rather, he^{saww} would come with the arguments and the proofs in order to necessitate the servants of Allah^{azwj} to the Eman with it, not to be

destroying them with it – for rather, you suggested your own destruction, and the Lord^{azwj} of the worlds is more Merciful with His^{azwj} servants, and more Knowing with their betterment than for them to be destroyed just as they are suggesting.

وَ مِنْهَا الْمَحَالُ الَّذِي لَا يَصِحُّ وَ لَا يَجُوزُ كَوْنُهُ، وَ رَسُولُ [اللَّهِ] رَبِّ الْعَالَمِينَ يُعْرِفُكَ ذَلِكَ، وَ يَقْطَعُ مَعَاذِيرَكَ، وَ يُضَيِّقُ عَلَيْكَ سَبِيلَ مُخَالَفَتِهِ، وَ يُلْجِئُكَ بِحُجَجِ اللَّهِ إِلَى تَصَدِيقِهِ حَتَّى لَا يَكُونَ لَكَ عَنْهُ مَحِيدٌ وَ لَا مَحِيصٌ.

And from these is the impossible, which is not correct, nor can its existence be allowed, and the Rasool^{saww} of the Allah^{azwj}, Lord^{azwj} of the worlds would Make you recognise that, and Cut off your excuses, and Constrict upon you the ways of opposing it, and he^{saww} would persevered with the Arguments of Allah^{azwj} up to its ratification, until there would not happen to be for you, neither any avoidance from it nor an escape.

وَ مِنْهَا مَا قَدْ اعْتَرَفْتَ عَلَى نَفْسِكَ أَنَّكَ فِيهِ مُعَانِدٌ مُتَمَرِّدٌ، لَا تَقْبَلُ حُجَّةً وَ لَا تُصْغِي إِلَى بُرْهَانٍ، وَ مَنْ كَانَ كَذَلِكَ فَدَوَائِهُ عِقَابُ النَّارِ النَّازِلِ مِنْ سَمَائِهِ أَوْ فِي جَحِيمِهِ أَوْ بِسُيُوفِ أَوْلِيَائِهِ.

And from these is what you have acknowledged against your own self that therein is obstinacy and rebellion. You will not accept any proof nor listen to any evidence, and the one who was like that, so his cure is the Punishment of the Fire descending from His^{azwj} sky, or in His^{azwj} Blazing Fire, or by the swords of His^{azwj} friends.³³

VERSES 33 - 35

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا مِنْ فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ {33}

And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33]

وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَكَبَّرُونَ {34}

And doors to be for their houses and couches for them to be reclining upon [43:34]

وَزُخْرَفًا ۚ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ {35}

³³ Tafseer Imam Hassan Al Askari^{asws} – S 314 (Extract)

And (other) decorations, and although all of that is for ones who enjoy the life of the world, and the Hereafter in the Presence of your Lord is for the pious ones [43:35]

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن الحسن بن محبوب، عن عبد الله بن غالب الأسدي، عن أبيه، عن سعيد بن المسيب، قال: سألت علي بن الحسين (عليه السلام) عن قول الله عز و جل: وَ لَوْ لَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً، قال: «عنى بذلك أمة محمد أن يكونوا على دين واحد كفارا كلهم لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُؤْتِيَهُمْ سُقْفًا مِنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا يَظْهَرُونَ»

Ibn Babuwayh, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady, from his father, from Saeed Bin Al-Musayyab who said,

'I asked Ali^{asws} Bin Al-Husayn^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And had it not been that the people might become one community [43:33]**, he^{asws} said: 'It Means by that, the community of Muhammad^{saww} coming to be upon one religion, all of them being Kafirs, **we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33]**.

و لو فعل ذلك بأمة محمد (صلى الله عليه و آله) لحزن المؤمنون و غمهم ذلك، و لم يناكحوهم و لم يوارثوهم».

And had that been done with the community of Muhammad^{saww}, the Momineen would have grieved and saddened by that, and would neither have married them nor inherited from them'.³⁴

علي بن إبراهيم، قال: فقال الصادق (عليه السلام): «لو فعل الله ذلك لما آمن أحد، و لكنه جعل في المؤمنين أغنياء، و في الكافرين فقراء، و جعل في الكافرين أغنياء، و في المؤمنين فقراء، ثم امتحنهم بالأمر و النهي و الصبر و الرضا».

Ali Bin Ibrahim said –

Then Al-Sadiq^{asws} said: 'Had He^{azwj} done that, not one would have believed, but He^{azwj} Made the rich to be among the Momineen and the poor to be among the Kafirs (as well), and the rich to be among the kafirs and the poor to be among the Momineen (as well), then Tested them by the Commands and the Prohibitions, and the patience and the pleasure".³⁵

النضر عن إبراهيم بن عبد الحميد عن إسحاق بن غالب قال: سمعت أبا عبد الله عليه السلام يقول: في هذه الآية ج ولولا أن يكون الناس أمة واحدة لجعلنا لمن يكفر بالرحمن لبيوتهم سقفا من فضة ومعارج عليها يظهرون، قال: لو فعل لكفر الناس جميعا

Al Nazar, from Ibrahim Bin Abdul Hameed, from Is'haq who said,

³⁴ علل الشرائع: 33 / 589.

³⁵ تفسير القمي 2: 284

'I heard Abu Abdullah^{asws} saying regarding this Verse: **And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33]:** 'Had He^{azwj} Done so, then entirety of the people would have committed Kufr'.³⁶

VERSE 36

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ {36}

And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36]

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِي مَنَاقِبِ لَوْ ذَكَرْتُهَا لَعَظُمَ بِهَا الْإِرْتِفَاعُ فَطَالَ هَا الْإِسْتِمَاعُ وَ لَئِنْ تَقَمَّصَهَا دُونِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ لَهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَالَّةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لِأَنْفُسِهِمَا مَهْدًا

Muhammad Bin Yaqoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far^{asws}, from Amir-Al-Momineen^{asws} in Sermon of the Means (خطبة الوسيلة), Amir-Al-Momineen^{asws} said: 'If I^{asws} were to mention my^{asws} merits, its loftiness would be great, and it's listening prolonged. And about me^{asws}, two miserable ones (Abu Bakr and Umar) before me^{asws} disputed with me^{asws} regarding that in which they had no right over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves.

فَأَنَا الذُّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِيَّاهُ هَجَرَ وَ الدِّينَ الَّذِي بِهِ كَذَّبَ وَ الصِّرَاطَ الَّذِي عَنْهُ نَكَبَ

So I^{asws} am the Zikr from which he went astray, and the *Sabeel* from which he deviated, and the Eman which he denied, and the Quran from which he forsook, and the Religion which he belied, and the Path from which he digressed!

وَ لَئِنْ رَتَعَا فِي الْحُطَامِ الْمُنْصَرِمِ وَ الْعُرُورِ الْمُنْقَطِعِ وَ كَانَا مِنْهُ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ لَهْمَا عَلَى شَرِّ وُرُودٍ فِي أَخْيَبِ وُفُودٍ وَ أَلْعَنِ مَوْرُودٍ يَنْصَارِحَانِ بِاللَّعْنَةِ وَ يَتَنَاعَقَانِ بِالْحُسْرَةِ مَا لَهُمَا مِنْ رَاحَةٍ وَ لَا عَنْ عَدَايِمَا مِنْ مَنْدُوحَةٍ

³⁶ Kitab Al Zohad – Ch 8 H 127

And the debris which they lived upon in their constant pride, they were on it on the verge of the Fire (prepared) for them - an evil return among the wicked group, to a condemned destination. They will be shouting curses at each other grumbling with regret. There will be no rest for these two (Abu Bakr and Umar), nor any respite from their inevitable Punishment.³⁷

مُحَمَّدُ بْنُ أَحْمَدَ الْقُمِّيُّ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حُسَيْنِ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَكَانَ فُلَانٌ شَيْطَانًا.

Muhammad Bin Ahmad Al-Qummy, from his uncle Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan, from Husayn Al-Jamal, who has reported the following:

Abu Abdullah^{asws} said: 'And so and so (Umar) was a Satan^{la} (paired with Abu Bakr).³⁸

VERSES 37 - 39

وَأِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {37}

And they are preventing from the Way and they are reckoning that they are rightly guided [43:37]

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ {38}

Until when they both come to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْكُم فِي الْعَذَابِ مُشْتَرِكُونَ {39}

And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39]

محمد بن يعقوب: عن محمد بن علي بن معمر، عن محمد بن علي بن عكاية التميمي، عن الحسين بن النضر الفهري، عن أبي عمرو الأوزاعي، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في خطبة الوسيلة، قال أمير المؤمنين (عليه السلام) فِي مَنَاقِبِ لَوْ ذَكَرْتُمْهَا لَعَظَمَ بِهَا الْإِرْتِفَاعُ فَطَالَ هَا الْإِسْتِمَاعُ وَ لَيْتَ تَقَمَّصَهَا دُونِي الْأَشْقِيَانِ وَ نَارِعَانِي فِيمَا لَيْسَ لُهُمَا بِحَقٍّ وَ رَكِبَاهَا ضَالَّةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لَأَنْفُسِهِمَا مَهْدًا

³⁷ 4 / 27 : 8 (Extract) الكافي

³⁸ Al Kafi – V 8 H 14971

Muhammad Bin Yaqoub, from Muhammad Bin Al-Bin Mo'mar, from Muhammad Bin Ali Bin Akayat Al-Tameemi, from Al-Husayn Al-Nazar Al-Fahry, from Abu Amro Al-Awza'ie, from Amro Bin Shimr, from Jabir Bin Yazeed,

Abu Ja'far^{asws}, from Amir-Al-Momineen^{asws} in Sermon of the Means (خطبة الوسيلة), Amir-Al-Momineen^{asws} said: 'If I^{asws} were to mention my^{asws} merits, its loftiness would be great, and it's listening prolonged. And about me^{asws}, two miserable ones (Abu Bakr and Umar) before me^{asws} disputed with me^{asws} regarding that in which they had no right over it, and they both rode its misguidance, and believed in the ignorance. So evil is what was to them both, what they both returned to, and evil is what they both made as a cradle for themselves.

يَتَلَاَعَنَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا التَّقِيَا يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقَرِينُ فَيَجِيبُهُ الْأَشَقَى عَلَى زُنُوتِي يَا لَيْتِي لِمَ اتَّخَذَكَ خَلِيلًا لَقَدْ أَضَلَلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا

They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, **Until when he comes to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]**, who answered him, the miserable one upon his ragged condition, **O I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]**.³⁹

كتاب (صفة الجنة و النار): عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر ابن يزيد الجعفي، عن أبي جعفر (عليه السلام) - في حديث يذكر فيه حال الكافرين يوم القيامة - قال: «ثم يدفع - يعني الكافر - في صدره دفعة، فيهوي على رأسه سبعين ألف عام حتى يواقع الحطمة، فإذا واقعها دقت عليه و على شيطانه، و جاذبه الشيطان بالسلسلة،

The book Sifat Al-Jannat Wa Al-Naar, from Saeed Bin Janaah, from Awf Bin Abdullah Al-Azdy, from Jabir Ibn Yazeed Al-Ju'fy,

Abu Ja'far^{asws} - in a Hadeeth, mentioned in it the situation of the Kafirs on the Day of Judgement - said: 'Then the Kafir would be pushed by the chest, and will fall for seventy thousand years until he reaches *Al-Hutama* (a valley of Hell). So when he reaches there, he and his satan (paired to him) would bang against it, and his satan would be chained to him.

كلما رفع رأسه و نظر إلى قبح وجهه، كلح في وجهه، قال: فيقول: يا لَيْتَ بَيْنِي وَ بَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيَنْسُ الْقَرِينُ، ويحك كما أغويتني احمل عني من عذاب الله من شيء. فيقول: يا شقي، كيف أحمل عنك من عذاب الله من شيء، و أنا و أنت في العذاب مشتركون».

Every time he raises his head he would end up looking at his ugly face. **he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]**. O woe be unto you, for you have not been able to carry anything from the Punishment of Allah^{azwj}. So the satan would say, 'O

³⁹ (Extract) الكافي 8: 4 / 27

unfortunate one! How can I carry anything from the Punishment of Allah^{azwj} for I and you: **are (now) sharers in the Punishment [43:39]**.⁴⁰

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد البرقي، عن محمد بن أسلم، عن أيوب البزاز، عن جابر، عن أبي جعفر (عليه السلام)، قال: «و لن ينفعكم اليوم إذ ظلمتم آل محمد حقهم، إنكم في العذاب مشتركون».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid Al-Barqy, from Muhammad Bin Aslam, from Ayoub Al-Bazaz, from Jabir,

Abu Ja'far^{asws} having said: '**And it will never profit you today, since you were unjust - to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, You are (now) sharers in the Punishment [43:39]**'.⁴¹

وعنه، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن بن سالم، عن أبيه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: **فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ**، قال: «قال الله: انتقم بعلي (عليه السلام) يوم البصرة، و هو الذي وعد الله رسوله».

And from him, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman Bin Salim, from his father,

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic '**So if We were to Take you away, We would still Take Revenge from them [43:41]**, he^{asws} said: 'Revenge (taken) by Ali^{asws} on the Day of Al-Basra (The battle of the Camel), and it is that which Allah^{azwj} Promised to His^{azwj} Rasool^{saww}'.⁴²

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد ابن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: «نزلت هاتان الآيتان هكذا، قول الله: **حَتَّىٰ إِذَا جَاءَنَا يَعْنِي فُلَانًا وَ فُلَانًا**، يقول أحدهما لصاحبه حين يراه: **يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَيَنْسَ الْقَرْيَيْنِ**».

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Ibn Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza Al-Sumaly,

'From Abu Ja'far^{asws} having said; 'These two Verses were Revealed like this – The Words of Allah^{azwj}: **Until when he comes to Us [43:38]** - Meaning so and so, and so and so (Abu Bakr and Umar), **he will say**, one of them to the other, '**Oh! If only between me and you was the distance of the east and the west!**' **So evil is the associate [43:38]**.

فقال الله لنبية: قل لفلان و فلان و أتباعهما: **لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ**.

⁴⁰ الاختصاص: 362.

⁴¹ تأويل الآيات 2: 13 / 557

⁴² تأويل الآيات 2: 19 / 559

So Allah^{azwj} Said to His^{azwj} Prophet^{saww}: Say to so and so, and so and so (Abu Bakr and Umar) and the followers of these two: **And it will never profit you today, since you were unjust** - to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, **You are (now) sharers in the Punishment [43:39].**

ثم قال الله لنبيه (صلى الله عليه و آله): أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ فَإِنَّمَا نَذَهَبَنَّ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ يعني من فلان و فلان و أتباعهما،

Then He^{azwj} Said to His^{azwj} Prophet^{saww}: **So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40] So if We were to Take you away, We would still Take Revenge from them [43:41]**, Meaning from so and so, and so and so (Abu Bakr and Umar) and the followers of these two.

ثم أوحى الله إلى نبيه (صلى الله عليه و آله): فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ فِي عَلِيٍّ (عليه السلام) إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ، يعني إنك على ولاية علي، و علي هو الصراط المستقيم.

Then Allah^{azwj} Revealed to His^{azwj} Prophet^{saww}: **Therefore adhere with that which is Revealed unto you [43:43]** - regarding Ali^{asws}, **surely you are upon a Straight Path [43:43]** - Meaning, you^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path'.⁴³

VERSES 40 & 41

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ {40}

So, can you make the deaf to hear, or guide the blind and the one who was in clear straying? [43:40]

فَإِنَّمَا نَذَهَبَنَّ بِكَ فَإِنَّمَا مِنْهُمْ مُتَّقِمُونَ {41}

So if We were to Take you away, We would still Take Revenge from them [43:41]

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن يحيى بن سعيد، عن أبي عبد الله (عليه السلام)، قال: «فإنما نذهبن بك يا محمد من مكة إلى المدينة، فإننا رادوك إليها و منتقمون منهم بعلي بن أبي طالب (عليه السلام)».»

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Yahya Bin Saeed,

⁴³ تفسير القمي 2: 286

Abu Abdullah^{asws} having said: '**So if We were to Take you away [43:41], O Muhammad^{saww}, from Makkah to Al Medina, We would Return you^{saww} to it, We would still Take Revenge from them [43:41],** by Ali^{asws} Bin Abu Talib^{asws}'⁴⁴

وعنه، قال: حدثنا عبد العزيز بن يحيى، عن المغيرة بن محمد، عن عبد الغفار بن محمد، عن منصور بن أبي الأسود، عن زياد بن المنذر، عن عدي بن ثابت، قال: سمعت ابن عباس يقول: ما حسدت قريش عليا (عليه السلام) بشيء مما سبق له أشد مما وجدت يوما ونحن عند رسول الله (صلى الله عليه و آله)، فقال: «كيف أنتم - يا معشر قريش - لو كفرتم من بعدي، فأرأيتموني في كتيبة أضرب وجوهكم بالسيف؟»

And from him (Sharaf Al Deen Al Najafi) who said, 'It was narrated to us by Al Aziz Bin Yahya, from Al Mugheira Bin Muhammad, from Abdul Ghaffar Bin Muhammad, from Mansour Bin Abu Al Aswad, from Ziyad Bin Al Manzar, from Uday Bin Sabit who said,

'I heard Ibn Abbas saying, 'The Quraysh did not envy Ali^{asws} with anything more than what preceded for him^{asws}, more intensely that what I found one day, and we were in the Presence of Rasool-Allah^{saww}, so he^{saww} said: 'How would you all be - O community of Quraysh, if you were to commit Kufr from after me^{saww}, so you see me^{saww} (meaning Ali^{asws}) striking your faces with the sword?'

فهبط جبرئيل (عليه السلام)، فقال: قل: إن شاء الله، أو علي فقال: «إن شاء الله، أو علي».

Jibraeel^{as} descended and he^{as} said: 'Say: 'If Allah^{azwj} so Desires, or Ali^{asws}'. So he^{saww} said: 'If Allah^{azwj} so Desires, or Ali^{asws}!'⁴⁵

The Altered Verse

وعنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن عيسى بن مهران، عن يحيى بن حسن ابن فرات، بإسناده إلى أبي حرب بن أبي الأسود الدؤلي، عن عمه، أنه قال: إن النبي (صلى الله عليه و آله) [قال:]: «لما نزلت: فَإِنَّمَا نَذَبْنَا بِكَ فَإِنَّا مِنْهُمْ مُتَّقِمُونَ أي بعلي، كذلك حدثني جبرئيل (عليه السلام)».

And from him, from Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Isa Bin Mahran, from Yahya Bin Hassan Ibn Qarat, by his chain going up to Abu Harb Bin Abu Al-Aswad Al-Do'ly, from his uncle who said,

'The Prophet^{saww} said when the Verse was Revealed: '**So if We were to Take you away, We would still Take Revenge from them [43:41],** i.e. by Ali^{asws} - that is how Jibraeel^{as} narrated to me^{saww}'⁴⁶

الطبرسي: روى جابر بن عبد الله الأنصاري، قال: إني لأدناهم من رسول الله (صلى الله عليه و آله) في حجة الوداع بمني. حتى قال: «لألفينكم ترجعون بعدي كفارا يضرب بعضكم رقاب بعض، و أتم الله لئن فعلتموها لتعرفني في الكتيبة التي تضاربكم».

⁴⁴ تفسير القمي 2: 284.

⁴⁵ تأويل الآيات 2: 18 / 559

⁴⁶ تأويل الآيات 2: 17 / 559.

Al-Tabarsy – It has been reported by Jabir Bin Abdullah Al-Ansary who said,

'I approached Rasool-Allah^{saww} during the Farewell Hajj and he^{saww} said: 'You shall be returning, after me^{saww}, as Kafirs, striking at each other's throats, and I^{saww} swear upon Allah^{azwj}, if you were to do that, then the battalion which would be striking you is known to me^{saww}'.

ثم التفت إلى خلفه، فقال: «أو علي أو علي» ثلاث مرات، فرأينا أن جبرئيل (عليه السلام) غمزة، فأنزل الله إثر ذلك: **فَأَمَّا نَذَهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ بَعلي بن أبي طالب (عليه السلام).**

Then he^{saww} turned to his^{saww} back and said: 'Or Ali^{asws}, or Ali^{asws}' – three times. We saw (the effects of) Jibraeel^{as} having had descended upon him^{saww}. So, Shortly after that Allah^{azwj} Revealed: **So if We were to Take you away, We would still Take Revenge from them by Ali^{asws} Bin Abu Talib^{asws} [43:41]**.⁴⁷

⁴⁷ مجمع البيان 9: 75