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CHAPTER 43

AL-ZUKHRUF

(89 VERSES)

VERSES 42 - 89

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 42 - 44

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ {42}

Or We will show you that which We Promised them, for We are Powerful upon them [43:42]

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {43}

Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ {44}

And it is a Zikr for you and for your people, and soon you shall be Questioned

[43:44]

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن النضر بن شعيب، عن خالد ابن ماد، عن محمد بن الفضيل، عن الثمالي، عن أبي جعفر (عليه السلام)، قال: «أوحى الله إلى نبيه (صلى الله عليه و آله): فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ» [قال: «إنك على ولاية علي، و علي هو الصراط المستقيم».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuayb, from Khalid Ibn Maad, from Muhammad Bin Al-Fazeyl, from Al-Sumaly,

Abu Ja'far^{asws} having said: 'Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: **Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43]**, he^{asws} said: 'You^{saww} are upon the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path'.¹

¹ الكافي 1: 24 / 345.

ورواه علي بن عبد الله، عن إبراهيم بن محمد، عن علي بن هلال، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ، فقال: «في علي بن أبي طالب (عليه السلام)».

And it has been reported by Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Jabir Bin Yazeed,

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Therefore adhere with that which is Revealed unto you [43:43]**, so he^{asws} said: 'It is regarding Ali^{asws} Bin Abu Talib^{asws}'².

وروي عن محمد بن خالد البرقي، عن الحسين بن سيف، عن أبيه، عن ابني القاسم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ، قال: «قوله: وَ لِقَوْمِكَ يعني عليا أمير المؤمنين (صلوات الله عليه) وَ سَوْفَ تُسْئَلُونَ عن ولايته».

And it has been reported from Muhammad Bin Khalid Al-Barqy, from Al-Husayn Bin Sayf, from his father, from Ibn Al-Qasim,

Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, he^{asws} said: 'His^{azwj} Words: **and your people**, Means Ali^{asws} Amir-al-Momineen^{asws}, **and you shall soon be questioned** - about his^{asws} Wilayah'.³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الذِّكْرُ أَنَا وَ الْأَئِمَّةُ أَهْلُ الذِّكْرِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Abdullah Bin Ajlan,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **therefore ask the people of Al Zikr if you don't know [16:43]**. He^{asws} said: 'Rasool-Allah^{saww} is the Zikr (Reminder). I^{asws} and the Imams^{asws} are the People of the Reminder (Ahl Al-Zikr)'.

وَ قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) نَحْنُ قَوْمُهُ وَ نَحْنُ الْمَسْئُولُونَ .

And (as for) the Words of the Mighty and Majestic: **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, Abu Ja'far^{asws} said: 'We^{asws} are his^{saww} people, and we^{asws} would be asked'.⁴

وعنه، قال: حدثنا الحسين بن عامر، عن محمد بن الحسين، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ فرسول الله (صلى الله عليه وآله) الذكر، و

² تأويل الآيات: 544 «طبع جماعة المدرسين».

³ تأويل الآيات 2: 27 /562

⁴ Al Kafi V 1 – The Book Of Divine Authority CH 20 H 1

أهل بيته (صلوات الله عليهم) أهل الذكر، وهم المسؤولون، أمر الله الناس يسألونهم، فهم ولاة الناس و أولاهم، فليس يحل لأحد من الناس أن يأخذ هذا الحق الذي افترضه الله لهم».

And from him, from Al-Husayn Bin Aamir, from Muhammad Bin Al-Husayn, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

Abu Abdullah^{asws} having said: 'The Words of the Mighty and Majestic **'And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]**, so Rasool-Allah^{saww} is the Zikr, and the People^{asws} of his^{saww} Household are the People^{asws} of the Zikr (أهل الذكر), and they^{asws} are the questioned ones. Allah^{azwj} has Commanded the people to ask them^{asws}, and they are the Guardians of the people and are superior than them. So it is not for anyone from the people that he should take this right which Allah^{azwj} has Obligated for them^{asws}.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبَانَ بْنِ عُمَانَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ شَهَادَةِ وَلَدِ الرَّثَا جُحُورٌ فَقَالَ لَا فَقُلْتُ إِنَّ الْحَكَمَ بْنَ عَتَبَةَ يَزْعُمُ أَنَّهَا جُحُورٌ فَقَالَ اللَّهُمَّ لَا تَغْفِرْ ذَنْبَهُ مَا قَالَ اللَّهُ لِلْحَكَمِ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ فَلْيَذْهَبِ الْحُكْمُ بيميناً وَ شِمَالاً فَوَ اللَّهُ لَا يُؤْخَذُ الْعِلْمُ إِلَّا مِنْ أَهْلِ بَيْتِ نَزَلَ عَلَيْهِمْ جَبْرئيلُ (عليه السلام) .

Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja'far Bin Bashir, from Aban Bin usman, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about the testimony of a son of adultery (bastard), 'Is it allowed?' So he^{asws} said: 'No'. So I said, 'Al-Hakam Bin Oteyba is alleging that it is allowed?' So he^{asws} said: 'O Allah^{azwj}! Do not Forgive his sins. Allah^{azwj} did not Say to Al Hakam: **And it is a Zikr for you and for your people [43:44]**. So let Al-Hakam go right and left, for, by Allah^{azwj}, he will not find the knowledge except from the People^{asws} of the Household. Jibraeel^{as} descends unto them^{asws}.⁶

VERSE 45

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آهَةً يُعْبُدُونَ {45}

And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمزة تَابِتِ بْنِ دِينَارِ الثُّمَالِيِّ وَ أَبِي مَنْصُورٍ عَنْ أَبِي الرَّبِيعِ قَالَ حَجَجْنَا مَعَ أَبِي جَعْفَرٍ (عليه السلام) فِي السَّنَةِ الَّتِي كَانَ حَجَّ فِيهَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وَ كَانَ مَعَهُ نَافِعٌ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ فَتَنَظَّرَ نَافِعٌ إِلَى أَبِي جَعْفَرٍ (عليه السلام) فِي رُكْنِ الْبَيْتِ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ نَافِعٌ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ هَذَا الَّذِي

⁵ تأويل الآيات 2: 561 / 25

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 101 H 5

قَدْ تَدَاكَ عَلَيْهِ النَّاسُ فَقَالَ هَذَا نَبِيُّ أَهْلِ الْكُوفَةِ هَذَا مُحَمَّدُ بْنُ عَلِيٍّ فَقَالَ اشْهَدْ لِأَيَّتِهِ فَلَأَسْأَلَهُ عَنْ مَسَائِلَ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ
أَوْ ابْنُ نَبِيٍّ أَوْ وَصِيٌّ نَبِيٍّ قَالَ فَادْهَبْ إِلَيْهِ وَ سَلْهُ لَعَلَّكَ تُحْجِلُهُ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Sabit Bin Dinar Al-Thamaly and Abu Mansour, from Abu Al-Tabi'e who said:

'We went on Hajj with Abu Ja'far^{asws} in the year in which Hisham Abdul Malik was performing the Hajj as well, and along with him was Nafa'u, a slave of Umar Bin Al-Khattaab. So Nafa'u looked towards Abu Ja'far^{asws} in the corner of the House and the people had gathered around him'. Nafa'u said, 'O commander of the faithful, who is this one around whom the people have gathered?' He said, 'This is a Prophet of the people of Al-Kufa. This is Muhammad^{asws} Bin Ali^{asws}'. He said, 'Be a witness for I shall ask him^{asws} about certain matters that nobody can answer with regards to it except for a Prophet^{as} or a son^{asws} of a Prophet^{as}, or a successor^{asws} of a Prophet^{as}'. He said, 'So go ahead and ask him^{asws}, perhaps you can embarrass him^{asws}'.

فَجَاءَ نَافِعٌ حَتَّى اتَّكَأَ عَلَى النَّاسِ ثُمَّ أَشْرَفَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا مُحَمَّدَ بْنَ عَلِيٍّ إِنِّي قَرَأْتُ التَّوْرَةَ وَ الْإِنْجِيلَ وَ
الرُّبُورَ وَ الْفُرْقَانَ وَ قَدْ عَرَفْتُ حَلَاحَهَا وَ حَرَامَهَا وَ قَدْ جِئْتُ أَسْأَلُكَ عَنْ مَسَائِلَ لَا يُجِيبُ فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ أَوْ ابْنُ نَبِيٍّ

So Nafa'u came until he leaned upon the people, and he was higher than Abu Ja'far^{asws}. He said, 'O Muhammad^{asws} Bin Ali^{asws}! I have read the Torah, and the Evangel, and the Psalms, and the Furqan (Quran), and have understood their Permissibles, and their Prohibitions, and I have come to ask you^{asws} about certain matters that none can answer with regards to it except for a Prophet^{as}, or a successor^{asws} of a Prophet^{as}, or son^{asws} of a Prophet^{as}'.

قَالَ فَرَفَعَ أَبُو جَعْفَرٍ (عليه السلام) رَأْسَهُ فَقَالَ سَلْ عَمَّا بَدَا لَكَ فَقَالَ أَخْبِرْنِي كَمْ بَيْنَ عَيْسَى وَ بَيْنَ مُحَمَّدٍ (صلى الله عليه وآله)
مِنْ سَنَةٍ قَالَ أَخْبِرْكَ بِقَوْلِي أَوْ بِقَوْلِكَ قَالَ أَخْبِرْنِي بِالْقَوْلَيْنِ جَمِيعًا قَالَ أَمَّا فِي قَوْلِي فَخَمْسُمِائَةٍ سَنَةٍ وَ أَمَّا فِي قَوْلِكَ فَسِتْمِائَةٍ سَنَةٍ

He (the narrator) said, 'Abu Ja'far^{asws} raised his^{asws} head and said; 'Ask about whatever comes to you' He said, 'Inform me, how many years were there in between Isa^{as} and Muhammad^{saww}?' He^{asws} said: 'Shall I^{asws} inform you in accordance to your words or mine^{asws}?' He said, 'Inform me in accordance to both together'. He^{asws} said: 'In accordance to my^{asws} words, so there were five hundred years, and in accordance to your words there were six hundred years'.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لِنَبِيِّهِ وَ سَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَمْ جَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ مِنَ الَّذِينَ
سَأَلَ مُحَمَّدٌ (صلى الله عليه وآله) وَ كَانَ بَيْنَهُ وَ بَيْنَ عَيْسَى خَمْسُمِائَةٍ سَنَةٍ

He said, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic to His^{azwj} Prophet^{saww}: **And ask ones We Sent from before you from Our Rasools, did We Make from besides the Beneficent, a God they should be worshipping? [43:45].** Who was the one that Muhammad^{saww} asked since there were five hundred years in between him^{saww} and Isa^{as}?'

قَالَ فَتَلَا أَبُو جَعْفَرٍ (عليه السلام) هَذِهِ الْآيَةُ سُبْحَانَ الَّذِي أُسْرِيَ بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا فَكَانَ مِنَ الْآيَاتِ الَّتِي أَرَاهَا اللَّهُ تَبَارَكَ وَ تَعَالَى مُحَمَّدًا (صلى الله عليه وآله) حَيْثُ أُسْرِيَ بِهِ إِلَى بَيْتِ الْمَقْدِسِ أَنْ حَشَرَ اللَّهُ عَزَّ ذِكْرَهُ الْأَوَّلِينَ وَالْآخِرِينَ مِنَ النَّبِيِّينَ وَالْمُرْسَلِينَ

He (the narrator) said, 'So Abu Ja'far^{asws} said: 'This is the Verse: **Glorified is He Who Journeyed His Servant on a night from the Sacred Masjid to Masjid Al Aqsa Which We have Blessed its precincts in order to Show him form Our Signs. Surely he is the Hearing, the Seeing [17:1].** It was from the Signs which Allah^{azwj} Blessed and Exalted Showed to Muhammad^{saww} where He^{azwj} was journeyed with to Bayt Al Maqdas, that Allah^{azwj}, Mighty is His^{azwj} Mention, Assembled the former ones and the latter ones from the Prophets^{as} and the Mursils^{as}.

ثُمَّ أَمَرَ جِبْرَائِيلَ (عليه السلام) فَأَذَّنَ شُفْعَاءَ وَأَقَامَ شُفْعَاءَ وَقَالَ فِي أُذَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ

Then He^{azwj} Commanded Jibraeel^{as}, so he^{as} called the Azan pre-emptively and called the Iqamah pre-emptively, and said during his^{as} Azan (the phrase): 'Hurry to the best of the deeds! (حَيَّ عَلَى خَيْرِ الْعَمَلِ)'.
'

ثُمَّ تَقَدَّمَ مُحَمَّدٌ (صلى الله عليه وآله) فَصَلَّى بِالْقَوْمِ فَلَمَّا انْصَرَفَ قَالَ لَهُمْ عَلَى مَا تَشْهَدُونَ وَمَا كُنْتُمْ تَعْبُدُونَ قَالُوا نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّكَ رَسُولُ اللَّهِ أَخَذَ عَلَى ذَلِكَ عَهْدَنَا وَ مَوَائِقَنَا

Then Muhammad^{saww} proceeded and led *Salat* with the people. When he^{saww} had finished, he^{saww} asked them: 'What did you testify to and what did you worship?' They replied, 'We testified that there is no god except Allah^{azwj}, One with no associates to Him^{azwj}, and that you^{saww} are the Rasool^{saww} of Allah^{azwj}, and it is upon that, that He^{azwj} Took a Covenant from us and the Confirmation'.

فَقَالَ نَافِعٌ صَدَقْتَ يَا أَبَا جَعْفَرٍ

So Nafa'u said, 'You^{asws} have spoken the truth, O Abu Ja'far^{asws}!⁷

محمد بن العباس: عن جعفر بن محمد الحسيني، عن علي بن إبراهيم القطان، عن عباد بن يعقوب، عن محمد بن الفضل، عن محمد بن سودة، عن علقمة، عن عبد الله بن مسعود، قال: قال لي رسول الله (صلى الله عليه وآله)، في حديث الإسراء: «إِذَا مَلَكَ قَدَاتَانِي، فَقَالَ: يَا مُحَمَّد، سَلْ مِنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسَلْنَا: عَلَى مَاذَا بَعْتُمْ؟

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Hasany, from Ali Bin Ibrahim Al-Qatan, from Abaad Bin Yaqoub, from Muhammad Bin Al-Fazal, from Muhammad Bin Sowqat, from Alqama, from Abdullah Bin Mas'oud who said,

'Rasool-Allah^{saww} said to me in a Hadeeth of the Ascension (Mi'raj): 'An Angel came to me^{saww} and said: 'O Muhammad^{saww}! **And ask ones We Sent from before you from Our Rasools [43:45]** – upon what (stipulation) were they^{as} Sent?'

⁷ Al Kafi – V 8 H 14541 (Extract)

فقلت لهم: معاشر الرسل و النبيين على ماذا بعثكم الله قبلي؟ قالوا: على ولايتك يا محمد، و ولاية علي بن أبي طالب.».

I^{saww} said to them^{as}: 'O group of the Rasools^{as} and the Prophets^{as}, upon what (stipulation) did Allah^{azwj} Send you^{as} all before me^{saww}? They^{as} said: 'Upon your^{saww} Wilayah, O Muhammad^{saww}, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.⁸

الحسن بن أبي الحسن الديلمي، بإسناده إلى محمد بن مروان، قال: حدثنا محمد بن السائب، بإسناده عن ابن عباس، قال: قال رسول الله (صلى الله عليه و آله): «لما عرج بي إلى السماء، انتهى بي المسير مع جبرئيل إلى السماء الرابعة، فرأيت بيتا من ياقوت أحمر، فقال لي جبرئيل: يا محمد، هذا البيت المعمور، خلقه الله قبل خلق السماوات و الأرضين بخمسين ألف عام، فصل فيه.

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Marwan, from Muhammad Bin Al-Sa'ib, by his chain,

Ibn Abbas narrates that Rasoo-Allah^{saww} said: 'When I^{saww} Ascended to the sky, I^{saww} ended up in the journey, at the fourth sky. So I^{saww} saw a House of red sapphire. Jibraeel^{as} said to me^{saww}: 'O Muhammad^{saww}! This is the Frequented House (Bayt Al Mamour). Allah^{azwj} Created it before the creation of the skies and the firmaments by fifty thousand years, therefore pray Salat in it'.

فقلت للصلاة، و جمع الله النبيين و المرسلين، فصفهم جبرئيل صفا، فصليت بهم. فلما سلمت أتاني آت من عند ربي، فقال: يا محمد، ربك يقرئك السلام، و يقول لك: سل الرسل: على ماذا أرسلتم من قبلي؟

So I^{saww} established the Salat, and Allah^{azwj} Gathered the Prophets^{as} and the Rasools^{as}. Jibraeel^{as} organised them^{as} in rows, and I^{saww} Prayed with them^{as} (praying Salat behind me^{saww}). So when I^{saww} greeted (Completed the Salat), there came a Messenger from the Presence of my^{saww} Lord^{azwj} and said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys His^{azwj} Greetings to you^{saww}, and is Saying to you^{saww}: "Ask the Rasools^{as}, upon what (stipulation) were they^{as} all Sent from before me^{saww}?"

فقلت: معاشر الأنبياء و الرسل، على ماذا بعثكم ربي قبلي؟ قالوا: على ولايتك و ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ سَأَلْنَا مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مَنْ رُسُلُنَا.».

So I^{saww} said: 'O group of Prophets^{as} and the Rasools^{as}! Upon what (stipulation) did my^{saww} Lord^{azwj} Sent you^{as} all, before me^{saww}? They said: 'Upon your^{saww} Wilayah, and the Wilayah of Ali^{asws} Bin Abu Talib^{asws} – and these are the Words of the Exalted: **And ask ones We Sent from before you from Our Rasools [43:45]**.⁹

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن سيف، عن العباس ابن عامر، عن أحمد بن رزق الغمشاني، عن محمد بن عبد الرحمن، عن أبي عبد الله (عليه السلام)، قال: «ولايتنا ولاية الله التي لم يبعث الله نبيا قط إلا بها».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali Bin Sayf, from Al-Abbas Ibn Aamir, from Ahmad Bin Razaq Al-Ghamshany, from Muhammad Bin Abdul Rahman,

⁸ تأويل الآيات 2: 562 / 29.

⁹ تأويل الآيات 2: 563 / 30.

Abu Abdullah^{asws} having said: 'Our^{asws} Wilayah, is the Wilayah of Allah^{azwj}. Allah^{azwj} never Sent a Prophet^{saww}, except with it'.¹⁰

وعنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لن يبعث الله رسولا إلا بنبوته محمد (صلى الله عليه وآله) و وصية علي (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl,

Abu Al-Hassan^{asws} having said: 'Wilayah of Ali^{asws} is Written in all the Books of the Prophets^{as}, and Allah^{azwj} never Sent a Rasool^{as} except with the Prophet-hood of Muhammad^{saww} and the successorship of Ali^{asws}'.¹¹

شرف الدين النجفي، قال: و مما ورد في أن أمير المؤمنين (عليه السلام) أفضل من النبيين (صلوات الله عليهم)، روي مسندا مرفوعا، عن جابر بن عبد الله (رضي الله عنه) أنه قال: قال لي رسول الله (صلى الله عليه وآله): «يا جابر، أي الإخوة أفضل؟» قال: قلت: البنون من الأب و الام.

Sharaf Al-Deen Al-Najafy said,

'And from what has been reported regarding that Amir-al-Momineen^{asws} is superior than the Prophets^{as}, is a correct report with an unbroken chain going up to Jabir Bin Abdullah who said, 'Rasool-Allah^{saww} said: 'O Jabir! Which of the brothers are superior?' I said, 'The sons from the (same) father and mother'.

فقال: «إنا معاشر الأنبياء إخوة، و أنا أفضلهم، و أحب الإخوة إلي علي بن أبي طالب، فهو عندي أفضل من الأنبياء،

So he^{saww} said: 'The group of Prophets^{as} are brothers, and I^{saww} am superior than them^{as} all, and the most beloved of the brothers to me^{saww} is Ali^{asws} Bin Abu Talib^{asws}, thus he^{asws} is superior with me^{saww} than the Prophets^{as}.

فمن زعم أن الأنبياء أفضل منه، فقد جعلني أقلهم، و من جعلني أقلهم فقد كفر، لأني لم أتخذ عليا أخوا إلا لما علمت من فضله».

So the one who claims that the Prophets^{as} are superior than him^{asws}, so he has belittled him^{asws}, and the one who belittles him^{asws} has committed kufr, because I^{saww} did not take Ali^{asws} as a brother except that I^{saww} know of his^{asws} merits'.¹²

ثم قال: و بيان ذلك أن معنى الاخوة بينهما: المماثلة في الفضل إلا النبوة، لما روى المفضل بن عمر المهلي، عن رجاله مسندا، عن محمد بن ثابت، قال: حدثني أبو الحسن موسى (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): «أنا رسول الله المبلغ عنه، و أنت وجه الله المؤتم به، فلا نظير لي إلا أنت، و لا مثل لك إلا أنا».

¹⁰ الكافي 1: 362 / 3.

¹¹ الكافي 1: 363 / 6.

¹² تأويل الآيات 2: 37 / 566.

Then said, 'And that has been explained, the meaning of the brotherhood between the two (Rasool-Allah^{saww} and Ali^{asws}), having similarity in the merits except for the Prophet-hood, is what Mufazzal Bin Umar Al-Mahalby reported from his men, a correct report, from Muhammad Bin Sabit who said, 'Abu Al-Hassan Musa^{asws} narrated to me saying: 'Rasool-Allah^{saww} said to Ali^{asws}: 'I^{saww} am a Rasool^{saww} of Allah^{azwj}, the Preacher from Him^{azwj}, and you^{asws} are the Face of Allah^{azwj} Conferred by Him^{azwj}. Therefore there is no match for me^{saww} except for you^{asws}, and no similarity to you^{asws} except for me^{saww}.¹³

VERSES 46 & 47

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ {46}

And We had Sent Musa with Our Signs to Pharaoh and his chiefs, so he said: 'I am the Rasool of Lord of the Worlds' [43:46]

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ {47}

But when he came to them with Our Signs, then they were laughing from these [43:47]

عبد الله بن جعفر الحميري، عن الحسن بن ظريف، عن معمر، عن الرضا، عن أبيه موسى بن جعفر (عليهم السلام)، قال: «كنت عند أبي عبد الله (عليه السلام) ذات يوم و أنا طفل خماسي، إذ دخل عليه نفر من اليهود- و ذكر الحديث إلى أن قال- قالوا: أخبرنا عن الآيات التسع التي أوتيتها موسى بن عمران.

Abdullah Bin Ja'far Al Humeiry, from Al Hassan Bin Zareyf, from Mo'mar,

'From Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} was in the presence of my^{asws} father^{asws} Abu Abdullah^{asws} one day, and I^{asws} was a child of five (years old), when a number of Jews entered to see him^{asws} – and he^{asws} mentioned the Hadeeth until he^{asws} said: 'They said, 'Inform us about the nine Signs which were Given to Musa^{as} Bin Imran^{as}.

قلت: العصا، و إخراج يده من جيبه بيضاء، و الجراد، و القمل، و الضفادع، و الدم، و رفع الطور، و المن و السلوى آية واحدة، و فلق البحر. قالوا: صدقت.».

I^{asws} said: 'The staff, and his^{as} bringing our his^{as} hand from his^{as} pocket as white, and the locusts, and the lice, and the frogs, and the blood, and raising the (mount) Toor,

تأويل الآيات 2: 38 / 567 13

and the manna and the quails being one Sign, and splitting the sea'. They said, 'You^{asws} speak the truth'.¹⁴

VERSE 48

{48} وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا ۗ وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ

And We did not Show them a Sign but it was greater than its counterpart, and We Seized them with the Punishment, perhaps they would return [43:48]

وَهَذَا الْإِسْنَادِ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ الْأَرْجَانِيِّ قَالَ: صَحِبْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقِ مَكَّةَ مِنَ الْمَدِينَةِ فَنَزَلْنَا مِنْزِلًا يُقَالُ لَهُ عُسْفَانٌ ثُمَّ مَرَرْنَا بِجَبَلٍ أَسْوَدَ عَنْ يَسَارِ الطَّرِيقِ مُوحِشٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَوْحَشَ هَذَا الْجَبَلَ مَا رَأَيْتُ فِي الطَّرِيقِ مِثْلَ هَذَا

And by this chain, from Abdullah Al Asamma, from Abdullah Bin Bakeyr Al Arjany who said,

'I accompanied Abu Abdullah^{asws} in a road of Makkah from Al-Medina. We encamped at a station called Usfan. Then we passed by a mountain darker than the wild neglected road. I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How desolate is this mountain. I have not seen in the road the like of this!'

فَقَالَ لِي يَا ابْنَ بَكْرٍ أَ تَدْرِي أَيُّ جَبَلٍ هَذَا قُلْتُ لَا قَالَ هَذَا جَبَلٌ يُقَالُ لَهُ الْكَمَدُ وَهُوَ عَلَى وَادٍ مِنْ أُوْدِيَةِ جَهَنَّمَ وَ فِيهِ قَتْلَةُ أَبِي الْحُسَيْنِ ع اسْتَوْدَعَهُمْ فِيهِ

So he^{asws} said to me: 'O Ibn Bakeyr! Do you know which mountain is this?' I said, 'No'. He^{asws} said: 'This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it, they (the killers) of my^{asws} father^{asws} Al-Husayn^{asws} have been deposited into it.

تَجْرِي مِنْ تَحْتِهِمْ مِيَاهُ جَهَنَّمَ مِنَ الْغَسَلِينَ وَ الصَّائِدِ وَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنْ جُحِّ الْجَوِيِّ وَ مَا يَخْرُجُ مِنَ الْقَلْبِ مِنْ أَنَامٍ وَ مَا يَخْرُجُ مِنْ طَيْبَةِ الْحَبَالِ وَ مَا يَخْرُجُ مِنْ جَهَنَّمَ وَ مَا يَخْرُجُ مِنْ لَطَى وَ مِنَ الْخُطْمَةِ- وَ مَا يَخْرُجُ مِنْ سَقَرٍ وَ مَا يَخْرُجُ مِنَ الْحَمِيمِ وَ مَا يَخْرُجُ مِنَ الْهَأْوِيَةِ وَ مَا يَخْرُجُ مِنَ السَّعِيرِ-

There flows beneath them the waters of Hell, from the refuse, and the pus, and the scalding water, and what comes out from the bodily fluids, and what comes out from the cleavages of sinners, and what comes out from the seepage of the prostitutes, and what comes out from Hell, and what comes out from Lazy (a valley of Hell), and from Al-Hutama (a valley of Hell), and what comes out from Saqar (a valley of Hell), and what comes out from Al-Hameem (a valley of Hell), and what comes out from Al-Hawiya (a valley of Hell), and what comes out from Al-Saeer (a valley of Hell).

¹⁴ قرب الاسناد: 133.

وَمَا مَرَرْتُ بِهَذَا الْجَبَلِ فِي سَفَرِي فَوَقَفْتُ بِهِ إِلَّا رَأَيْتُهُمَا يَسْتَعِينَانِ إِلَيَّ وَ إِنِّي لَأَنْظُرُ إِلَى قَتَلَةِ أَبِي وَ أَقُولُ لَهُمَا إِنَّمَا هَؤُلَاءِ فَعَلُوا مَا أَسْسَدْتُمَا لَمْ تَرْحَمُونَا إِذْ وُلِيْتُمْ- وَ قَتَلْتُمُونَا وَ حَرَمْتُمُونَا وَ وَثَبْتُمْ عَلَيَّ قَتَلْنَا [حَقًّا] وَ اسْتَبَدَدْتُمْ بِالْأَمْرِ دُونَنَا فَلَا رَحِمَ اللَّهُ مَنْ يَرْحَمُكُمْ ذَوْقًا وَبَالَ مَا قَدَّمْتُمَا وَ مَا اللَّهُ بِظَلَامٍ لِلْعَبِيدِ

And I^{asws} do not pass by this mountain in my^{asws} journey and pause by it, except I see the two of them (Abu Bakr & Umar) crying out for help to me^{asws}, and I^{asws} looked at the killing of my^{asws} father^{asws} and I^{asws} am saying to them both: 'But rather, these two did it what they are feeling. They were not merciful to us^{asws} when they ruled, and they killed us^{asws}, and deprived us^{asws}, and were steadfast upon destroying our^{asws} rights, and exterminated us^{asws} by the commands of others. So, may Allah^{azwj} not have Mercy on the one who was merciful to you both. Taste the scourge what you sent ahead, and Allah^{azwj} is not the least unjust to the servant'.

وَ أَشَدُّهُمَا تَضَرُّعًا وَ اسْتِكَانَةً الثَّانِي فَوَيْمًا وَقَفْتُ عَلَيْهِمَا لِيَسْتَلِيَ عَنِّي بَعْضُ مَا فِي قَلْبِي- وَ زَيْمًا طَوَيْتُ الْجَبَلَ الَّذِي هُمَا فِيهِ وَ هُوَ جَبَلُ الْكَمَدِ

And the most intense of the two in beseeching and the yielding is the second one (Umar). So, sometimes I^{asws} tend to pause by them in order to reassure part of what is in my^{asws} heart, and sometimes I^{asws} tread upon the mountain in which these two are, and it is mount Al-Kamad'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِذَا طَوَيْتَ الْجَبَلَ فَمَا تَسْمَعُ قَالَ أَسْمَعُ أَصْوَاتَهُمَا يُنَادِيَانِ عَرَّجَ عَلَيْنَا نُكَلِّمُكَ فَإِنَّا نَتُوبُ وَ أَسْمَعُ مِنَ الْجَبَلِ صَارِحًا يَصْرُخُ بِي أَجْبَهُمَا وَ قُلْ لَهُمَا احْسَبُوا فِيهَا وَ لَا تُكَلِّمُونِ

He (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! So when you tread on the mountain, what do you^{asws} hear?' He^{asws} said: 'I^{asws} hear their voices calling out, 'Ascend the mountain, we want to speak to you^{asws}, for we repent!' And I^{asws} hear their screams from the mountain screaming at me^{asws}, and I^{asws} say to them: 'Keep quiet therein and do not speak!'

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَنْ مَعَهُمْ قَالَ كُلُّ فِرْعَوْنَ عَتَا عَلَى اللَّهِ وَ حَكَى اللَّهُ عَنْهُ فِعَالَهُ وَ كُلُّ مَنْ عَلَّمَ الْعِبَادَ الْكُفْرَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! And who (else) is with them?' He^{asws} said: 'Every pharaoh who transgressed against Allah^{azwj}, and Allah^{azwj} Told about his deeds, and everyone who taught Kufr to the servants'.

فَقُلْتُ مَنْ هُمْ قَالَ نَحْوُ بُولِسَ الَّذِي عَلَّمَ الْيَهُودَ أَنَّ يَدَ اللَّهِ مَعْلُوقَةٌ وَ نَحْوُ نَسْطُورَ الَّذِي عَلَّمَ النَّصَارَى أَنَّ عَيْسَى الْمَسِيحِ ابْنُ اللَّهِ وَ قَالَ لَهُمْ هُمْ ثَلَاثَةٌ وَ نَحْوُ فِرْعَوْنَ مُوسَى الَّذِي قَالَ- أَنَا رَبُّكُمْ الْأَعْلَى وَ نَحْوُ مُرُودَ الَّذِي قَالَ فَهَرْتُ أَهْلَ الْأَرْضِ وَ قَتَلْتُ مَنْ فِي السَّمَاءِ وَ قَاتَلَ أَمِيرَ الْمُؤْمِنِينَ ع وَ قَاتَلَ قَاطِمَةَ وَ مُحَسِّنٍ وَ قَاتَلَ الْحَسَنَ وَ الْحُسَيْنَ ع

So I said, 'And who are they?' He^{asws} said: 'Like Paul who taught the Jews that the Hand of Allah^{azwj} is Tied up, and like Nestorius who taught the Christians that Isa^{as} the Messiah is a son of Allah^{azwj}, and said to them, 'Three (gods)', and like Pharaoh^{la} of Musa^{as} who said, 'I^{la} am your highest lord!', and like Nimrod^{la} who said, 'I^{asws} will

subdue the people of the earth and kill the ones in the sky', and the killer of Amir Al-Momineen^{asws}, and murderer of (Syeda) Fatima^{asws}, and Mohsin^{asws}, and killers of Al-Hassan^{asws} and Al-Husayn^{asws}.

فَأَمَّا مُعَاوِيَةُ وَ عَمْرُو فَمَا يَطْمَعَانِ فِي الْخَلَاصِ وَ مَعَهُمْ كُلُّ مَنْ نَصَبَ لَنَا الْعَدَاوَةَ وَ أَعَانَ عَلَيْنَا بِلِسَانِهِ وَ يَدِهِ وَ مَالِهِ

So, as for Muawiya and Amro (Bin Al-Aas) and what they don't even hope anymore for the salvation, and with them is every hostile one who established enmity towards us^{asws}, and assisted against us^{asws} by his tongue, and his hand, and his wealth'.

قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَأَنْتَ تَسْمَعُ ذَا كُفْلِهِ وَ لَا تُفْرِعُ قَالَ يَا ابْنَ بَكْرٍ إِنَّ قُلُوبَنَا غَيْرُ قُلُوبِ النَّاسِ إِنَّا مُطِيعُونَ مُصْطَفَوْنَ نَرَى مَا لَا يَرَى النَّاسُ وَ نَسْمَعُ مَا لَا يَسْمَعُ النَّاسُ وَ إِنَّ الْمَلَائِكَةَ تَنْزِلُ عَلَيْنَا فِي رِحَالِنَا وَ تَتَقَلَّبُ فِي فُرُشِنَا وَ تَشْهَدُ طَعَامَنَا وَ تَحْضُرُ مَوْتَنَا وَ تَأْتِينَا بِأَخْبَارِ مَا يَخْدُثُ قَبْلَ أَنْ يَكُونَ

I said to him^{asws}, 'May I be sacrificed for you^{asws}! So you^{asws} heard that, all of it, and did not chide (tell off)?' He^{asws} said: 'O Ibn Bakeyr! Our^{asws} hearts are other than the hearts of the people. We^{asws} are obedient (to Allah^{azwj}, lined up in rows, Chosen. We^{asws} see what the people cannot see, and we^{asws} hear what the people cannot hear, and that the Angels descend unto us^{asws} during our^{asws} travels, and they turn in our^{asws} beds, and attend our^{asws} meals, and are present at our^{asws} deaths, and they come to us^{asws} with news of what is to occur before it even happens.

وَ تُصَلِّي مَعَنَا وَ تَدْعُو لَنَا وَ تُلْقِي عَلَيْنَا أَجْنِحَتَهَا وَ تَتَقَلَّبُ عَلَيَّ أَجْنِحَتِهَا صَبِيحَانًا وَ تَمْنَعُ الدَّوَابَّ أَنْ تَصِلَ إِلَيْنَا وَ تَأْتِينَا بِمَا فِي الْأَرْضِينَ مِنْ كُلِّ نَبَاتٍ فِي زَمَانِهِ وَ تَسْقِينَا مِنْ مَاءِ كُلِّ أَرْضٍ بِحَدِّ ذَلِكَ فِي آيَاتِنَا وَ مَا مِنْ يَوْمٍ وَ لَا سَاعَةٍ وَ لَا وَقْتٍ صَلَاةٍ إِلَّا وَ هِيَ تَتَهَيَّأُ لَهَا وَ مَا مِنْ لَيْلَةٍ تَأْتِي عَلَيْنَا إِلَّا وَ أَخْبَارُ كُلِّ أَرْضٍ عِنْدَنَا وَ مَا يَخْدُثُ فِيهَا وَ أَخْبَارُ الْجِنِّ وَ أَخْبَارُ أَهْلِ الْهَوَى مِنْ الْمَلَائِكَةِ

And they pray Salat with us^{asws}, and supplicate for us^{asws}, and cast their wings upon us^{asws}, and turn our^{asws} children upon their wings, and prevent the animals from arriving to us^{asws}, and come to us^{asws} from what is in the earth from every plant in its time, and quench us^{asws} from the water of every land. We tend to find that in our^{asws} utensils, and there is none from a day, nor an hour, nor a time for Salat, except and it is prepared for it, and there is none from a night which comes upon us^{asws} except and the news of every land is with us^{asws}, and what occurs therein, and news of the Jinn, and news of the inhabitants of the air, from the Angels.

وَ مَا مِنْ مَلِكٍ يَمُوتُ فِي الْأَرْضِ وَ يَعُومُ غَيْرُهُ إِلَّا أَنَا خَبِرُهُ وَ كَيْفَ سِيرَتُهُ فِي الدِّينِ قَبْلَهُ وَ مَا مِنْ أَرْضٍ مِنْ سِتَّةِ أَرْضِينَ إِلَى السَّابِعَةِ إِلَّا وَ نَحْنُ نُؤْتَى بِخَبَرِهِمْ

And there is none from king dying in the earth, and someone else standing except they come to us^{asws} with his news, and how are his ways regarding those before him. And there is none from an earth, from six firmaments up to the firmament, except and we^{asws} are given its news'.

فَعَلْتُ جَعَلْتُ فِدَاكَ فَأَيُّنَ مُنْتَهَى هَذَا الْجَبَلِ قَالَ إِلَى الْأَرْضِ السَّابِعَةِ [السَّادِسَةِ] - وَ فِيهَا جَهَنَّمُ عَلَى وَادٍ مِنْ أَوْدِيَّتِهِ عَلَيْهِ حَفْظَةٌ أَكْثَرُ مِنْ بُحُورِ السَّمَاءِ وَ قَطْرِ الْمَطَرِ وَ عَدَدِ مَا فِي الْبَحَارِ وَ عَدَدِ الثَّرَى قَدْ وَكَّلَ كُلُّ مَلَكٍ مِنْهُمْ بِشَيْءٍ وَ هُوَ مُقِيمٌ عَلَيْهِ لَا يُعَارِفُهُ

So I said, 'May I be sacrificed for you^{asws}! Where is the end-point of this mountain?' He^{asws} said: 'Up to the seventh (sixth) firmament, and therein is hell upon a valley from its valleys. Upon it are keepers more than (the number of) the stars of the sky, and drops of the rain, and number of what is in the sea, and number of the (grains of the) soil. Every Angel from them has been allocated with something, and he is established upon it, not separating from it'.

قُلْتُ جَعَلْتُ فِدَاكَ إِلَيْكُمْ جَمِيعاً يُلْقُونَ الْأَخْبَارَ قَالَ لَا إِذَا يُلْقَى ذَلِكَ إِلَى صَاحِبِ الْأَمْرِ وَ إِنَّا لَنَحْمِلُ مَا لَا يَقْدِرُ الْعِبَادُ عَلَى الْحُكُومَةِ فِيهِ فَنَحْكُمُ فِيهِ فَمَنْ لَمْ يَقْبَلْ حُكُومَتَنَا جَبَرْتُهُ الْمَلَائِكَةُ عَلَى قَوْلِنَا وَ أَمَرَتِ الَّذِينَ يَحْفَظُونَ نَاحِيَةَ أَنْ يَفْسِرُوهُ عَلَى قَوْلِنَا وَ إِنْ كَانَ مِنَ الْجِنِّ مِنْ أَهْلِ الْخِلَافِ وَ الْكُفْرِ أَوْ تَقْتَهُ وَ عَدَّتْهُ حَتَّى يَصِيرَ إِلَى مَا حَكَمْنَا بِهِ

I said, 'May I be sacrificed for you^{asws}! All of them are casting the news to you^{asws}?' He^{asws} said: 'No! But rather, that is cast to the Master of the Command, and I^{asws} near what the servants are not able upon the government in it. So we^{asws} judge with regards to it. So one who does not accept our^{asws} decisions, the Angels compel him upon our^{asws} words and instruct those who are around to enforce him upon our^{asws} words, and even if he is from the Jinn from the people of the opposition and the Kufr, grappling him and punishing him until he comes to what we^{asws} had judged with'.

قُلْتُ جَعَلْتُ فِدَاكَ يَرَى الْإِمَامُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَقَالَ يَا ابْنَ بَكْرٍ فَكَيْفَ يَكُونُ حُجَّةَ اللَّهِ عَلَى مَا بَيْنَ قُطْرَيْهَا وَ هُوَ لَا يَرَاهُمْ وَ لَا يَحْكُمُ فِيهِمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَى قَوْمٍ غَيْبٍ لَا يَقْدِرُ عَلَيْهِمْ وَ لَا يَقْدِرُونَ عَلَيْهِ وَ كَيْفَ يَكُونُ مُؤَدِّياً عَنِ اللَّهِ وَ شَاهِداً عَلَى الْخَلْقِ وَ هُوَ لَا يَرَاهُمْ وَ كَيْفَ يَكُونُ حُجَّةً عَلَيْهِمْ وَ هُوَ مَخْجُوبٌ عَنْهُمْ

I^{asws} said, 'May I be sacrificed for you^{asws}! So, does the Imam^{asws} see what is between the east and the west?' He^{asws} said: 'O Ibn Bakr! How can he^{asws} be a Divine Authority of Allah^{azwj} upon what is between its two horizons, and he^{asws} cannot see them and cannot judge among them? And how can he^{asws} be a Divine Authority upon an absent people, not being able upon them, nor they are able upon him^{asws}? And how can he^{asws} happen to be a trustee from Allah^{azwj} and a witness upon the creatures, and he^{asws} cannot see them? And how can he^{asws} happen to be a Divine Authority upon them and he^{asws} is veiled from them?

وَ قَدْ جَعَلَ بَيْنَهُمْ وَ بَيْنَهُ أَنْ يَقُومَ بِأَمْرِ رَبِّهِ فِيهِمْ وَ اللَّهُ يَقُولُ وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْني بِهِ مَنْ عَلَى الْأَرْضِ وَ الْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ ص يَقُومُ مَقَامَ النَّبِيِّ ص مِنْ بَعْدِهِ وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاحَرَتْ فِيهِ الْأُمَّةُ وَ الْآخِذُ بِحُفُوقِ النَّاسِ وَ الْقِيَامُ بِأَمْرِ اللَّهِ - وَ الْمُنْصَفُ لِبَعْضِهِمْ مِنْ بَعْضٍ

And there has been Made to be between them and him^{asws} that he^{asws} stands with the Command of his^{asws} Lord^{azwj} among them, and Allah^{azwj} is Saying: **And We did not Send you except to all of the people [34:28]** – meaning by it ones upon the earth, and the Divine Authority from after the Prophet^{saww} would be standing in the place of the Prophet^{saww} from after him^{saww}, and he^{asws} is the evidence upon what the

community would be quarrelling in, and the seizer of the rights of the people, and the one^{asws} standing by the Command of Allah^{azwj}, and the fairness for some upon the others.

فَإِذَا لَمْ يَكُنْ مَعَهُمْ مَنْ يَنْقُذُ قَوْلَهُ وَهُوَ يَقُولُ سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ فَأَيُّ آيَةٍ فِي الْأَفَاقِ غَيْرِنَا أَرَاهَا اللَّهُ أَهْلَ الْأَفَاقِ- وَ قَالَ مَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا فَأَيُّ آيَةٍ أَكْبَرُ مِنَّا

So when there does not happen to be with them one who can implement His^{azwj} Words and He^{azwj} is Saying: **We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it is the Truth [41:53]**, so which Sign in the horizons apart from us^{asws} would Allah^{azwj} Show the people of the horizons? And He^{azwj} Said: **And We did not Show them a Sign but it was greater than its counterpart [43:48]**. So which Sign is greater than us^{asws}?

وَ اللَّهُ إِنَّ بَنِي هَاشِمٍ وَ قُرَيْشًا لَتَعْرِفُ مَا أَعْطَانَا اللَّهُ وَ لَكِنَّ الْحَسَدَ أَهْلَكَهُمْ كَمَا أَهْلَكَ إِبْلِيسَ وَ إِنَّهُمْ لَيَأْتُونَنَا إِذَا اضْطُرُّوا وَ خَافُوا عَلَى أَنْفُسِهِمْ فَيَسْأَلُونَا فَنُوضِّحُ لَهُمْ فَيَقُولُونَ نَشْهَدُ أَنَّكُمْ أَهْلُ الْعِلْمِ ثُمَّ يَخْرُجُونَ فَيَقُولُونَ مَا رَأَيْنَا أَضَلَّ مِمَّنْ اتَّبَعَ هَؤُلَاءِ وَ يَقْبَلُ مَقَالَتَهُمْ

By Allah^{azwj}! The Clan of Hashim^{asws} and Quraysh do recognise what Allah^{azwj} has Given us^{asws}, but the envy destroyed them, just as it destroyed Iblees^{la}, and they come to us^{asws} when they are desperate and fear upon themselves, so they are asking us, and we^{asws} clarify for them, and they are saying, 'We testify that you^{asws} are the people of the knowledge'. Then they are going out, so they are saying, 'We have not seen anyone more straying than the ones who follow them^{asws} and accept their^{asws} words'.

قُلْتُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الْحُسَيْنِ ع لَوْ نُبَشِّرُ كَانُوا يَجِدُونَ فِي قَبْرِهِ شَيْئًا قَالَ يَا ابْنَ بَكْرٍ مَا أَعْظَمَ مَسَائِلَكَ الْحُسَيْنِ ع مَعَ أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ الْحَسَنِ فِي مَنْزِلِ رَسُولِ اللَّهِ ص يُحِبُّونَ كَمَا يُحِبِّي وَ يُرْزَقُونَ كَمَا يُرْزَقُ

I said, 'May I be sacrificed for you^{asws}! Inform me about Al-Husayn^{asws}. If we were to dig, would we find anything in his^{asws} grave?' He^{asws} said: 'O Ibn Bakr! How grievous is your question. Al-Husayn^{asws}, along with his^{asws} father^{asws} and his^{asws} mother^{asws}, and his^{asws} brother^{asws} Al-Hassan^{asws} are in the house of Rasool-Allah^{saww}, being Granted just as he^{saww} is Granted, and being Sustained just as he^{asws} is being Sustained.

فَلَوْ نُبَشِّرُ فِي أَيَّامِهِ لَوَجَدَ وَ أَمَّا الْيَوْمَ فَهُوَ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ وَ يَنْظُرُ إِلَى مُعَسَّكَرِهِ وَ يَنْظُرُ إِلَى الْعَرْشِ مَتَى يُؤْمَرُ أَنْ يَحْمِلَهُ وَ إِنَّهُ لَعَلَى يَمِينِ الْعَرْشِ مُتَعَلِّقٌ يَقُولُ يَا رَبِّ أَنْجِزْ لِي مَا وَعَدْتَنِي

So if we were to dig during his^{asws} days, he^{asws} would be found, and as for today, so he^{asws} is alive in the Presence of his^{asws} Lord^{azwj} being Sustained, and he^{asws} looks at his^{asws} soldiers, and he^{asws} looks at the Throne, when he^{asws} would be Commanded to hold it. And he^{asws} is on the right of the Throne, saying: 'O Lord^{azwj}! Fulfil for me^{asws} what You^{azwj} Promised me^{asws}!',

وَ إِنَّهُ لَيَنْظُرُ إِلَى زُورِهِ وَ هُوَ أَعْرَفُ بِهِمْ وَ بِأَسْمَاءِ آبَائِهِمْ وَ بِدَرَجَاتِهِمْ وَ بِمَنْزِلَتِهِمْ عِنْدَ اللَّهِ مِنْ أَحَدِكُمْ بِوَلَدِهِ وَ مَا فِي رَحْلِهِ وَ إِنَّهُ لَيَرَى مَنْ يَبْكِيهِ فَيَسْتَعْفِرُ لَهُ رَحْمَةً لَهُ وَ يَسْأَلُ أَبَاهُ الْإِسْتِغْفَارَ لَهُ وَ يَقُولُ لَوْ تَعَلَّمْتُ أَبَاهُ الْبَاكِي مَا أُعِدَّ لَكَ لَفْرِحَتْ أَكْثَرَ مِمَّا جَزَعَتْ

And he^{asws} looks at his^{asws} visitors, and he^{asws} recognises them, and by the names of their fathers, and by their ranks, and by their statuses in the Presence of Allah^{azwj}, from one of them by his son, and what (provisions are) in his ride. And he^{asws} sees the one who cry for him^{asws}, so he^{asws} seeks Forgiveness for him, (and) for Mercy for him, and he^{asws} asks his^{asws} father^{asws} for seeking for the Forgiveness for him, and he^{asws} is saying: 'If only you knew, O you crying one, what is prepared for you, you would be joyful much more than what you are alarmed about'.

فَلَيَسْتَعْفِرُ لَهُ كُلُّ مَنْ سَمِعَ بُكَاءَهُ مِنْ الْمَلَائِكَةِ فِي السَّمَاءِ وَ فِي الْحَائِرِ وَ يَنْقَلِبُ وَ مَا عَلَيْهِ مِنْ ذَنْبٍ.

So, there seek Forgiveness for him, everyone who hears his crying, from the Angels in the sky, and in the courtyard, and he returns (from the Ziyarat), and there are no sins upon him".¹⁵

VERSES 49 - 56

وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَاهَدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ {49}

And they said, 'O magician! Supplicate to your Lord for us with what He has Pacted with you! Surely we would (then) be rightly Guided' [43:49]

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ {50}

But when We Removed the Punishment, they broke (their word) [43:50]

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۗ أَفَلَا تُبْصِرُونَ {51}

And Pharaoh proclaimed among his people. He said, 'O my people! Isn't the kingdom of Egypt for me, and (so are) these rivers flowing beneath me, can you not see? [43:51]

أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ {52}

Am I not better than this one? He is despicable and can hardly speak clearly [43:52]

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ {53}

But why have not bracelets of gold been put upon him, or the Angels come along with him as companions? [43:53]

فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {54}

Thus, he bluffed his people and they obeyed him. They were a transgressing people [43:54]

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {55}

Then when they Angered Us, We Took Revenge from them, so We Drowned them altogether [43:55]

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ {56}

And We Made them to be a precedent and an example for the latter ones [43:56]

القَمِيّ مَقْطُوعًا وَ نَسَبِ حَدِيثِهِ فِي الْمَجْمَعِ إِلَى الْبَاقِرِ عَلَيْهِ السَّلَامُ وَ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir^{asws} and Al-Sadiq^{asws} having said:

فَإِنَّهُ لَمَّا سَجَدَ السَّحَرَةُ وَ مَنْ آمَنَ بِهِ مِنَ النَّاسِ - قَالَ هَامَانُ لِفِرْعَوْنَ إِنَّ النَّاسَ قَدْ آمَنُوا بِمُوسَى فَانظُرْ مَنْ دَخَلَ فِي دِينِهِ فَاحْبِسْهُ - فَحَبَسَ كُلَّ مَنْ آمَنَ بِهِ مِنْ بَنِي إِسْرَائِيلَ،

'It was so that when the sorcerers and the ones from the people who believed in him^{as} prostrated, Haman said to Pharaoh^{la}, 'The people have believed in Musa^{as}, therefore look at the ones who enter into his^{as} Religion and imprison him'. So he^{la} imprisoned all the ones from the Children of Israel who believed in him^{as}.

فَجَاءَ إِلَيْهِ مُوسَى فَقَالَ لَهُ خَلِّ عَنْ بَنِي إِسْرَائِيلَ فَلَمْ يُفْعَلْ فَأَنْزَلَ اللَّهُ عَلَيْهِمْ فِي تِلْكَ السَّنَةِ الطُّوفَانَ، فَخَرَّبَ دُورَهُمْ وَ مَسَاكِنَهُمْ - حَتَّى خَرَجُوا إِلَى الْبَرِّيَّةِ وَ ضَرَبُوا الْحِيَامَ،

Then Musa^{as} came and said to him^{la}: 'Leave the Children of Israel (to go free)'. But he^{la} did not do so, and Allah^{azwj} Sent down the flood upon them during that year, and it ruined their houses and their dwellings to the extent that they went out to the wilderness and pitched the tents.

فَقَالَ فِرْعَوْنُ لِمُوسَى ادْعُ رَبَّكَ - حَتَّى يَكْفَ عَنَّا الطُّوفَانَ حَتَّى أُخْلِيَّ عَنْ بَنِي إِسْرَائِيلَ وَ أَصْحَابِكَ، فَدَعَا مُوسَى رَبَّهُ فَكَفَّ عَنْهُمْ الطُّوفَانَ وَ هَمَّ فِرْعَوْنُ أَنْ يُخْلِيَّ عَنْ بَنِي إِسْرَائِيلَ، فَقَالَ لَهُ هَامَانُ إِنَّ خَلَيْتَ عَنْ بَنِي إِسْرَائِيلَ عَلَبَكَ مُوسَى وَ أَرَالَ مُلْكَكَ، فَقَبِلَ مِنْهُ وَ لَمْ يُخَلِّ عَنْ بَنِي إِسْرَائِيلَ،

Pharaoh^{la} said to Musa^{as}, 'Supplicate to your^{as} Lord^{azwj} until He^{azwj} Stops the deluge from us and I^{la} will free the Children of Israel and your^{as} companions'. So Musa^{as} supplicated to his^{as} Lord^{azwj}, and the deluge was stopped from them, and he^{as} thought that Pharaoh^{la} would free the Children of Israel. But, Haman said to him^{la}, 'If you^{la} free the Children of Israel, Musa^{as} would overcome you^{la} and your kingdom would decline'. So he^{la} accepted from him and did not free the Children of Israel.

فَأَنْزَلَ اللَّهُ عَلَيْهِمْ فِي السَّنَةِ الثَّانِيَةِ الْجَرَادَ - فَجَرَدَتْ كُلُّ شَيْءٍ كَانَ لَهُمْ مِنَ النَّبْتِ وَ الشَّجَرِ حَتَّى كَانَتْ تُجْرَدُ شَعْرُهُمْ وَ لِحْيَتُهُمْ، فَجَزَعَ مِنْ ذَلِكَ جَزَعًا شَدِيدًا، وَ قَالَ يَا مُوسَى ادْعُ رَبَّكَ أَنْ يَكْفَ عَنَّا الْجَرَادَ - حَتَّى أُخْلِيَّ عَنْ بَنِي إِسْرَائِيلَ وَ أَصْحَابِكَ، فَدَعَا مُوسَى رَبَّهُ، فَكَفَّ عَنْهُمْ الْجَرَادَ - فَلَمْ يَدْعُهُ هَامَانُ أَنْ يُخْلِيَّ عَنْ بَنِي إِسْرَائِيلَ،

Then Allah^{azwj} Sent down the locusts upon them during the second year, and they devoured everything which was for them, from the vegetation and the trees, to the extent that they devoured their hair and their beards. So he^{la} panicked from that with an intense panic and said, 'O Musa^{as}! Supplicate to your^{as} Lord^{azwj} to Stop the locusts from us, and I^{la} will free the Children of Israel and your^{as} companions'. So Musa^{as} supplicated to his^{as} Lord^{azwj}, and the locusts were stopped from them. But, Haman did not let him^{la} free the Children of Israel.

فَأَنْزَلَ اللَّهُ عَلَيْهِمْ فِي السَّنَةِ الثَّالِثَةِ الْقُمَّلَ، فَذَهَبَتْ زُرُوعُهُمْ وَ أَصَابَتْهُمْ الْمَجَاعَةُ، فَقَالَ فِرْعَوْنُ لِمُوسَى إِنَّ دَفَعْتَ عَنَّا الْقُمَّلَ - كَفَّمْتُ عَنْ بَنِي إِسْرَائِيلَ، فَدَعَا مُوسَى رَبَّهُ حَتَّى ذَهَبَ الْقُمَّلُ،

Then Allah^{azwj} Sent down the lice upon them during the third year, and their grain was destroyed and they were hit by the famine. So Pharaoh^{la} said to Musa^{as}, 'If you^{as} were to repel the lice from us, I^{la} shall refrain from the Children of Israel'. So Musa^{as} supplicated to his^{as} Lord^{azwj} until the lice were gone'.

وَ قَالَ أَوَّلُ مَا خَلَقَ اللَّهُ الْقُمَّلَ فِي ذَلِكَ الزَّمَانِ، فَلَمْ يُخَلِّ عَنْ بَنِي إِسْرَائِيلَ،

And he^{asws} said: 'The first of what Allah^{azwj} Created of the lice was during that time. But, he^{la} did not free the Children of Israel.

فَأَرْسَلَ اللَّهُ عَلَيْهِمْ بَعْدَ ذَلِكَ الضَّفَادِعَ، فَكَانَتْ تَكُونُ فِي طَعَامِهِمْ وَ شَرَابِهِمْ. فَجَزَعُوا مِنْ ذَلِكَ جَزَعًا شَدِيدًا - فَجَاءُوا إِلَى مُوسَى فَقَالُوا ادْعُ اللَّهَ أَنْ يَذْهَبَ عَنَّا الضَّفَادِعَ - فَإِنَّا نُؤْمِنُ بِكَ وَ نُرْسِلُ مَعَكَ بَنِي إِسْرَائِيلَ، فَدَعَا مُوسَى رَبَّهُ فَرَفَعَ اللَّهُ عَنْهُمْ ذَلِكَ -

Then Allah^{azwj} Sent the frogs unto them after that, and they used to be in their foods and their drinks. So they panicked from that with intense panic, and they came to Musa^{as} and they said, 'Supplicate to Allah^{azwj} that He^{azwj} Removes the frogs from us, for we believe you^{as} and we would send the Children of Israel with you'. So Musa^{as} supplicated to his^{as} Lord^{azwj}, and Allah^{azwj} Lifted that from them.

فَلَمَّا أَبَوْا أَنْ يُخَلُّوا عَنْ بَنِي إِسْرَائِيلَ حَوَّلَ اللَّهُ مَاءَ النَّيْلِ دَمًا - فَكَانَ الْقِبْطِيُّ يَرَاهُ دَمًا وَ الْإِسْرَائِيلِيُّ يَرَاهُ مَاءً - فَإِذَا شَرِبَهُ الْإِسْرَائِيلِيُّ كَانَ مَاءً - وَ إِذَا شَرِبَهُ الْقِبْطِيُّ كَانَ دَمًا - فَكَانَ الْقِبْطِيُّ يَقُولُ لِإِسْرَائِيلِيِّ - خُذِ الْمَاءَ فِي فَمِكَ وَ صَبَّهُ فِي فَمِي - فَإِذَا صَبَّهُ فِي فَمِ الْقِبْطِيِّ حَوَّلَ دَمًا فَجَرَعُوا جَرَعًا شَدِيدًا، فَقَالُوا لِمُوسَى لَئِنْ رَفَعَ اللَّهُ عَنَّا الدَّمَ - لَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ،

Then when he^{la} refused to free the Children of Israel, Allah^{azwj} Converted the water of the Nile into blood, and it so happened that the Coptic would see it as blood and the Israeli would see it as water. So whenever the Israeli would drink it, it would be water, and whenever the Coptic would drink it, it would be blood, and the Coptic was saying to the Israeli, 'Take some water in your mouth and pour it into my mouth'. But, when he poured it into the mouth of the Coptic, it would transform into blood. So they panicked in intense panic and they said to Musa^{as}, 'If Allah^{azwj} was to Lift the blood from us, we would send the Children of Israel with you^{as}'.

فَلَمَّا رَفَعَ اللَّهُ عَنْهُمْ الدَّمَ عَدَرُوا - وَ لَمْ يُخَلُّوا عَنْ بَنِي إِسْرَائِيلَ فَأَرْسَلَ اللَّهُ عَلَيْهِمُ الرَّجْزَ وَ هُوَ التَّلْحُجُ - وَ لَمْ يَرَوْهُ قَبْلَ ذَلِكَ - فَمَاتُوا فِيهِ وَ جَرَعُوا جَرَعًا شَدِيدًا وَ أَصَابَهُمْ مَا لَمْ يَعْهَدُوا قَبْلَهُ - فَقَالُوا ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ - لَئِنْ كَشَفْتَ عَنَّا الرَّجْزَ لَنُؤْمِنَنَّ لَكَ - وَ لَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ فَدَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ التَّلْحُجَ فَخَلَّى عَنْ بَنِي إِسْرَائِيلَ

But when Allah^{azwj} Raised the blood from them, they betrayed and did not free the Children of Israel. Then Allah^{azwj} Sent the Pestilence upon them, and it is the (red) hailstorm, and it had not been seen (in those parts) before that. So they died during it (in great numbers), and they panicked with intense panic and it hit them what they had not reckoned before it, and they said, **Supplicate to your Lord for us with what He Pacted with you. So if you remove the Pestilence from us we will believe you and send the Children of Israel with you** [7:134]. So he^{as} supplicated to his^{as} Lord^{azwj} and the snow was Removed from them, and he^{la} freed the Children of Israel.

فَلَمَّا خَلَّى عَنْهُمْ اجْتَمَعُوا إِلَى مُوسَى ع وَ خَرَجَ مُوسَى مِنْ مِصْرَ وَ اجْتَمَعَ إِلَيْهِ مَنْ كَانَ هَرَبَ مِنْ فِرْعَوْنَ وَ بَلَغَ فِرْعَوْنَ ذَلِكَ - فَقَالَ لَهُ هَامَانَ قَدْ نَهَيْتَكَ أَنْ تُخَلِّيَ عَنْ بَنِي إِسْرَائِيلَ فَقَدْ اجْتَمَعُوا إِلَيْهِ - فَجَرَعَ فِرْعَوْنَ وَ بَعَثَ فِي الْمَدَائِنِ حَاشِرِينَ* وَ خَرَجَ فِي طَلَبِ مُوسَى.

So when he^{la} freed the, they gathered to Musa^{as}, and Musa^{as} went out from Egypt, and there had (also) ones who had escaped from Pharaoh^{la}, and (news of) that reached Pharaoh^{la}. But Haman said to him^{la}, 'I had prevented you^{la} from freeing the Children of Israel, and they have (now) gathered to him^{as}. So Pharaoh^{la} panicked and sent collectors into the cities, and went out seeking Musa^{as}.¹⁶

(Extract) تفسير القمي، ج 1، ص: 238 16

VERSES 57 - 60

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ {57}

And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]

وَقَالُوا أَأَلْهِنَّا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ {58}

And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58]

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ {59}

Surely he is only a servant We Favoured upon and We Made him an example for the Children of Israel [43:59]

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ {60}

And had We so Desired, We would have Made from you Angels in the earth succeeding (each other) [43:60]

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن محمد بن عمر الحنفي، عن عمر بن قائد، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: بينما النبي (صلى الله عليه و آله) في نفر من أصحابه إذ قال: «الآن يدخل عليكم نظير عيسى بن مريم في أمتي». فدخل أبو بكر، فقالوا: هو هذا؟ فقال: «لا». فدخل عمر، فقالوا: هو هذا؟ فقال: «لا». فدخل علي (عليه السلام) فقالوا: هو هذا؟ فقال: «نعم».

Muhammad Bin Al-Abbas, from Al-Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Muhammad Bin Umar Al-Hanafy, from Umar Bin Qa'id, from Al-Kalby, from Abu Salih,

Ibn Abbas who said, 'Once the Prophet^{saww} was among a number of his^{saww} companions, when he^{saww} said: 'Now there will enter to come to you a peer of Isa Bin Maryam^{as} in my^{saww} community'. So Abu Bakr entered, so they said, 'Is he the one?' He^{saww} said: 'No'. Umar entered, so they said, 'Is he the one?' He^{saww} said: 'No'. Ali^{asws} entered, so they said, 'Is he^{asws} the one?' So he^{saww} said: 'Yes'.

فقال قوم: لعبادة اللات و العزى أهون من هذا، فأنزل الله عز و جل: وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَلْهِنَّا خَيْرٌ أَمْ هُوَ ۚ

So the people said, 'The worship of Al-Laat and Al-Uzza is better than this. Therefore, Allah^{azwj} Mighty and Majestic Revealed: **And when an example is struck**

for the son of Maryam, then your people are laughing loudly [43:57] – the Verse'.¹⁷

وعنه: عن عبد الله بن عبد العزيز، عن عبد الله بن عمر، عن عبد الله بن نمير، عن شريك، عن عثمان بن عمير البجلي، عن عبد الرحمن بن أبي ليلى، قال: قال لي علي (عليه السلام): «مثلي في هذه الأمة مثل عيسى ابن مريم، أحبه قوم فغالوا في حبه فهلكوا، و أبغضه قوم فأفرطوا في بغضه فهلكوا، و اقتصد فيه قوم فنجوا».

And from him, from Abdullah Bin Abdul Aziz, from Abdullah Bin Umar, from Abdullah Bin Numeyr, from Shareek, from Usman bin Umeyr Al-Bajaly, from Abdul Rahman Bin Abu Layli who said,

'Ali^{asws} said to me: 'My^{asws} example in this community is an example of Isa Bin Maryam^{as}. A group loved him^{as}, and they melted in his^{as} love, and they were destroyed. And a group hated him^{as}, they went too far in their hatred, and they were destroyed. And a group took the middle course, so they attained salvation'.¹⁸

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) دَاتِ يَوْمٍ جَالِسًا إِذْ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) فَقَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ فِيكَ شَبَهًا مِنْ عِيسَى ابْنِ مَرْيَمَ وَ لَوْ لَا أَنْ تَقُولَ فِيكَ طَوَائِفُ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَجَلٍّ مِنَ النَّاسِ إِلَّا أَخَذُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَلْتَمِسُونَ بِذَلِكَ الْبَرَكَةَ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Abu Baseer who said:

'One day Rasool Allah^{saww} was explaining (matters) in a session, when Amir-Al-Momineen^{asws} came over. Rasool Allah^{saww} said to him^{asws} that: 'In you^{asws} there is a similarity with Isa^{as} Bin Maryam^{as}, and had it not been for a sect from my^{saww} community saying regarding you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said regarding you^{asws} such words that none from the people would pass by you^{asws} except that he would take the dust from under your^{asws} feet seeking Blessings by that'.

قَالَ فَعَضِبَ الْأَعْرَابِيُّانَ وَ الْمُغَيْرَةَ بِنُ شُعْبَةَ وَ عَدَّةٌ مِنْ قُرَيْشٍ مَعَهُمْ فَقَالُوا مَا رَضِيَ أَنْ يَضْرِبَ لِابْنِ عَمِّهِ مَثَلًا إِلَّا عِيسَى ابْنِ مَرْيَمَ

He^{asws} said: 'Two bedouins became angered along with Al-Mugheira Bin Sho'bat as well a number from the Quraysh among them. So they said, 'He^{saww} was not happy until he^{saww} struck an example for the son^{asws} of his^{saww} uncle^{as} with Isa^{as} Bin Maryam^{as}'.

فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) فَقَالَ وَ لَمَّا ضَرَبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ وَ قَالُوا أَلْهِنَّا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ يَعْني مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ

¹⁷ تأويل الآيات 2: 39 / 567.

¹⁸ تأويل الآيات 2: 41 / 568.

So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} Saying: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from you – Meaning the clan of Hashim^{asws}, Angels in the earth succeeding (each other) [43:59].**

قَالَ فَعَصِبَ الْحَارِثُ بْنُ عَمْرٍو الْفَهْرِيُّ فَقَالَ اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ أَنْ بَنِي هَاشِمٍ يَتَوَارَثُونَ هِرْقَلًا بَعْدَ هِرْقَلٍ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ فَأَنْزَلَ اللَّهُ عَلَيْهِ مَقَالَةَ الْحَارِثِ وَ نَزَلَتْ هَذِهِ آيَةٌ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَعْفِفُونَ

He^{asws} said: 'Al-Haaris Bin Amro Al-Fahry became angry and said, **'O Allah! In case this is the Truth from Your Presence - that the Clan of Hashim^{asws} will be inheriting from Heraclius and after Heraclius, then Rain upon us stones from the sky or Give up a painful Punishment [8:32].** So Allah^{azwj} Revealed (upon) the words of Al-Haaris and this Verse Came down: **And Allah was not going to Punish them while you were among them, nor was Allah Punish them while they are seeking Forgiveness [8:33].**

ثُمَّ قَالَ لَهُ يَا ابْنَ عَمْرٍو إِمَّا تُبْتِ وَ إِمَّا رَحَلْتِ فَقَالَ يَا مُحَمَّدُ بَلْ تَجْعَلِ لِسَائِرِ قُرَيْشٍ شَيْئًا مِمَّا فِي يَدَيْكَ فَقَدْ ذَهَبَتْ بَنُو هَاشِمٍ بِمَكْرُمَةِ الْعَرَبِ وَ الْعَجَمِ

Then he^{saww} said to him: 'O Ibn Amro, either you repent or you leave'. He said, 'O Muhammad^{saww}, but you^{saww} have made for all of the Quraysh something from what is in your^{saww} hands, for the Clan of Hashim^{asws} have taken away the prestige of the Arabs and the non-Arabs'.

فَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) لَيْسَ ذَلِكَ إِلَيَّ ذَلِكَ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ يَا مُحَمَّدُ قَلْبِي مَا يُتَابِعُنِي عَلَى التَّوْبَةِ وَ لَكِنْ أُرْخَلُ عَنْكَ فِدَاعًا بِرَاحِلَتِهِ فَرَكِبَهَا فَلَمَّا صَارَ بَطْنُهُ الْمَدِينَةَ أَتَتْهُ جُنْدَلَةٌ فَرَضَخَتْ هَامَتَهُ

The Prophet^{saww} said to him: 'That is not up to me^{saww}, but that is up to Allah^{azwj} Blessed and Exalted'. He said, 'O Muhammad^{saww}, my heart does not incline me for the repentance, but I shall leave from you'. So he called for his ride and rode away. When he came to the back of Al-Medina, a stone fell upon him and crushed his skull.

ثُمَّ أَتَى الْوَحْيُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ سَأَلْتُ سَائِلًا بِعَذَابٍ وَقَعَ لِلْكَافِرِينَ بِوَلَايَةِ عَلِيٍّ لَيْسَ لَهُ دَافِعٌ مِنَ اللَّهِ ذِي الْمَعَارِجِ

Then Revelation Came to the Prophet^{saww} Saying: **A questioner, asked for the Punishment to befall [70:1] For the disbelievers in the Wilayah of Ali, there being no dispeller for it [70:2] (It is) from Allah, the Lord of the ways of Ascent [70:3].**

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرُؤُهَا هَكَذَا فَقَالَ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرَائِيلُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ هَكَذَا هُوَ وَ اللَّهُ مُنْبِتٌ فِي مُصْحَفِ فَاطِمَةَ (عليها السلام)

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}, we do not read it like this'. He^{asws} said: 'By Allah^{azwj}! This is how Jibraeel^{as} Descended with it upon Muhammad^{saww}, and by Allah^{azwj}, this is how it is recorded in the Parchment (Mus'haf) of Fatima^{asws}'.

فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِمَنْ حَوْلَهُ مِنَ الْمُؤْمِنِينَ انْطَلِقُوا إِلَى صَاحِبِكُمْ فَقَدْ أَتَاهُ مَا اسْتَفْتَحَ بِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ اسْتَفْتَحُوا وَ حَابَ كُلُّ جَبَّارٍ عَنِيْدٍ .

So the Rasool Allah^{saww} said to those who were around him^{saww} from the hypocrites: 'Go to your companion, for there has come to him what judgment he was asking for'. Allah^{azwj} Mighty and Majestic Said: **And they are asking for judgment, and every stubborn tyrant was disappointed [14:15]**.¹⁹

وعنه، قال: حدثنا محمد بن سهل العطار، قال: حدثنا أحمد بن عمر الدهقان، عن محمد بن كثير الكوفي، عن محمد بن السائب، عن أبي صالح، عن ابن عباس، قال: جاء قوم إلى النبي (صلى الله عليه و آله) فقالوا: يا محمد، إن عيسى بن مريم كان يحيي الموتى، فأوحى لنا الموتى، فقال لهم: «من تريدون؟» قالوا: نريد فلانا، و إنه قريب عهد بموت، فدعا علي بن أبي طالب (عليه السلام)، فأصغى إليه بشيء لا نعرفه، ثم قال له: «انطلق معهم إلى الميت فادعه باسمه و اسم أبيه»،

And from him, from Muhammad Bin Sahl Al-Attar, from Ahmad Bin Umar Al-Dahqan, from Muhammad Bin Kaseer Al-Kufy, from Muhammad Bin Al-Sa'ib, from Abu Salih,

Ibn Abbas who said, 'A group came to the Prophet^{saww} so they said, 'O Muhammad^{saww}! Isa Bin Maryam^{as} used to revive the dead'. So he^{saww} said to them: 'Whom do you want?' They said, 'We want so and so (to be revived), and he has died recently. So he^{saww} called Ali^{asws} Bin Abu Talib^{asws}, said something in his^{asws} ear, we did not recognise what it was, then said to him^{asws}: 'Go with them to the dead one, and call him by his name, and the name of his father'.

فمضى معهم حتى وقف على قبر الرجل، ثم ناداه: يا فلان بن فلان، فقام الميت، فسألوه. ثم اضطجع في لحده، ثم انصرفوا و هم يقولون: إن هذا من أعاجيب بني عبد المطلب، أو نحوها، فأنزل الله عز و جل: وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ أي يضحكون.

So he^{asws} went with them until he^{asws} paused at the grave of the man, then called out to him: 'O so and so, son of so and so! So the dead man stood up. They questioned him. Then he lay down in his grave. Then they left and they were saying, 'This is from the wonders of the Clan of Abdul Muttalib^{asws}, – or something like that. Thus, Allah^{azwj} Mighty and Majestic Revealed: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57]**, i.e., laughing'.²⁰

¹⁹ 18 /57 :8 H الكافي 14466

²⁰ تأويل الآيات 2: 40 /568

قال محمد بن العباس (رحمه الله): حدثنا عبد العزيز بن يحيى عن محمد بن زكريا، عن نجاد بن عمير الخثعمي، عن عمرو بن قائد، عن الكلبي، عن أبي صالح، عن ابن عباس، قال: بينما النبي صلى الله عليه وآله في نفر من أصحابه إذ قال: الآن يدخل عليكم نظير عيسى بن مريم في أمي.

Muhammad Bin Al Abbas said, 'It was narrated to us by Abdul Aziz Bin Yahya, from Muhammad Bin Zakariya, from Najdah Bin Umeyr Al Khas'ami, from Amro Bin Qa'id, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'While the Prophet^{saww} was among a number of his^{saww} companions, when he^{saww} said: 'Right now there would be entering towards you a match of Isa Bin Maryam^{as} among my^{saww} community'.

فدخل أبو بكر فقالوا: هو هذا؟ فقال: لا. فدخل عمر، فقالوا: هو هذا؟ فقال: لا. فدخل علي عليه السلام فقالوا: هو هذا؟ فقال: نعم.

So Abu Bakr entered, and they said, 'Is it this one?' He^{saww} said: 'No'. Then Umar entered, and they said, 'Is it this one?' He^{saww} said: 'No'. Then Ali^{asws} entered, and they said, 'Is it this one^{asws}?' He^{saww} said: 'Yes'.

فقال قوم: لعبادة اللات والعزى أهون من هذا، فأنزل الله عزوجل (و لما ضرب ابن مريم مثلاً إذا قومك منه يصدون وقالوا ءآلهتنا خير) الآيات.

The people said, 'The worship of Al Laat and Al Uzza (two idols) is easier than this'. So Allah^{azwj} Mighty and Majestic Revealed: '**And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, 'Are our gods better or him?' [43:57] – the Verse**'.²¹

The Altered Verses

علي بن إبراهيم، قال: حدثني أبي، عن وكيع، عن الأعمش، عن سلمة بن كهيل، عن أبي صادق، عن أبي الأغر، عن سلمان الفارسي، قال: بينا رسول الله (صلى الله عليه و آله) جالس في أصحابه إذ قال: «إنه يدخل عليكم الساعة شبيه عيسى بن مريم» فخرج بعض من كان جالسا مع رسول الله (صلى الله عليه و آله) ليكون هو الداخل، فدخل علي بن أبي طالب (عليه السلام)، فقال الرجل لبعض أصحابه: ما رضي محمد أن فضل عليا علينا حتى يشبهه بعيسى بن مريم! و الله لآلهتنا التي كنا نعبدها في الجاهلية أفضل منه،

Ali Bin Ibrahim said, 'My father narrated to me, from Waki'e, from Al-Amsh, from Salmat Bin Kaheyl, from Abu Sadiq, from Abu Al-A'gar,

Salman Al-Farsy^{ra} having said, 'Once Rasool-Allah^{saww} was seated among his^{saww} companions when he^{saww} said: 'There will come to you, in a while, a similarity of Isa

²¹ Taweel Al Ayaat Al Zaahira – H 39

Bin Maryam^{as}. So, one person, who was seated with Rasool-Allah^{saww} went out from his place in order to become the one who would enter, but it was Ali Bin Abu Talib^{asws} who entered. So the man said to some of his companions, 'Muhammad^{saww} is not happy, to prefer Ali^{asws} over us to the extent that he^{saww} is now comparing him^{asws} with Isa Bin Maryam^{as}! By Allah^{azwj}! Our gods which we used to worship during the era of ignorance are better than him^{asws}'.

فأنزل الله في ذلك المجلس «و لما ضرب ابن مريم مثلاً إذا قومك منه يضحون» فحرفوها يصدون

So Allah^{azwj} Revealed, during that sitting: **And when an example is struck for the son of Maryam, then your people are abuzz [43:57].** So they altered it (to read) laughing aloud.

«و قالوا ءآلهتنا خير أم هو ما ضربوه لك إلا جدلاً بل هم قوم خصمون، إن علي إلا عبد أنعمنا عليه و جعلناه مثلاً لبني إسرائيل» فمحي اسمه و كشط منهذا الموضوع.

And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people. Surely Ali is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59]. So they removed his^{asws} name, and scrubbed it off from this place'.²²

وعنه، قال: حدثنا محمد بن مخلد الدهان، عن علي بن أحمد العريضي بالرقعة، عن إبراهيم بن علي بن جناح، عن الحسن بن علي بن محمد بن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام): «أن رسول الله (صلى الله عليه و آله) نظر إلى علي (عليه السلام) و أصحابه حوله و هو مقبل، فقال (صلى الله عليه و آله): أما إن فيك لشبها من عيسى، و لو لا مخافة أن تقول فيك طوائف من امتي ما قلت النصراري في عيسى بن مريم، لقلت فيك مقالا لا تمر بملا من الناس إلا أخذوا من تحت قدميك التراب، يبتغون فيه البركة.

And from him, from Muhammad Bin Makhlad Al-Dahaan, from Ali Bin Ahmad Al-Areyzi at Al-raqat, from Ibrahim Bin Ali bin Janaah,

Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} that: 'Rasool-Allah^{saww} looked towards Ali^{asws}, whilst his^{saww} companions were around him^{saww} and he^{asws} was facing him^{saww}, so he^{saww} said: 'But, in you^{asws} there is a resemblance with Isa^{as}, and if I^{saww} did not fear that a party from my^{saww} community would be saying about you^{asws} what the Christians are saying regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said such words, that there would not have passed a passer-by from the people except that he would have taken the dust from underneath your^{asws} feet for the blessing'.

فغضب من كان حوله، و تشاوروا فيما بينهم، و قالوا: لم يرض [محمد] إلا أن يجعل ابن عمه مثلاً لبني إسرائيل! فأنزل الله عز و جل: وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ وَ قَالُوا أَلَهْنَّا خَيْرٌ أَمْ هُوَ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُمْ قَوْمٌ خَصِمُونَ إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ وَ لَوْ نَشَاءُ لَجَعَلْنَا مِنْ بَنِي هَاشِمٍ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ».

²² تفسير القمي 2: 285.

So the ones who were around him^{saww} were angered by that, and they consulted between themselves, and said, 'Muhammad^{saww} is not happy except that he^{saww} now makes his^{saww} cousin^{asws} as example for the Children of Israel!' So Allah^{azwj} Mighty and Majestic Revealed: **And when an example is struck for the son of Maryam, then your people are laughing loudly [43:57] And they are saying, 'Are our gods better or him?' They are not striking (an example of) him to you except for quarrelling. But, they are a disputing people [43:58] Surely he is only a servant We Favoured upon and Made him an example for the Children of Israel [43:59] And had We so Desired, We would have Made from the clan of Hashim, Angels in the earth succeeding (each other) [43:59].**

قال: قلت لأبي عبد الله (عليه السلام) ليس في القرآن: بني هاشم؟ قال: «محييت والله فيما محي، ولقد قال عمرو بن العاص على منبر مصر: محي من كتاب الله ألف حرف، وحرف منه بألف حرف، وأعطيت مائتي ألف درهم على أن أمحي إن شاءتكَ هُوَ الْأَيْتَرُ، فقالوا: لا يجوز ذلك فكيف جاز ذلك لهم ولم يجوز لي؟»

I said to Abu Abdullah^{asws}, 'It isn't in the Quran, 'The Clan of Hashim'?' He^{asws} said: 'By Allah^{azwj}! It was erased with what was erased. And Amro Bin Al-Aas said upon the Pulpit of Egypt, 'I have obliterated from the Book of Allah^{azwj} a thousand words. I will give two thousand Dirhams for the obliteration of: **Surely your enemy, he is the one without posterity [108:3].** But they said: 'That is not permissible.' (Amro said), 'How come that was Permissible for them, and is not permissible for me?'

فبلغ ذلك معاوية، فكتب إليه: قد بلغني ما قلت على منبر مصر، ولست هناك».

That reached Muawiya^{la}. He^{la} wrote to him, 'It has reached to me^{la} what you^{la} have said on the pulpit of Egypt, and do not go that way'.²³

VERSES 61 & 62

وَإِنَّهُ لَعَلَّمَ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ ۚ هٰذَا صِرَاطٌ مُّسْتَقِيمٌ {61}

And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61]

وَلَا يَصُدُّكُمْ الشَّيْطَانُ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ {62}

And do not let the Satan hinder you. He is an open enemy to you all [43:62]

²³ تأويل الآيات 2: 42 / 568.

الشيخ في (أماله): عن محمد بن علي، عن جابر بن عبد الله الأنصاري، عن رسول الله (صلى الله عليه وآله) - في حديث - قال (صلى الله عليه وآله): «وإن عليا لعلم للساعة لك ولقومك ولسوف تسألون عن محبة علي بن أبي طالب (عليه السلام)».

Al-Sheykh in his Amaali, from Muhammad Bin Ali, from Jabir Bin Abdullah Al-Ansary,

Rasool-Allah^{saww} – in a Hadeeth – said: ‘And it is Ali^{asws} who has the knowledge of the Hour for you, and for your people, and you will all be questioned about the love for Ali^{asws} Bin Abu Talib^{asws},²⁴

شرف الدين النجفي، قال: جاء في تفسير أهل البيت (عليهم السلام): أن الضمير في (إنه) يعود إلى علي بن أبي طالب (عليه السلام)، لما روي بحذف الإسناد، عن زرارة بن أعين، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَ إِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ، قال: «عنى بذلك أمير المؤمنين (عليه السلام)».

Sharaf Al-Deen Al-Najafy said, ‘It has come in Tafseer of the People^{asws} of the Household that the conscience in returning to Ali Bin Abu Talib^{asws}, is what has been reported by a deleted chain, from Zurara Bin Ayn who said,

‘I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And surely he has the knowledge of the Hour [43:61]**, he^{asws} said: ‘It Means by that Amir-al-Momineen^{asws}’.

و قال: «قال رسول الله (صلى الله عليه وآله): يا علي، أنت علم هذه الامة، فمن اتبعك نجى، و من تخلف عنك هلك و هوى».

And he^{asws} said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! You^{asws} are the flag of this community, so the one who follows you^{asws} is saved, and the one who opposes you^{asws} is destroyed and fallen’.²⁵

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، قال: قلت له [قوله تعالى]: وَ إِنَّهُ لَدِكْرٌ لَّكَ وَ لِقَوْمِكَ وَ سَوْفَ تُسْئَلُونَ؟

Ali Bin Ibrahim said, ‘Muhammad Bin Ja’far narrated to us, from Yahya Bin Zakariyya, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

‘I asked from Abu Abdullah^{asws}, (What about): **And it is a Zikr for you and for your people, and soon you shall be Questioned [43:44]?**

فقال: «الذكر: القرآن، و نحن قومه، و نحن المسؤولون وَ لا يَصُدَّنْكُمْ الشَّيْطَانُ يعني الثاني، عن أمير المؤمنين (عليه السلام) إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ».

²⁴ الأمالي 1: 373.

²⁵ المناقب: 321 / 275.

so he^{asws} said: 'The Zikr is the Quran, and we^{asws} are its People^{asws}, and we^{asws} are to be asked from: **And do not let the Satan** - Meaning the second one (Umar), **hinder you. He is an open enemy to you all [43:62]**.²⁶

VERSES 63 - 66

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ
 ۞ فَاتَّقُوا اللَّهَ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا عِيسَىٰ ابْنَ مَرْيَمَ الَّذِي يُبَيِّنُ لَكُمْ آيَاتِ اللَّهِ لَعَلَّكُمْ تَهْتَدُونَ {63}

And when Isa came with clear Proofs, he said: 'I have come to you with the Wisdom and to clarify for you part of which you are differing in, therefore fear Allah and follow me [43:63]

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ {64}

Surely Allah, He is my Lord and your Lord, therefore worship Him. This is a Straight Path [43:64]

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۗ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ أَلِيمٍ {65}

But the parties differed between them, so woe be unto those who are unjust from the painful Punishment on the Day (on Judgment) [43:65]

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {66}

Are they awaiting only for the Hour lest it comes to them suddenly while they are not aware? [43:66]

محمد بن العباس، قال: حدثنا علي بن عبد الله بن أسد، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر الحضرمي، عن زارة بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً، قال: «هي ساعة القائم (عليه السلام)، تأتيهم بغتة».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Zurara Bin Ayn who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Are they awaiting only for the Hour lest it comes to them suddenly [43:66]**, he^{asws} said: 'It is the Hour (time of appearance) of Al-Qaim^{asws}, it will come upon them suddenly'.²⁷

²⁶ تفسير القمي 2: 286.

VERSE 67

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ {67}

The friends on that Day would be enemies of each other, except for the pious [43:67]

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام) - في حديث أبي بصير - قال له: «يا أبا محمد الأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ، و الله ما أراد بهذا غيركم».

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father,

Abu Baseer narrates from Abu Abdullah^{asws} - in a Hadeeth, he (the Imam^{asws}) said to him: 'O Abu Muhammad! **The friends on that Day would be enemies of each other, except for the pious [43:67].** By Allah^{azwj}! He^{azwj} does not Intend by this apart from you (Shias)' ²⁸.

علي بن إبراهيم، في معنى الآية: يعني: الأصدقاء يعادي بعضهم بعضا، قال: و قال الصادق (عليه السلام): «ألا كل خلة كانت في الدنيا في غير الله، فانها تصير عداوة يوم القيامة».

Ali Bin Ibrahim,

'In the meaning of the Verse: **The friends on that Day would be enemies of each other, [43:67]**, said, 'Al Sadiq^{asws} said: 'Indeed! Every friendship which was in the world for the sake of other than Allah^{azwj}, so it would become enmity on the Day of Judgment' ²⁹.

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد بن عيسى، عن شعيب بن يعقوب، عن أبي إسحاق، عن الحارث، عن علي (عليه السلام)، قال في خليلين مؤمنين، و خليلين كافرين، و مؤمن غني و مؤمن فقير، و كافر غني و كافر فقير:

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamad Bin Isa, from Shuayb Bin Yaqoub, from Abu Is'haq, from Al Haris,

'From Ali^{asws} having said regarding two Momin friends, and two Kafir friends, an a rich Momin and a poor Momin, and a rich Kafir and a poor Kafir: -

²⁷ تأويل الآيات 2: 1: 46 / 571.

²⁸ الكافي 8: 35 / 6.

²⁹ تفسير القمي 2: 287.

«فأما الخليلان المؤمنان فتخالاً حياتهما في طاعة الله تبارك و تعالی، و تبادلًا عليها و توادا عليها، فمات أحدهما قبل صاحبه، فأراه الله منزله في الجنة، يشفع لصاحبه، فقال: يا رب خليلي فلان، كان يأمرني بطاعتك، و يعينني عليها، و ينهاني عن معصيتك، فثبته على ما ثبتني عليه من الهدى حتى تراه ما أريتني

So, as for the two Momin friends, so they were friends during their lifetime in the obedience to Allah^{azwj} Blessed and Exalted, and they reciprocated upon it and were cordial upon it. One of them died before his companion, so Allah^{azwj} Showed him his status in the Paradise, interceding for his companion, said, 'O Lord^{azwj}! My so and so friend used to instruct me with obeying You^{azwj}, and was assisting me upon it, and forbidding me from disobeying You^{azwj}, therefore Affirm him upon what You^{azwj} Affirmed me upon, from the Guidance until You^{azwj} Show him what You^{azwj} Showed me'.

فيستجيب الله له حتى يلتقيان عند الله عز و جل، فيقول كل واحد لصاحبه: جزاك الله من خليل خيرا، كنت تأمرني بطاعة الله، و تنهاني عن معصيته.

So Allah^{azwj} would be Answering (his supplication) for him until they both meet in the Presence of Allah^{azwj} Mighty and Majestic, and each one would be saying to his companion, 'Allah^{azwj} has Recompensed you goodly from a friend. You used to instruct me with obeying Allah^{azwj} and forbade me from disobeying Him^{azwj}'.

و أما الكافران فتخالاً بمعصية الله، و تبادلًا عليها، و توادا عليها، فمات أحدهما قبل صاحبه، فأراه الله تعالى منزله في النار. فقال: يا رب خليلي فلان كان يأمرني بمعصيتك، و ينهاني عن طاعتك، فثبته على ما ثبتني عليه من المعاصي حتى تراه ما أريتني من العذاب

And, as for the two Kafirs, so they were both friends in disobedience to Allah^{azwj}, and reciprocated upon it, and were cordial upon it. So one of them died before his companion, and Allah^{azwj} Showed him his status in the Fire. He said, 'O Lord^{azwj}! My so and so friend used to instruct me with disobeying You^{azwj}, and forbade me from obeying You^{azwj}, therefore Affirm him upon what You^{azwj} have Affirmed me upon from my disobedience until You^{azwj} Show him what You^{azwj} Showed me from the Punishment'.

فيلتقيان عند الله يوم القيامة، يقول كل واحد منهما لصاحبه: جزاك الله عني من خليل شرا، كنت تأمرني بمعصية الله، و تنهاني عن طاعته».

So they would both meet in the Presence of Allah^{azwj} on the Day of Judgment, each one saying to his companion, 'Allah^{azwj} has Recompensed you evil on my behalf, from a friend. You used to instruct me with disobeying Allah^{azwj} and forbade me from obeying Him^{azwj}'.

قال: ثم قرأ: الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ.

He (the narrator) said, 'Then he^{asws} recited: ***The friends on that Day would be enemies of each other, except for the pious [43:67].***

«و يدعى بالمؤمن الغني يوم القيامة إلى الحساب فيقول الله تبارك و تعالى: عبدي. قال: لبيك يا رب، قال: ألم أجعلك سميعا بصيرا، و جعلت لك مالا كثيرا؟ قال: بلى يا رب. قال: فما أعددت للقائي؟»

And the rich Momin would be Called on the Day of Judgment to the Reckoning, and Allah^{azwj} Blessed and Exalted would be Saying: "My servant!" He would say, 'Here I am, O Lord^{azwj}!' He^{azwj} would Say: "Did I^{azwj} not Make you hearing, seeing, and Made a lot of wealth to be for you?" He would say, 'Yes, O Lord^{azwj}!' He^{azwj} would Say: "So what have you prepared to My^{azwj} Meeting?"

قال: آمنت بك، و صدقت رسلك، و جاهدت في سبيلك. قال: فما ذا فعلت فيما آتيتك؟ قال: أنفقته في طاعتك. قال: فما ذا أورثت في عقبك؟

He would say, 'I believed in You^{azwj}, and ratified Your^{azwj} Rasool^{saww}, and strove in Your^{azwj} Way'. He^{azwj} would Say: "So what is that which you did regarding what I^{azwj} Gave you?" He would say, 'I spend it in Your^{azwj} obedience'. He^{azwj} would Say: "So what is that which you left as inheritance among your posterity?"

قال: خلقتني و خلقتهم، و رزقتني و رزقتهم، و كنت قادرا على أن ترزقهم كما رزقتني، فوكلت عقبي إليك. فيقول الله عز و جل: صدقت، اذهب، فلو تعلم مالك عندي لضحكت كثيرا.

He would say, 'You^{azwj} Created me and Created them, and Sustained me and Sustained them, and You^{azwj} were Able upon Sustaining them just as You^{azwj} Sustained me, so I allocated my posterity to You^{azwj}'. So Allah^{azwj} Mighty and Majestic would be Saying: "You speak the truth. Go, for it you knew what is for you in My^{azwj} Presence, you would laugh a lot!"

ثم يدعى بالمؤمن الفقير، فيقول: يا ابن آدم، فيقول: لبيك يا رب، فيقول: ماذا فعلت؟ فيقول: يا رب هديتني لدينك، و أنعمت علي، و كففت عني ما لو بسطته لحشيت أن يشغلني عما خلقتني له. فيقول الله عز و جل: صدق عبدي لو تعلم ما لك عندي لضحكت كثيرا.

The poor Momin would be Called, and He^{azwj} would be Saying: "O son of Adam^{as}!" He would say, 'Here I am, O Lord^{azwj}!' He would Say: "What is what which you did?" He would say, 'O Lord^{azwj}! You^{azwj} Guided me to Your^{azwj} Religion, and Favoured upon me, and Sufficed from me what, if You^{azwj} had Extended it, I fear that it would have pre-occupied me from what You^{azwj} had Created me for'. So Allah^{azwj} Mighty and Majestic would be Saying: "My^{azwj} servant speaks the truth. If you knew what is for you in My^{azwj} Presence, you would laugh a lot!"

ثم يدعى بالكافر الغني فيقول له: ما أعددت للقائي؟ فيعتل فيقول: ما أعددت شيئا. فيقول: ما ذا فعلت فيما آتيتك؟ فيقول: ورثته عقبي، فيقول: من خلقتك؟ فيقول: أنت. فيقول: من رزقك؟ فيقول: أنت. فيقول: من خلق عقبك؟ فيقول: أنت.

Then the rich Kafir would be Called, and He^{azwj} would be Saying to him: “What did you prepare for My^{azwj} Meeting?” So he would feel sick and would be saying, ‘I did not prepare anything’. He^{azwj} would be Saying: “What is that which you did regarding what I^{azwj} Gave you?” He would be saying, ‘I left it as inheritance for my posterity’. He^{azwj} would be Saying: “Who Created you?” He would say, ‘You^{azwj} did’. He^{azwj} would Say: “Who Sustained you?” He would say, ‘You^{azwj} did’. He^{azwj} would Say: “Who Created your posterity?” He would say, ‘You^{azwj} did’.

قال: أ لم أك قادرا أن أرزق عقبك كما رزقتك؟ فإن قال: نسيت هلك، و إن قال: لم أدر ما أنت هلك، فيقول الله عز و جل: لو تعلم مالك عندي لبكيت كثيرا.

He^{azwj} would Say: “Was I^{azwj} not Able upon Sustaining your posterity just as I^{azwj} has Sustained you?” So if he said, ‘I forgot’, he would be destroyed, and if he says, ‘I did not know what You^{azwj} were’, he would be destroyed. So Allah^{azwj} Mighty and Majestic would be Saying: “If you knew what is for you in My^{azwj} Presence, you would cry a lot!”

ثم يدعى بالكافر الفقير، فيقول له: يا ابن آدم فما فعلت فيما أمرتك؟ فيقول: ابتليتني بلاء الدنيا حتى أنسيتني ذكرك، و شغلتنني عما خلقتني له.

Then they would Call the poor Kafir, and He^{azwj} would be Saying to him: “O son of Adam^{as}! So what did you do regarding what I^{azwj} had Commanded you?” He would say, ‘You^{azwj} Afflicted me with the afflictions of the world until I forgot Your^{azwj} Zikr, and was too pre-occupied from what You^{azwj} had Created me for’.

فيقول: فهل دعوتني فأرزقك، و سألتني فأعطيك؟ فإن قال: رب نسيت هلك، و إن قال: لم أدر ما أنت هلك، فيقول: لو تعلم مالك عندي لبكيت كثيرا».

So He^{azwj} would be Saying: “But, if you had supplicated to Me^{azwj}, I^{azwj} would have Graced you, and had you asked Me^{azwj}, I^{azwj} would have Given you!” So if he says, ‘Lord^{azwj}, I forgot!’, he would be destroyed, and if he says, ‘I did not know what You^{azwj} were’, he would be destroyed. He^{azwj} would Say: “If you knew what is for you in My^{azwj} Presence, you would cry a lot”³⁰.

VERSES 68 - 73

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزِنُونَ {68}

O servants! There would be not fear upon you today nor will you be grieving [43:68]

³⁰ تفسير القمي 2: 287

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ {69}

Those who believed in Our Signs and were submissive, [43:69]

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ {70}

Enter the Paradise, you and your wives, (to be) delighted [43:70]

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ۗ وَأَنْتُمْ فِيهَا خَالِدُونَ {71}

They shall be sent around to them with golden bowls and mugs, and therein would be what the souls year for delights the eyes, and you shall abide therein eternally [43:71]

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {72}

And that is the Paradise which you would be inheriting it due to what you had been doing [43:72]

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ {73}

For you therein are many fruits of which you would be eating [43:73]

[فرات الكوفي] قال: حدثني علي بن محمد الهيري (الزهري) قال: حدثني يونس - يعني ابن علي القطان - قال: حدثنا أبو حفص الأعشى، عن أبي حمزة: عن علي بن الحسين (عليهما السلام) قال: إذا كان يوم القيامة نادى مناد: * (يعباد لا خوف عليكم اليوم ولا أنتم تحزنون) * قال: إذا قالها لم يبق أحد إلا رفع رأسه

Furaat Al Kufy said, 'Ali Bin Muhammad Al Hayri (Al Zuhry) narrated to me, from Yunus – meaning Ibn Abi Al Qataan – from Abu Hafs Al A'ash, from Abu Hamza,

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'When it would be the Day of Judgement, a Caller would Call out: **O servants! There would be not fear upon you today nor will you be grieving [43:68]**. He^{asws} said: 'When he Calls it, there would not remain anyone except that he would raise his head.

فإذا قال: * (الذين ءامنوا بايتنا وكانوا مسلمين) * لم يبق أحد إلا طأطأ رأسه إلا المسلمين المحبين.

So when he says: **Those who believed in Our Signs and were submissive, [43:69]**, there would not remain anyone except that he would bow his head to the submissive ones, the loving ones'.

قال: ثم ينادي مناد: هذه فاطمة بنت محمد تمر بكم هي ومن معها إلى الجنة ثم يرسل فطاطوا رؤوسكم! فلا يبقى أحد إلا طأطأ رأسه حتى تمر فاطمة ومن معها إلى الجنة.

He^{asws} said: 'Then a Caller would Call out: 'This is (Syeda) Fatima^{asws}, daughter of Muhammad^{saww}, passing by you, she^{asws} and the ones with her^{asws}, to the Paradise, therefore bow down your heads!' So there would not remain anyone except that he would bow down his head until (Syeda) Fatima^{asws} and the ones with her^{asws} pass by to the Paradise.

ثم يرسل الله إليها ملكا فيقول: يا فاطمة سلي (سليبي) حاجتك. فتقول: يا رب حاجتي أن تغفر (لي و) لمن نصر ولدي.

Then Allah^{azwj} would Sent an Angel to her^{asws}, so he would be saying: 'O Fatima^{asws}! Ask me (All of you ask me) your^{asws} need'. So she^{asws} would be saying: 'O Lord^{azwj}! My^{asws} need is that You^{azwj} Forgive (for my^{asws} Sake) the ones who helped my^{asws} son^{asws} (Al-Husayn^{asws})'.³¹

فِي بَصَائِرِ الدَّرَجَاتِ مُحَمَّدٌ بْنُ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: يَا بَا مُحَمَّدٍ أَنْتُمْ فِي الْجَنَّةِ تُحْبَرُونَ وَ بَيْنَ أَطْبَاقِ النَّارِ تُطَلَّبُونَ فَلَا تُوجَدُونَ

In (the book) Basaair Al Darajaat – Muhammad Bin Al Husayn, from Abdullah Bin Jabalat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'O Abu Muhammad! You (Shias) would be in the Paradise to be delighted, while between the layers of the Fire, they would be seeking you, but they will not find you".³²

VERSES 74 & 75

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ {74}

Surely the criminals would be in Hell, abiding eternally [43:74]

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ {75}

It shall not be abated from them and they would be despairing in it [43:75]

ثم قال علي بن إبراهيم: أخبرني أبي، عن الحسن بن محبوب، عن ابن سنان، عن أبي عبد الله (عليه السلام)، قال: «إن الرجل في الجنة يبقى على مائدته أيام الدنيا، و يأكل في أكلة واحدة بمقدار أكله في الدنيا».

³¹ Tafseer Abu Hamza Al Sumali - Hadeeth No. 282

³² H 86 – تفسير نور الثقلين، ج 4، ص: 614

Then Ali Bin Ibrahim said, 'My father informed me, from Al-Hassan Bin Mahboub, from Ibn Sinan,

'Abu Abdullah^{asws} having said: 'The man in the Paradise would remain upon his meal, for the days of the world, and would eat in one meal the measurement of what he ate in the world'.

ثم ذكر الله عز و جل ما أعدده لأعداء آل محمد (عليهم السلام)، فقال: إِنَّ الْمُحْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ لَا يُفْتَرُ عَنْهُمْ وَ هُمْ فِيهِ مُبْلِسُونَ أَي آيسون من الخير،

Then Allah^{azwj} Mighty and Majestic Mentions what He^{azwj} has Prepared for the enemies of the Progeny^{asws} of Muhammad^{saww}, so He^{azwj} Said: **Surely the criminals would be in Hell, abiding eternally [43:74] It shall not be abated from them and they would be despairing in it [43:75]** - i.e., they would have despaired from the good.

فذلك قول أمير المؤمنين (عليه السلام): «و أما أهل المعصية فخلدهم في النار، و أوثق منهم الأقدام، و غل منهم الأيدي إلى الأعناق، و ألبس أجسادهم سراويل القطران، و قطعت لهم منها ثياب من مقطعات النيران، هم في عذاب قد اشتد حره، و نار قد أطبق على أهلها، لا تفتح عنهم أبدا، و لا يدخلهم ريح أبدا، و لا ينقضي لهم غم أبدا، العذاب أبدا شديدا، و العقاب أبدا جديدا، لا الدار زائلة فتفى، و لا آجال القوم تقضى».

So that is the speech of Amir-al-Momineen^{asws}: 'And as for the people of the disobedience, so their eternal abode will be in the Fire, and their feet would be bound, and their hands to their necks, and they would be clothed with shirts of tar, and their clothes would be the cut pieces from the Fires. They would be in Punishment of extreme heat, and a Fire which would have engulfed its deserving ones, not opening up for them, ever, and not letting any wind enter upon them, ever, and their grief would not pass from them, ever. The Punishment would be eternally intense. There would be no house which would be temporary and perish, and no term of the people would have been Decided'.³³

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! And the criminals, they are the deniers of your^{asws} Wilayah'.³⁴

³³ تفسير القمّي 2: 288.

³⁴ (Extract) تفسير القمّي 2: 395.

VERSE 76

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ {76}

And We were not unjust unto them, but they were unjust [43:76]

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد السيارى، عن محمد بن خالد، عن محمد بن سليمان، عن أبيه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: «وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ»، [قال]: «وَمَا ظَلَمْنَاهُمْ بتركهم ولاية أهل بيتك، و لكن كانوا هم الظالمين».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad Al-Sayyari, from Muhammad Bin Khalid, from Muhammad Bin Suleyman, from his father,

‘Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***And We were not unjust unto them [43:76]***, he^{asws} said: ‘And We^{azwj} were not unjust to them for their neglecting the Wilayah of the People^{asws} of your^{saww} Household, but they were unjust (by doing so)’.³⁵

VERSES 77 & 78

وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبُّكَ ۖ قَالَ إِنَّكُمْ مَا كُتُبُونَ {77}

And they would call out, ‘O Malik! Let your Lord Decide about us’. He will say: ‘You shall remain! [43:77]

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ {78}

We had come to you with the Truth, but most of you were averse to the Truth [43:78]

ابن طاوس (رحمه الله): - في حديث، عن النبي (صلى الله عليه و آله)، في أهل النار - قال (صلى الله عليه و آله): «إِذَا يَسُوا مِنْ حَزَنَةِ جَهَنَّمَ رَجَعُوا إِلَى مَالِكٍ مَقْدَمِ الْخِزَانِ، وَ أَمَلُوا أَنْ يَخْلَصَهُمْ مِنْ ذَلِكَ الْهَوَانِ، قَالَ اللَّهُ جَل جلاله: وَ نَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ،

Ibn Tawoos –

In a Hadeeth from the Prophet^{saww} regarding the inhabitants of the Fire – He^{saww} said: ‘So when they have despaired from the Keepers of Hell, they would return to Malik, the Head of the Keepers, and hope that he would save them from that

³⁵ تأويل الآيات 2: 47 / 571

humiliation. Allah^{azwj}, Majestic is His^{azwj} Majesty Says: **And they would call out, 'O Malik! Let your Lord Decide about us'. [43:77].**

قال: فيحبس عنهم الجواب أربعين سنة و هم في العذاب، ثم يجيبهم كما قال الله تعالى في كتابه المكنون: قَالَ إِنَّكُمْ مَا كُتِبْتُمْ،

He^{saww} said: 'The Answer would be withheld from them for a duration of forty years whilst they are enduring the Punishment. Then they would be answered as Allah^{azwj} Says in His^{azwj} Protected Book: **He will say: 'You shall remain! [43:77].**

قال: فإذا يتسوا من مولاهم رب العالمين الذي كان أهون شيء عندهم في دنياهم، و كان قد آثر كل واحد منهم هواه عليه مدة الحياة».

He^{saww} said: 'So when they have despaired from their Master^{azwj}, the Lord^{azwj} of the Worlds, which was a lesser thing for them in the world of theirs, and the effect of their desires of each one of them would last for the duration of their lifetime'.³⁶

علي بن إبراهيم: ثم حكى نداء أهل النار، فقال: وَ نَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبَّنَا، قال: أي نموت، فيقول مالك: إِنَّكُمْ مَا كُتِبْتُمْ.

Ali Bin IBrahim –

Then Allah^{azwj} Tells about the cries of the people of the Fire, so He^{azwj} Said: **'O Malik! Let your Lord Decide about us' [43:77]** - i.e., Cause us to die. so Malik (Keeper of Hell), **He will say: 'You shall remain! [43:77].**

ثم قال الله تعالى: لَقَدْ جِئْنَاكُمْ بِالْحَقِّ يعني بولاية أمير المؤمنين (عليه السلام) وَ لَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ يعني لولاية أمير المؤمنين (عليه السلام).

Then Allah^{azwj} the Exalted Said: **We had come to you with the Truth [43:78],** Meaning the Wilayah of Amir-al-Momineen^{asws}, **but most of you were averse to the Truth [43:78]** - Meaning to the Wilayah of Amir-al-Momineen^{asws},³⁷

VERSES 79 & 80

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ {79}

Or are they (trying to) conclude a matter? But We are the Concluders [43:79]

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ {80}

³⁶ الدرر الواقية: 58 «مخطوط»

³⁷ تفسير القمي 2: 289

Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]

وعنه، عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: كَرِهُوا مَا أَنْزَلَ اللَّهُ، و الذي أنزل الله ما افترض على خلقه من ولاية أمير المؤمنين (عليه السلام)، و كان معهم أبو عبدة، و كان كاتبهم، فأُنزل الله تعالى: أَمْ أُبْرِمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ الْآيَةَ».

And from him, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, and Ali Bin Abdullah, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

Abu Abdullah^{asws} having said: 'The Words of the Exalted: **That is because they abhorred what Allah Revealed [47:9]**, and that which Allah^{azwj} Revealed was what He^{azwj} Obligated upon His^{azwj} creatures from the Wilayah of Amir-al-Momineen^{asws}, and with them was Abu Ubeyda (Ibn Jarrah), and he was their scribe, so Allah^{azwj} the Exalted Revealed: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79]. Or are they reckoning that We cannot Hear their secrets and their whisperings? [43:80] – the Verse**'.³⁸

محمد بن العباس، قال: حدثنا أحمد بن محمد بن النوفلي، عن محمد بن حماد الشاشي، عن الحسين بن أسد الطفاوي، عن علي بن إسماعيل الميثمي، عن الفضيل بن الزبير، عن أبي داود، عن بريدة الأسلمي: أن النبي (صلى الله عليه و آله) قال لبعض أصحابه: «سلموا على علي بإمرة المؤمنين». فقال رجل من القوم: لا و الله لا تجتمع النبوة و الإمامة في أهل بيت أبدا. فأُنزل الله عز و جل: أَمْ أُبْرِمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ.

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Hamaad Al-Shashy, from Al-Husayn Bin Asad Al-Tafawy, from Ali Bin Ismail Al-Maysami, from Al-Fazeyl Bin Al-Zubeyr, from Abu Dawood, from Bureyda Al-Aslami who said,

'The Prophet^{saww} said to some of his^{saww} companions: 'Greet Ali^{asws} as 'Amir-al-Momineen'. So a man from the group said, 'No, by Allah^{azwj}! The Prophet-hood and the Imamate will not (allowed to) be gathered in the People^{asws} of the Household, ever!' Thus, Allah^{azwj} Mighty and Majestic Revealed: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80]**'.³⁹

روى عبد الله بن عباس، أنه قال: إن رسول الله (صلى الله عليه و آله) أخذ عليهم الميثاق مرتين لأمر المؤمنين (عليه السلام)، الأولى: حين قال: «أ تَدْرُونَ مِنْ وَلِيكُمْ مِنْ بَعْدِي؟» قالوا: الله و رسوله أعلم، قال: «صالح المؤمنين». و أشار بيده إلى علي بن أبي طالب (عليه السلام)، و قال: «هذا وليكم بعدي».

It has been reported by Abdullah Ibn Abbas who said, that,

³⁸ الكافي 1: 43 / 348.

³⁹ تأويل الآيات 2: 48 / 572.

'Rasool-Allah^{saww} took the Covenant with them twice for Amir-al-Momineen^{asws}. The first was where he^{saww} said: 'Do you know who is your Guardian from after me^{saww}?'. They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowledgeable'. He^{saww} said: 'The Corrector of the Believers', - and he^{saww} indicated by his^{saww} hand towards Ali^{asws} Bin Abu Talib^{asws}, and said: 'This is your Guardian, after me^{saww}'.

و الثانية: يوم غدیر خم یقول: «من كنت مولاه فهذا علي مولاه». و كانوا قد أسروا في أنفسهم و تعاهدوا: أن لا نرجع إلى أهل هذا البيت هذا الأمر، و لا نعطيهم الخمس فأطلع الله نبيه (صلى الله عليه و آله) على أمرهم، و أنزل عليه: أَمْ أَبْرُمُوا أَمْراً فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَىٰ وَ رُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ.

And the second was on the Day of Ghadeer Khumm where he^{saww} said: 'The one whom I^{saww} am the Master of, so this Ali^{asws} is his Master'. And they had pacted within themselves and agreed upon that, 'We will never let this command return to the People^{asws} of this Household, nor will we give them^{asws} the fifth (الخمس). So, Allah^{azwj} Notified His^{azwj} Prophet^{saww} about their affair, and Revealed unto him^{saww}: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].**⁴⁰

عَنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَذْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يَنْبِئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

From him, from Ali Bin Al-Husayn, from Ali Bin Abu hamza, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely Allah is Knower of all things [58:7].**

قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فَلَانٍ وَ فَلَانٍ وَ أَبِي عُبَيْدَةَ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ وَ الْمُغِيرَةَ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لِعَنْ مَضَى مُحَمَّدٌ لَا تَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النَّبُوءَةُ أَبَداً فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

He^{asws} said; 'This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad^{saww} were to pass away, they would not let the Caliphate to be in the Clan of Hashim^{asws}, nor the Prophet-hood ever. So Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to them.

⁴⁰ تأويل الآيات 2: 49 / 572

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أُبْرُمُوا أَمْراً فَإِنَّا مُبْرَمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلَتَا فِيهِمْ ذَلِكَ الْيَوْمَ

I said, 'The Statement of the Mighty and Majestic: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].** He^{asws} said: 'And these two Verse were (also) Revealed regarding them on that day'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٌ يُشْبِهُ يَوْمَ كُتِبَ الْكِتَابُ إِلَّا يَوْمَ قُتِلَ الْحُسَيْنُ (عليه السلام) وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَنَّ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ وَ خَرَجَ الْمَلِكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

Abu Abdullah^{asws} said: 'Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn^{asws} was martyred, and thus it had preceded in the Knowledge of Allah^{azwj} Mighty and Majestic which He^{azwj} Made known to the Rasool Allah^{saww} that when the agreement is written down, Al-Husayn^{asws} would be martyred, and the kingdom would exit from the Clan of Hashim^{asws}. So, all of that did take place.⁴¹

VERSE 81

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ {81}

Say: 'If there was a son for the Beneficent, then I would be the first of the worshippers' [43:81]

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ «أي الجاحدين» التأويل في هذا القول، باطنه مضاد لظاهره.

Al-Tabarsy in Al-Ihtijaj –

From Amir-al-Momineen^{asws} regarding the Words of the Exalted: **Say: 'If there was a son for the Beneficent, then I would be the first of the worshippers' [43:81]** – i.e. the one to fight against it. The explanation regarding these Words, its esoteric is contrary to its apparent'.⁴²

⁴¹ Al Kafi – H 14650

⁴² الاحتجاج: 250

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَرَادَ أَنْ يَخْلُقَ آدَمَ (عليه السلام) أَرْسَلَ الْمَاءَ عَلَى الطِّينِ ثُمَّ قَبَضَ قَبْضَةً فَعَرَكَهَا ثُمَّ فَرَّقَهَا فَرَقَّتَيْنِ بِيَدِهِ ثُمَّ ذَرَأَهُمْ فِذَا هُمْ يَدْبُونَ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Muhammad Bin Ali Al Halby,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic, when He^{azwj} Intended to Create Adam^{as}, Sent the water upon the clay. Then He^{azwj} Grabbed a Handful and Kneaded it. The Separated it into two parts by His^{azwj} Hand. Then He^{azwj} Scattered them and they were crawling.

ثُمَّ رَفَعَ لَهُمْ نَارًا فَأَمَرَ أَهْلَ الشَّمَالِ أَنْ يَدْخُلُوهَا فَذَهَبُوا إِلَيْهَا فَهَابُوهَا فَلَمْ يَدْخُلُوهَا ثُمَّ أَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا فَذَهَبُوا فَذَخُلُوهَا فَأَمَرَ اللَّهُ جَلَّ وَعَزَّ النَّارَ فَكَانَتْ عَلَيْهِمْ بَرْدًا وَ سَلَامًا فَلَمَّا رَأَى ذَلِكَ أَهْلَ الشَّمَالِ قَالُوا رَبَّنَا أَقْلُنَا فَأَقْلَهُمْ ثُمَّ قَالَ لَهُمْ ادْخُلُوهَا فَذَهَبُوا فَعَامُوا عَلَيْهَا وَ لَمْ يَدْخُلُوهَا فَأَعَادَهُمْ طِينًا وَ خَلَقَ مِنْهَا آدَمَ (عليه السلام)

Then He^{azwj} Raised a Fire for them, and Commanded the people of the left that they should be entering into it. So they went towards it, but were terrified of it, so they did not enter into it. Then He^{azwj} Commanded the people of the right that they should be entering into it. So they went towards it and entered into it. So Allah^{azwj} Majestic and Mighty Commanded the Fire, so it was cold and safe for them . So when the people of the left saw that, they said, ‘Our Lord^{azwj}! Forgive us’. So He^{azwj} Forgave them, then Said to them: “Enter into it!” So they went and stood at it but did not enter into it. So He^{azwj} Returned them (all) as clay and Created Adam^{as} from it’.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَلَنْ يَسْتَطِيعَ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَ لَا هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ

And Abu Abdullah^{asws} said: ‘So these ones will never have the capacity that they become from those ones nor would those ones to happen to be from these ones’.

قَالَ فَيَرُونَ أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَوَّلُ مَنْ دَخَلَ تِلْكَ النَّارَ فَذَلِكَ قَوْلُهُ جَلَّ وَ عَزَّ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ .

He^{asws} said: ‘So they were seeing that Rasool-Allah^{saww} was the first one to enter that Fire, and these are the Words of the Majestic and Mighty: **Say: ‘If there was a son for the Beneficent, then I would be the first of the worshippers’ [43:81].**⁴³

VERSE 82

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {82}

⁴³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 2 H 3

Glorious is the Lord of the skies and the earth, Lord of the Throne, from what they are ascribing [43:82]

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب الشجري بنيسابور، قال: أخبرنا أبو الحسن أحمد بن محمد بن عبد الله بن حمزة الشعراي العماري، من ولد عمار بن ياسر، قال: حدثنا أبو محمد عبد الله بن يحيى بن عبد الباقي الأذني بأذنة، قال: حدثنا علي بن الحسن المعاني، قال: حدثنا عبد الله بن يزيد، عن يحيى بن عقبة بن أبي العيزار، قال: حدثنا محمد بن جحادة، عن يزيد بن الأصم، قال: سألت رجل عمر بن الخطاب: ما تفسير سبحان الله؟ قال: إن في هذا الحائط رجلا إذا سئل أنبأ، وإذا سكت ابتدأ فدخل فإذا هو علي بن أبي طالب (عليه السلام)، فقال: يا أبا الحسن، ما تفسير سبحان الله؟

Ibn Babuwayh, from Abdullah Bin Muhammad Bin Abdul Wahab Al-Shajary at Nesabour, from Abu Al-Hassan Ahmad Bin Muhammad Bin Abdullah Bin Hamza Al-Sha'rany Al-A'amiry, from a son of Ammar Bin Yaasir, from Abu Muhammad Abdullah Bin Yahya Bin Abdul Baqy Al-Azny, from Ali Bin Al-Hassan Al-ma'any, from Abdullah Bin Yazeed, from Yahya Bin Uqba Bin Abu Al-Ayzaar, from Muhammad Bin Jhaadat, from Yazeed Bin Al-Assam who said,

'A man asked Umar Bin Al-Khattab, 'What is the explanation of 'Glory be to Allah^{azwj}, (سبحان الله)?' He said, 'In this wall there is a man^{asws}, if you were to ask him^{asws}, he^{asws} would tell you about it'. So when he (Umar) was silent, he came to the wall and there was Ali^{asws} Bin Abu Talib^{asws}, and he said, 'O Abu Al-Hassan^{asws}! What is the explanation of 'Glory be to Allah^{azwj}, (سبحان الله)?'

قال: «هو تعظيم جلال الله عز و جل، و تنزيهه عما قال فيه كل مشرك، فإذا قالها العبد صلى عليه كل ملك».

He^{asws} said: 'It is the Magnification of the Majesty of Allah^{azwj} Mighty and Majestic, and Higher than what every Polytheist says about Him^{azwj}. So when the servant says it, every Angel sends greetings upon him'.⁴⁴

VERSE 83

فَذَرُهُمْ يُخَوْضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {83}

So leave them engaging in vanities and playing, until they meet their Day which they are Promised [43:83]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ هَلْ يُكْرَهُ الْجِمَاعُ فِي وَقْتِ مِنَ الْأَوْقَاتِ وَ إِنْ كَانَ حَلَالًا قَالَ نَعَمْ مَا بَيَّنَّ طُلُوعَ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ مِنْ مَغِيبِ الشَّمْسِ إِلَى مَغِيبِ الشَّمْسِ وَ فِي الْيَوْمِ الَّذِي تَنْكَسِفُ فِيهِ الشَّمْسُ وَ فِي اللَّيْلَةِ الَّتِي يَنْخَسِفُ فِيهَا الْقَمَرُ وَ فِي اللَّيْلَةِ وَ فِي الْيَوْمِ الَّذِي يَكُونُ فِيهِمَا الرِّيحُ السُّودَاءُ وَ الرِّيحُ الْحُمْرَاءُ وَ الرِّيحُ الصَّفْرَاءُ وَ الْيَوْمِ وَ اللَّيْلَةِ الَّتِي يَكُونُ فِيهِمَا الزَّلْزَلَةُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Salim, from his father,

⁴⁴ التوحيد: 1/311

'From Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Is the copulation disliked during a particular time from the timings, and even if it was Permissible?' He^{asws} said: 'Yes, whatever is between the emergence of the dawn up to the emergence of the sun, and from the disappearing of the sun up to the disappearance of the redness, and during the day in which is the eclipse of the sun, and during the night in which the moon is eclipsed, and during the night and the day in which there is the black wind and the red wind, and the yellow wind, and the night and the day in which is the earthquake.

وَلَقَدْ بَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ بَعْضِ أَزْوَاجِهِ فِي لَيْلَةٍ انْكَسَفَ فِيهَا الْقَمَرُ فَلَمْ يَكُنْ مِنْهُ فِي تِلْكَ اللَّيْلَةِ مَا كَانَ يَكُونُ مِنْهُ فِي غَيْرِهَا حَتَّى أَصْبَحَ فَقَالَتْ لَهُ يَا رَسُولَ اللَّهِ أَلْيُغْضَى كَانَ مِنْكَ فِي هَذِهِ اللَّيْلَةِ

And Rasool-Allah^{saww} had spent the night in the presence of one of his^{saww} wives during a night in which the moon was eclipsed. So there did not happen to be from him^{saww} during that night which used to happen from him^{saww} during others until the morning. So she said to him^{saww}, 'O Rasool-Allah^{saww}! Is it due to hatred from you^{saww} during this night?'

قَالَ لَا وَ لَكِنْ هَذِهِ الْآيَةُ ظَهَرَتْ فِي هَذِهِ اللَّيْلَةِ فَكَرِهْتُ أَنْ أَتَلَدَّدَ وَأَهْوُو فِيهَا وَ قَدْ عَيَّرَ اللَّهُ أَقْوَامًا فَقَالَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّ يَرَوْنَ كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ فَذَرَهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ

He^{saww} said: 'No, but this sign appeared during this night, so I^{saww} disliked that I^{saww} should delve in pleasure and the desire therein, and Allah^{azwj} has Rebuked people, so the Mighty and Majestic Said in His^{azwj} Book: ***And if they should see pieces of the sky falling down, they would be saying: 'Piled up clouds' [52:44] So leave them engaging in vanities and playing until they meet their Day which they are Promised [43:83].***

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ ائِمُّ اللَّهِ لَا يُجَامِعُ أَحَدٌ فِي هَذِهِ الْأَوْقَاتِ الَّتِي نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْهَا وَ قَدْ انْتَهَى إِلَيْهِ الْحَبْرُ فَيُرْزَقُ وَلَدًا فَيَرَى فِي وَلَدِهِ ذَلِكَ مَا يُحِبُّ .

Then Abu Ja'far^{asws} said: 'And I^{asws} swear by Allah^{azwj}, no one would copulate during these timing which Rasool-Allah^{saww} has forbidden from, and the news having ended up to him, so he would be Graced with a child, and he would see in that child what he does not like'.⁴⁵

VERSE 84

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ ۗ وَهُوَ الْحَكِيمُ الْعَلِيمُ {84}

And He is the One Who is God in the sky and God in the earth, and He is the Wise, the Knowing [43:84]

⁴⁵ Al Kafi – V 5 – The Book of Marriage Ch 137 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو شَاكِرٍ الدَّيْصَانِيُّ إِنَّ فِي الْقُرْآنِ آيَةً هِيَ قَوْلُنَا قُلْتُ مَا هِيَ فَقَالَ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ فَلَمْ أَدْرِ بِمَا أُجِيبُهُ

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Hisham Bin Al Hakam who said,

'Abu Shakir Al-Daysani said, 'In the Quran there is a Verse which is our^{asws} word'. I said, 'And what is it?' So he said, '**And He is the One Who is God in the sky and God in the earth [43:84]**'. So I did not know what to answer him with.

فَحَجَجْتُ فَحَبَّرْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ هَذَا كَلَامٌ زَنْدِيقِي حَيْثُ إِذَا رَجَعْتَ إِلَيْهِ فَقُلْ لَهُ مَا اسْمُكَ بِالْكُوفَةِ فَإِنَّهُ يَقُولُ فُلَانٌ فَقُلْ لَهُ مَا اسْمُكَ بِالْبَصْرَةِ فَإِنَّهُ يَقُولُ فُلَانٌ فَقُلْ كَذَلِكَ اللَّهُ رَبُّنَا فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ وَ فِي الْبِحَارِ إِلَهٌ وَ فِي الْقَفَارِ إِلَهٌ وَ فِي كُلِّ مَكَانٍ إِلَهٌ

So I went for Hajj and informed Abu Abdullah^{asws}. So he^{asws} said: 'This is a speech of a wicked atheist. When you return to him, so say to him, 'What is your name in Al-Kufa?' So he would be saying, 'So and so'. So say to him, 'What is your name in Al-Basra?' So he would be saying, 'So and so'. So say, 'Similar to that is Allah^{azwj}, our Lord^{azwj}, God^{azwj} in the sky and God^{azwj} in the earth, and God^{azwj} in the oceans, and God^{azwj} in the wilderness, and in every place, God^{azwj}'.

قَالَ فَقَدِمْتُ فَأْتَيْتُ أَبَا شَاكِرٍ فَأَخْبَرْتُهُ فَقَالَ هَذِهِ نُقِلَتْ مِنَ الْحِجَازِ .

He (the narrator) said, 'So I proceeded and went over to Abu Shakir and informed him. So he said, 'This has been transmitted from Al-Hijaz'.⁴⁶

السيد الرضي في (الخصائص) - ثم قال الأسقف: بقيت مسألة واحدة، أخبرني أنت- يا عمر- أين الله تعالى؟ قال: فغضب عمر، فقال أمير المؤمنين (عليه السلام): أنا أجيئك و سل عما شئت، كنا عند رسول الله (صلى الله عليه و آله) ذات يوم، إذا أتاه ملك فسلم، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ قال: من سبع سماوات من عند ربي.

Al-Syed Al-Razy in Al-Ikhtisas -

Then the Bishop said, 'There remain one question. You inform me - O Umar - where is Allah^{azwj} the Exalted?' Umar got angry, so Amir-al-Momineen^{asws} said: 'I^{asws} will answer you, and ask whatsoever you like to. We were in the presence of Rasool-Allah^{saww} one day, when an Angel came up and greeted. So Rasool-Allah^{saww} said to him: 'From where have you been Sent?' He said: 'From the seventh sky, from the Presence of my Lord^{azwj}'.

ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من سبع أرضين من عند ربي.

Then another Angel came up, so Rasool-Allah^{saww} said to him: 'From where have you been Sent?' He said: 'From the seventh firmament, from the Presence of my Lord^{azwj}'.

⁴⁶ Al Kafi V 1 - The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 10

ثم أتاه ملك آخر، فسلم، فقال له رسول الله (صلى الله عليه و آله) من أين أرسلت؟ قال: من مشرق الشمس من عند ربي.

Then another Angel came up, and greeted. So Rasool-Allah^{saww} said to him: 'From where have you been Sent?' He said: 'From the east of the sun, from the Presence of my Lord^{azwj}'.

ثم أتى ملك آخر، فقال له رسول الله (صلى الله عليه و آله): من أين أرسلت؟ فقال: من مغرب الشمس من عند ربي.

Then another Angel came up, so Rasool-Allah^{saww} said to him: 'From where have you been sent?' He said: 'From the west of the sun, from the Presence of my Lord^{azwj}'.

فإن الله ها هنا و ها هنا، في السماء إله، و في الأرض إله، و هو الحكيم العليم.

Thus, Allah^{azwj} is over here, and over there, in the sky He^{azwj} is God, and in the earth He^{azwj} is God, and He^{azwj} is the Wise, the Knower'.

قال أبو جعفر (عليه السلام): «معناه من ملكوت ربي في كل مكان، و لا يعزب عن علمه شيء تبارك و تعالی».

Abu Ja'far^{asws} said: 'Its Meaning is – From the Kingdom of my Lord^{azwj}, in every place, and there is nothing which is far from His^{azwj} Knowledge, the Blessed and Exalted'.⁴⁷

VERSES 85 - 87

وَتَبَارَكَ الَّذِي لَهٗ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ
{85}

And Blessed is the One for Whom is the kingdom of the skies and the earth and what is between them, and with Him is Knowledge of the Hour, and to Him you will be Returning [43:85]

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ {86}

And those they are supplicating to from besides Allah cannot control intercession, except one who testifies with the Truth and they know (him) [43:86]

وَلَعِنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولَنَّ اللَّهُ ۖ فَأَنَّى يُؤْفَكُونَ {87}

⁴⁷ (extract) خصائص أمير المؤمنين (عليه السلام): 92

And if you were to ask them who created them, they would certainly say, 'Allah'. Then why are they deluded? [43:87]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَخَلَقَ مَا أَحَبَّ بِمَا أَحَبَّ وَ كَانَ مَا أَحَبَّ أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنَّةِ وَ خَلَقَ مَا أَبْغَضَ بِمَا أَبْغَضَ وَ كَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النَّارِ ثُمَّ بَعَثَهُمْ فِي الظَّلَالِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Ja'fary,

'From Abu Ja'far^{asws}, and from Uqba, from Abu Ja'far^{asws} having said: 'Allah^{azwj} Created the creatures. So He^{azwj} Created whatever He^{azwj} Loved from what He^{azwj} Loved, and it was so that what He^{azwj} Loved, He^{azwj} Created from the clay of the Paradise. And He^{azwj} Created whatever He^{azwj} Hated from what He^{azwj} Hated, and it was so that what He^{azwj} Hated, He^{azwj} Created from the clay of the Fire. Then He^{azwj} Sent them into the shadows'.

فَقُلْتُ وَ أَيُّ شَيْءِ الظَّلَالُ قَالَ أَمْ تَرَى إِلَى ظِلِّكَ فِي الشَّمْسِ شَيْءٌ وَ لَيْسَ بِشَيْءٍ ثُمَّ بَعَثَ اللَّهُ فِيهِمُ النَّبِيِّينَ يَدْعُونَهُمْ إِلَى الإِقْرَارِ بِاللَّهِ وَ هُوَ قَوْلُهُ وَ لَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

So I said, 'And which thing is 'the shadows'?' He^{asws} said: 'Do you not see your own shadow in the sun, it is something, but it isn't a thing? Then He^{azwj} Sent the Prophets^{as} among them, calling them to the acknowledgment of Allah^{azwj}, and these are His^{azwj} Words: **And if you were to ask them who created them, they would certainly say, 'Allah'. Then why are they deluded? [43:87].**

ثُمَّ دَعَاهُمْ إِلَى الإِقْرَارِ بِالنَّبِيِّينَ فَأَقْرَرَّ بَعْضُهُمْ وَ أَنْكَرَ بَعْضُهُمْ ثُمَّ دَعَاهُمْ إِلَى وَلا يَتَنَا فَأَقْرَرَّ بِهَا وَ اللَّهُ مِنْ أَحَبَّ وَ أَنْكَرَهَا مَنْ أَبْغَضَ وَ هُوَ قَوْلُهُ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ التَّكْذِيبُ نَمًّا .

Then He^{azwj} Called them to the acknowledgment with the Prophets^{as}. So some of them acknowledged, and some of them denied. Then He^{azwj} Called them to our^{asws} Wilayah. So the one who acknowledges it, by Allah^{azwj}, is the one whom He^{azwj} Loved, and the one who denied it, he is the one whom Allah^{azwj} Hated. And these are His^{azwj} Words: **but they did not believe due to what they had belied with from before [10:74]**. Then Abu Ja'far^{asws} said: 'It was so that the belying was then and there'.⁴⁸

عن أبيه، عن فضاله بن أيوب، عن جميل بن دراج، عن زرارة، عن أبي عبد الله (ع) في قول الله تعالى: " وإذا أخذ ربك من بني آدم من ظهورهم ذريتهم وأشهدهم على أنفسهم " قال: كان ذلك معاينة لله، فأناهم المعاينة وأثبت الإقرار في صدورهم،

From him, from his father, from Fazala Bin Ayoub, from Jameel Bin Daraaj, from Zarara,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} the Exalted: **And when your Lord Seized from the Children of Adam, their offspring from their**

⁴⁸ Al Kafi V 1 – The Book Of Divine Authority CH 109 H 2

foreheads and Made them testify against their own selves [7:172]. The Imam^{asws} said: 'That was a Preview of Allah^{azwj}, so they forgot the preview, and the acceptance was affirmed in their chests.

ولو لا ذلك ما عرف أحد خالقه ولا رازقه، وهو قول الله: " ولئن سألتهم من خلقهم ليقولن الله "

And had it not been for that, no one would have recognised who his Creator was, or who his Sustainer was. And these are the Words of Allah^{azwj}: **And if you were to ask them who created them, they would certainly say, 'Allah' [43:87].**⁴⁹

VERSES 88 & 89

وَقِيلَ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ {88}

And his words: 'O Lord! Surely they are a people who do not believe!' [43:88]

فَاَصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ {89}

So pardon them and say: 'Salam!', for soon they would come to know [43:89]

محمد بن يعقوب: عن محمد بن الحسن، و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعا، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام) - في حديث - قال فيه: «فلما بعث الله عز و جل محمدا (صلى الله عليه و آله) سلم له العقب من المستحفظين، و كذبه بنو إسرائيل، و دعا إلى الله عز و جل، و جاهد في سبيله،

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

Abu Abdullah^{asws} – in a Hadeeth – in which he^{asws} said: 'So when Allah^{azwj} Mighty and Majestic Sent Muhammad^{saww}, the offspring from those that had preserved it submitted to him^{saww}, and the Children of Israel belied him^{saww}. And he^{saww} called to Allah^{azwj} Mighty and Majestic, and struggled in His^{azwj} Way.

ثم أنزل الله جل ذكره عليه أن أعلن فضل وصيك فقال: إن العرب قوم جفاة، لم يكن فيهم كتاب، و لم يعث إليهم نبي، و لا يعرفون نبوة الأنبياء، و لا شرفهم، و لا يؤمنون بي إن أنا أخبرتهم بفضل أهل بيتي.

Then Allah^{azwj}, Majestic is His^{azwj} Mention, Revealed: "Announce the merits of your^{saww} successor". So he^{saww} said: 'The Arabs are a harsh people. They do not have a Book among them, nor has a Prophet^{as} been Sent to them, nor do they

⁴⁹ Al Mahaasin – V 1 Bk 5 H 411

comprehend the Prophet-hood of the Prophets^{as}, nor their^{as} nobility. They will not believe me^{saww} if I^{saww} were to inform them of the merits of the People^{asws} of my^{saww} Household’.

فقال الله جل ذكره: وَ لَا تَحْزَنْ عَلَيْهِمْ، وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ، فذكر من فضل وصيه ذكرا، فوقع النفاق في قلوبهم، فعلم رسول الله (صلى الله عليه و آله) ذلك، فقال الله جل ذكره: وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ، فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ، و لكنهم يجحدون بغير حجة لهم».

So Allah^{azwj}, Majestic is His^{azwj} Mention Said: ***and do not grieve upon them [16:127], and say: ‘Salam!’, for soon they would come to know [43:89].*** So he^{saww} mentioned the virtues of his^{saww} successor^{asws}, and hypocrisy occurred in their hearts’.⁵⁰

⁵⁰ الكافي 1: 233 / 3