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CHAPTER 47

MUHAMMAD^{SAWW}

(38 VERSES)

VERSES 1 - 38

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي المغراء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الَّذِينَ كَفَرُوا لم يرتب أبدا، و لم يدخله شك في دينه أبدا، و لم يبتله الله بفقر أبدا، و لا خوف من سلطان أبدا، و لم يزل محفوظا من الشك و الكفر أبدا حتى يموت،

Ibn Babuwayh, by his chain, from Abu Al-Magra, from Abu Baseer,

‘From Abu Abdullah^{asws}: ‘The one who recites Surah: **Those who commit Kufr [47:1]** (Chapter 47 known as Surah Muhammad^{saww}), would not be suspicious ever, and doubt will not enter in his Religion ever, and Allah^{azwj} will never Involve him in poverty ever, and will not fear the ruling authorities ever, and will not cease being Protected from the doubt and the Kufr ever, until he dies.

فإذا مات وكل الله به في قبره ألف ملك يصلون في قبره، يكون ثواب صلاتهم له، و يشيعونه حتى يوقفوه موقف الأمن عند الله عز و جل، و يكون في أمان الله و أمان محمد (صلى الله عليه و آله)».

So when he dies, Allah^{azwj} Allocates a thousand Angels to be in his grave to be praying Salat in his grave, their Rewards of their Salats would be transferred onto him. They would escort him until he pauses at a secure place in the Presence of Allah^{azwj} Mighty and Majestic, and would come to be in the Protection of Allah^{azwj} and the protection of Muhammad^{saww}.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يول وجهه جهة إلا رأى فيه وجه رسول الله (صلى الله عليه و آله) إذا خرج من قبره، و كان حقا على الله تعالى أن يسقيه من أنهار الجنة،

And from Khawas Al-Quran –

‘It has been reported from the Prophet^{saww} having said: ‘The one who recites this Chapter (Surah Muhammad^{saww}), when he comes out from his grave, he would not turn his face in any direction except he would see in it the face of Rasool-Allah^{saww},

¹. ثواب الأعمال: 114.

and he would have a right upon Allah^{azwj} the Exalted that he should be quenches from the River of the Paradise.

و من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور ببركتها».

And the one who recites it and attaches it (as an amulet), would be safe in his sleep, and be vigilant from every hazard due to its Blessings'.²

و قال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه، أمن في نومه و يقظته من كل محذور، و كان محروسا من كل بلاء و داء».

And Rasool-Allah^{saww} said: 'The one who writes it (Surah Muhammad^{saww}) and attaches it (as an amulet), would be safe in his sleep, and be vigilant from every hazard, and would be given strength against every affliction and disease'.³

و قال الصادق (عليه السلام): «من كتبها و علقها عليه دفع عنه الجان، و أمن في نومه و يقظته و إذا جعلها إنسان على رأسه كفي شر كل طارق بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who writes it and attaches it (as an amulet), the Jinn would be repulsed from him, and he would be safe in his sleep, and be vigilant when a human makes an evil to come upon his head on every road, by the Permission of Allah^{azwj}'.⁴

في مجمع البيان بعد ان نقل حديث ثواب الاعمال وقال عليه السلام: من اراد ان يعرف حالنا و حال اعدائنا فليقرأ سورة محمد صلى الله عليه و آله فانه يراها آية فينا و آية فيهم.

In Majma Al-Bayaan after having copied a Hadeeth from Sawaab Al-Amaal,

And he^{asws} said: 'The one who intends to recognise our^{asws} situation and the situation of our^{asws} enemies, so he should recite Surah Muhammad^{saww}, for he would see a Verse regarding us^{asws} and a Verse regarding them'.⁵

Merit of the Name 'Muhammad'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله) مَنْ كَانَ لَهُ حَمَلٌ فَتَوَى أَنْ يُسَمِّيَهُ مُحَمَّدًا أَوْ عَلِيًّا وُلِدَ لَهُ غُلَامٌ .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, raising it, said,

² (خواص القرآن)

³ Tafseer Al Burhan – H 9807

⁴ Tafseer Al Burhan – H 9808

⁵ Tafseer Noor Al Saqalayn – CH 47 H 2

'Rasool-Allah^{saww} said: 'The one for whom was a pregnancy, so he makes the intention that he would be naming him as 'Muhammad', or 'Ali', there would be born for him, a boy'.⁶

حَدَّثَنَا أَبِي عَنْ مُحَمَّدٍ عَنْ أَنَسٍ عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ النَّبِيَّ ص بِأُذُنِيَّ وَ إِلَّا صَمَّتَا وَ هُوَ يَقُولُ خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ نُورٍ وَاحِدٍ نُسِّخَ اللَّهُ عَلَى يَمِينَةِ الْعَرْشِ مِنْ قَبْلِ أَنْ يُخْلَقَ أَبُوْنَا آدَمَ بِالْفِي عَامٍ فَلَمَّا خُلِقَ أَبُوْنَا آدَمَ صِرْنَا فِي صُلْبِهِ ثُمَّ نَقَلْنَا مِنْ كِرَامِ الْأَصْلَابِ إِلَى مُطَهَّرَاتِ الْأَرْحَامِ حَتَّى صِرْنَا فِي صُلْبِ جَدِّي عَبْدِ الْمُطَلِّبِ

It was narrated to us by my father, from Humeyd, from Anas,

'From Abu Zarr^{ra} who said, 'I^{ra} heard the Prophet^{saww} saying, by my^{ra} own ears, or else I^{ra} be deafened, and he^{saww} was saying: 'I^{saww} and Ali^{asws} were Created from one Light. We^{asws} Glorified Allah^{azwj} upon the right of the Throne from before He^{azwj} Created our^{asws} father^{as} Adam^{as}, by two thousand years. So when our^{asws} father^{as} Adam^{as} was Created, we^{asws} came to be in his^{as} forehead. Then we^{asws} transferred from the honourable foreheads to the purified laps until we^{asws} came to be in the forehead of my^{saww} grandfather^{asws} Abdul Muttalib^{asws}.

ثُمَّ شَقْنَا نَصْفَيْنِ وَ صَيَّرْنِي فِي صُلْبِ عَبْدِ اللَّهِ وَ صَيَّرَ عَلِيًّا فِي صُلْبِ أَبِي طَالِبٍ وَ اخْتَارَنِي لِلنُّبُوَّةِ وَ الرَّحْمَةِ وَ الْبَرَكَةِ وَ اخْتَارَ عَلِيًّا لِلشَّجَاعَةِ وَ الْعِلْمِ وَ الْفَصَاحَةِ وَ اشْتَقَّ لَنَا اسْمَيْنِ مِنْ أَسْمَائِهِ

Then we^{asws} split into two halves, and I^{saww} came to be in the forehead of Abdullah^{asws}, and Ali^{asws} came to be in the forehead of Abu Talib^{asws}, and He^{azwj} Chose me^{saww} for the Prophet-hood and the Mercy and the Blessings, and Chose Ali^{asws} for the bravery, and the knowledge, and the eloquence, and Derived two names for us^{asws} from His^{azwj} Names.

عَزَّ وَ جَلَّ مُحَمَّدٌ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيٌّ.

The Mighty and Majestic is 'Mahmoud' (The Most-Praised One) and I^{saww} am 'Muhammad' (the praised one), and Allah^{azwj} is 'Ali Al-Azeem' (the Magnificent), and this is Ali^{asws} (Exalted)".⁷

Names of Rasool-Allah^{saww} in the Holy Quran

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطياني عن الكلبي عن ابي عبد الله عليه السلام قال قال لي كم محمد اسم في القرآن قال قلت اسمان او ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 5 H 4

⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 43

Abu Abdullah^{asws} said to me: 'How many names are there in the Quran for (name of) Muhammad^{saww}? I said, 'Two names or three'. He^{asws} said: 'O Kalby, for him^{saww} there are ten names.

وما محمد الا رسول قد خلت من قبله الرسل

And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].

ومبشرا برسول يأتي من بعدى اسمه احمد

And: **giving glad tidings of a Rasool to come after me, his name being Ahmad' [61:6]**

ولما قام عبد الله كادوا يكونون عليه لبدا

And: **surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]**

وطه ما انزلنا عليك القرآن لتشقى

And: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**

ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

And: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

And: **Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]**

ويا ايها المزمل

And: **O Muzzammil! [73:1]**

ويا ايها المدثر

And: **O Muddasar! [74:1]**

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كليي عما بدا لك

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the 'Zikr' is a name from the names of Muhammad^{saww}. We^{asws} are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

He (the narrator) said, 'But I forgot, by Allah^{azwj}, the Quran, all of it, and I could not recall a sentence I could ask him^{asws} about"⁸.

VERSE 1

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَاهُمْ {1}

Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1]

و عنه، قال: حدثنا أحمد بن محمد الكاتب، عن حميد بن الربيع، عن عبيد بن موسى، قال: أخبرنا فطر بن إبراهيم، عن أبي الحسن موسى (عليه السلام)، أنه قال: «من أراد أن يعلم فضلنا على عدونا، فليقرأ هذه السورة التي يذكر فيها الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ فإنا آية، و فيهم آية، إلى آخرها».

And from him, from Ahmad Bin Muhammad Al-Katib, from Hameed Bin Al-Rabi'e, from Ubeyd Bin Musa, from Fatar Bin Ibrahim,

Abu Al-Hassan^{asws} Musa^{asws} has said: 'The one who intends to know our^{asws} merits upon our^{asws} enemies, so he should recite this Chapter in which is Mentioned: **Those who commit Kufr and hinder from the Way of Allah [47:1]**. Regarding us^{asws} is a Verse, and regarding them is a Verse, up to its end'.⁹

محمد بن العباس: عن أحمد بن محمد بن سعيد، عن أحمد بن الحسن، عن أبيه، عن حصين ابن مخارق، عن سعد بن طريف و أبي حمزة، عن الأصبع، عن علي (عليه السلام)، أنه قال: «سورة محمد (صلى الله عليه و آله) آية فينا، و آية في بني أمية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Hassan, from his father, from Haseyn Ibn Makharaq, from Sa'd Bin Tareyf and Abu Hamza, from Al-Asbagh,

'Ali^{asws} said: 'Surah Muhammad^{saww} has a Verse regarding us^{asws}, and a Verse regarding the clan of Umayya'.¹⁰

ابن شهرآشوب: عن جعفر، و أبي جعفر (عليهما السلام)، في قوله تعالى: الَّذِينَ كَفَرُوا: يعني بني أمية وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ عن ولاية علي بن أبي طالب (عليه السلام)».

⁸ Basaair Al Darajaat – P 10 Ch 18 H 26

⁹ تأويل الآيات 2: 3 / 584.

¹⁰ تأويل الآيات 2: 1 / 582.

Ibn Shehr Ashub,

Ja'far^{asws} and Abu Ja'far^{asws} regarding the Words of the Exalted: **Those who commit Kufr [47:1] - Meaning the Clan of Umayya, and hinder from the Way of Allah - from the Wilayah of Ali^{asws} Bin Abu Talib^{asws},¹¹**

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسن بن العباس الحريشي، عن أبي جعفر (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام)، بعد وفاة رسول الله (صلى الله عليه وآله) في المسجد والناس مجتمعون بصورت عال: الَّذِينَ كَفَرُوا وَ صَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَاهُمْ، فقال له: ابن عباس: يا أبا الحسن، لم قلت ما قلت؟ قال: قرأت شيئاً من القرآن.

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Al-Hareysi,

Abu Ja'far^{asws} has said: 'Amir-Al-Momineen^{asws} said in a loud voice after the passing away of Rasool-Allah^{saww}, in the Masjid, and the people had gathered, **Those who commit Kufr and hinder from the Way of Allah, their deeds would be lost [47:1].** So Ibn Abbas said to him^{asws}, 'O Abu Al-Hassan^{asws}! Why did you^{asws} say what you^{asws} said?' He^{asws} said: 'I^{asws} recited something from the Quran'.

قال: لقد قلته لأمر. قال: نعم إن الله تعالى يقول في كتابه: ما آتاكم الرَّسُولُ فَخُذُوهُ وَ ما نَهَاكُمْ عَنْهُ فَانْتَهُوا، أفتشهد على رسول الله (صلى الله عليه وآله) أنه استخلف أبا بكر؟ قال: ما سمعت رسول الله (صلى الله عليه وآله) أوصى إلا إليك. قال فهلا بايعتني؟ قال: اجتمع الناس على أبي بكر، فكنت منهم.

He said, 'You^{asws} have said a command'. He^{asws} said: 'Yes. Allah^{azwj} the High is Saying in His^{azwj} Book: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7].** Did you testify to Rasool-Allah^{saww} having appointed Abu Bakr as a successor?' He said, 'I heard Rasool-Allah^{saww} bequeathing it to you^{asws}'. He^{asws} said: 'So had you not pledged your allegiance to me^{asws}?' He said, 'The people gathered around Abu Bakr, and I (Ibn Abbas) was among them'.

فقال أمير المؤمنين (عليه السلام): كما اجتمع أهل العجل على العجل، هاهنا فتنتم، و مثلكم: كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ ما حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لا يُبْصِرُونَ صُمْ بُكُمْ عُمِي فَهُمْ لا يَرْجِعُونَ».

So Amir-al-Momineen^{asws} said: 'Just as the people of the calf had gathered around the calf. This here is your strife, and your example, **is like the example of those who kindled a fire, but when it had illumined all around them, Allah Took away their light, and left them in darkness – not seeing [2:17]. Deaf, dumb (and) blind, so they will not be returning [2:18].**¹²

¹¹ المناقب 3: 72.

¹² تفسير القمي 2: 301

VERSES 2 & 3

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ
سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ {2}

And those who believe and do righteous deeds, and believe in what is Revealed unto Muhammad, and it is the Truth from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۖ كَذَلِكَ يَضْرِبُ
اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ {3}

That is because those who commit Kufr are following the falsehood, and surely, those who believe are following the Truth from their Lord. Like that, Allah Strikes their examples for the people [47:3]

The Altered Verse

علي بن إبراهيم، قال: أخبرنا الحسين بن محمد، عن المعلی بن محمد بإسناده، عن إسحاق بن عمار، قال: قال أبو عبد الله (عليه السلام): «وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ فِي عَلِيٍّ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ، هكذا نزلت.»

Ali Bin Ibrahim said, 'Al-Husayn Bin Muhammad informed us, from Al-Moala Bin Muhammad, by his chain, from Is'haq Bin Amaar who said,

'Abu Abdullah^{asws} said: '**And those who believe and do righteous deeds, and believe in what is Revealed unto Muhammad regarding Ali, and it is the Truth from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2].** This is how it was Revealed'.¹³

ثم قال علي بن إبراهيم أيضا، في قوله تعالى: وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ: نزلت في أبي ذر و سلمان و عمار و المقداد، و لم ينقضوا العهد و آمنوا بما نُزِّلَ عَلَىٰ مُحَمَّدٍ، أي ثبتوا على الولاية التي أنزلها الله: وَهُوَ الْحَقُّ، يعني أمير المؤمنين (عليه السلام): مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ أي حالهم.

Then Ali Bin Ibrahim said as well,

'Regarding the Words of the Exalted: **And those who believe and do righteous deeds [47:2]** - was Revealed regarding Abu Zarr^{ra}, and Salman^{ra}, and Ammar, and

تفسير القمي 2: 301. ¹³

Al-Miqdad^{ra}, and they did not breach the pledges, **and believe in what is Revealed unto Muhammad**, i.e., they were steadfast upon the Wilayah which Allah^{azwj} Revealed, **and it is the Truth from their Lord** - Meaning Amir-al-Momineen^{asws}, **from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]** - i.e., their state of affairs.

ثم ذكر أعمالهم فقال: ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَ هُمُ الَّذِينَ اتَّبَعُوا أَعْدَاءَ رَسُولِ اللَّهِ (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام): وَ أَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ.

Then He^{azwj} Mentioned their deeds, so He^{azwj} Said: **That is because those who commit Kufr are following the falsehood [47:3]**, and these are the ones who followed the enemies of Rasool-Allah^{saww} and Amir-al-Momineen^{asws}, **and surely those who believe are following the Truth from their Lord**.¹⁴

VERSES 4 - 6

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثَخْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فِيمَا مَنَّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضُكُمْ بِبَعْضٍ ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَاهُمْ {4}

So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates). That (shall be so), and if Allah so Desires He would Take Retribution from them, but He Tries some with others. And those who are killed in the Way of Allah, their deeds will never be lost [47:4]

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ {5}

He will be Guiding them and He will Correct their state [47:5]

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا هُمْ {6}

And Enter them into the Paradise, having Introduced it to them (before) [47:6]

علي بن إبراهيم، قال: حدثني أبي، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «في سورة محمد (صلى الله عليه و آله) آية فينا و آية في عدونا، و الدليل على ذلك قوله تعالى: كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ

تفسير القمّي 2: 301 14

الرَّقَابِ إِلَى قَوْلِهِ تَعَالَى: لَا تَنْتَصِرَ مِنْهُمْ، فهذا السيف على مشركي العجم من الزنادقة، و من ليس معه كتاب من عبدة النيران و الكواكب».

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

'Abu Abdullah^{asws} said: 'In Surah Muhammad^{saww} is a Verse regarding us^{asws}, and a Verse regarding our^{asws} enemies, and the evidence upon that are the Words of the Exalted: **Like that, Allah Strikes their examples for the people [47:3] So when you meet (in battle) those who are committing Kufr, then strike the necks [47:4]** - up to His^{azwj} Words: **So when you meet (in battle) those who are committing Kufr, then strike the necks.** So, this is the sword against the non-Arab Polytheists from the Atheists, and the one who does not have a Book, and worships the fires and the planets'.¹⁵

يَحْيَى الْحَلْبِيُّ عَنْ أَبِي الْمُسْتَهَلِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فَقَالَ مَا دَعَاكُمْ إِلَى الْمَوْضِعِ الَّذِي وَضَعْتُمْ فِيهِ زَيْدًا قَالَ قُلْتُ خِصَالٌ ثَلَاثٌ أَمَّا إِحْدَاهُنَّ فَقَلْبُهُ مَنْ تَخَلَّفَ مَعَنَا إِنَّمَا كُنَّا ثَمَانِيَةَ نَفَرٍ وَ أَمَّا الْأُخْرَى فَالَّذِي نَخَوْفُنَا مِنَ الصُّبْحِ أَنْ يَفْضَحَنَا وَ أَمَّا الثَّالِثَةُ فَإِنَّهُ كَانَ مَضْجَعُهُ الَّذِي كَانَ سَبَقَ إِلَيْهِ فَقَالَ كَمْ إِلَى الْفُرَاتِ مِنَ الْمَوْضِعِ الَّذِي وَضَعْتُمُوهُ فِيهِ قُلْتُ قَدْفَةٌ حَجَرٍ

Yahya Al-Halby, from Abu Al-Mustahal, from Suleyman Bin Khalid who said:

Abu Abdullah^{asws} questioned me: 'What was the place in which you placed (the body of) Zayd?' I said, 'There were three issues. As for one of them, so there were very few of us who were left behind with us, but rather, we were eight persons. As for the other one, so we were afraid from the morning, which would have exposed us. And as for the third, so it was his bed (resting place) which he proceeded to'. So he^{asws} said: 'How far was the Euphrates from the place in which you placed (buried) him?' I said, 'A stone's throw away'.

فَقَالَ سُبْحَانَ اللَّهِ أ فَلَا كُنْتُمْ أَوْفَرْتُمُوهُ حَدِيدًا وَ قَدَفْتُمُوهُ فِي الْفُرَاتِ وَ كَانَ أَفْضَلَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا وَ اللَّهُ مَا طُقْنَا لِهَذَا فَقَالَ أَيُّ شَيْءٍ كُنْتُمْ يَوْمَ حَرَجْتُمْ مَعَ زَيْدٍ قُلْتُ مُؤْمِنِينَ قَالَ فَمَا كَانَ عَدُوَّكُمْ قُلْتُ كُفَّارًا

So he^{asws} said: 'Glory be to Allah^{azwj}! So why did you all not tie a (piece of) iron to him, and throw him in the Euphrates, and that would have been preferable?' I said, 'May I be sacrificed for you^{asws}, no, by Allah^{azwj}, we had no way for this'. So he^{asws} said: 'Which thing (were you on) on the day you all came out with Zayd?' I said, 'We were Momineen'. He^{asws} said: 'Who were your enemies?' I said, 'Kafirs'.

قَالَ فَإِنِّي أَجِدُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَنتَحْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِذَا مَاتَ بَعْدُ وَ إِذَا فِدَاءٌ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا فَايْتَدَأْتُمْ أَنْتُمْ بِتَخْلِيلِهِ مَنْ أَسْرْتُمْ سُبْحَانَ اللَّهِ مَا اسْتَطَعْتُمْ أَنْ تَسِيرُوا بِالْعَدْلِ سَاعَةً.

تفسير القمي 2: 301. ¹⁵

He^{asws} said: 'I^{asws} found in the Book of Allah^{azwj} Mighty and Majestic: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates) [47:4].** You all began by evacuating yourselves from captivity. Glory be to Allah^{azwj}! You did not have the ability to travel with the justice even for a while'.¹⁶

وَ بِإِسْنَادِهِ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلَ رَجُلٌ أَبِي (صَلَوَاتُ اللَّهِ عَلَيْهِ) عَنْ حُرُوبِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ كَانَ السَّائِلُ مِنْ مُجِبِّينَا فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) بَعَثَ اللَّهُ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِخُمْسَةِ أَسْيَافٍ ثَلَاثَةٌ مِنْهَا شَاهِرَةٌ فَلَا تُعْمَدُ حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا وَ لَنْ تَضَعَ الْحَرْبُ أَوْزَارَهَا حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا فَإِذَا طَلَعَتِ الشَّمْسُ مِنْ مَغْرِبِهَا آمَنَ النَّاسُ كُلُّهُمْ فِي ذَلِكَ الْيَوْمِ

And by his chain, form Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah^{asws} who said, 'A man asked my^{asws} father^{asws} about the wars of Amir Al-Momineen^{asws}, and the questioner was from those that love us^{asws}, so Abu Ja'far^{asws} said to him: 'Allah^{azwj} Sent Muhammad^{saww} with five swords, three of these were brandished (waved), so they would not be sheathed until the wars come to an end, and the wars will never come to an end until the sun emerges from its west. When the sun emerges from its west, the people would be in safety, all of them, during that day.

فَيَوْمَئِذٍ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا وَ سَيْفٌ مِنْهَا مَكْنُوفٌ وَ سَيْفٌ مِنْهَا مَعْمُودٌ سَلَّهُ إِلَى غَيْرِنَا وَ حُكْمُهُ إِلَيْنَا

So in those days no soul would benefit from its Eman if it had not believed from beforehand, or goodness achieved from its Eman; and a sword from these is restrained, and a sword from these is sheathed and would be unsheathed to other than us^{asws}, and its decision is for us^{asws} (to make)'.¹⁶

وَ السَّيْفُ الثَّلَاثُ سَيْفٌ عَلَى مُشْرِكِي الْعَجَمِ يَعْنِي التُّرْكَ وَ الدَّيْلَمَ وَ الْخَزَرَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي أَوَّلِ السُّورَةِ الَّتِي يَذْكُرُ فِيهَا الَّذِينَ كَفَرُوا فَقَصَّ قِصَّتَهُمْ ثُمَّ قَالَ فَضْرَبَ الرِّقَابِ حَتَّى إِذَا أَنْخَنْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

And the third sword is a sword upon the non-Arab Polytheists, meaning the Turks, and Al-Daylam, and Al-Khazar. Allah^{azwj} Mighty and Majestic Says in the beginning of the Chapter in which He^{azwj} Mentioned those who disbelieved, so He^{azwj} Related their story, then Said: **So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates) [47:4].**

فَأَمَّا قَوْلُهُ فَإِمَّا مَنَّا بَعْدُ يَعْنِي بَعْدَ السَّبْيِ مِنْهُمْ وَ إِمَّا فِدَاءً يَعْنِي الْمَقَادَاةَ بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِسْلَامِ فَهَوْلَاءُ لَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا يَجِلُّ لَنَا مَنَّا كَحَتِّهِمْ مَا دَامُوا فِي دَارِ الْحَرْبِ

¹⁶ Al Kafi – H 14799

So, as for His^{azwj} Words: **afterwards** - Meaning after taking captives from them, **or a ransom** - Meaning the ransoming between them and the people of Al-Islam. So, they are the ones from whom nothing would be accepted except for the killing, or the entry into Al-Islam, and marrying them would not be Permissible for us for as long as they are in the house of the war.¹⁷

VERSES 7 - 9

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ {7}

O you those who believe! If you help (the Cause of) Allah, He will Help you and Affirm your feet [47:7]

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَضَلَّ أَعْمَاهُمْ {8}

And those who commit Kufr, so Perdition is for them, and their deeds would be lost [47:8]

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَاهُمْ {9}

That is because they abhorred what Allah Revealed, so He Nullified their deeds [47:9]

The Altered Verse

في تفسير علي بن ابراهيم حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم بن عبد الرحيم عن محمد بن علي عن محمد بن الفضيل عن أبي حمزة عن أبي جعفر عليه السلام قال: نزل جبرئيل على محمد صلى الله عليه واله بهذه الآية هكذا: " ذلك بانهم كرهوا ما انزل الله في علي " الا أنه كشط الاسم " فأحبط اعمالهم ".¹⁸

In Tafseer Qummi – Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to us, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeylm from Abu Hamza,

'Abu Ja'far^{asws} has said: 'Jibraeel^{as} descended upon Muhammad^{saww} with this Verse like this: **That is because they abhorred what Allah Revealed regarding Ali, so He Nullified their deeds [47:9].** Indeed, they have rubbed off the name (Ali^{asws}), **so He Nullified their deeds**'.¹⁸

¹⁷ Al Kafi – V 5 – The Book of Jihaad Ch 3 H 2 (Extract)

¹⁸ Tafseer Noor Al Saqalayn –CH 47 H 21

محمد بن العباس، قال: حدثنا أحمد بن القاسم، عن أحمد بن محمد، عن أحمد بن خالد عن محمد بن علي، عن ابن الفضيل، عن أبي حمزة، عن جابر، عن أبي جعفر (عليه السلام)، أنه قال: «قوله تعالى: ذَلِكِ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ فَأَحْبَطَ أَعْمَالَهُمْ».

Muhammad Bin Al-Abbas, from Ahmad Bin Al-Qasim, from Ahmad Bin Muhammad, from Ahmad Bin Khalid, from Muhammad Bin Ali, from Ibn Al-Fazeyl, from Abu Hamza, from Jabir,

'Abu Ja'far^{asws} has said: 'The Words of the Exalted are as: **That is because they abhorred what Allah Revealed regarding Ali, so He Nullified their deeds [47:9].**¹⁹

VERSE 10

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ دَمَّرَ اللَّهُ عَلَيْهِمْ ۚ
وَالْكَافِرِينَ أَهْمًا { 10 }

So why don't they travel in the earth and look at how was the end-result of those from before them? Allah Brought devastation upon them, and for the Kafirs would be similar to it [47:10]

ابن بابويه، قال: سئل الصادق (عليه السلام) عن قول الله عز و جل: أَلَمْ يَسِيرُوا فِي الْأَرْضِ، قال: «معناه أ و لم ينظروا في القرآن».

Ibn Babuwayh said,

'Al-Sadiq^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **So why don't they travel in the earth [47:10]**, he^{asws} said: 'Its Meaning is – 'Why don't they look into the Quran?'²⁰

و قال جابر: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: أَلَمْ يَسِيرُوا فِي الْأَرْضِ، فقرأ أبو جعفر (عليه السلام): الَّذِينَ كَفَرُوا، حتى بلغ أَلَمْ يَسِيرُوا فِي الْأَرْضِ، ثم قال: «هل لك في رجل يسير بك [فيبلغ بك] من المطلاع إلى المغرب [في] يوم واحد؟».

And Jabir said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **So why don't they travel in the earth [47:10]**, so Abu Ja'far^{asws} recited: **And those who commit Kufr [47:8]**, until he^{asws} reached: **So why don't they travel in the earth [47:10]**, so Abu Ja'far^{asws} recited: **And those who commit Kufr [47:8]**, then said: 'Is

¹⁹ تأويل الآيات 2: 583 / 6.

²⁰ الخصال: 102 / 396.

there a man among you with whom you can journey from the East to the West in one day?'

قال: فقلت: يا بن رسول الله - جعلني الله فداك - و من لي بهذا؟ فقال: «ذاك أمير المؤمنين (عليه السلام)، أ لم تسمع قول رسول الله (صلى الله عليه و آله): لتبلغن الأسباب، و الله لتركبن السحاب، و الله لتؤتن عصا موسى، و الله لتعطن خاتم سليمان». ثم قال: «هذا قول رسول الله (صلى الله عليه و آله)».

I said, 'O son^{asws} of Rasool-Allah^{saww} - May Allah^{azwj} Makes us to be sacrificed for you^{asws} - and who is this for me?' So he^{asws} said: 'That is Amir-al-Momineen^{asws}. Have you not heard the Words of Rasool-Allah^{saww}: 'He^{asws} will be preaching the sources . By Allah^{azwj}, he^{asws} will be riding the clouds. By Allah^{azwj}, he^{asws} will come with the Staff of Musa^{as}. By Allah^{azwj}, he^{asws} will be wearing the ring of Suleyman^{as}'. Then he^{asws} said: 'These are the Words of Rasool-Allah^{saww}'²¹.

VERSE 11

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ {11}

That is because Allah is the Guardian of those who believe, and that the Kafirs, there is no Guardian for them [47:11]

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيِّ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الطُّوسِيِّ رَحِمَهُ اللَّهُ فِي الْمَوْضِعِ وَ التَّارِيخِ الْمُقَدَّمِ ذِكْرُهُمَا عَنْ أَبِيهِ قَالَ: أَخْبَرَنَا أَبُو عَمْرٍو عَبْدُ الْوَاحِدِ بْنُ مُحَمَّدِ بْنِ مَهْدِيِّ قَالَ: أَخْبَرَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مَدَادٍ [مِدْرَارٍ] قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ مَيْسَرَةَ بْنِ شُرَيْحٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ عُثَيْبَةَ وَ سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: حَدَّثَنَا حَبِيبٌ وَ كَانَ إِسْكَافًا فِي بَيْتِ بَدِيِّ وَ أَتَى عَلَيْهِ خَيْرًا أَنَّهُ سَمِعَ مِنْ ابْنِ أَرْقَمٍ يَقُولُ:

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Bin Al Hassan Al Toosy in the place and date mentioned before, from his father, from Abu Umar Abdul Wahid Bin Muhammad Bin Mahdy, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed, from Muhammad Bin Ja'far Bin Madad (Midrar), from Muawiya Bin Maysara Bin Shareeh, from Al Hakam Bin Uteyba and Salmat Bin Kuheyl, from Habeeb, and he was a shoemaker among the Clan of Udayy, and had goodly praise upon him, he heard from Ibn Arqam saying,

خَطَبَنَا رَسُولُ اللَّهِ ص يَوْمَ غَدِيرِ خُمٍّ فَقَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ مَنْ عَادَاهُ.

'Rasool-Allah^{saww} addressed us on the Day of Ghadeer Khumm: 'The one who guardian^{isaww} was, so Ali^{asws} is his guardian. O Allah^{azwj}! Befriend the one who befriends him, and be Inimical to the one who is inimical to him'²².

²¹ تأويل الآيات 2: 584 / 9

²² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 3 H 19

VERSES 12 - 14

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ {12}

Surely Allah will Enter those who believe and do the righteous deeds into the Paradise, the rivers flowing from beneath it. And those who commit Kufr are enjoying and eating just as the animals eat, and the Fire would be an abode for them [47:12]

وَكَايُنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلِكَ نَاهُمْ فَلَا نَاصِرَ لَهُمْ {13}

And how many a town was stronger in prowess than your town which expelled you? We Destroyed them and there was no helper for them [47:13]

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ {14}

So, is one who was upon a clear proof from his Lord like one for whom his evil deed has been adorned for, and they pursue their whims? [47:14]

الطبرسي: عن أبي جعفر (عليه السلام)، في قوله تعالى: كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَ اتَّبَعُوا أَهْوَاءَهُمْ «نزلت في المنافقين».

Al Tabarsy –

‘From Abu Ja’far^{asws} – regarding the Words of the Exalted: **like one for whom his evil deed has been adorned for, and they pursue their whims? [47:14]:** ‘It was Revealed regarding they hypocrites’²³.

VERSE 15

مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ۖ وَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ {15}

An example of the Paradise which the pious are Promised – Therein are rivers of water without stagnation, and rivers of milk the taste of it does not change, and rivers of wine pleasurable for the drinkers, and rivers of clear honey; and

²³ مجمع البيان 9: 151.

for them therein are from all fruits, and Forgiveness from their Lord. (Are the pious) like the ones who would be eternally in the Fire and Quenched from the scalding water, so it would cut their intestines? [47:15]

ثم قال شرف الدين: و منها ما رواه مرفوعا، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: ثم قال (عليه السلام): «مَثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ، وَ هُمْ آلَ مُحَمَّدٍ وَ أَشْيَاعُهُمْ».

Then Sharaf Al Deen (Al Najafi) said, 'And from it is what is reported with an unbroken chain, from Ibn Abu Umeyr, from Hamad Bin Isa, from Muhammad Al Halby who said,

'Then he^{asws} said: '**An example of the Paradise which the pious are Promised [47:15]** - and they^{asws} are the Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias'.

ثم قال: « [قال] أبو جعفر (عليه السلام): أما قوله تعالى: فيها أنهار، فالأنهار رجال، و قوله تعالى: مِنْ مَاءٍ غَيْرِ آسِنٍ فَهوعلي (عليه السلام) في الباطن،

Then Abu Ja'far^{asws} said: 'As for the Words of the Exalted: **Therein are rivers** - so the rivers are men^{asws}, and the Words of the Exalted: **of water without stagnation**, so it is Ali^{asws} in the esoteric (Meaning).

و قوله تعالى: وَ أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ فَإِنَّهُ الْإِمَامُ (عليه السلام)، و أما قوله تعالى: وَ أَنْهَارٌ مِنْ حَمِيمٍ لَدَدٍ لِلشَّارِبِينَ ، فإنه علمهم يتلذذ منه شيعتهم،

And the Words of the Exalted: **and rivers of milk the taste of it does not change**, so this is the Imam^{asws}, and as for the Words of the Exalted: **and rivers of wine pleasurable for the drinkers**, so this is their^{asws} Knowledge, pleasurable for their^{asws} Shias.

و إنما كنى عن الرجال بالأنهار على سبيل المجاز، أي أصحاب الأنهار و مثله وَ سَلَى الْقَرْيَةَ، فالأئمة (عليهم السلام) هم أصحاب الجنة و ملاكها».

But rather, the teknonyms from the men with the rivers is upon the way of the metaphors, i.e. 'Companions of the Rivers', and its example is: **And ask the town [12:82]**. So the Imams^{asws}, they^{asws} are the Companions of the Paradise (أصحاب الجنة) and their owners'.

ثم قال (عليه السلام): «و أما قوله تعالى: وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ، ولاية أمير المؤمنين (عليه السلام)، أي من والى أمير المؤمنين (عليه السلام) له مغفرة من ربه، فذلك قوله تعالى: وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ».

Then he^{asws} said: 'And as for the Words of the Exalted: **and Forgiveness from their Lord [47:15]** – Wilayah of Amir-al-Momineen^{asws}, i.e., the one who befriends Amir-ul-Momineen^{asws} would have Forgiveness for him from his Lord^{azwj}, so these are His^{azwj} Words: **and Forgiveness from their Lord [47:15]**.

ثم قال (عليه السلام): «كَمَنْ هُوَ خَالِدٌ فِي النَّارِ، أَيِ إِنْ الْمُتَّقِينَ كَمَنْ هُوَ خَالِدٌ دَاخِلٌ فِي وِلَايَةِ عَدُوِّ آلِ مُحَمَّدٍ، وَ وِلَايَةِ عَدُوِّ آلِ مُحَمَّدٍ هِيَ النَّارُ، مَنْ دَخَلَهَا فَقَدْ دَخَلَ النَّارَ، ثُمَّ أُخْبِرَ سَبْحَانَهُ عَنْهُمْ: وَ سَقُّوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ».

Then he^{asws} said: '**(Are the pious) like the ones who would be eternally in the Fire [47:15]**, i.e., the pious are the ones who are abiding in the Wilayah of the Progeny^{asws} of Muhammad^{saww}, (are they like) the ones who abide in the Wilayah of the enemies of the Progeny^{asws} of Muhammad^{saww}, and this is the Fire. The one who enters it has entered the Fire. Then the Glorious Informs about them: **and Quenched from the scalding water, so it would cut their intestines? [47:15]**'.²⁴

أبو القاسم بن قولويه: عن أبيه، عن سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن عيسى ابن عبد الله بن محمد بن عمر بن علي بن أبي طالب، عن أبيه، عن جده، عن علي (عليه السلام)، قال: «الماء سيد شراب الدنيا والآخرة، وأربعة أنهار في الدنيا من الجنة: الفرات، والنيل، وسيحان، و جيحان، الفرات: الماء، والنيل: العسل، وسيحان: الخمر، و جيحان: اللبن».

Abu Al-Qasim Bin Qulawayh, from his father, from Sa'd Bin Abdullah, from Ahmad bin Muhammad Bin Isa, from Isa Ibn Abdullah Bin Muhammad Bin Umar, son of Ali Bin Abu Talib^{asws}, from his father, from his grandfather,

Ali^{asws} Bin Abu Talib^{asws} has said: 'The water is the chief of the drinks of the world and the Hereafter. And four rivers in the world are from the Paradise – The Euphrates, the Nile, the Sayhan, and the Jayhan. The Euphrates is the water, and the Nile is the honey, and Sayhan is the wine, and Jayhan is the milk (metaphorically)'.²⁵

ابن بابويه: بإسناده، عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن علي (عليه السلام)، قال: قال رسول الله (صلى الله عليه وآله): «أربعة أنهار من الجنة: الفرات، والنيل، وسيحان، و جيحان، فالفرات: الماء في الدنيا والآخرة، والنيل: العسل، و سيحان: الخمر، و جيحان: اللبن».

Ibn Babuwayh, by his chain, from Isa Bin Abdullah Al-Hashimy, from his father, from his grandfather,

(Amir-ul-Momineen^{asws}) Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Four rivers are from the Paradise – The Euphrates, and the Nile, and Sayhan, and Jayhan. So the Euphrates is the water in the world and the Hereafter, and the Nile is the honey, and Sayhan is the wine, and Jayhan is the milk'.²⁶

و عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ قَالَ: يَقْرَبُ إِلَيْهِ فَيَكْرَهُهُ فَإِذَا أَدْنَى مِنْهُ شَوَى وَجْهَهُ وَ وَقَعَ فِرْوَةٌ رَأْسَهُ فَإِذَا شَرِبَ قَطَعَ أَمْعَاؤَهُ حَتَّى يَخْرُجَ مِنْ دُبُرِهِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ سَقُّوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

And from the Prophet^{saww} having said: 'He (inhabitant of Hell) would come near to it, and he would dislike it. So when he is near to it, his face would be grilled and the scalp of his face would fall off. So when he drinks, it would cut his intestines until

²⁴ (Extract) تأويل الآيات 2: 13 / 585.

²⁵ كامل الزيارات: 1 / 47.

²⁶ الخصال: 116 / 250.

they come out from his behind. Allah^{azwj} Mighty and Majestic is Saying: **and Quenched from the scalding water, so it would cut their intestines? [47:15]**.²⁷

VERSES 16 & 17

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنفًا ۚ
أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ {16}

And from them are ones who listen intently to you until when they exit from your presence, so they are saying to the one Given the Knowledge, ‘What is that he said just now?’ They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًىٰ وَآتَاهُمْ تَقْوَاهُمْ {17}

And those who follow the rightful Guidance, He Increases them in Guidance and Gives them their piety [47:17]

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن محمد بن عيسى العبيدي، عن أبي محمد الأنصاري- و كان خيرا- عن صباح المزني، عن الحارث بن حصيرة، عن الأصبع بن نباتة، عن علي (عليه السلام)، أنه قال: «كنا [نكون] عند رسول الله (صلى الله عليه و آله) فيخبرنا بالوحي، فأعياه أنا دونهم و الله و ما يعونه، و إذا خرجوا قالوا لي: ماذا قال آنفا.»

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Muhammad Bin Isa Al-Ubeydi, from Abu Muhammad Al-Ansary, from Sabah Al-Mazany, from Al-Haris Bin Haseyra, from Al-Asbagh Bin Nabata, who has narrated:

Ali^{asws} has said: ‘We tended to be in the presence of Rasool-Allah^{saww}, and he^{saww} would inform us of the Revelation. I^{asws} retained it, apart from them, and by Allah^{azwj}, they did not retain it. And when they went out, they said to me^{asws}, ‘**What is that he said just now?**’ [47:16]²⁸

ثم قال شرف الدين: و منها ما رواه مرفوعا، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: قرأ أبو عبد الله (عليه السلام): «و الَّذِينَ اهْتَدَوْا، بولاية علي (عليه السلام)، زادهم هدى حيث عرفهم الأئمة (عليهم السلام) من بعده و القائم (عليه السلام)، و آتاهم تقواهم [أي ثواب تقواهم] أمانا من النار.»

Then Sharaf Al Deen (Al Najafi) said, ‘And from it is what is reported by an unbroken chain, from Ibn Abu Umeyr, from Hamad Bin Isa, from Muhammad Bin Al Halby who said,

²⁷ تفسير الصافي، ج3، ص: 83
²⁸ تأويل الآيات: 2 / 584 .10

'Abu Abdullah^{asws}: **And those who follow the rightful Guidance [47:17]** - by the Wilayah of Ali^{asws}, **He Increases them in Guidance [47:17]** - where they achieve recognition of the Imams^{asws} from after him^{saww} and Al-Qaim^{asws}, **and Gives them their piety** - i.e., the Reward for their piety – security from the Fire'.²⁹

ثم قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «إن رسول الله (صلى الله عليه وآله) كان يدعو أصحابه، فمن أراد الله به خيراً سمع و عرف ما يدعو إليه، و من أراد الله به شراً طبع على قلبه و لا يسمع و لا يعقل،

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

'I heard Abu Ja'far^{asws} him^{asws} saying: 'Rasool-Allah^{saww} used to call his^{saww} companions, and the one for whom Allah^{azwj} Intended goodness, heard and understood what he was being called to, and the one for whom Allah^{azwj} Intended evil, his heart was sealed, and he neither heard nor understood.

و هو قول الله تعالى: حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ إِلَىٰ قَوْلِهِ تَعَالَىٰ: مَاذَا قَالَ آتِنَا أُورثَكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمُ الْآيَةَ».

And these are the Words of Allah^{azwj} the Exalted: **until when they exit from your presence, so they are saying to the one Given the Knowledge, 'What is that he said just now?' They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]**.³⁰

حدثنا محمد بن عيسى عن أبي محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الأصمغ بن نباته قال قال لما قدم على الكوفة صلى بهم أربعين صباحاً فقرأ بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقرأ ابن ابى طالب القرآن ولو احسن ان يقرأ لقرأ بنا غير هذه السورة

It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

'When Ali^{asws} came to Al-Kufa, he^{asws} led them (in Salat) for forty mornings reciting **Glorify the Name of your Lord, the Most Exalted [87:1]** (Surah Al-A'ala'. The hypocrites said, 'By Allah^{azwj}! It is not best for the son^{asws} of Abu Talib^{asws} to recite the Quran that he^{asws} recites. It would have been better if he^{asws} had recited with us other than this Chapter'.

قال فيلغه ذلك فقال ويلهم ابني لا تعرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

That reached him^{asws}. He^{asws} said: 'Woe be unto them! I^{asws} am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

²⁹ (Extract) تأويل الآيات 2: 13 / 585.

³⁰ تفسير القمي 2: 303

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفي أي يوم نزل وفي أي موضع نزل

By Allah^{azwj}, there is no word which Came down upon Muhammad^{saww} except that I^{asws} am aware of who it Came down for, and in which day it Came down, and for which subject it Came down.

ويلهم اما يقرأون ان هذا لفي الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى

Woe be unto them! But, are they not reading, **Surely this is in the former Parchments [87:18] The Parchments of Ibrahim and Musa [87:19]**. By Allah^{azwj}, with me^{asws} is the inheritance of Rasool-Allah^{saww}, and the Rasool-Allah^{saww} inherited from Ibrahim^{as} and Musa^{as}.

ويلهم والله انى انا الذى انزل الله في وتعيها اذن واعية فانا كنا عند رسول الله فخيرنا بالوحى فاعيه ويفوتهم فإذا خرجنا قالوا ما ذا قال انفا.

Woe be unto them! By Allah^{azwj}, I^{asws} am the one regarding whom^{asws} Allah^{azwj} Revealed: **and the retaining ear will retain it [69:12]**, for I^{asws} was with Rasool-Allah^{saww}, (when) he^{saww} informed us of the Revelation. I^{asws} retained it while they missed out on it, when they went out from us^{asws} they said: **'What is that he said just now?' [47:16]**³¹

VERSE 18

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً ۖ فَفَقْدَ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ {18}

So, are they only awaiting the Hour that would come to them suddenly? It's indications have already come, so how would it be for them when their Zikr comes to them? [47:18]

علي بن إبراهيم، قال: حدثنا أبي، عن سليمان بن مسلم الخشاب، عن عبد الله بن جريح المكي، عن عطاء بن أبي رباح، عن عبد الله بن عباس، قال: حججنا مع رسول الله (صلى الله عليه وآله) حجة الوداع، فأخذ بملقة باب الكعبة، ثم أقبل علينا بوجهه، فقال: «ألا أخبركم بأشراط الساعة؟». - وكان أدنى الناس [منه] يومئذ سلمان (رحمة الله عليه) - فقالوا: بلى يا رسول الله،

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Bin Muslim Al-Khashaab, from Abdullah Bin Jareeh Al-Makky, from Ata'a Bin Abu Riyah,

³¹ Basaair Al Darajaat – P3 CH 10 H 3

Abdullah Bin Abbas who said, 'We were on Hajj with Rasool-Allah^{saww} during the Farewell Hajj, when he^{saww} grabbed hold of the Door of the Kabah, then turned towards us by his^{saww} face and said: 'Shall I^{saww} inform you all with the Signs of the Hour?' And the nearest to him^{saww} on that day was Salman^{ra}, so he^{ra} said, 'Yes, O Rasool-Allah^{saww}!'

فقال (صلى الله عليه وآله): «من أشراط الساعة إضاعة الصلاة، واتباع الشهوات، و الميل إلى الأهواء و تعظيم أصحاب المال، و بيع الدين بالدنيا، فعندها يذاب قلب المؤمن في جوفه كما يذاب الملح بالماء، مما يرى من المنكر فلا يستطيع أن يغيره».

He^{saww} said: 'From the Signs of the Hour is wasting of the Salat (not being prayed), and pursuing the lusts, and the tendency towards the (personal) desires, and reverence for the owners of the wealth, and selling of the Religion for the (sake of the) world. So, during it, the heart of the Momin would melt from his inside, just like salt melts in the water, from what he would be seeing from the evil, and he would not have the ability to change it'.

قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده».

Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سليمان، إن عندها أمراء جور و وزراء فسقة، و عرفاء ظلمة، و أمناء خونة». فقال سلمان: و إن هذا لكائن، يا رسول الله؟ فقال (صلى الله عليه وآله): «إي و الذي نفسي بيده».

O Salman^{ra}! During it the rich would be inequitable, and the ministers immoral, and the officers unjust, and the trustees embezzlers'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان إن عندها يكون المنكر معروفا، و المعروف منكرا، و يؤتمن الخائن، و يخون الأمين، و يصدق الكاذب، و يكذب الصادق». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه وآله): «إي و الذي نفسي بيده».

O Salman^{ra}! During it the evil would be considered good, and good as evil, and the trustworthy as embezzlers and the embezzlers as trustworthy, and the truthful as a liar, and a liar as a truthful'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان فعندها تكون إمارة النساء، و مشاورة الإمام، و قعود الصبيان على المنابر، و يكون الكذب ظرفا، و الزكاة مغرما، و الفيء مغنما، و يجفو الرجل والديه، و بير صديقه، و يطلع الكوكب المذنب». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده».

O Salman^{ra}! So during it, the women would be in high positions, and the slave girls would be consulted, and the young would ascend the Pulpits, and lying would become common, and Zakat regarded as a tax, and Al-Fey as a gain, and the man would abandon his parents and respect his friend (instead), and the sinful planet

would emerge'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تشارك المرأة زوجها في التجارة، و يكون المطر قيظا، و يغاظ الكرام غيظا، و يحتقر الرجل المعسر، فعندها تقارب الأسواق، إذا قال هذا: لم أبع شيئا، و قال هذا: لم أربح [شيئا]، فلا ترى إلا ذاما لله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, the person would associate his wife in the business, and rains would be in mid-summer, and the nobles would be enraged with a rage, and the man would despise the insolvent (man). During it the markets would be approached. This one would say, 'I did not sell anything', and this one would say, 'I did not gain anything', You will not see anything except them blaming Allah^{azwj}'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، فعندها يليهم أقوام إن تكلموا قتلوهم و إن سكتوا استباحوهم، ليستأثروا بفيئهم، و ليطؤون حرمتهم، و ليسفكن دماءهم، و لتملأن قلوبهم دغلا و رعبا، فلا تراهم إلا و جلين خائفين مرعوبين مرهوبين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! So, during it, if the people speak out, they would be killed, and if they remain silent, they would be considered neutral, their privacies would be invaded and their blood would be shed, and their hearts would be filled with corruption and terror. So you will not see them except as frightened, and terrified and scared'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، إن عندها يؤتى بشيء من المشرق و شيء من المغرب يلون أمتي، فالويل لضعفاء أمتي منهم، و الويل لهم من الله، لا يرحمون صغيرا، و لا يوقرون كبيرا، و لا يتجاوزون عن مسيء، جتتهم جثة الآدميين، و قلوبهم قلوب الشياطين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! During it, a thing would be brought from the East, and a thing from the West to colour my^{saww} community, so woe be unto the weak ones of my^{saww} community among them, and the woe be unto them from Allah^{azwj}. They will not be merciful to the young ones, nor would they respect the elders, nor would they forgive the harm. Their bodies would be the bodies of the human beings and their hearts would be of the devils'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها يكتفي الرجال بالرجال، و النساء بالنساء، و يغار على الغلمان كما يغار على الجارية في بيت أهلها، و تشبه الرجال بالنساء و النساء بالرجال، و يركبن ذوات الفروج السروج، فعليه من أمتي لعنة الله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, the man would be satisfied by the man, and the woman by the woman, and he would be covetous of the male servant just like he was covetous

of the female servant in his family home, and the man would resemble the woman, and the woman would resemble the man, and they with the openings (women) would ride the saddles, so upon these women from my^{saww} community is the Curse of Allah^{azwj}! Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان إن عندها تزخرف المساجد كما تزخرف البيع و الكنائس، و تحلى المصاحف، و تطول المنارات، و تكثر الصفوف بقلوب متباغضة و ألسن مختلفة». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! During it, the Masjids would be decorated, as if for sale and like the Churches, and the Qurans would be sweetened, and the Minarets would be tall, and the rows (for Salats) would increase with the hostile hearts and differing tongues'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تحلى ذكور أمتي بالذهب و يلبسون الحرير و الديباج، و يتخذون جلود النمر صفاقا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, my^{saww} community would be mentioned by the gold and their wearing of the silk and brocade, and they would be taking to the tiger skins for rugs'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها يظهر الربا. و يتعاملون بالعينة و الرشا، و يوضع الدين، و ترفع الدنيا» قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, usury would be apparent, and they would be working on forward selling and the bribery, and they would put down the Religion and raise the world'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها يكثر الطلاق، فلا يقام لله حد، و لن يضر الله شيئا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده.

O Salman^{ra}! And during it there would be numerous divorces, and the Legal Punishments (of the Law) would not be established for the Sake of Allah^{azwj}, and they will not be able to do any harm to Allah^{azwj}. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تظهر القينات و المعازف، و يليهم شرار أمتي». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, there will appear singing and musical instruments, and it would be pursued by the evil ones of my^{saww} community'. Salman^{ra} said, 'And this is

to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها تحج أغنياء أمتي للنزهة، و تحج أوساطها للتجارة، و تحج فقراؤها للرياء و السمعة، فعندها يكون أقوام يتعلمون القرآن لغير الله، فيتخذونه مزامير، و يكون أقوام يتفقهون لغير الله، و تكثر أولاد الزنا و يتغنون بالقرآن، و يتهافتون بالدنيا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! And during it, the rich ones would go on Hajj for pleasure, and the middle class for the business, and the poor ones for the showing off and to be named (as Haajis). So during it, the people would be learning the Quran for other than Allah^{azwj}, and they would be taking to wind instruments, and the people would be pondering for other than Allah^{azwj}, and the sons of adultery would be numerous, and they would be singing with the Quran, and they would be scrambling for the world'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، ذاك إذا انتهكت المحارم، و اكتسبت المآثم، و تسلط الأشرار على الأحيار، و يفشو الكذب، و تظهر اللحاجة، و تشو الفاقة، و يتباهون في اللباس، و يمطرون في غير أوان المطر، و يستحسنون الكوبة، و المعازف، و ينكرون الأمر بالمعروف و النهي عن المنكر، حتى يكون المؤمن في ذلك الزمان أذل من الأمة، و يظهر قراؤهم و عبادهم فيما بينهم التلاوم، فأولئك يدعون في ملكوت السماوات الأرحاس و الأنجاس». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! That is when incest would be violated, and the sins would be acquired, and the evil ones would overcome the good ones, and the lying would be widespread, and obstinacy would be apparent, and hunger would be widespread, and there would be boasting regarding the dress, and it would be raining in other than the time for the rains, and the string instruments would be favoured, and the musical instruments, and the enjoining of the good would be disliked along with the prohibiting of the evil, to the extent that the believer of that era would be the most humiliated one of the community, and their reciters and their worshippers would blame each other, so these are the ones who would be referred to in the Kingdoms of the skies are the dirty and the impure'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، فعندها لا يخشى الغني الا الفقير، حتى إن السائل يسأل فيما بين الجمعيتين لا يصيب أحدا يضع في كفه شيئاً». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{ra}! So, during it, the rich would not be afraid of the poor, to the extent that he would ask in what is between the two groups, no one would place anything in his hand'. Salman^{ra} said, 'And this is to happen, O Rasool-Allah^{saww}? He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul'.

يا سلمان، و عندها يتكلم الرويضة». قال سلمان: و ما الرويضة، يا رسول الله؟ فداك أبي و امي، قال (صلى الله عليه و آله): «يتكلم في أمر العامة من لم يكن يتكلم، فلم يلبثوا إلا قليلا حتى تخور الأرض حورة، فلا يظن كل قوم إلا أنها حارت في ناحيتهم، فيمكثون ما شاء الله، ثم يمكثون في مكثهم فتلقي لهم الأرض أفلاذ كبدها».

O Salman^{ra}! And during it 'Al-Ruweyza' would speak'. Salman^{ra} said, 'May my^{ra} father and mother be sacrificed for you^{saww}, and what is 'Al-Ruweyza', O Rasool-Allah^{saww}? He^{saww} said: 'He will speak, the one who did not speak in public matters. So this will not remain as such until the earth is routed with a weakness, and every community would think that it has weakened in their area only. This would remain as such for as long as Allah^{azwj} so Desires it to, then they would remain in their situation, so the earth would give to them pieces of its interior'.

قال: «ذهب و فضة». ثم أوماً بيده إلى الأساطين، فقال: «مثل هذا، فيومئذ لا ينفع ذهب و لا فضة».

He^{saww} said: 'Gold and silver'. Then he^{saww} gestured by his^{saww} hand to the two sleeves, so he^{saww} said: 'Similar to this. But, on that Day neither gold nor the silver would be of benefit'.

فهذا معنى قوله تعالى: فَقَدْ جَاءَ أَشْرَاطُهَا.

So this is the Meaning of the Words of the Exalted: ***It's indications have already come [47:18]***.³²

VERSE 19

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ {19}

So know that there is no god except Allah, and seek Forgiveness for your sin and for the Momineen and the Mominaat; and Allah Knows the place of your returning and the place of your abiding [47:19]

Tawheed

و عنه: عن علي بن إبراهيم، عن ياسر، عن الرضا (عليه السلام)، قال: «مثل الاستغفار مثل ورق على شجرة تحرك فيتناثر، و المستغفر من ذنب و يفعله كالمستهزئ بربه».

And from him, from Ali Bin Ibrahim, from Yaaser,

³² تفسير القمي 2: 303

(Imam) Al-Reza^{asws} has said: 'The example of the repentance is similar to the leaves upon a tree, which, when shaken, they fall off. And the repenting one from the sin, when he commits it (repeatedly) is like one who is mocking his Lord^{azwj}'³³.

وباسناده إلى اسحاق بن راهويه قال: لما وافى أبو الحسن الرضا عليه السلام نيشابور وأراد أن يخرج منها إلى المأمون أجمع إليه أصحاب الحديث فقالوا: يا بن رسول الله ترحل عنا ولا تحدثنا بحديث فنستفيده منك

And by his chain going up to Is'haq Bin Rahawiya who said, 'When Abu Al-Hassan Al-Reza^{asws} was going to Neyshabour, and intended to come out from it to go to Al-Ma'moun, the companions (narrators) of the Hadeeth gathered around him^{asws}, so they said, 'O son^{asws} of Rasool-Allah^{saww}! You^{asws} are going away from us and why don't you^{asws} narrate to us a Hadeeth so we can benefit by it from you^{asws}'.

وكان قعد في العمارة فاطلع راسه وقال: سمعت أبي موسى بن جعفر يقول: سمعت أبي جعفر بن محمد يقول: سمعت أبي محمد بن علي يقول: سمعت أبي علي بن الحسين بن علي يقول: سمعت أبي أمير المؤمنين علي بن أبي طالب عليه السلام يقول: سمعت رسول الله صلى الله عليه واله يقول:

And he^{asws} was seated in the carriage, so his^{asws} head emerged from it, and he^{asws} said: 'I^{asws} heard my^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} saying, 'I^{asws} heard it from my^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws} saying, 'I^{asws} heard my^{asws} father^{asws} Amir-ul-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws} saying: 'I^{asws} heard Rasool-Allah^{saww} saying:

سمعت جبرئيل يقول: سمعت الله يقول: لا اله الا الله فمن دخل حصني امن من عذابي، فلما مرت الراحلة نادى: بشروطها و انا بشروطها.

'I^{saww} heard Jibraeel^{as} saying: 'I^{as} heard Allah^{azwj} Saying: "There is no god except Allah^{azwj} (The Phrase) is My^{azwj} Fort. So the one who enters My^{azwj} Fort is safe from My^{azwj} Punishment". So when the camel passed by, he^{asws} called out: '(It is), however, with conditions, and I^{asws} am (one of) its conditions'³⁴.

وباسناده إلى علي بن بلال عن علي بن موسى الرضا عن موسى بن جعفر بن محمد بن محمد بن علي بن الحسين بن علي بن أبي طالب عليهم السلام عن النبي صلى الله عليه واله عن جبرئيل عن ميكائيل عن اسرافيل عن اللوح عن القلم قال: يقول الله عزوجل: ولاية علي بن أبي طالب حصني فمن دخل حصني أمن من عذابي.

And by his chain going up to Ali Bin Bilal,

'From Ali^{asws} Bin Musa Al-Reza^{asws} from Musa^{asws} Bin Ja'far^{asws}, from Ja'far^{asws} Bin Muhammad^{asws}, from Muhammad^{asws} Bin Ali^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from Husayn Bin Ali Bin Abu Talib^{asws}, from the Prophet^{saww}, from Jibraeel^{as}, from

³³ الكافي 2: 3/366

³⁴ Tafseer Noor Al Saqalayn -CH 47 H 49

Mikaeel^{as}, from Israfeel^{as}, from the (Guarded) Tablet, from The Pen (القلم) having Said: 'Allah^{azwj} Mighty and Majestic is Saying: "Wilayah Ali^{asws} Bin Abu Talib^{asws} is My^{azwj} Fort, so the one who enters My^{azwj} Fort is safe from My^{azwj} Punishment'.³⁵

وفي باب ما جاء عن الرضا من أخبار هذه المجموعة قال: قال رسول الله صلى الله عليه وآله التوحيد نصف الدين.

And in the chapter of what has come from Al-Reza^{asws} and this is its summary – Rasool-Allah^{saww} said: 'The Tawheed (التوحيد) is half the Religion'.³⁶

Seeking Forgiveness

محمد بن يعقوب: بإسناده عن الفضيل بن عبد الوهاب، عن إسحاق بن عبيد الله، عن عبيد الله بن الوليد الوصافي، رفعه، قال: قال رسول الله (صلى الله عليه وآله): «من قال لا إله إلا الله، غرست له شجرة في الجنة من ياقوتة حمراء، نبتها في مسك أبيض أحلى من العسل، و أشد بياضا من الثلج، و أطيب ريحا من المسك، فيها أمثال ثدي الأبقار، تفلق عن سبعين حلة».

Muhammad Bin Yaquob, by his chain from Al-Fazeyl Bin Abdul Wahab, from Is'haq Bin Ubeydullah, from Ubeydullah Bin Al-Waleed Al-Wasafy, with an unbroken chain, said,

'Rasool-Allah^{saww} said: 'The one who says 'There is no god except Allah^{azwj}, a tree of red rubies is planted for him in the Paradise, in (ground of) musk whiter and sweeter than honey, and more intensely white than the snow, and more fragrant than the musk. In it are similar to the bosom of the virgins, would be visible from behind seventy veils'.

و قال رسول الله (صلى الله عليه وآله): «خير العبادة قول لا إله إلا الله» و قال: «خير العبادة الاستغفار، و ذلك قول الله عز و جل في كتابه: فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْيِكَ».

And Rasool-Allah^{saww} said: 'The best of worship is to say 'There is no god except Allah^{azwj}'. The best worship is the Repentance, and these are the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**.³⁷

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن الحسين بن زيد، عن أبي عبد الله (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): الاستغفار و قول: لا إله إلا الله، خير العبادة، قال الله العزيز الجبار: فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لِدُنْيِكَ

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Al-Husayn Bin Zayd,

³⁵ Tafseer Noor Al Saqalayn –CH 47 H 50

³⁶ Tafseer Noor Al Saqalayn –CH 47 H 51

³⁷ Al Kafi – H 3246

'Abu Abdullah^{asws} has narrated that Rasool-Allah^{saww} said: 'The repentance, and the saying that there is no god except for Allah^{azwj}, are the best of the worship. Allah^{azwj} the Mighty, the Compeller Said: **So know that there is no god except Allah, and seek Forgiveness for your sin [47:19]**.³⁸

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ابن بكير، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) كان يتوب إلى الله في كل يوم سبعين مرة من غير ذنب».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr,

'Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to repent to Allah^{azwj} seventy times every day, without having sinned'.³⁹

و عنه: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه وآله): خير الدعاء الاستغفار».

And from him, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuny,

from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The best of supplications, is repentance'.⁴⁰

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عمار بن مروان، قال: قال أبو عبد الله (عليه السلام): «من قال: أستغفر الله، مائة مرة في [كل] يوم، غفر الله له سبعمائة ذنب، و لا خير في عبد يذنب في كل يوم سبعمائة ذنب».

A from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwan who said,

'Abu Abdullah^{asws} said: 'The one who says 'I seek Forgiveness from Allah^{azwj}' (أستغفر الله) a hundred times every day, Allah^{azwj} would Forgive seven hundred sins for him. And there is no good in a servant who sins (more than) seven hundred every day'.⁴¹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن علي بن عقبة بياع الأكسية، عن أبي عبد الله (عليه السلام)، قال: «إن المؤمن ليدنب الذنب فيذكر بعد عشرين سنة، فيستغفر الله فيغفر له، و إنما يذكره ليغفر له، و إن الكافر ليدنب فينساه من ساعته».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazaal, from Ali Bin Uqba,

³⁸ الكافي 2: 6 / 366

³⁹ الكافي 2: 1 / 325

⁴⁰ Al Kafi – H 3204

⁴¹ الكافي 2: 10 / 318

'Abu Abdullah^{asws} having said: 'The Momin commits a sin and remembers it after twenty years, so he seeks Forgiveness from Allah^{azwj} and He^{azwj} Forgives him. But rather, he remembers it, and He^{azwj} Forgives it for him. And if the Kafir commits a sin, so he forgets about it from the same moment'.⁴²

VERSES 20 - 23

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَّلَتْ سُورَةٌ ۖ فَإِذَا أَنْزَلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۗ رَأَيْتِ
الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۗ فَأُولَٰئِكَ هُمُ {20}

And those who believe are saying: 'If only a Chapter would be Revealed!' But when a Decisive Chapter is Revealed, and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with the look of one fainting from the death. Woe unto them! [47:20]

طَاعَةً وَقَوْلٌ مَعْرُوفٌ ۚ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ {21}

Obedience and a gentle word (is better), so when the matter is determined, had they ratified Allah it would have been better for them [47:21]

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ {22}

So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ {23}

They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23]

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي بَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ
عَمَرَ لَقِيَ عَلِيًّا (صلوات الله عليه) فَقَالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيْكُمُ الْمُفْتُونُ وَ تُعْرَضُ بِي وَ بِصَاحِبِي

And by this chain, from Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

⁴² الكافي 2: 6 / 318 .6

'I heard Abu Ja'far^{asws} saying that: 'Umar met Ali^{asws}, so he said to him^{asws}, 'You^{asws} are the one who is reciting this Verse: **Which one of you is bewitched [68:6]**, and applying it to me and to my companion'.

قَالَ فَقَالَ لَهُ أَفَلَا أُخْبِرُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطُّعُوا أَرْحَامَكُمْ

He^{asws} said: 'So he^{asws} said to him: 'Shall I inform you of a Verse which has Descended about the Clan of Umayya: **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]?**'

فَقَالَ كَذَبْتَ بُنُو أُمَيَّةَ أَوْصَلُ لِلرَّحِمِ مِنْكَ وَ لَكِنَّكَ أَبَيْتَ إِلَّا عَدَاوَةً لِيَنِي تَبِيَّ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةَ.

He said, 'You^{asws} are lying. The clan of Umayya are better at maintaining relations than you^{asws} are, but you^{asws} refuse to do anything except being inimical to the clan of Taym (Abu Bakr's tribe), and the clan of Ady (Umar's tribe), and the clan of Umayya (Muawiya's tribe)'.⁴³

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

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

'Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} - in a Hadeeth in which he^{asws} said: 'And beware of accompanying the one who severs the ties of kinship, for I^{asws} have found him to be Cursed in the Book of Allah^{azwj} Mighty and Majestic, in three places. Allah^{azwj} Mighty and Majestic Said: **So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23].**

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

And Said: **And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25].**

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

⁴³ Al Kafi - H 14524

And Said in (Surah) Al-Baqra: **Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27]**.⁴⁴

The Altered Verse

روى الشيخ شرف الدين النجفي، قال: ذكر علي بن إبراهيم في (تفسيره) في تأويل هذه السورة، قال: حدثني أبي، عن إسماعيل بن مرار، عن محمد بن الفضيل، عن أبي عبد الله (عليه السلام)، قال: وقرأ أبو عبد الله (عليه السلام) هذه الآية هكذا: «فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ. و سلطتم و ملكتم: أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ، نزلت في بني عمنا بني عباس و بني أمية،

Al-Skeykh Sharaf Al-Deen Najafy has reported that Ali Bin Ibrahim has mentioned in his Tafseer (Qummi) in the explanation of this Chapter saying that it was to him by his father, from Ismail Bin Marar, from Muhammad Bin Al-Fazeyl, who said,

‘And Abu Abdullah^{asws} recited this Verse like this: **So if perhaps you were to be rulers, and overcome and possess kingdom, you would make mischief in the land and cut off your relationships [47:22]**, it was Revealed regarding the clan of Amna, and clan of Abbas, and clan of Umayya.

و فيهم يقول الله تعالى: أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ أَ فَلَا يَتَذَكَّرُونَ الْقُرْآنَ، فيقتضوا ما عليهم من الحق أم على قلوب أفاؤها».

And it is regarding them that Allah^{azwj} the Exalted is Saying: **They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23] So do they not ponder on the Quran - So they eliminated what was against them from the Truth, or are there locks upon (their) hearts [47:24]**.⁴⁵

ثم قال شرف الدين: و منها ما رواه مرفوعا، عن ابن أبي عمير، عن حماد بن عيسى، عن محمد الحلبي، قال: قرأ أبو عبد الله (عليه السلام): فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ، و سلطتم و ملكتم أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ. ثم قال: «نزلت هذه الآية في بني عمنا بني عباس و بني أمية»

Then Sharaf Al-Deen said, ‘And from it is what has been reported with an unbroken chain, from Ibn Abu Umeyr, from Hamaad Bin Isa, from Muhammad Al-Halbi who said,

‘Abu Abdullah^{asws} recited: **So if perhaps you were to be rulers, and overcome and possess kingdom, you would make mischief in the land and cut off your relationships [47:22]**, then said: ‘This Verse was Revealed regarding the clan of Amna, clan of Abbas, and clan of Umayya’.⁴⁶

⁴⁴ (Extract) الكافي 2: 7 / 279.

⁴⁵ (Extract) تأويل الآيات 2: 2 / 588 16.

⁴⁶ تأويل الآيات 2: 13 / 585.

VERSE 24

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا {24}

So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]

عنه، عن عبد الله بن هشام بن سالم، عن سليمان بن خالد قال: قال أبو عبد الله عليه السلام: يا سليمان إن لك قلباً ومسامع، وإن الله إذا أراد أن يهدي عبداً فتح مسامع قلبه، وإذا أراد به غير ذلك ختم مسامع قلبه فلا يصلح أبداً، وهو قول الله عزوجل " أم على قلوب أقفالها "

From him, from Abdullah Bin Hisham Bin Salim, from Suleyman Bin Khalid who said,

'Abu Abdullah^{asws} said: 'O Suleyman! Verily for your heart is a hearing. And when Allah^{azwj} Intends to Guide a servant, (Allah^{azwj}) Opens the hearing of his heart. And when He^{azwj} Intends with him other than that, (Allah^{azwj}) Seals the hearing of his heart, so he would not be correct, ever. And these are the Words of Allah^{azwj} Mighty and Majestic: ***So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]***.⁴⁷

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران عن عبيس بن هشام، عن ذكره، عن أبي جعفر عليه السلام قال: قراءة القرآن ثلاثة: رجل قرأ القرآن فاتخذة بضاعة واستدره الملوك واستطال به على الناس ورجل قرأ القرآن فحفظ حروفه وضيع حدوده وأقامه إقامة القدح فلا كثرة الله هؤلاء من حملة القرآن ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه فأسهر به ليله وأظمأ به نهاره وقام به في مساجده وتخافى به عن فراشه

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Ubeys Bin Hisham, from the one who mentioned it,

'Abu Ja'far^{asws} has said: 'The reciters of the Quran are three – A man who recites the Quran, so he takes it as a merchandise in order to attract the rulers and dominate the people by it. And a man who recites the Quran, so he memorises its letters but wastes its Limits, so his standing is the standing of the slander. I^{asws} wish Allah^{azwj} would not Make these type who bear the Quran to be numerous. And a man who recites the Quran, so he places the medicine of the Quran upon the sickness of his heart, so he is vigilant with it at night, and endures thirst due to it during the day, and stands by it in his Masjid, and forsakes his bed for it.

فباولئك يدفع الله العزيز الجبار البلاء وباولئك يديل الله عزوجل من الاعداء وباولئك ينزل الله عزوجل الغيث من السماء فوالله لهؤلاء في قراءة القرآن أعز من الكبريت الاحمر.

So it is by these (type of reciters) that Allah^{azwj} the Mighty the Compeller Repulses the afflictions, and it is by these that Allah^{azwj} Defends against the enemies, and it is

⁴⁷ Al Mahaasin – V 1 Bk 5 H 35

by these that Allah^{azwj} Mighty and Majestic Sends down the rains from the sky. So, by Allah^{azwj}, these ones among the reciters of the Quran are more cherished than red rubies'.⁴⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) أَلَا أُخْبِرُكُمْ بِالْفَقِيهِ حَقَّ الْفَقِيهِ مَنْ لَمْ يُقْنَطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَ لَمْ يُؤْمِنْهُمْ مِنْ عَذَابِ اللَّهِ وَ لَمْ يُرْحِصْ لَهُمْ فِي مَعَاصِي اللَّهِ وَ لَمْ يَشْرِكِ الْقُرْآنَ رَغْبَةً عَنْهُ إِلَى غَيْرِهِ

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Ismail Bin Mihran, from Abu Saeed Al Qammat, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Shall I^{asws} inform you all with the understanding one who is truly an understanding one? (It is) the one who does not despair the people from the Mercy of Allah^{azwj}, and does not liberate them from the Punishment of Allah^{azwj}, and does not permit for them to be in the disobedience of Allah^{azwj}, and does not neglect the Quran, turning away from it to something else.

أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَيْسَ فِيهَا تَفَكُّرٌ

Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in the recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it'.

وَ فِي رِوَايَةٍ أُخْرَى أَلَا لَا خَيْرَ فِي عِلْمٍ لَيْسَ فِيهِ تَفَهُُّمٌ أَلَا لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ أَلَا لَا خَيْرَ فِي عِبَادَةٍ لَا فِيهَا تَفَكُّرٌ أَلَا لَا خَيْرَ فِي نُسُكٍ لَا وَرَعَ فِيهِ .

And in another report, (He^{asws} said): 'Indeed! There is no goodness in a knowledge wherein there is no understanding. Indeed! There is no goodness in a recitation (of the Quran) wherein there is no pondering. Indeed! There is no goodness in a worship there being no thinking in it. There is no goodness in a ritual, there being no piety in it'.⁴⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيُجَلِّ حَالِ بَصَرَهُ وَ يَفْتَحْ لِلضَّيَاءِ نَظْرَهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَبِيرُ فِي الظُّلُمَاتِ بِالنُّورِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ahmad Bin Yahya, from Talha Bin Zayd,

'From Abu Abdullah^{asws} having said: 'This Quran, in it are minarets of guidance, and lanterns for the darkness. So let him brighten the brightness of his vision and open

⁴⁸ Al Kafi – H 3551

⁴⁹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 5 H 3

his vision for the illumination, for the pondering is a revival for the insight of the heart just as the enlightened one would walk in multiple darkness with the light'.⁵⁰

كَتُرُ الْفَوَائِدِ لِلْكَرَاجُكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَامًا مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ

(The book) Kanz Al Fawaid of Al Karajuki –

'It is mentioned that Abu Haneefa ate a meal with the Imam Sadiq Ja'far Bin Muhammad^{asws}. So when he^{asws} raised his^{asws} hand from eating, he^{asws} said: 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds. O Allah^{azwj}! Surely this is from You^{azwj} and from Your^{azwj} Rasool^{saww}'.

فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكًا

So Abu Haneefa said, 'O Abu Abdullah^{asws}! Are you^{asws} making (Rasool-Allah^{saww}) to be as an associate with Allah^{azwj}?'

فَقَالَ لَهُ وَيْلَكَ إِنَّ اللَّهَ تَعَالَى يَشْفُو فِي كِتَابِهِ وَ مَا تَقْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَشْفُو فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ

He^{asws} said to him: 'Woe be unto you! Surely Allah^{azwj} the Exalted is Saying in His^{azwj} Book: '**and they hated except if Allah and His Rasool was to Enrich them from His Grace [9:74]**. And He^{azwj} is Saying in another place: **And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool [9:59]**.'

فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَيِّ مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ

So Abu Haneefa said, 'By Allah^{azwj}! It is as if I had not read these two (Verses) at all from the Book of Allah^{azwj} nor heard them (before), except during this time!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أُمَّ عَلَى قُلُوبِ أَفْئَالِهَا وَ قَالَ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

Abu Abdullah^{asws} said: 'Yes, you have read and heard them both, but Allah^{azwj} the Exalted Revealed regarding you and regarding the likes of you: **So do they not ponder on the Quran, or are there locks upon (their) hearts [47:24]**. And He^{azwj} Said: **Never! But, it has rusted upon their hearts, what they had been earning [83:14]**'.⁵¹

⁵⁰ Al Kafi V 2 – The Book Of Merits of the Quran CH 1 H 5

⁵¹ 240 47 بحار الأنوار

VERSES 25 & 26

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ
 {25}

Surely, those who turned back upon their back from after the Guidance having become clarified to them, the Satan had enticed for them and dictated to them [47:25]

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ ۗ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ
 {26}

That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, and Allah Knows their secrets [47:26]

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن أورمة، و علي بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ: «فلان و فلان و فلان ارتدوا عن الإيمان في ترك ولاية أمير المؤمنين (عليه السلام)».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awramat, and Ali Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

Abu Abdullah^{asws} regarding the Words of the Exalted: **Surely those who turned back upon their back from after the Guidance having become clarified to them, the Satan had enticed for them and dictated to them [47:25]**, he^{asws} said: ‘So and so, and so and so, and so and so (Abu Bakr, and Umar, and Usman) turned back from the Eman (became apostates) by leaving the Wilayah of Amir-Al-Momineen^{asws}’.

قلت: قوله تعالى: ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ؟

I said, ‘(What about) the Words of the Exalted: **That is because they said to those who abhorred what Allah Revealed, ‘We shall obey you in some of the matters’, and Allah Knows their secrets [47:26]?**’

قال: «نزلت فيهما و في أتباعهما، و هو قول الله عز و جل الذي نزل به جبرئيل على محمد (صلى الله عليه و آله): ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ، في علي (عليه السلام): سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ،

He^{asws} said: ‘It was Revealed regarding the two of them (Abu Bakr and Umar), and regarding the ones who followed both of them, and these are the Words of Allah^{azwj} Mighty and Majestic which Jibraeel^{as} descended with upon Muhammad^{saww}: **That is because they said to those who abhorred what Allah Revealed** - regarding

Ali^{asws}, **'We shall obey you in some of the matters', and Allah Knows their secrets [47:26].**

قال: «دعوا بني أمية إلى ميثاقهم ألا يصيروا الأمر بعد النبي (صلى الله عليه وآله)، و لا يعطونا من الخمس شيئا، و قالوا: إن أعطيناهم إياه لم يحتاجوا إلى شيء، و لم يبالوا أن لا يكون الأمر فيهم، فقالوا: سنطيعكم في بعض الأمر الذي دعوتونا إليه، و هو الخمس، أن لا نعطيهم منه شيئا،

He^{asws} said: 'The Clan of Umayya called to their covenant, that they will never let the command to be among us^{asws} after the Prophet^{saww}, nor did they give to us^{asws} anything from the *Khums*, and said, 'We will not give to them^{asws} who are not needy for anything', and they did not even care if the command were not to be among them, so they said, **'We shall obey you in some of the matters'**, which you are calling us to, and it is *Al-Khums* that we will not give to them^{asws} anything of.

و قوله تعالى: كَرِهُوا مَا نَزَّلَ اللَّهُ، و الذي نزل الله ما افترض على خلقه من ولاية أمير المؤمنين (عليه السلام)، و كان معهم أبو عبيدة، و كان كاتبهم، فأنزل الله عز و جل: أَمْ أَدْرَأْتُمْ أَمْرًا فَيَأْتَا مُبْرَمُونَ أَمْ يَحْسُبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ الْآيَةَ».

And the Exalted Said: **abhorred what Allah Revealed [47:26]** - and this is which Allah^{azwj} Revealed what He^{azwj} Obligated upon His^{azwj} creatures from the Wilayah of Amir-al-Momineen^{asws}. And among them was Abu Ubeyda, and he was their scribe, so Allah^{azwj} Mighty and Majestic Revealed: **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].**⁵²

علي بن إبراهيم، قال: حدثنا محمد بن القاسم، عن عبيد الكندي، قال: حدثنا عبد الله بن عبد الفارس، عن محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ: «عن الإيمان بتركهم ولاية أمير المؤمنين (عليه السلام) الشَّيْطَانُ سَوَّلَ لَهُمْ وَ أَمْلَىٰ لَهُمْ، يعني الثاني.

Ali Bin Ibrahim, from Muhammad Bin Al-Qasim, from Ubeyd Al-Kindy, from Abdullah Bin Abdul Faras, from Muhammad Bin Ali,

Abu Abdullah^{asws} regarding the Words of the Exalted: **Surely those who turned back upon their back** – from the Eman by their neglecting the Wilayah of Amir-ul-Momineen^{asws} - **the Satan had enticed for them and dictated to them [47:25]** – (Satan^{la} meaning the second one (Umar)).

قوله تعالى: ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ، و هو ما افترض على خلقه من ولاية أمير المؤمنين (عليه السلام): سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ - قال: دعوا بني أمية إلى ميثاقهم أن لا يصيروا الأمر لنا بعد النبي (صلى الله عليه وآله)، و لا يعطونا من الخمس شيئا، و قالوا: إن أعطيناهم الخمس استغنوا به،

The Words of the Exalted: **That is because they said to those who abhorred what Allah Revealed [47:26]** – and it is what Allah^{azwj} had Necessitated upon His^{azwj} creatures, from the Wilayah of Amir Al Momineen^{asws}, **'We shall obey you in some**

⁵² الكافي 43 / 348

of the matters', he^{asws} said: 'Leave the clan of Umayya upon their covenant if the command does not come to be for us after the Prophet^{saww}', and they did not give us anything from the Khums, and they said, 'If we were to give them^{asws} the Khums, they would become needless with it'.

فقالوا: سنطيعكم في بعض الأمر، أي لا تعطوهم من الخمس شيئاً، فأنزل الله تبارك و تعالى على نبيه (صلى الله عليه و آله): أم أئبرموا أمراً فإننا مبرمون أم يحسبون أننا لا نسمع سرهم و جواهرهم بلى و رسلنا لديهم يكتبون».

And they said, 'We shall obey them (the clan of Umayya) in some of the matters, i.e. 'We shall give them something from the Khums'. Therefore Allah^{azwj} Blessed and Exalted Revealed unto His^{azwj} Prophet^{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]**'.⁵³

محمد بن العباس، قال: حدثنا علي بن سليمان الزراري، عن محمد بن الحسين، عن ابن فضال، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، قال: «الهدى هو سبيل علي بن أبي طالب (عليه السلام)».

Muhammad Bin Al-Abbas, from Ali Bin Suleyman Al-Zarari, from Muhammad Bin Al-Husayn, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al-Halby,

Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **Surely those who turned back upon their back from after the Guidance having become clarified to them [47:25]**, he^{asws} said; 'The Guidance – It is the way of Ali^{asws} Bin Abu Talib^{asws}'.⁵⁴

الطبرسي: المروي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أنهم بنو أمية، كرهوا ما أنزل الله في ولاية علي (عليه السلام)».

Al-Tabarsy –

The report from Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'They were the clan of Umayya who hated what Allah^{azwj} Revealed regarding the Wilayah of Ali^{asws}'.⁵⁵

VERSES 27 & 28

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ {27}

⁵³ تفسير القمّي 2: 308

⁵⁴ تأويل الآيات 2: 587 / 14.

⁵⁵ مجمع البيان 10: 160.

But how would it be when the Angels cause them to die, striking their faces and their backs? [47:27]

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ {28}

That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]

محمد بن العباس، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن يسار، عن علي بن جعفر الحضرمي، عن جابر بن يزيد، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ، قال: «كرهوا عليا، وكان علي رضا الله و رضا رسوله (صلى الله عليه و آله)، أمر الله بولايته يوم بدر، و يوم حنين و بطن نخلة و يوم التروية، نزلت فيه اثنتان و عشرون آية في الحجة التي صد فيها رسول الله (صلى الله عليه و آله) عن المسجد الحرام بالجحفة و بنخم».

Muhammad Bin Al-Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Ja'far Al-Hazramy, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]**, he^{asws} said: 'They hated Ali^{asws}, and Ali^{asws} was the Pleasure of Allah^{azwj} and the pleasure of His^{azwj} Rasool^{saww}. Allah^{azwj} Commanded for the Wilayah of Ali^{asws} on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allah^{saww} closed (the doors) from the Sacred Masjid at Al-Johfa and at Khumm'.⁵⁶

The Anger and the Pleasure of Allah^{azwj}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو عَنْ هِشَامِ بْنِ الْحَكَمِ فِي حَدِيثِ الرَّزْدِيقِ الَّذِي سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَكَانَ مِنْ سُؤَالِهِ أَنْ قَالَ لَهُ فَلَهُ رِضًا وَ سَخَطًا

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro,

(It has been narrated) from Hisham Bin Al-Hakam in a Hadeeth of the atheist who questioned Abu Abdullah^{asws}. So, it was from his questions that he said to him^{asws}, 'So, for Him^{azwj} is Pleasure and Anger?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) نَعَمْ وَ لَكِنْ لَيْسَ ذَلِكَ عَلَى مَا يُوجَدُ مِنَ الْمَخْلُوقِينَ وَ ذَلِكَ أَنَّ الرِّضَا حَالٌ تَدْخُلُ عَلَيْهِ فَنَنْقُلُهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ الْمَخْلُوقَ أَجْوَفٌ مُعْتَمِلٌ مُرَكَّبٌ لِلْأَشْيَاءِ فِيهِ مَدْخَلٌ وَ خَالِفُنَا لَا مَدْخَلَ لِلْأَشْيَاءِ فِيهِ لِأَنَّهُ وَاحِدٌ وَاحِدِيٌّ الدَّاتِ وَاحِدِيٌّ الْمَعْنَى

⁵⁶ تأويل الآيات 2: 17 / 589

So Abu Abdullah^{asws} said: ‘Yes, but that is not upon what is found from the creatures, and that is because the pleasure is a state entered upon, so you would be transferred from a state into a state, because the creature is hollow, active, compound of the things. In him is an entrance, and our Creator has no entrance for the things in Him^{azwj}, because He^{azwj} is the One^{azwj}. The One^{azwj} in the Self and One in the Meaning.

فَرِضَاهُ نَوَائِبُهُ وَ سَخَطُهُ عِقَابُهُ مِنْ غَيْرِ شَيْءٍ يَتَدَاخَلُهُ فِيهِ يَجْهُ وَ يَنْقَلُهُ مِنْ حَالٍ إِلَى حَالٍ لِأَنَّ ذَلِكَ مِنْ صِفَةِ الْمَخْلُوقِينَ الْعَاجِزِينَ الْمُحْتَاجِينَ .

Thus, His^{azwj} Pleasure is His^{azwj} Rewarding, and His^{azwj} Anger is His^{azwj} Punishment from without anything having entered Him^{azwj}, so it would provoke Him^{azwj} and He^{azwj} would change from a state to a state, because that is from the attributes of the creatures, the frustrated, the needy’.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ عَمِّهِ حَمْرَةَ بْنِ بَرِيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَأْسَفُ كَأَسْفِنَا وَ لَكِنَّهُ خَلَقَ أَوْلِيَاءَ لِنَفْسِهِ يَأْسَفُونَ وَ يَرْضُونَ وَ هُمْ مَخْلُوقُونَ مَرْبُوبُونَ فَجَعَلَ رِضَاهُمْ رِضَا نَفْسِهِ وَ سَخَطَهُمْ سَخَطَ نَفْسِهِ لِأَنَّهُ جَعَلَهُمُ الدُّعَاءَ إِلَيْهِ وَ الْأَدْلَاءَ عَلَيْهِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from his uncle Hamza Bin Bazie,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Mighty and Majestic does not regret like we tend to regret, but He^{azwj} Created Friends for Himself^{azwj} who are regretting and being pleased, and they are creations, being Nourished. Thus, He^{azwj} Made their^{asws} pleasure as being His^{azwj} Pleasure, and their^{asws} anger as being His^{azwj} Anger, because He^{azwj} Made them^{asws} as the inviters to Him^{azwj}, and the Indicators to Him^{azwj}.

فَلِذَلِكَ صَارُوا كَذَلِكَ وَ لَيْسَ أَنَّ ذَلِكَ يَصِلُ إِلَى اللَّهِ كَمَا يَصِلُ إِلَى خَلْقِهِ لَكِنَّ هَذَا مَعْنَى مَا قَالَ مِنْ ذَلِكَ وَ قَدْ قَالَ مَنْ أَهَانَ لِي وَلِيًّا فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ دَعَانِي إِلَيْهَا

So, due to that, they^{asws} came to be like that, and it isn’t so that it (anger) comes to Allah^{azwj} just as it tends to come to His^{azwj} creatures. But, this is the Meaning of what He^{azwj} Said from that, and He^{azwj} has Said: “The one who offends a friend of Mine^{azwj}, so he has duelled against Me^{azwj} with the battle and called Me^{azwj} to it”.

فَكُلُّ هَذَا وَ شِبْهُهُ عَلَى مَا ذَكَرْتُ لَكَ وَ هَكَذَا الرِّضَا وَ العُصْبُ وَ غَيْرُهُمَا مِنَ الْأَشْيَاءِ بِمَا يُشَاكِلُ ذَلِكَ وَ لَوْ كَانَ يَصِلُ إِلَى اللَّهِ الْأَسْفُ وَ الضَّحْرُ وَ هُوَ الَّذِي خَلَقَهُمَا وَ أَنْشَأَهُمَا لِحَارَ لِقَائِهِ هَذَا أَنْ يَقُولَ إِنَّ الخَالِقَ يَبِيدُ يَوْمًا مَا لِأَنَّهُ إِذَا دَخَلَهُ العُصْبُ وَ الضَّحْرُ دَخَلَهُ التَّعْيِيرُ وَ إِذَا دَخَلَهُ التَّعْيِيرُ لَمْ يُؤْمِنْ عَلَيْهِ الْإِبَادَةُ

So, all of this and the likes of it are upon what we^{asws} mentioned to you, and like this is the (Divine) Pleasure, and the Anger, and other than these two from the things

⁵⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 14 H 6

which are identical to that. And had it been so that the regret, and the weariness arrives to Allah^{azwj}, and He^{azwj} is the One^{azwj} Who Created both, it would be allowed for a speaker to say this that one day the Creator would be obliterated, because He^{azwj}, when the anger and the weariness enters Him^{azwj}, the change would enter Him^{azwj}, the obliteration would not be safe upon Him^{azwj}.

ثُمَّ لَمْ يُعْرِفِ الْمُكُونُ مِنَ الْمُكَوَّنِ وَ لَا الْقَادِرُ مِنَ الْمَقْدُورِ عَلَيْهِ وَ لَا الْخَالِقُ مِنَ الْمَخْلُوقِ تَعَالَى اللَّهُ عَنْ هَذَا الْقَوْلِ عُلُوًّا كَبِيرًا بَلْ هُوَ الْخَالِقُ لِلْأَشْيَاءِ لَا لِحَاجَةٍ إِذَا كَانَ لَا لِحَاجَةَ اسْتِحَالَ الْحُدُّ وَ الْكَيْفُ فِيهِ فَافْهَمْ إِنْ شَاءَ اللَّهُ تَعَالَى .

Then it would not be recognised, the Bringer into being from the comer into being, nor the Powerful from the one empowered upon, nor the Creator from the Created. Exalted is Allah^{azwj} from this speech, Loftier, Greater. But, He^{azwj} is the Creator of the things, not for a need. So when there was no need, the limitation is impossible, (as well as the) 'how' (Qualitative State) regarding Him^{azwj}. Therefore, understand, if Allah^{azwj} the Exalted so Desires'.⁵⁸

VERSES 29 & 30

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ {29}

Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29]

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ {30}

And if We so Desire, We would Show them to you, so you would recognise them by their marks, and you can (already) recognise them by their tone of speech, and Allah Knows your deeds [47:30]

محمد بن العباس، قال: حدثنا عبد العزيز بن يحيى، عن محمد بن زكريا، عن جعفر بن محمد بن عمارة، قال: حدثني أبي، عن جابر، عن أبي جعفر محمد بن علي (عليهما السلام)، عن جابر بن عبد الله (رضي الله عنه)، قال: «لما نصب رسول الله (صلى الله عليه و آله)، عليا (عليه السلام) يوم غدير خم قال قوم: ما باله يرفع بضبع ابن عمه! فأنزل الله تعالى: أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ».

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Zakariyya, from Ja'far Bin Muhammad Bin Amarat, from his father, from Jabir,

⁵⁸ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 23 H 6 (Extract)

Abu Ja'far Muhammad Bin Ali^{asws}, from Jabir Bin Abdullah having said, 'When Rasool-Allah^{saww} nominated Ali^{asws} on the Day of Ghadeer Khumm, the people said, 'What is the matter he^{saww} is raising his^{saww} cousin by the arms?' So Allah^{azwj} Revealed: **Or do they in whose hearts is a disease, reckon that Allah will never Bring forth their grudges? [47:29]**'.⁵⁹

و عنه: عن أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن علي بن رثاب، عن ابن بكير، قال: قال أبو جعفر (عليه السلام): «إن الله جل و عز أخذ ميثاق شيعتنا بالولاية، فنحن نعرفهم في لحن القول».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Ibn Ra'aib, from Ibn Bakeyr who said,

'Abu Ja'far^{asws} said: 'Allah^{azwj} Mighty and Majestic Took the Covenant from our^{asws} Shias for the Wilayah, so we^{asws} recognise them by the tone of their speech'.⁶⁰

أحمد بن محمد بن خالد البرقي: بإسناد مرفوع، قال: قلت لأبي عبد الله (عليه السلام): كان حذيفة بن اليمان يعرف المنافقين؟ فقال: «أجل، كان يعرف اثني عشر رجلا، و أنت تعرف اثني عشر ألف رجل، إن الله تبارك و تعالى يقول: وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ، فهل تدري ما لحن القول؟» قلت: لا و الله. قال: «بغض علي بن أبي طالب (صلوات الله عليه) و رب الكعبة».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, by an unbroken chain, said,

'I said to Abu Abdullah^{asws}, 'Huzeyfa Bin Al-Yaman used to recognise the hypocrites?' So he^{asws} said: 'Yes, he used to recognise twelve men, and you can recognise twelve thousand men. Allah^{azwj} Blessed and Exalted is Saying: **and you can (already) recognise them by their tone of speech [47:30]**, so do you know what is the tone of speech?' I said, 'No, by Allah^{azwj}'. He^{asws} said: 'Hatred of Ali^{asws} Bin Abu Talib^{asws}, by the Lord^{azwj} of the Kabah'.⁶¹

و من طريق المخالفين: ابن المغازلي الشافعي في (المناقب)، يرفعه إلى أبي سعيد الخدري، في قوله تعالى: وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ، قال: ببغضهم علي بن أبي طالب (عليه السلام).

And from the way of the adversaries – Ibn Al Magazily Al Shafi'e in (the book) Al Manaqib, raising it to Abu Saeed Al Khudry,

'Regarding the Words of the Exalted: **and you can (already) recognise them by their tone of speech [47:30]**, said, 'By their hatred of Ali^{asws} Bin Abu Talib^{asws}',⁶²

⁵⁹ تأويل الآيات 2: 18 / 590.

⁶⁰ تأويل الآيات 2: 20 / 590.

⁶¹ المحاسن: 132 / 168.

⁶² مناقب ابن المغازلي: 359 / 315.

VERSES 31 & 32

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ {31}

And We will Test you until We Make known the striving ones from you and the patient ones, and We Test your affairs [47:31]

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا
اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَاهُمْ {32}

Surely, those who commit Kufr and hinder from the Way of Allah and oppose the Rasool from after the Guidance having been clarified to them, will never (be able to) harm Allah of anything, and He would Nullify their deeds [47:32]

ابن شهر آشوب: عن أبي الورد، عن أبي جعفر (عليه السلام): وَ شَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ، قال: «في أمر علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Abu Al-Ward, who has narrated the following:

‘Abu Ja’far^{asws}: **and oppose the Rasool from after the Guidance having been clarified to them [47:32]**, he^{asws} said: ‘Regarding the matter of Amir-Al-Momineen^{asws},⁶³

علي بن إبراهيم، في قوله تعالى: إِنَّ الَّذِينَ كَفَرُوا وَ صَدُّوا عَن سَبِيلِ اللَّهِ، قال: عن أمير المؤمنين (عليه السلام): وَ شَاقُّوا الرَّسُولَ، أي قطعوه في أهل بيته بعد أخذ الميثاق عليهم له.

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **Surely those who commit Kufr and hinder from the Way of Allah [47:32]**, said, ‘(Prevent) from Amir-Al-Momineen^{asws} **and oppose the Rasool**, i.e., cut-off (relations) regarding the People^{asws} of his^{saww} Household after he^{saww} had taken the Covenant upon them for it’.⁶⁴

VERSE 33

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ {33}

⁶³ المناقب 3: 83

⁶⁴ تفسير القمي 2: 309.

O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]

ابن بابويه، قال: حدثنا أحمد بن هارون الفامي (رضي الله عنه)، قال: حدثني محمد بن عبد الله الحميري، عن أبيه، عن أحمد بن محمد بن خالد البرقي، عن أبي عبد الله الصادق (عليه السلام)، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): من قال: سبحان الله، غرس الله له بما شجرة في الجنة، و من قال: لا إله إلا الله غرس الله له بما شجرة في الجنة، و من قال: الحمد لله، غرس الله له بما شجرة في الجنة. و من قال: لا إله إلا الله غرس الله له بما شجرة في الجنة، و من قال: الله أكبر غرس الله له بما شجرة في الجنة.

Ibn Babuwayh, from Ahmad Bin Haroun Al-Famy, from Muhammad Bin Abdullah Al-Humeyri, from his father, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, who has narrated the following:

‘Abu Abdullah Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The one who says, ‘Glory be to Allah^{azwj}’ (سبحان الله), Allah^{azwj} would Plant a tree for him in the Paradise. And the one who says ‘The Praise is for Allah^{azwj} (الحمد لله), Allah^{azwj} would Plant for him a tree in the Paradise. And the one who says ‘There is no god except for Allah^{azwj} (لا إله إلا الله), Allah^{azwj} would Plant a tree for him in the Paradise. And the one who says ‘Allah^{azwj} is the Greatest (الله أكبر), Allah^{azwj} would Plant a tree for him in the Paradise’.

فقال رجل من قريش: يا رسول الله، إن شجرنا في الجنة، كثير! قال: نعم، و لكن إياكم أن ترسلوا عليها نيرانا فتحرقوها، و ذلك أن الله عز و جل يقول: يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تُبْطِلُوا أَعْمَالَكُمْ.»

So a man from Quraysh said, ‘O Rasool-Allah^{saww}! (Then) there would be a lot of trees for us in the Paradise!’ He^{saww} said: ‘Yes, but beware not to send flames towards them so they would be burnt down, and that Allah^{azwj} Mighty and Majestic is Saying: ***O you those who believe! Obey Allah and obey the Rasool, and do not invalidate your deeds [47:33]***.⁶⁵

VERSES 34 - 38

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ {34}

Surely those who commit Kufr and hinder from the Way of Allah, then they die while they are Kafirs, so Allah will never Forgive (their sins) for them [47:34]

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتْرُكَكُمْ أَعْمَالَكُمْ {35}

So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]

⁶⁵ أمالي الصدوق: 14 / 486.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوًى ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ
 {36}

But rather, the life of this world is a play and a sport, and if you believe and are pious, He would Give you your Recompense and will not Ask you your wealth [47:36]

إِنْ يَسْأَلْكُمْوهَا فَيُخْفِكُمْ تَبَخَّلُوا وَيُخْرِجْ أَضْغَانَكُمْ {37}

If He does Ask you for it and Press you, you would be stingy and your spite would come out [47:37]

هَآ أَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ ۗ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ
 عَن نَّفْسِهِ ۗ وَاللَّهُ الْعَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا
 أَمْثَالَكُمْ {38}

Behold! You are those who are called upon to spend in the Way of Allah – so from you is one who is stingy. And one who is stingy, rather he is stingy about himself, and Allah is the Needless, and you are the poor. And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]

ثم قال علي بن إبراهيم: حدثني محمد بن عبد الله، عن أبيه عبد الله بن جعفر، عن السندي بن محمد، عن يونس بن يعقوب، عن يعقوب بن قيس، قال: قال أبو عبد الله (عليه السلام): «يا بن قيس وإن تتولوا يستبدل قوماً غيركم ثم لا يكونوا أمثالكم عن أبناء الموالي المعتقين».

Then Ali Bin Ibrahim said, 'Muhammad Bin Abdullah narrated to me, from his father, Abdullah Bin Ja'far, from Al-Sindy Bin Muhammad, from Yunus Bin Yaqoub, from Yaqoub Bin Qays who said,

'Abu Abdullah^{asws} said: 'O Bin Qays! **And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]**, it Means the sons of the (people of the) Wilayah, liberated ones'.⁶⁶

الطبرسي: روى أبو بصير، عن أبي جعفر (عليه السلام)، قال: «إن تتولوا، يا معشر العرب يستبدل قوماً غيركم يعني الموالي».

Al-Tabarsy – It has been reported by Abu Baseer,

'Abu Ja'far^{asws} having said: '**And if you were to turn back [47:38]** - O group of Arabs, **He would Replace you with another people, then they would not be like you [47:38]** - Meaning the people of the Wilayah (الموالي)'.⁶⁶

⁶⁶ تفسير القمي 2: 309

و عن أبي عبد الله (عليه السلام)، قال: «قد و الله أبدل [بهم] خيرا منهم، الموالي».

And from Abu Abdullah^{asws} having said: 'And Allah^{azwj} has Replaced them by those better than them, the people of the Wilayah (الموالي)'.⁶⁷

قال أبو عبد الله (عليه السلام): «لا يخرج من شيعتنا أحد إلا أبدلنا الله به من هو خير منه، و ذلك لأن الله يقول: وَإِنْ تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ».

Abu Abdullah^{asws} said: 'No one exits from our^{asws} Shias except that Allah^{azwj} replaces him with one who is better than him, and that is because Allah^{azwj} is Saying: **And if you were to turn back, He would Replace you with another people, then they would not be like you [47:38]**'.⁶⁸

في مجمع البيان روى أبو هريرة ان اناسا من اصحاب رسول الله صلى الله عليه واله قالوا: يا رسول الله من هؤلاء الذين ذكر الله في كتابه؟ وكان سلمان إلى جنب رسول الله صلى الله عليه واله فضرب عليه السلام يده على فخذ سلمان فقال: هذا وقومه، والذي نفسي بيده لو كان الايمان منوطا بالثريا لتناولوه رجال من فارس.

In Majma Al-Bayan – It has been reported by Abu Hureira that,

'People from the companions of Rasool-Allah^{saww} said, 'O Rasool-Allah^{saww}! Who are the ones whom Allah^{azwj} has Mentioned in His^{saww} Book?' (Meaning in Verse 47:37). And Salman^{ra} was by the side of Rasool-Allah^{saww}, so he^{saww} struck his^{saww} hand upon the thigh of Salman^{ra} and said: 'This one and his^{ra} people. By the One^{azwj} in Whose Hand is my^{saww} soul, even if the Eman was vested on the sun, a man from Persia would attain it'.⁶⁹

⁶⁷ مجمع البيان 9: 164.

⁶⁸ تأويل الآيات 2: 2 / 585 .11

⁶⁹ Tafseer Noor Al Saqalayn – CH 47 H 89