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CHAPTER 6

AL-AN'AM

(165 VERSES)

VERSES 1 to 72

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام) قال: «نزلت سورة الأنعام جملة واحدة، و شيعها سبعون ألف ملك، لهم زجل بالتسبيح و التهليل و التكبير، فمن قرأها سبحوا له إلى يوم القيامة».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Husayn Bin Khalid,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'All of the *Surah Al-An'am* was Revealed in one instant, and was accompanied by seventy thousand Angels Praising it with the Glorification (*Tasbeeh*), and the Extollation of the Holiness (*Tahleel*), and the Exclamation of the Greatness (of Allah^{azwj}) (*Takbeer*). So the one who recites it, it would Glorify (*Tasbeeh*) for him up to the Day of Judgement'.¹

(جوامع الجامع): للطبرسي، قال: في حديث أبي بن كعب، عن النبي (صلى الله عليه و آله)، قال: «أنزلت علي الأنعام جملة واحدة، يشيعها سبعون ألف ملك، لهم زجل بالتسبيح و التحميد، فمن قرأها صلى عليه أولئك السبعون ألف ملك، بعدد كل آية من الأنعام يوما و ليلة».

(In the book) Jawami'e Al Jami'e of Al Tabarsy, said, 'In a Hadeeth of Abayy Bin Ka'ab.

'From the Prophet^{saww} having said: '(*Surah*) *Al-Ana'am* was Revealed in one go. Seventy thousand Angels escorted it, for them was praising with the Glorification, and the Praise. So the one who recites it, those seventy thousand Angels would send Blessings upon him by a number of every from (*Surah*) *Al-Ana'am* (which he recited), every day and night'.²

العياشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن سورة الأنعام نزلت جملة واحدة، و شيعها سبعون ألف ملك حين أنزلت على رسول الله (صلى الله عليه و آله)، فعظموها و مجلوها، فإن اسم الله تبارك و تعالى فيها، في سبعين موضعها، و لو يعلم الناس ما في قراءتها من الفضل ما تركوها».

Al Ayyashi, from Abu Baseer who said,

¹ تفسير القمّي 1: 193.

² جوامع الجامع: 122

'I heard Abu Abdullah^{asws} saying: 'Surah Al-An'am was Revealed as a whole in one instant, and seventy thousand Angels accompanied it when it was Revealed unto Rasool-Allah^{saww}. So he^{saww} revered it, and respected it, for the Name of Allah^{azwj} Blessed and Exalted is in it in seventy places, and had the people known what merits are there in its recitation, they would not leave it'.

ثم قال أبو عبد الله (عليه السلام): «من كان له إلى الله حاجة يريد قضاءها، فليصل أربع ركعات بفاتحة الكتاب و الأنعام، و ليقل في صلاته إذا فرغ من القراءة: يا كريم يا كريم يا كريم، يا عظيم يا عظيم يا عظيم، يا أعظم من كل عظيم، يا سميع الدعاء يا من لا تغيره الأيام و الليالي، صل على محمد و آل محمد، و ارحم ضعفي، و فقري، و فاقتي، و مسكنتي، فإنك أعلم بها مني، و أنت أعلم بحاجتي،

Then Abu Abdullah^{asws} said: 'The one has a need for himself to Allah^{azwj} and wants it to be Fulfilled, so he should Pray four Cycles with the Opening of the Book (Surah Al-Fatiha) and (Surah) Al-An'am, and he should say in his *Salat*, when he is free from its recitation, 'O Benevolent! O Benevolent! O Benevolent! O Magnificent, O Magnificent, O Magnificent, O the most Magnificent than all the magnificent ones! O Hearer of the supplication! O the One Who is not Changed by the days and the nights, Send *Salawat* upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and have Mercy upon my weakness, and my poverty, and my lack of food, and my being needy, for You^{azwj} are more Knowing of these than I am, and are more Knowing of my needs.

يا من رحم الشيخ يعقوب حين رد عليه يوسف قرة عينه، يا من رحم أيوب بعد حلول بلائه، يا من رحم محمدا (عليه و آله السلام)، و من اليتيم آواه، و نصره على جبابرة قريش، و طواغيتها، و أمكنه منهم، يا مغيث يا مغيث يا مغيث.

O the One Who^{azwj} had Mercy on the old Yaqoub^{as} where You^{azwj} Returned to him^{as} Yusuf^{as} the delight of his^{as} eyes! O the One Who^{azwj} had Mercy on Ayoub^{as} after his^{as} afflictions! O the One Who^{azwj} had Mercy on Muhammad^{saww}, and Looked after him^{saww} when he^{saww} was an orphan, and Helped him^{saww} against the Titans of Quraysh, and its tyrants, and Protected him^{saww} from them! O the Rescuer, O the Rescuer, O the Rescuer!

يقوله مرارا، فو الذي نفسي بيده لو دعوت الله بها بعد ما تصلي هذه الصلاة في دبر هذه السورة، ثم سألت الله جميع حوائجك ما بخل عليك، و لأعطاك ذلك إن شاء الله».

Say this repeatedly, for, by the One in Whose^{azwj} Hand is my^{asws} soul, were you to supplicate to Allah^{azwj} after having Prayed this *Salat* at the end of this Chapter (Surah Al-An'am), then asked Allah^{azwj} for all of your needs, not being niggardly (regarding asking needs), that would be Given to you, if Allah^{azwj} so Desires it'.³

و في (مصباح الكفعمي) أيضا: عن النبي (صلى الله عليه و آله): «من قرأها من أولها إلى قوله: تَكْسِبُونَ وكل الله به أربعين ألف ملك، يكتبون له مثل عبادتهم إلى يوم القيامة».

تفسير العيّاشي 1: 353 / 1³

And in Misbaah Al Kafamy as well,

(It has been narrated) from the Prophet^{saww} having said: 'The one who recites it (*Surah Al-An'am*) from its beginning up to its Words **and He knows what you are earning [6:3]**, (the first three Verses), Allah^{azwj} Allocates forty Angels for him, writing down for him the like of their worship, up to the Day of Judgement'.⁴

و روي عن الصادق (عليه السلام) أنه قال: «من كتبها بمسك و زعفران، و شربها ستة أيام متوالية، يرزق خيرا كثيرا، و لم تصبه سوداء، و عوفي من الأوجاع و الألم بإذن الله تعالى».

And it has been reported,

Al-Sadiq^{asws} has said: 'The one who writes it (*Surah Al-An'am*) with musk and saffron, and drinks its (water) for six days consecutively, would be Graced with a lot of good, and would not be touched by sadness, and would be healed from the aches and pains, by the Permission of Allah^{azwj} the Exalted'.⁵

VERSE 1

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۖ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ {1}

The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1]

و قَالَ الصَّادِقُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَأَنْزَلَ اللَّهُ: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ - وَ جَعَلَ الظُّلُمَاتِ وَالنُّورَ - ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ فَكَانَ فِي هَذِهِ الْآيَةِ رَدًّا عَلَى ثَلَاثَةِ أَصْنَافٍ مِنْهُمْ.

And Al-Sadiq^{asws} said: 'Amir Al-Momineen^{asws} said: 'So Allah^{azwj} Revealed: ***The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then those who are committing Kufr are setting up equals with their Lord [6:1]*** – so there was in this Verse, a rebuttal upon three types of them: -

لِمَا قَالَ: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فَكَانَ رَدًّا عَلَى الدَّهْرِيَّةِ الَّذِينَ قَالُوا: الْأَشْيَاءُ لَا بَدَأَ لَهَا وَ هِيَ دَائِمَةٌ.

When He^{azwj} Said: ***The Praise is for Allah Who Created the skies and the earth*** – so there was a rebuttal upon the eternalists, those who were saying, 'The things, in it is inevitable for these (to exist), and these are perpetual'.

⁴ مصباح الكفعمي: 439.

⁵ خواص القرآن: 1 «مخطوط»

ثُمَّ قَالَ وَ جَعَلَ الظُّلُمَاتِ وَ النُّورَ فَكَانَ رَدًّا عَلَى الثَّنَوِيَّةِ الَّذِينَ قَالُوا: إِنَّ النُّورَ وَ الظُّلُمَةَ هُمَا الْمُدَبِّرَانِ.

Then He^{azwj} Said: **and Made the darkness and the Light** – So there was a rebuttal upon the dualists, those who were saying, ‘The light and the darkness, these two are the governing forces (of the universe)’.

ثُمَّ قَالَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَغْدِلُونَ فَكَانَ رَدًّا عَلَى مُشْرِكِي الْعَرَبِ الَّذِينَ قَالُوا: إِنَّ أَوْثَانَنَا آلِهَةٌ.

Then He^{azwj} Said: **‘then (how come) those who are committing Kufr are setting up equals with their Lord [6:1]’** – So there was a rebuttal upon the Arab polytheists, those who were saying, ‘Our idols are gods’.⁶

ابْنُ حُبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْعُصْبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلُمَةِ.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far^{asws} said: ‘Allah^{azwj} Created the Paradise before He^{azwj} Created the Fire, and Created the obedience before He^{azwj} Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the ‘النُّورَ’ (the Divine Light) before the darkness’.⁷

العياشي: عن جعفر بن أحمد، عن العمري بن علي، عن العبيدي، عن يونس بن عبد الرحمن، عن علي بن جعفر، عن أبي إبراهيم (عليه السلام)، قال: «لكل صلاة وقتان، و وقت يوم الجمعة زوال الشمس» ثم تلا هذه الآية: الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ جَعَلَ الظُّلُمَاتِ وَ النُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَغْدِلُونَ قَالَ: «يعدلون بين الظلمات و النور، و بين الجور و العدل».

Al Ayyashi, from Ja'far Bin Ahmad, from Al Amraky Bin Ali, from Al Abady, from Yunus Bin Abdul Rahman, from Ali Bin Ja'far,

(It has been narrated) from Abu Ibrahim^{asws} (7th Imam^{asws}) having said: ‘For every *Salat* there are two timings, and the timing for the day of Friday is the (start of) declining of the sun’. Then he^{asws} recited this Verse **The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then those who are committing Kufr are setting up equals with their Lord [6:1].** He^{asws} said: ‘Setting up equals between the darkness and the Light, and between the tyranny and the justice’.⁸

⁶ Tafseer Imam Hassan Al-Askari^{asws} – S 324 (Extract)

⁷ Al Kafi – H 14564

⁸ تفسير العياشي 1: 4 / 354

VERSE 2

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ {2}

He is Who Created you from clay, then He Ordained a term; and there is a Specified term with Him; then (how come) you are doubting [6:2]

Creation from the clay

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ عَنْ رَجُلٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّبِيِّينَ مِنْ طِينَةِ عَلِيِّ بْنِ أَبِي تَالِبٍ وَخَلَقَ قُلُوبَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِّينَةِ وَجَعَلَ خَلْقَ أَهْلِ الدُّنْيَا مِنَ الْمُؤْمِنِينَ مِنْ دُونِ ذَلِكَ وَخَلَقَ الْكَافِرَ مِنْ طِينَةِ سَجَّانَ قُلُوبُهُمْ وَأَبْدَانُهُمْ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Rabie Bin Abdullah, from a man,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'Allah^{azwj} Mighty and Majestic Created the Prophets^{as} from the clay of Illiyeen, their^{as} hearts and their^{as} bodies, and Created the hearts of the *Momineen* from that very clay, and Made the creation of the bodies of the *Momineen* to be from besides that; and He^{azwj} Created the *Kafirs* from the clay of Sijjeen - their hearts as well as their bodies.

فَخَلَطَ بَيْنَ الطِّينَتَيْنِ فَمِنْ هَذَا يُلِدُ الْمُؤْمِنُ الْكَافِرَ وَيُلِدُ الْكَافِرُ الْمُؤْمِنَ وَمِنْ هَاهُنَا يُصِيبُ الْمُؤْمِنُ السَّيِّئَةَ وَمِنْ هَاهُنَا يُصِيبُ الْكَافِرُ الْحَسَنَةَ فَقُلُوبُ الْمُؤْمِنِينَ تَحِيَّ إِلَى مَا خُلِقُوا مِنْهُ وَقُلُوبُ الْكَافِرِينَ تَحِيَّ إِلَى مَا خُلِقُوا مِنْهُ.

Then He^{azwj} Blended between the two clays. Thus, from this the *Momin* begets the *Kafir*, and the disbeliever begets the Believer, and from over here the Momin commits the evil and from over here the *Kafir* does good deeds. So the hearts of the *Momineen* yearn towards what they had been Created from, and the hearts of the *Kafirs* yearn towards what they have been Created from'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ حُبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ مِنْ أَيِّ شَيْءٍ خَلَقَ اللَّهُ عَزَّ وَجَلَّ طِينَةَ الْمُؤْمِنِ فَقَالَ مِنْ طِينَةِ الْأَنْبِيَاءِ فَلَمْ تَنْجَسْ أَبَدًا.

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Salih Bin Sahl who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! From which thing did Allah^{azwj} Mighty and Majestic Create the clay of the *Momin*?' So he^{asws} said: 'From the clay of the Prophets^{as}, so they would never be unclean, ever!'¹⁰

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 1

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 1 H 3

Two types of terms

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن الحلبي، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام)، قال: «الأجل المقضي: هو المحتوم الذي قضاه الله و حتمه، و المسمى: هو الذي فيه البداء، يقدم ما يشاء، و يؤخر ما يشاء، و المحتوم ليس فيه تقديم و لا تأخير».

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Pre-destined term – It is the inevitable which Allah^{azwj} has Destined it to be and Made it to be inevitable; and the Specified (term) – It is the one in which is (subject to) change – He^{azwj} Brings forwards what He^{azwj} so Desires to, and Delays what He^{azwj} so Desires to. That which is the Pre-destined is one in which is neither the Bringing forward nor the delaying'.¹¹

عن حمران، عن أبي عبد الله (عليه السلام)، قال: سألت عن قول الله: ثُمَّ قَضَى أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ. قال: «المسمى ما سمي لملك الموت في تلك الليلة، و هو الذي قال الله: فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ و هو الذي سمي لملك الموت في ليلة القدر، و الآخر له فيه المشيئة، إن شاء قدمه، و إن شاء أخره».

From Hamran,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **then He Decreed a term; and there is a Specified term with Him [6:2].** He^{asws} said: 'The Specified is what is Specified for the Angel of Death during that night, and it is which Allah^{azwj} Says: **so when their term comes they shall neither (be able to) delay (it) for a moment nor bring it forward [16:61]**, and it is which is Specified for the Angel of Death during the Night of Pre-destination (ليلة القدر), and the delaying for it is (Allah^{azwj})'s Desire – if He^{azwj} so Desires it, Brings it forward, and if He^{azwj} so Desires it, Delays it'.¹²

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثنا علي بن الحسن، عن محمد بن خالد الأصم، عن عبد الله بن بكير، عن ثعلبة بن ميمون، عن زرارة، عن حمران بن أعين، عن أبي جعفر محمد بن علي (عليه السلام)، في قوله عز و جل: قَضَى أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ، قال: «إنهما أجلان: أجل محتوم، و أجل موقوف».

Muhammad Bin Ibrahim Al Numany said, 'Ahmad Bin Muhammad Bin Saeed informed us, from Ali Bin Al Hassan, from Muhammad Bin Khalid Al Asam, from Abdullah Bin Bakeyr, from Sa'alba Bin Maymoun, from Zurara, from Humran Bin Ayn,

'From Abu Ja'far Muhammad^{asws} Bin Ali^{asws} regarding the Words of the Mighty and Majestic: **and there is a Specified term with Him [6:2].** He^{asws} said: 'But rather there are two terms – an Ordained term and a suspended term'.

فقال له حمران: ما المحتوم؟ قال: «الذي لله فيه المشيئة».

تفسير القمّي 1: 194. 11

تفسير العيّاشي 1: 354/6. 12

So Humran said to him^{asws}, 'What is the Ordained (term)?' He^{asws} said: 'That in which there is a Desire for Allah^{azwj}'.

قال حمران: إني لأرجو أن يكون أمر السفيفاني من الموقوف. فقال أبو جعفر (عليه السلام): «لا، والله، إنه لمن المحتوم».

Humran said, 'I wish that the matter of Al-Sufyani would happen to be from the suspended ones'. So Abu Ja'far^{asws} said: 'No, by Allah^{azwj}! It is from the Ordained ones'.¹³

و في رواية حمران عنه (عليه السلام): «أما الأجل الذي غير مسمى عنده فهو أجل موقوف، يقدم فيه ما يشاء، و يؤخر فيه ما يشاء، و أما الأجل المسمى فهو الذي يسمى في ليلة القدر».

And in a report of Humran –

'From him (Abu Ja'far^{asws} having said: 'As for the term which is not Specified with Him^{azwj}, so it is a suspended one. He^{azwj} Brings it forward during it whatever He^{azwj} so Desires to, and He^{azwj} Delays in it whatever He^{azwj} so Desires to. And as for the Specified term, so it is which He^{azwj} Specified during the Night of Pre-determination (Laylat Al-Qadr)'.¹⁴

عن حصين، عن أبي عبد الله (عليه السلام)، في قوله: قَضَى أَجْلاً وَ أَجْلاً مُسَمًّى عِنْدَهُ. قال (عليه السلام): «الأجل الأول هو ما نبذه إلى الملائكة و الرسل و الأنبياء، و الأجل المسمى عنده هو الذي ستره الله عن الخلائق».

From Haseyn,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **a term; and there is a Specified term with Him [6:2]**. He^{asws} said: 'The first term, it is what He^{azwj} Briefs to the Angels, and the Rasools^{as}, and the Prophets^{as}. And the Specified term with Him^{azwj}, it is which He^{azwj} has Veiled from the creatures'.¹⁵

VERSE 3

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۖ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ {3}

And He is Allah in the skies and in the earth; He Knows your secrets (thoughts) and your open (spoken words), and He knows what you are earning [6:3]

¹³ الغيبة: 5 / 301

¹⁴ تفسير العياني: 1 / 355 .8

¹⁵ تفسير العياني: 1 / 355 .9

ابن بابويه، قال: حدثنا أحمد بن محمد بن يحيى العطار (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن الحسن بن علي الخزاز، عن مثنى الحنط، عن أبي جعفر - أظنه محمد بن النعمان - قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: **وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ** قال: «كذلك هو في كل مكان».

Ibn babuwayh said, 'It has been narrated to us by Ahmad Bin Muhammad Bin Yahya Al Ataar, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed. From Al Hassan Bin Ali Al Khazaz, from Masny Al Hanaat, from Abu Ja'far – I think it was Muhammad Bin No'man who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **And He is Allah in the skies and in the earth [6:3]**, he^{asws} said: 'It is like that. He^{azwj} is in every place'.

قلت: بذاته؟ قال: «ويحك، إن الأماكن أقدار، فإذا قلت: في مكان بذاته، لزمك أن تقول: في أقدار، و غير ذلك، و لكن هو بائن من خلقه، محيط بما خلق علما و قدرة و إحاطة و سلطانا و ملكا، و ليس علمه بما في الأرض بأقل مما في السماء، و لا يبعد منه شيء، و الأشياء له سواء، علما و قدرة و سلطانا و ملكا و إحاطة».

I said, 'By His^{azwj} Self?' He^{asws} said: 'Woe be unto you! If He^{azwj} Occupied a place, He^{azwj} would have been measured. So if you were to say that He^{azwj} is in a particular place by His^{azwj} Self, it would necessitate that you should be saying, 'In a measured (place), and other things like that. But, He^{azwj} is Separate from His^{azwj} creation, Encompassing what He^{azwj} Created by Knowledge, and Power, and Comprehension, and Authority, and Kingship. And it is not the case that His^{azwj} Knowledge of what is in the earth is less than what is in the sky, nor is anything distant from Him^{azwj}. And the things are equal to Him^{azwj}, in Knowledge, and Power, and Authority, and Kingship, and Comprehension'.¹⁶

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أَكَانَ اللَّهُ وَ لَا شَيْءٌ قَالَ نَعَمْ كَانَ وَ لَا شَيْءٌ قُلْتُ فَأَيْنَ كَانَ يَكُونُ قَالَ وَ كَانَ مُتَّكِئًا فَاسْتَوَى جَالِسًا وَ قَالَ أَحَلَّتْ يَا زُرَّارَةُ وَ سَأَلْتُ عَنْ الْمَكَانِ إِذْ لَا مَكَانَ .

Ali Bin Muhammad, raising it from Zurara who said,

'I said to Abu Ja'far^{asws}, 'Was Allah^{azwj} (existing) and there was nothing?' He^{asws} said: 'Yes, He^{azwj} was and there was nothing'. I said, 'So where did He^{azwj} happen to be?' He^{asws} was leaning, so he^{asws} sat upright and said: 'You (speak of the) Impossibility, O Zurara, and you ask about the place when there was no place'.¹⁷

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ دَاوُدَ بْنِ عَبْدِ اللَّهِ عَنْ عَمْرِو بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ يُونُسَ قَالَ قَالَ ابْنُ أَبِي الْعَوَّجَاءِ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) فِي بَعْضِ مَا كَانَ يُحَاوِرُهُ ذَكَرْتُ اللَّهَ فَأَحَلَّتْ عَلَيَّ غَائِبٍ فَقَالَ أَبُو عَبْدِ اللَّهِ وَبَلَّكَ كَيْفَ يَكُونُ غَائِبًا مَنْ هُوَ مَعَ خَلْقِهِ شَاهِدٌ وَ إِلَيْهِمْ أَقْرَبُ مِنْ حَبْلِ الْوَرِيدِ يَسْمَعُ كَلَامَهُمْ وَ يَرَى أَشْخَاصَهُمْ وَ يَعْلَمُ أَسْرَارَهُمْ

And from him, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Dawood Bin Abdullah, from Amro Bin Muhammad, from Isa Bin Yunus who said,

التوحيد: 15 / 132 .¹⁶

¹⁷ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 6 H 7

'Ibn Abu Al-Awja'a said to Abu Abdullah^{asws} in what was one of his dialogues with him^{asws}, 'You^{asws} mentioned Allah^{azwj}, so you^{asws} referred to a Hidden'. So Abu Abdullah^{asws} said: 'Woe be unto you^{asws}! How can He^{azwj} happen to be hidden, the One^{azwj} Who is with His^{azwj} creatures as a Witness, and is closer to them than the jugular vein? He^{azwj} Hears their speech and Sees their persons, and Knows their secrets?'

فَقَالَ ابْنُ أَبِي الْعَوْجَاءِ أَ هُوَ فِي كُلِّ مَكَانٍ أ لَيْسَ إِذَا كَانَ فِي السَّمَاءِ كَيْفَ يَكُونُ فِي الْأَرْضِ وَإِذَا كَانَ فِي الْأَرْضِ كَيْفَ يَكُونُ فِي السَّمَاءِ

So Ibn Abu Al-Awja'a said, 'Is He^{azwj} is in every place? Is it not so that if He^{azwj} was in the sky, how could He^{azwj} happen to be in the earth, and when He^{azwj} was in the earth, how could He^{azwj} happen to be in the sky?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّمَا وَصَفْتَ الْمَخْلُوقَ الَّذِي إِذَا انْتَقَلَ عَنْ مَكَانٍ اشْتَغَلَ بِهِ مَكَانٌ وَ خَلَا مِنْهُ مَكَانٌ فَلَا يَدْرِي فِي الْمَكَانِ الَّذِي صَارَ إِلَيْهِ مَا يَحْدُثُ فِي الْمَكَانِ الَّذِي كَانَ فِيهِ فَأَمَّا اللَّهُ الْعَظِيمُ الشَّانِ الْمَلِكُ الدَّيَّانُ فَلَا يَخْلُو مِنْهُ مَكَانٌ وَ لَا يَشْتَغِلُ بِهِ مَكَانٌ وَ لَا يَكُونُ إِلَى مَكَانٍ أَقْرَبَ مِنْهُ إِلَى مَكَانٍ .

So Abu Abdullah^{asws} said: 'But rather, you are describing the created being who, when he transfers from a place, a place is occupied by him and a space is emptied from him, so he does not know (when he) is in the place in which he came to be in, what occurs in the place which he used to be in. But, as for Allah^{azwj}, the Magnificent of Glory, the King, the Judge, neither is a place empty from Him^{azwj} nor is a space occupied by Him^{azwj}, nor does He^{azwj} happen to be nearer from a place than to a (another) place'.¹⁸

Knower of the secrets and the deeds

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلَام) أَسْأَلُهُ أَنَّ مَوَالِيكَ اخْتَلَفُوا فِي الْعِلْمِ فَقَالَ بَعْضُهُمْ لَمْ يَزَلِ اللَّهُ عَالِمًا قَبْلَ فِعْلِ الْأَشْيَاءِ وَ قَالَ بَعْضُهُمْ لَا نَقُولُ لَمْ يَزَلِ اللَّهُ عَالِمًا لِأَنَّ مَعْنَى يَعْلَمُ يَفْعَلُ فَإِنْ أَتَيْنَا الْعِلْمَ فَقَدْ أَتَيْنَا فِي الْأَزَلِ مَعَهُ شَيْئًا فَإِنْ رَأَيْتَ جَعَلَنِي اللَّهُ فِدَاكَ أَنْ تُعَلِّمَنِي مِنْ ذَلِكَ مَا أَقِفُ عَلَيْهِ وَ لَا أَجُوزُهُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Hamza who said,

'I wrote to the man^{asws} asking him^{asws}, 'The ones in your^{asws} Wilayah are differing regarding the Knowledge. So, some of them say, 'Allah^{azwj} did not cease to be a Knower before He^{azwj} Doing (Creating) the things'; and some of them say, 'We are not saying that He^{azwj} did not cease to be a Knower because the meaning of the knowledge is by a deed. So if we prove the Knowledge (as being eternal), so we have proved in the eternality, the things along with it'. So what is your^{asws} view, may I be sacrificed for you^{asws}, if you^{asws} could teach me from that what I could pause upon and not exceed it'.

¹⁸ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 19 H 3

فَكَتَبَ (عليه السلام) بِحِطِّهِ لَمْ يَزَلِ اللَّهُ عَالِمًا تَبَارَكَ وَ تَعَالَى ذِكْرُهُ .

So he^{asws} wrote in his^{asws} own handwriting: 'Allah^{azwj} did not cease to be a Knower. Blessed and Exalted is His^{azwj} Mention'.¹⁹

VERSE 4

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {4}

And there does not come to them a Sign from the Signs of their Lord except they were turning away from it [6:4]

قال الامام (عليه السلام): قوله عزوجل: (ان الذين يكتُمون ما أنزلنا من البينات) من صفة محمد وصفة علي وحليته (والهدى من بعد ما بيناه للناس في الكتاب) . قال: . والذي أنزلناه من . بعد . الهدى، هو ما أظهرناه من الايات على فضلهم ومحملهم.

Imam Hassan Al-Askari^{asws} said: 'The Words of the Mighty and Majestic **[2:159]** ***Surely those who are concealing what We Revealed from the clear Proofs*** The qualities of Muhammad^{saww} and the qualities of Ali^{asws} and their^{asws} features **and the Guidance after having Clarified it for the people in the Book** And the guidance that was Revealed after, was Manifested from the Signs on their^{asws} virtues and status'.

كالغمامة التي كانت تظلل رسول الله (صلى الله عليه وآله) في أسفاره، والمياه الاجاجة التي كانت تعذب في الابار والموارد ببصاقه والاشجار التي كانت تتهدل ثمارها بنزوله تحتها، والعاهات التي كانت تزول عمن يمسح يده عليه، أو ينفث ببصاقه فيها.

'Like the cloud which shaded Rasool-Allah^{saww} in his^{saww} journeys, and the salty water of the wells which turned sweet by his^{saww} saliva, and the trees which used to lower their fruits when he^{saww} sat by them, and the disabilities which passed away when he^{saww} touched them by his^{saww} hand, or by his^{saww} saliva'.

وكالايات التي ظهرت على علي (عليه السلام) من تسليم الجبال والصخور والاشجار قائلة: " يا ولي الله، ويا خليفة رسول الله (صلى الله عليه وآله) " والسموم القاتلة التي تناولها من سمى باسمه عليها ولم يصبه بلاؤها، والافعال العظيمة: من التلال والجبال التي قلعها ورمى بها كالحصاة الصغيرة، وكالعاهات التي زالت بدعائه، والافات والبلايا التي حلت بالاصحاء بدعائه، وسائرهما مما خصه الله تعالى به من فضائله.

'And like the Signs which were manifested by Ali^{asws} from the salutations of the mountain and the rocks and the trees who said: 'O Guardian from Allah^{azwj}, and O Caliph of Rasool-Allah^{saww}!' And the poison which would have killed the one who had partaken it, did not harm the one who took it by his^{asws} name, and great deeds from the uprooting of the hills and mountains and throwing them like small pebbles, and

¹⁹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 12 H 5

the disabilities which passed away due to his^{asws} supplications, and the difficulties and the afflictions which afflicted healthy people by his^{asws} negative supplications, and the rest of the things that Allah^{azwj} Specialised him^{asws} with from his^{asws} virtues'.

فهذا من الهدى الذي بينه الله للناس في كتابه، ثم قال: (اولئك). أي اولئك. الكاتمون؟؟ لهذه الصفات من محمد (صلى الله عليه وآله) ومن علي (عليه السلام) المخفون لها عن طالبها الذين يلزمهم ابدائها لهم عند زوال التقية (يلعنهم الله) يلعن الكاتمين (ويلعنهم اللاعنون). فيه وجوه: منها (يلعنهم اللاعنون) أنه ليس أحد محقا كان أو مبطلا الا وهو يقول: لعن الله الظالمين الكاتمين للحق،

'This is from the Guidance of Allah^{azwj} Explained to the people in His^{azwj} Book. Then He^{azwj} Said: **these it is** meaning those who cut off these qualities from Muhammad^{saww} and from Ali^{asws} and concealed them from those who seek them, which they have been necessitated to give in the absence of dissimulation **these it is whom Allah shall Curse**, Curses on those who conceal (the Just) **and the cursing ones shall curse them (too)** Firstly, **and the cursing ones shall curse them (too)** there is not a single one of the true ones or the false ones, but he will say: 'Curse of Allah^{azwj} be on the unjust who concealed the Truth'.

ان الظالم الكاتم للحق ذلك يقول أيضا لعن الله الظالمين الكاتمين، فهم على هذا المعنى في لعن كل اللاعنين، وفي لعن أنفسهم.

The unjust one who concealed that truth will also say "Curse of Allah^{azwj} be on the unjust, the concealers'. They, in this meaning, join all other in sending the curses, and also in sending curse upon themselves'.

ومنها: أن الاثنين اذا ضجر بعضهما على بعض وتلاعنا ارتفعت اللعنتان، فاستأذنتا ربهما في الوقوع لمن بعثتا عليه.

And from this, secondly, if one person is annoyed with another one and they curse each other, the two curses get elevated and they seek permission from their Lord^{azwj} to fall upon the ones who sent them.

فقال الله عزوجل للملائكة: انظروا، فان كان اللاعن أهلا للعن وليس المقصود به أهلا فأنزلوها جميعا باللاعن. وان كان المشار اليه أهلا، وليس اللاعن أهلا فوجهوها اليه. وان كانا جميعا لها أهلا، فوجهوها لعن هذا إلى ذلك، ووجهوها لعن ذلك إلى هذا.

Allah^{azwj} Mighty and Majestic Says to the Angels^{as}: 'Look, if the one who cursed is himself deserving of being cursed, and the other one is not deserving of it, then Send down the curses from both of them upon the one who deserves. And if the one who cursed is not deserving of it, but the other one is, then send both the curses upon that deserving one. And if both of them are deserving of being cursed, then send this curse upon that one and that curse upon this one.

وان لم يكن واحد منهما لها أهلا لايمانهما، وان الضجر أحوجهما إلى ذلك، فوجهوا اللعنتين إلى اليهود الكاتمين نعت محمد وصفته؟؟ (صلى الله عليه وآله) وذكر علي (عليه السلام) وحليته، وإلى النواصب الكاتمين لفضل علي، والدافعين لفضله.

And if none of them are deserving of being cursed due to their being believers, and they are only doing this due to their annoyance with each other, then divert them

towards the Jews who concealed the qualities of Muhammad^{saww} and the mention of Ali^{asws} and his^{asws} features, and towards the *Nasibis* who conceal the virtues of Ali^{asws}, and reject his^{asws} (Divine) attributes'.

ثم قال الله عزوجل: (الا الذين تابوا) من كتمانهم (وأصلحوا) أفعالهم، وأصلحوا ماكانوا أفسدوه بسوء التأويل فجددوا به فضل الفاضل واستحقاق الحق (وبينوا) ما ذكره الله تعالى من نعت محمد (صلى الله عليه وآله) وصفته ومن ذكر علي (عليه السلام) وحليته، وما ذكره رسول الله (صلى الله عليه وآله) (فاولئك أتوب عليهم) أقبل توبتهم (وأنا التواب الرحيم).

The Allah^{azwj} Mighty and Majestic Said: **[2:160] Except those who repent** from their concealment **and amend** their deeds, and make amendments to the mischief that they had created by their evil explanations and fought by it the attributes of the preferable ones and rights of the rightful ones **and make manifest (the Truth)** what Allah^{azwj} has Mentioned from the characteristics of Muhammad^{saww} and his^{saww} qualities and from the mention of Ali^{asws} and his^{asws} elevated qualities, and what the Messenger of Allah^{saww} has mentioned **these it is to whom I Turn (Mercifully)** Accept their repentance **and I am the Oft-returning (to mercy), the Merciful**.

ثم قال: . قيل لامير المؤمنين (عليه السلام): من خير خلق الله بعد أئمة الهدى ومصابيح الدجى؟ قال: العلماء إذا صلحوا. قيل: فمن شر خلق الله بعد إبليس وفرعون ونمرود، وبعد المتسمين بأسمائكم والمتلقين بألقابكم، والآخذين لامكنتكم، والمتأمرين في ممالككم؟ قال: العلماء إذا فسدوا، هم المظهرون للباطيل، الكاتمون للحقائق، وفيهم قال الله عزوجل: (اولئك يلعنهم الله ويلعنهم اللاعنون إلا الذين تابوا) الآية. ثم قال الله عزوجل: " فويل للذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا " الآية.

Then Imam Hassan Al-Askari^{asws} said: 'A person asked Amir-ul-Momineen^{asws}: 'Who is better from the creatures of Allah^{azwj} after the Imams^{asws} of Guidance who^{asws} are like torches in darkness?' He^{asws} said: 'The scholars who are righteous'. He asked: 'Who is the most evil from the creatures of Allah^{azwj} after Iblees^{la} and Pharaoh^{la} and Nimrod^{la} and those who adopted your^{asws} names as their names and your^{asws} titles for themselves, who took your^{asws} places, and are issuing orders in your jurisdiction?' He^{asws} said: 'The scholars who get corrupted, who display the invalid orders and hide the Truth and for them Allah^{azwj} Says **[2:159] these it is whom Allah shall Curse, and the cursing ones shall curse them (too) [2:160] Except those who repent**'. The Verse.²⁰

VERSE 5

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {5}

So they had belied the Truth when it came to them, and soon there would come to them news of what they had been mocking with [6:5]

²⁰ Tafseer Imam Hassan Al Askari^{asws} – S 333 & 144

عَنْهُ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ نُوحاً (عليه السلام) لَمَّا عَزَسَ النَّوَى مَرَّ عَلَيْهِ قَوْمُهُ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ غَرَّاساً حَتَّى إِذَا طَالَ النَّحْلُ وَ كَانَ جَبَّاراً طَوَّالاً قَطَعَهُ ثُمَّ نَحَتْهُ فَقَالُوا قَدْ قَعَدَ نَجَّاراً ثُمَّ أَلْفَهُ فَجَعَلَهُ سَفِينَةً فَمَرُّوا عَلَيْهِ فَجَعَلُوا يَضْحَكُونَ وَ يَسْخَرُونَ وَ يَقُولُونَ قَدْ قَعَدَ مَلَّاحاً فِي فَلَاةٍ مِنَ الْأَرْضِ حَتَّى فَرَّغَ مِنْهَا.

From him, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad together, from Al-Hassan Bin Ali, from Umar Bin Abaan, from Ismail Al-Ju'fy, who has narrated the following:

Abu Ja'far^{asws} has said that: 'When Noah^{as} planted the seeds, his^{as} people passed by him. They laughed at him^{as} and were mocking him^{as} and were saying, 'He^{as} has become a planter (farmer)', until the trees became tall and mighty, he^{as} cut them, then carved them. So they said, 'He^{as} has become a carpenter'. Then he^{as} composed it into a ship. So they passed by him^{as} laughing, and mocking, and they were saying, 'He^{as} has become a navigator in the wilderness of the earth', until he^{as} completed it'.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَاءِ الْخُفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا أَهْرَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ (صلى الله عليه وآله) انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَ هُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتُلْ وَ لَمْ أَمُتْ فَالْتَفَتَ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضاً وَ قَدْ هُزِمْنَا وَ بَقِيَ مَعَهُ عَلِيٌّ (عليه السلام) وَ سَمَّاكَ بْنُ خَرَشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A'ala Al-Khaffaf, who has narrated the following:

Abu Abdullah^{asws} has said: 'When the people were defeated on the Day of Ohad and fled from the Prophet^{saww}, he^{saww} turned towards them with his^{saww} face and was saying: 'I^{saww} am Muhammad^{saww}! I^{saww} am the Rasool Allah^{saww}! I^{saww} have neither been killed nor have I^{saww} died'. So and so, and so and so (Abu Bakr and Umar) turned towards him^{saww} saying, 'Now he^{saww} is mocking with us as well and we have been defeated. And there remained with him^{saww} Ali^{asws} and Samaak Bin Kharsha Abu Dujana^{ar}, may Allah^{azwj} have Mercy on him.

فَدَعَاَهُ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ يَا أَبَا دُجَانَةَ انْصَرِفْ وَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيٌّ فَأَنَا هُوَ وَ هُوَ أَنَا فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيْ النَّبِيِّ (صلى الله عليه وآله) وَ بَكَى وَ قَالَ لَا وَ اللَّهُ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا وَ اللَّهُ لَا جَعَلْتُ نَفْسِي فِي حِلٍّ مِنْ بَيْعَتِي إِيَّيْكَ فَإِلَى مَنْ أَنْصَرَفْتُ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَخْرُبُ وَ مَالٍ يَفْنَى وَ أَجَلٍ قَدْ أَقْتَرَبَ فَرَقٌ لَهُ النَّبِيُّ (صلى الله عليه وآله) فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَثْنَيْنَتَهُ الْجِرَاحَةُ وَ هُوَ فِي وَجْهِهِ وَ عَلِيٌّ (عليه السلام) فِي وَجْهِهِ

So the Prophet^{saww} called him^{ar} over and said: 'O Abu Dujana! Leave, for you^{ar} are free from your pledge of allegiance. As for Ali^{asws}, so I^{saww} am him^{asws} and he^{asws} is me^{saww}'. So he came over and sat down in front of the Prophet^{saww} and wept, and said, 'No, by Allah^{azwj}!' And he^{ar} raised his^{ar} head towards the sky and said, 'No, by Allah^{azwj}! I^{ar} will not make myself free from my pledge of allegiance. I^{ar} gave my^{ar} pledge of allegiance to you^{saww}, so where shall I^{ar} go, to a wife who will die, or a son

²¹ Al-Kafi, Vol. 8, H. 14873

who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?' So the Prophet^{saww} left him^{ar}, and he^{ar} did not stop fighting until he was weakened by the wounds and he^{ar} was on one side of him^{saww} and Ali^{asws} was on the other side of him^{saww}.

فَلَمَّا أُسْقِطَ احْتَمَلَهُ عَلِيٌّ (عليه السلام) فَجَاءَ بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَوْفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَقَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) خَيْرًا وَكَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) الْمَيْمَنَةَ فَيَكْشِفُهُمْ عَلَيَّ (عليه السلام) فَإِذَا كَشَفَهُمْ أَقْبَلَتِ الْمَيْسِرَةُ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سَيْفُهُ بِثَلَاثٍ فَطَعِ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَطَرَحَهُ بَيْنَ يَدَيْهِ وَقَالَ هَذَا سَيْفِي قَدْ تَقَطَّعَ فَيَوْمِئِذٍ أَعْطَاهُ النَّبِيُّ (صلى الله عليه وآله) ذَا الْفَقَارِ

So when he^{ar} dropped, Ali^{asws} carried him^{ar} to the Prophet^{saww} and placed him^{ar} in his^{saww} presence. So he^{ar} said, 'O Rasool Allah^{saww}, have I^{ar} been loyal to my^{ar} pledge of allegiance?' He^{saww} said: 'Yes'. And the Prophet^{saww} said good things for him^{ar}. And the people were attacking the Prophet^{saww} from the right, so Ali^{asws} defended him^{saww}. So when he^{asws} defended him^{saww}, they attacked the Prophet^{saww} from the left. That situation did not cease until his^{asws} sword broke into three pieces. So he^{asws} came to the Prophet^{saww}. He^{asws} displayed it in front him^{saww} and said: 'This is my^{asws} sword which has broken. Thus, it was on that day that the Prophet^{saww} gave him^{asws} *Za Al-Fiqar* (Zulfiqar).

وَلَمَّا رَأَى النَّبِيُّ (صلى الله عليه وآله) اخْتِلَاجَ سَاقِيهِ مِنْ كَثْرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَهُوَ يَبْكِي وَقَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظَهِّرَ دِينَكَ وَإِنْ شِئْتَ لَمْ يُعْصِكَ فَأَقْبَلَ عَلَيَّ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَسْمِعْ دَوِيًّا شَدِيدًا وَ أَسْمِعْ أَقْدَمَ حَيَزُومٍ وَ مَا أَهْمُ أَضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَضْرِبَهُ فَقَالَ هَذَا جَبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي الْمَلَائِكَةِ

And when the Prophet^{saww} saw that (Ali^{asws}) was exhausted due to the frequency of the fighting, he^{saww} raised his^{saww} head towards the sky and he wept and said: 'O Lord^{azwj}! You^{azwj} Promised me^{saww} that You^{azwj} would be Making Your^{azwj} Religion to prevail, and if You^{azwj} so Desire, it would not Tire You^{azwj}'. Ali^{asws} turned towards the Prophet^{saww} and said: 'O Rasool Allah^{saww}! I^{asws} heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel), and I^{asws} did not attack to strike anyone except that he would fall dead before I^{asws} struck him. So he^{saww} said: 'This was Jibraeel and Mikaeel, and Israfeel among the Angels'.

ثُمَّ جَاءَ جَبْرِئِيلُ (عليه السلام) فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمُوَأَسَاةُ فَقَالَ إِنَّ عَلَيًّا مَيِّ وَ أَنَا مِنْهُ فَقَالَ جَبْرِئِيلُ وَ أَنَا مِنْكُمَا ثُمَّ أَهْزَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيِّ (عليه السلام) يَا عَلِيُّ امْضِ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْقِلَاصَ وَ جَنَّبُوا الْحَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْحَيْلَ وَ هُمْ يَجْنُبُونَ الْقِلَاصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel^{as} went and paused to the side of the Rasool Allah^{saww}. He said: 'O Muhammad^{saww}, this is the comfort'. So he^{saww} said: 'Ali^{asws} is from me^{asws}, and I^{saww} am from him^{asws}'. So Jibraeel said: 'And I am from both of you^{asws}'. Then the people (enemy) were defeated. So the Rasool Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Go with your^{asws} sword until you are opposite to them. If you^{asws} see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if

you^{asws} see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَأَتَاهُمْ عَلِيٌّ (عليه السلام) فَكَانُوا عَلَى الْقِلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيِّ (عليه السلام) يَا عَلِيُّ مَا تُرِيدُ هُوَ ذَا نَحْنُ ذَاهِبُونَ إِلَى مَكَّةَ فَأَنْصَرِفْ إِلَى صَاحِبِكَ فَاتَّبَعَهُمْ جَبْرِئِيلُ (عليه السلام) فَكَلَّمَا سَمِعُوا وَقَعَ خَافِرِ فَرَسِهِ جَدُّوا فِي السَّيْرِ وَكَانَ يَنْتَلُوهُمْ فَإِذَا ارْتَحَلُوا قَالُوا هُوَ ذَا عَسْكَرُ مُحَمَّدٍ قَدْ أَقْبَلَ فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَجَاءَ الرُّعَاةُ وَ الْحُطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ نَزَلُوا يَفْتَدُمُهُمْ فَارِسٌ عَلَى فَرَسٍ أَشَقَرٍ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُؤَيِّجُونَهُ

Ali^{asws} came up to them, and they were upon their camels, so Abu Sufyan said to Ali^{asws}, 'O Ali^{asws}! What do you^{asws} want. That is where we are going, to Makkah. So leave and go to your^{asws} companion^{saww}'. Jibraeel followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad^{saww} which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad^{saww}!' All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ (صلى الله عليه وآله) وَ الرَّايَةُ مَعَ عَلِيٍّ (عليه السلام) وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّايَةِ مِنَ الْعَقَبَةِ وَ رَأَاهُ النَّاسُ نَادَى عَلِيٌّ (عليه السلام) أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْخَرُ بِنَا وَ قَدْ هَرَمْنَا هَذَا عَلِيٌّ وَ الرَّايَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَّتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ خَرَجَ الرِّجَالُ إِلَيْهِ يَلُودُونَ بِهِ وَ يَتَوَبُّونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ خَدَشْنَ الْوُجُوهُ وَ نَشَرْنَ الشُّعُورَ وَ جَزَزْنَ النَّوَاصِي وَ خَرَقْنَ الْجُبُوبَ وَ خَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَيْنَهُ قَالَ هُنَّ خَيْرٌ وَ أَمْرُهُنَّ أَنْ يَسْتَتِرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَ عَدَنِي أَنْ يُظْهِرَ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً الْآيَةُ.

And the Prophet^{saww} moved and the flag was with Ali^{asws} and he^{asws} was in front of him^{saww}. So when he^{asws} came up with the flag while moving in front and when they reached 'Al-Uqba', and the people saw him^{asws}, Ali^{asws} called out: 'O you people! This is Muhammad^{saww}. He^{saww} never died and he^{saww} was never killed!' So the one who had said, 'He^{saww} is mocking us and we have been defeated' (Abu Bakr or Umar)', said, 'This is Ali^{asws} and flag is in his^{asws} hands', until the Prophet^{saww} moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him^{saww} returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet^{saww}. So when he^{saww} saw them, he^{saww} said good things for them and told them to cover themselves up and enter their respective houses. And he^{saww} said: 'Allah^{azwj} Promised me^{saww} that He^{azwj} would Make His^{azwj} Religion to prevail over all the Religions'. And Allah^{azwj} Revealed unto Muhammad^{saww}: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back**

upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything [3:144], the Verse.²²

VERSE 6

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأُنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {6}

Are they not seeing how many generations from before them We have Destroyed? We had Enabled them in the earth with what We did not Enable you, and We Sent the sky upon them (with) torrential rains, and We Made the rivers to flow from beneath them. Then We Destroyed them due to their sins and We Raised from after them, another generation [6:6]

عَنْهُ عَنْ صَالِحٍ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ عَبْدِ الْمَلِكِ بْنِ بَشِيرٍ عَنْ عُثَيْمٍ بْنِ سُلَيْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا تَمَّتْ أَحَدُكُمْ الْقَائِمَ فَلْيَتَمَنَّهْ فِي عَافِيَةٍ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) رَحْمَةً وَ يَبْعَثُ الْقَائِمَ نَفِئَةً.

From him, from Salih, from Muhammad Bin Abdullah Bin Mahraan, from Abdul Malik Bin Basheer, from Usaym Bin Suleyman, from Muawiya Bin Ammaar, who has narrated the following:

Abu Abdullah^{asws} has said: 'If one of you wishes for Al-Qaim^{asws} should do so with regards to 'عَافِيَةٍ' protection (for everyone), for Allah^{azwj} Sent Muhammad^{saww} as a Mercy and Sent Al-Qaim as a Wrath'.²³

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عُكَايَةَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ بْنِ النَّضْرِ الْفُهْرِيِّ عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَرْمَضَنِي اخْتِلَافُ الشَّيْعَةِ فِي مَذَاهِبِهَا فَقَالَ يَا جَابِرُ أَلَمْ أَقِفْكَ عَلَى مَعْنَى اخْتِلَافِهِمْ مِنْ أَيْنَ اخْتَلَفُوا وَمِنْ أَيِّ جِهَةٍ تَفَرَّقُوا قُلْتُ بَلَى يَا ابْنَ رَسُولِ اللَّهِ

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

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

²² Al-Kafi, Vol. 8, H. 14950

²³ Al-Kafi, Vol. 8, H. 14754

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

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

فَقَالَ. . . .

He^{asws} said:

و يَا أَهْلَ الْإِنْحِرَافِ وَ الصُّدُودِ عَنِ اللَّهِ عَزَّ ذِكْرُهُ وَ رَسُولِهِ وَ صِرَاطِهِ وَ أَعْلَامِ الْأَزْمَنَةِ أَيَقِنُوا بِسَوَادِ وُجُوهِكُمْ وَ غَضَبِ رَبِّكُمْ خِرَاءَ بِمَا
كُنْتُمْ تَعْمَلُونَ وَ مَا مِنْ رَسُولٍ سَلَفَ وَ لَا نَبِيٍّ مَضَى إِلَّا وَ قَدْ كَانَ مُخْبِرًا أَمْتَهُ بِالْمُرْسَلِ الْوَارِدِ مِنْ بَعْدِهِ وَ مُبَشِّرًا بِرَسُولِ اللَّهِ (صلى
الله عليه وآله) وَ مُوصِيًا قَوْمَهُ بِاتِّبَاعِهِ وَ مُحْلِيَةً عِنْدَ قَوْمِهِ لِيَعْرِفُوهُ بِصِفَتِهِ وَ لِيَسْتَعُوهُ عَلَى شَرِيعَتِهِ وَ لِقَلَّا يَضْلُوا فِيهِ مِنْ بَعْدِهِ فَيَكُونُ
مَنْ هَلَكَ أَوْ ضَلَّ بَعْدَ وَفُوعِ الْإِعْذَارِ وَ الْإِنْدَارِ عَنْ بَيِّنَةٍ وَ تَعْيِينِ حُجَّةٍ

And O people of the deviation, and the diverters from Allah^{azwj}, Mighty is His^{azwj} Remembrance, and from His^{azwj} Rasool^{saww}, and from His^{azwj} Path, and the Flags of the eras, be convinced of the blackening of your faces, and the Wrath of your Lord^{azwj}, a Recompense of what you used to do before. And there is none from the Messengers^{as} who preceded and none from the Prophets^{as} of the past except that he^{as} had informed his^{as} community of the Rasool^{saww} to come after him^{as}, and the good news of the Messenger^{saww} of Allah^{azwj}, and bequeathed to his^{as} community, and described him^{saww} to his^{as} community his^{saww} qualities, and that they should follow him^{saww} and be upon his^{saww} Law, so that they would not stray with regards to him^{saww} after him^{as}. So the ones who would face destruction and straying afterwards would only be after the occurrence of the reasons and the warnings, and having been acquainted with the evidence, and the arguments having been established.²⁴

VERSES 7 -10

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ
{7}

²⁴ Al-Kafi, vol 8, H 14452

And had We Sent down upon you writing in a paper, then they would have touched it with their hands, those who committed Kufr would have said, ‘This is nothing except clear sorcery’ [6:7]

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أُنْزِلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ {8}

And they are saying, ‘Why has not an Angel Sent down unto him?’ And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8]

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِ مَا يَلْبِسُونَ {9}

And had We Made it to be an Angel, We would have Made him a man and We would have Confused upon them what they are already confusing [6:9]

وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {10}

And Rasools before you have been ridiculed with, but those that had been mocking were caught up with what they had been ridiculing with [6:10]

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَاعِدًا ذَاتَ يَوْمٍ بِمَكَّةَ بِفَنَاءِ الْكَفَّةِ إِذِ اجْتَمَعَ جَمَاعَةٌ مِنْ رُؤَسَاءِ قُرَيْشٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغْبِرَةِ الْمُخَزُومِيُّ، وَ أَبُو الْبَخَرِيِّ بْنُ هِشَامٍ وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْعَاصُ بْنُ وَائِلٍ السَّهْمِيُّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمُخَزُومِيُّ، وَ كَانَ مَعَهُمْ جَمْعٌ مِمَّنْ يَلِيهِمْ كَثِيرٌ، وَ رَسُولُ اللَّهِ ص فِي نَفَرٍ مِنْ أَصْحَابِهِ - يُقْرَأُ عَلَيْهِمْ كِتَابُ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرُهُ وَ نَهْيُهُ.

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

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِبَعْضٍ: لَقَدْ اسْتَفْجَلَ أَمْرُ مُحَمَّدٍ، وَ عَظُمَ حُطْبُهُ فَتَعَالَوْا نَبْدَأْ بِتَقْرِيعِهِ وَ تَبْكِيئِهِ وَ تَوْبِيخِهِ، وَ الْإِحْتِجَاجِ عَلَيْهِ، وَ إِنْطَالِ مَا جَاءَ بِهِ - لِيُهَوَّنَ حُطْبُهُ عَلَى أَصْحَابِهِ، وَ يَصْغُرَ قَدْرُهُ عِنْدَهُمْ، فَلَعَلَّهُ يَنْزِعُ عَمَّا هُوَ فِيهِ مِنْ غَيْبِهِ وَ بَاطِلِهِ وَ تَمَرُّدِهِ وَ طُعْيَانِهِ، فَإِنْ انْتَهَى وَ إِلَّا عَامَلْنَاهُ بِالسَّيْفِ الْبَاطِرِ.

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

and his^{saww} rebellion and his^{saww} tyranny. So either it ends, or else we shall work with the sharp sword’.

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

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

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

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

بَشَرٌ مِثْلُنَا، تَأْكُلُ كَمَا نَأْكُلُ، وَ تَمْشِي فِي الْأَسْوَاقِ كَمَا تَمْشِي، فَهَذَا مَلِكُ الرُّومِ، وَ هَذَا مَلِكُ الْفُرْسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَثِيرَ الْمَالِ، عَظِيمَ الْحَالِ، لَهُ قُصُورٌ وَ دُورٌ [وَ بَسَاتِينُ] وَ فَسَاطِيطُ وَ خِيَامٌ وَ عِبِيدٌ وَ خَدَّامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هَؤُلَاءِ كُلِّهِمْ أَجْمَعِينَ، فَهُمْ عِبِيدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ تُشَاهِدُهُ،

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

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ أَمَا قَوْلُكَ لِي: «و لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ تُشَاهِدُهُ، بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا - لَكَانَ إِنَّمَا يَبْعَثُ مَلَكًا لَا بَشَرًا مِثْلَنَا» فَالْمَلَكُ لَا تُشَاهِدُهُ حَوَاسِكُمْ، لِأَنَّهُ مِنْ جِنْسِ هَذَا الْهَوَاءِ، لَا عِيَانَ مِنْهُ،

Then Rasool-Allah^{saww} said: ‘And as for your words to me, ‘And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him’, But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us’ – So the Angel is such that your faculties cannot witness him, because he is of a genus of this air, not visible from it.

وَ لَوْ شَاهَدْتُمُوهُ - بِأَنْ يُزَادَ فِي قُوَى أَبْصَارِكُمْ - لَقُلْتُمْ: لَيْسَ هَذَا مَلَكًا، بَلْ هَذَا بَشَرٌ، لِأَنَّهُ إِنَّمَا كَانَ يَظْهَرُ لَكُمْ بِصُورَةِ الْبَشَرِ - الَّذِي قَدْ أَلْفَتُمُوهُ لِتَفْهَمُوا عَنْهُ مَقَالَهُ، وَ تَعْرِفُوا بِهِ خِطَابَهُ وَ مُرَادَهُ، فَكَيْفَ كُنْتُمْ تَعْلَمُونَ صِدْقَ الْمَلِكِ - وَ أَنَّ مَا يَقُولُهُ حَقٌّ

And, if you were to see him – by an increase in the strength of your visions – you would be saying, ‘This isn’t an Angel, but, this is a human being!’ because rather, he would have appeared to you all in the image of the human being – which you are accustomed to understand his speech from him, and recognised his address by it and his purpose. So how would you know the truthfulness of the Angel, and that whatever he is saying is true?

بَلْ إِنَّمَا بَعَثَ اللَّهُ بَشَرًا، وَ أَظْهَرَ عَلَى يَدِهِ الْمُعْجَزَاتِ - الَّتِي لَيْسَتْ فِي طَبَائِعِ الْبَشَرِ - الَّذِينَ قَدْ عَلِمْتُمْ ضَمَائِرَ قُلُوبِهِمْ، فَتَعْلَمُونَ بِعَجَزِكُمْ عَمَّا جَاءَ بِهِ أَنَّهُ مُعْجَزَةٌ وَ أَنَّ ذَلِكَ شَهَادَةٌ مِنَ اللَّهِ تَعَالَى بِالصِّدْقِ لَهُ، وَ لَوْ ظَهَرَ لَكُمْ مَلَكٌ وَ ظَهَرَ عَلَى يَدِهِ مَا يَعْجُزُ عَنْهُ الْبَشَرُ، لَمْ يَكُنْ فِي ذَلِكَ مَا يَدُلُّكُمْ - أَنَّ ذَلِكَ لَيْسَ فِي طَبَائِعِ سَائِرِ أَجْنَاسِهِ مِنَ الْمَلَائِكَةِ - حَتَّى يَصِيرَ ذَلِكَ مُعْجَزًا.

But rather, Allah^{azwj} Sent a human being, and Manifested upon his hands, the miracles which aren’t the norm for the human being – the one who knows the consciences of your hearts. So you would know, by your frustrations from whatever he^{saww} came with, that it is indeed a miracle, and that it is a testimony from Allah^{azwj} the Exalted with the ratification for him^{saww}. And had He^{azwj} Manifested an Angel to you all, and Manifested upon his hands what the human being would be frustrated from, there would not happen to be a justice for you all in that – for that would not be from the norms of the rest of the species from the Angels – until that would become (to be counted as) a miracle’.²⁵

العياشي: عن عبد الله بن أبي يعفور، قال: قال أبو عبد الله (عليه السلام): «لبسوا عليهم، لبس الله عليهم. فإن الله يقول وَ لَكَبْنَا عَلَيْهِمْ مَا يَلْبِسُونَ».

Al Ayyashi, from Abdullah Bin Abu Yafour who said,

‘Abu Abdullah^{asws} said: ‘They made it confusing upon themselves, Allah^{azwj} Confused it upon them, for Allah^{azwj} is Saying: **and We would have Confused upon them what they are already confusing [6:9]**’.²⁶

VERSE 11

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {11}

Say: ‘Travel in the land, then consider how was the end result of the beliers [6:11]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، جميعاً عن النضر بن سويد، عن يحيى الحلبي، عن عبد الله بن مسكان، عن زيد بن الوليد الخثعمي، عن أبي الربيع الشامي، قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ

²⁵ Tafseer Imam Hassan Al Askari^{asws} – S 314 (Extract)

²⁶ تفسير العياشي 1: 355 / 10.

اللَّهُ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنَى بِذَلِكَ أَيِ انْظُرُوا فِي الْقُرْآنِ فَأَعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan, from Zayd Bin Al Waleed Al Khash'amy, from Abu Al Rabie Al Shamy who said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'Travel in the land, then consider how was the end result of the beliers' [6:11].** So he^{asws} said: 'It means by that, look in the Quran and you will come to know how was the eventual end of those who were before you, and what it is informing you from it'.²⁷

VERSES 12 - 18

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قُلْ لِلَّهِ ۖ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۖ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {12}

Say: 'For whom is whatever is in the skies and the earth?' Say, 'For Allah'. He has Prescribed the Mercy upon Himself. He will Gather you all to a Day of Judgment, there is no doubt in it. Those who are incurring losses for themselves, so they are (the ones) not believing [6:12]

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {13}

And for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13]

قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ ۖ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {14}

Say: 'Shall I take other than Allah as a Guardian (and) He is the originator of the skies and the earth, and He Feeds and is not fed?' Say, 'I have been Commanded that I should be the first one to submit, and you should not become from the associators' [6:14]

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15}

Say: 'I fear, if I disobey my Lord, Punishment of a grievous Day [6:15]

²⁷ الكافي 8: 249 / 349

مَنْ يُصْرِفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ {16}

The one from whom it is averted on that day, so He has Blessed him, and that is the manifest success [6:16]

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {17}

And if Allah were to Attach harm to you, there is no remover for it except Him; and if He were to Attach you with good, then He is Able upon all things [6:17]

وَهُوَ الْغَافِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ {18}

And He is the Omnipotent, above His servants; and He is the Wise, the Aware [6:18]

The Signs of Allah^{azwj}

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

He (the narrator) said, 'And I heard him (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'.²⁸

VERSE 19

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۚ قُلِ اللَّهُ ۖ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۚ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۚ أَتُنْكُمُ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ آلِهَةً أُخْرَىٰ ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ {19}

Say: 'Which thing is the greatest in testimony?' Say: 'Allah is a Witness between me and you; and He Revealed unto me this Quran to warn you all with it and the one whom it reaches. Are you testifying that along with Allah there is another god?' Say: 'I do not testify (as such)'. Say: 'But rather, He is One God, and I disavow from what you are associating (Him with) [6:19]

²⁸ (Extract) تفسير القمي 1: 199.

The greatest testimony

عنه، عن محمد بن علي، عن أبي الفضيل، عن أبي حمزة، قال: سمعت أبا جعفر عليه السلام يقول: ما من شيء أعظم من شهادة أن لا إله إلا الله، لأن الله لم يعدله شيء ولا يشركه في الأمور أحد.

From him, from Muhammad Bin Ali, from Abu Al Fazeyl, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'There is none from the things greater than the testimony that 'there is no god except for Allah^{azwj}', because Allah^{azwj} is not equated with anything nor is anyone associated with Him^{azwj} in the affairs'.²⁹

علي بن إبراهيم: قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ: «و ذلك أن مشركي أهل مكة قالوا: يا محمد، ما وجد الله رسولا يرسله غيرك؟! ما نرى أحدا يصدقك بالذي تقول.

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **Say: 'Which thing is the greatest in testimony?' Say: 'Allah is a Witness between me and you [6:19]**, said: 'And that was when the Polytheists of the people of Makkah said, 'O Muhammad^{saww}! Did Allah^{azwj} not Find anyone as a Rasool other than you^{saww}? We have not seen anyone who ratifies that which you^{saww} are saying'.

و ذلك في أول ما دعاهم، و هو يومئذ بمكة قالوا: و لقد سألنا عنك اليهود و النصارى، فزعموا أنه ليس لك ذكر عندهم، فأتينا بمن يشهد أنك رسول الله. قال رسول الله (صلى الله عليه و آله): «الله شهيد بيني و بينكم».

And that was when he^{saww} first called them (to Islam), and he^{saww} was in Makkah in those days. They said, 'We have asked the Jews and the Christians about you^{saww}, and they claimed that there is no mention of you^{saww} with them. So who have you^{saww} come with to testify that you^{saww} are a Rasool^{saww} of Allah^{azwj}?' Rasool-Allah^{saww} said: '**Allah is a Witness between me and you**'.³⁰

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا محمد بن جعفر بن بطة، قال: حدثنا عدة من أصحابنا، عن محمد بن عيسى بن عبيد، قال: قال لي أبو الحسن (عليه السلام): «ما تقول إذا قيل لك: أخبرني عن الله عز و جل، أ شيء هو أم لا شيء؟».

Ibn Babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Ja'far Bin Bata, from a number of our companions, from Muhammad Bin Isa Bin Ubeyd who said,

'Abu Al-Hassan^{asws} said to me: 'What would you say if it was said to you, 'Inform me about Allah^{azwj}, whether He^{azwj} is something, or nothing?'

²⁹ Al Mahaasin – V 1 Bk 2 H15

³⁰ تفسير القمي 1: 195

قال: قلت: قد أثبت الله عز و جل نفسه شيئاً، حيث يقول قُلْ أَيْ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَ بَيْنَكُمْ و أقول: إنه شيء لا كالأشياء، إذ في نفي الشيئية عنه نفيه و إبطاله. قال لي: «صدقت، و أحسنت».

I said, 'Allah^{azwj} Mighty and Majestic has Established 'something' (to represent) Himself^{azwj} where He^{azwj} is Saying: **Say: 'Which thing is the greatest in testimony?' Say: 'Allah is a Witness between me and you [6:19],** and I am saying, 'He^{azwj} is not something like the things, wherein is denial of things, denial and invalidation'. He^{asws} said to me: 'You have spoken the truth, and good'.

ثم قال الرضا (عليه السلام): «للناس في التوحيد ثلاثة مذاهب: نفي، و تشبيه، و إثبات بغير تشبيه، فمذهب النفي لا يجوز، و مذهب التشبيه لا يجوز، لأن الله تبارك و تعالى لا يشبهه شيء، و السبيل في الطريقة الثالثة إثبات بلا تشبيه».

Then Al-Reza^{asws} said: 'For the people, in Oneness, there are three doctrines – denial, and the resemblance, and proving without resemblance. So the doctrine of the denial, there is no permission for it, and the doctrine of the resemblance, there is no permission for it, because there is nothing which can resemble Allah^{azwj}. And the (correct) way and the method is the third one – proving (His^{azwj} Existence) without resemblance'.³¹

The warners

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ عَزَّ وَ جَلَّ وَ أُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرْكُمْ بِهِ وَ مَنْ بَلَغَ قَالَ مَنْ بَلَغَ أَنْ يَكُونَ إِمَاماً مِنْ آلِ مُحَمَّدٍ فَهُوَ يُنْذِرُ بِالْقُرْآنِ كَمَا أُنْذِرَ بِهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Aiz, from Ibn Azina, from malik Al Juhnny who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of the Mighty and Majestic **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches [6:19]?**' He^{asws} said: 'The one whom it reaches, is that he^{asws} happens to be an Imam^{asws} from the Progeny^{asws} of Muhammad^{saww}, so he^{asws} would warn by the Quran just as Rasool-Allah^{saww} warned by it'.³²

العياشي: عن زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: وَ أُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنْذِرْكُمْ بِهِ وَ مَنْ بَلَغَ: «يعني الأئمة من بعده، و هم ينذرون به الناس».

Al Ayyashi, from Zarara and Hamraan,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding His^{azwj} Words: **and He Revealed unto me this Quran to warn you all with it and the one**

³¹ التوحيد: 8 / 107

³² Al Kafi V 1 – The Book Of Divine Authority CH 108 H 21

whom it reaches [6:19], having said: 'It Means the Imams^{asws} from after him^{saww}, and they^{asws} are warning the people by it (the Quran)'.³³

عن عبد الله بن بكير، عن محمد، عن أبي جعفر (عليه السلام) في قول الله: لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ. قال: «علي (عليه السلام) من بلغ».

From Abdullah Bin Bakeyr, from Muhammad,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **and He Revealed unto me this Quran to warn you all with it and the one whom it reaches [6:19]**, said: 'Ali^{asws} is from **the one whom it reaches**'.³⁴

حدثنا عبد الله بن عامر عن عبد الرحمن بن أبي نجران عن يحيى بن عمر عن أبيه عن أبي عبد الله عليه السلام انه سئل عن قول الله تبارك وتعالى واوحى إلى هذا القرآن لاندركم به ومن بلغ قال بكل لسان.

It has been narrated to us Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najraan, from Yahya Bin Umar, from his father, who has said:

Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Blessed and Exalted: **Say: 'Which thing is the greatest in testimony?' Say: 'Allah is a Witness between me and you; and He Revealed unto me this Quran to warn you all with it and the one whom it reaches [6:19]**, he^{asws} said: 'In all languages'.³⁵

VERSE 20

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ
{20}

Those We have Given the Book to are recognising him just as they are recognising their own sons. Those who are incurring losses for themselves, so they are (the ones) not believing [6:20]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في اليهود والنصارى، يقول الله تبارك وتعالى: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ [يعني التوراة والإنجيل] يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ يعني رسول الله (صلى الله عليه وآله) لأن الله جل وعز قد أنزل عليهم في التوراة والإنجيل والزبور صفة محمد (صلى الله عليه وآله) و صفة أصحابه و مبعثه و مهاجرة.

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Hamaad, from Hareez,

³³ تفسير العيّاشي 1: 356 / 12.

³⁴ تفسير العيّاشي 1: 356 / 14.

³⁵ Basaair Al Darajaat - P 5 Ch 4 H 2

(It has been narrated) from Abu Abdullah^{asws} having said: 'This Verse was Revealed regarding the Jews and the Christians. Allah^{azwj} Blessed and Exalted is Saying: **Those We have Given the Book [6:20]** - Meaning the Torah and the Evangel, **are recognising him just as they are recognising their own sons** - Meaning Rasool-Allah^{saww}, because Allah^{azwj} Majestic and Mighty had Revealed unto them in the Torah, and the Evangel, and the Psalms, a description of Muhammad^{saww} and a description of his^{saww} companions, and his^{saww} Mission, and his^{saww} emigration.³⁶

VERSES 21 - 24

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {21}

And who is more unjust than the one who fabricates a lie upon Allah or belies His Signs? Surely the unjust ones will not succeed [6:21]

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا أَيْنَ شُرَكَاؤُكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {22}

And on the Day We shall Gather them all together, then We will be Saying to those who are associating: "Where are your associates, those (who) you were alleging for?" [6:22]

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ {23}

Then their escape would not be except that they would be saying, 'By Allah, our Lord! We were not associators' [6:23]

انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ ۚ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {24}

Look how they are belying upon themselves, and it would be lost from them, whatever they were fabricating [6:24]

محمد بن يعقوب: عن علي بن محمد، عن ابن العباس، عن الحسن بن عبد الرحمن، عن عاصم بن حميد، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قوله عز وجل: وَاللَّهُ رَبَّنَا مَا كُنَّا مُشْرِكِينَ. قال: «يعنون بولاية علي (عليه السلام)».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ibn Al Abbas, from Al Hassan Bin Abdul Rahman, from Aasim Bin Hameed, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} that (Imam^{asws}) said, '(Regarding) the Words of the Mighty and Majestic **'By Allah, our Lord! We were not associators'**

(Extract) تفسير القمي 1: 32. 36

[6:23], he^{asws} said: 'They would be meaning (they were not associating anyone with) the Wilayah of Ali^{asws}'.³⁷

وتلك الفرقة الواحدة من الثلاث والسبعين فرقة هي الناجية من النار ومن جميع الفتن والضلالات والشبهات، وهم من أهل الجنة حقاً، وهم سبعون ألفاً يدخلون الجنة بغير حساب. وجميع تلك الفرق الاثنتين والسبعين هم المتدينون بغير الحق، الناصرون لدين الشيطان الآخذون عن إبليس وأوليائه،

And that one sect out of the seventy three sects is the one rescued from the Fire and from all the tribulation and the errors and the confusion, and they are the true inhabitants of the Paradise, and seventy thousands of them will enter the Paradise without reckoning. And all those seventy two sects have taken to the Religion without the truth, helping the religion of the Satan^a, taking it from Iblees^a and his^a friends.

هم أعداء الله تعالى وأعداء رسوله وأعداء المؤمنين، يدخلون النار بغير حساب. براء من الله ومن رسوله، نسوا الله ورسوله وأشركوا بالله وكفروا به وعبدوا غير الله من حيث لا يعلمون، وهم يحسبون أنهم يحسنون صنعا، يقولون يوم القيامة: (والله ربنا ما كنا مشركين)، (يخلفون له كما يخلفون لكم ويحسبون أنهم على شيء ألا إنهم هم الكاذبون).

They are the enemies of Allah^{azwj} and His^{azwj} Rasool^{saww}, and the enemies of the Believers, and will be entering the Fire without reckoning. They are remote from Allah^{azwj} and from His^{azwj} Rasool^{saww}, having forgotten Allah^{azwj} and His^{azwj} Rasool^{saww} and have associated with Allah^{azwj}, and denied Him^{azwj}, and have worshipped others apart from Allah^{azwj} without having realised it, and they count themselves as having done something good. They will say on the Day of Judgement '**By Allah, our Lord! We were not associators**' [6:23].³⁸

في كتاب الاحتجاج للطبرسي رحمه الله عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وقوله: (اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون) قال: فيقولون: (والله ربنا ما كنا مشركين) وهؤلاء خاصة هم المقرون في دار الدنيا بالتوحيد فلم ينفعهم إيمانهم مع مخالفتهم رسله، وشكهم فيما أتوا به من ربه، ونقضهم عهوده في أوصيائه، واستبدالهم الذي هو أدنى بالذي هو خير،

In the book Al-Ihtijaj Al-Tabarsy, may Allah^{azwj} have Mercy on him,

(It has been narrated) from Amir-ul-Momineen^{asws}, a lengthy Hadeeth in which he^{asws} said: 'So they would be saying, '**By Allah, our Lord! We were not associators**' [6:23] - And they, in particular, would be the fabricators in the house of the world, with the Tawheed, but their Eman would not benefit them along with their opposing His^{azwj} Rasool^{saww}, and their doubts in what he^{saww} had come to them with from their Lord^{azwj}, and their breaking His^{azwj} Covenant with regards to his^{saww} sucesors^{asws}, and their replacing them with the one who is the lowest the one^{asws} who is good.

³⁷ الكافي 8: 432 / 287.

³⁸ Kitab Sulaym Bin Qays Al Hilali – H 7 (Extract)

فكذبهم الله فيما انتحلوه من الايمان بقوله: (انظر كيف كذبوا على انفسهم) فيختم الله على افواههم ويستنطق الايدى والارجل والجلود، فتشهد بكل معصية كانت منه، ثم يرفع عن ألسنتهم الختم فيقولون لجلودهم: (لم شهدتم علينا قالوا انطقنا الله الذى انطق كل شئ).

So Allah^{azwj} Belied them regarding what they were impersonating from the Eman, by His^{azwj} Words: **Look how they are belying upon themselves [6:24]**. So Allah^{azwj} would Set a seal upon their mouths, and their hands and their legs and their skins would be speaking, and each of these would testify with all (acts of) disobedience which had happened from it. Then the seal would be Lifted from their tongues, and they would be saying to their skins, **'Why did you testify against us?' They would say, 'Allah^{azwj} Made us speak, One Who Makes all things speak [41:21]**.³⁹

العباشي: عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: «إن الله يعفو يوم القيامة عفوا لا يخطر على بال أحد، حتى يقول أهل الشرك و الله ربنا ما كنا مشركين».

Al Ayyashi, from Hisham Bin Salim,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} would Pardon on the Day of Judgment with such a Pardoning, it cannot be conceived upon the mind of anyone, to the extent that the people who associated would be saying, **'By Allah, our Lord! We were not associators' [6:23]**'.⁴⁰

VERSES 25 - 28

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كُلاًّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {25}

And from them is one who listens attentively to you, and We Made a covering to be upon their hearts lest they understand it, and a deafness to be in their ears, and even if they see every Sign, they will not be believing in it, until they come to you disputing with you. Those committing Kufr are saying, 'These are nothing but stories of the former ones [6:25]

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ ۖ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {26}

And they are forbidding from it and are distancing from it, and they are only destroying themselves, and they are not realising [6:26]

³⁹ Noor Al Thaqalayn – CH 36 H 76

⁴⁰ تفسير العياشي 1: 357/15.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبَ بآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ
{27}

And if only you could see when they would be paused upon the Fire, they would say, 'Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27]

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ {28}

But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]

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 خيرا سمع وعرف ما يدعو إليه، ومن أراد الله به شرا طبع على قلبه ولا يسمع ولا 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, so 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 neither heard nor understood'.⁴¹

عن خالد، عن أبي عبد الله (عليه السلام)، قال: «وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ إِنَّهُمْ مَلْعُونُونَ فِي الْأَصْلِ».

From Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: '**And if they were to be returned, they would repeat what they had been Forbidden from [6:28]** – they are the Accursed ones in the origin'.⁴²

عن عثمان بن عيسى، عن بعض أصحابه، عنه (عليه السلام)، قال: «إن الله قال لماء: كن عذابا فإنا أخلق منك جنتي وأهل طاعتي، وقال لماء: كن ملحا أجابا أخلق منك ناري وأهل معصيتي،

From Usman Bin Isa, from one of his companions,

'From him^{asws} having said: 'Allah^{azwj} Said to water: "Be fresh, sweet! I^{azwj} shall Create from you My^{azwj} Paradise and the people who obey Me^{azwj}". And He^{azwj} Said to water:

⁴¹ (Extract) تفسير القمي 2: 303

⁴² تفسير العياشي 1: 19 / 359

“Be salty, bitter! I^{azwj} shall Create from you My^{azwj} Fire and the people who disobey Me^{azwj}”.

فأجرى المائين على الطين، ثم قبض قبضة بهذه و هي يمينا، فخلقهم خلقا كالذر، ثم أشهدهم على أنفسهم: أ لست بربكم و عليكم طاعتي؟ قالوا: بلى.

So the two waters flowed upon the clay. Then He^{azwj} Grabbed a Handful with this, and it is a Right Hand, and Created them as creatures like the particles. Then He^{azwj} Made them testify upon themselves: “Am I^{azwj} not your Lord^{azwj} and upon you is to obey Me^{azwj}?” They said, ‘Yes’.

فقال للنار: كوني نارا. فإذا نار تأجج، و قال لهم: قعوا فيها. فمنهم من أسرع، و منهم من أبطأ في السعي، و منهم من لم يبرح مجلسه، فلما وجدوا حرها رجعوا، فلم يدخلها منهم أحد.

So He^{azwj} Said to the Fire: “Be Fire!” So it was a Fire inflamed, and He^{azwj} Said to them: “Fall into it!” So from them was one who was quick, and from them was one who was slower in the pursuit, and from them was one who did not depart from his seat. So when they found its heat, they returned, and no one from them entered into it.

ثم قبض قبضة بهذه، فخلقهم خلقا مثل الذر، مثل أولئك، ثم أشهدهم على أنفسهم مثل ما أشهد الآخرين، ثم قال لهم: قعوا في هذه النار. فمنهم من أبطأ، و منهم من أسرع، و منهم من مر بطرفة عين، فوقعوا فيها كلهم،

Then He^{azwj} Grabbed a Handful of this, and He^{azwj} Created them as creatures like the particles, similar to those ones. Then He^{azwj} Made them testify upon themselves similarly to what the others had testified. Then He^{azwj} Said to them: “Fall into this Fire!” So, from them was one who was slow, and from them was one who was quick, and from them was one who passed in the blink of an eye. And they fell into it, all of them.

فقال: اخرجوا منها سالمين. فخرجوا لم يصبهم شيء. و قال الآخرون: يا ربنا، أقلنا نفعل كما فعلوا. قال: قد أقلتكم. فمنهم من أسرع في السعي، و منهم من أبطأ و منهم من لم يبرح مجلسه، مثل ما صنعوا في المرة الاولى

Then He^{azwj} Said: “Return from it safely!” So they exited, nothing had affected them. And the others said, ‘O our Lord^{azwj}! Lower us. We shall do just as what they have done’. He^{azwj} Said: “I^{azwj} have Lowered you”. So, from them was one who was quick in the pursuit, and from them was one who was slow, and from them was one who did not depart from his seat, similar to what they had done during the first time.

. فذلك قوله: وَ لَوْ رُدُّوْا لَعَادُوْا لِمَا هُمْ عَنْهُ وَ اِنَّهُمْ لَكَاذِبُوْنَ».

So these are His^{azwj} Words: ***And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]***.⁴³

و روي بحذف الإسناد عن جابر بن عبد الله (رحمه الله)، قال: رأيت أمير المؤمنين علي بن أبي طالب (عليه السلام) و هو خارج من الكوفة، فتبعته من ورائه حتى إذا صار إلى جبانة اليهود فوقف في وسطها، و نادى: «يا يهود، يا يهود» فأجابوه من جوف القبور: لبيك لبيك مطلاع. يعنون بذلك يا سيدنا.

And it has been reported with a deleted chain,

(It has been narrated) from Jabir Bin Abdullah who said, 'I saw Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} and he^{asws} was outside of Al-Kufa. So I followed him^{asws} until when we came up to the graveyard of the Jews. Amir-Al-Momineen^{asws} paused in the middle of it and called out: 'O Jews, O Jews!' There was a response from the middle of the graves, 'At your^{asws} command, at your^{asws} command at being called!' – Meaning by that, 'O our Master^{asws}'.

قال: «كيف ترون العذاب؟» فقالوا: بعصياننا لك كهارون، فنحن و من عصاك في العذاب إلى يوم القيامة.

Amir-Al-Momineen^{asws} said: 'How have you seen the Punishment to be?' They said, 'It is due to our disobedience to you^{asws} that we are subject to Wrath, therefore, us and the ones who disobeyed you^{asws} would be in the Punishment up to the Day of Judgement'.

ثم صاح صيحة كادت السموات يتفطرن، فوقعت مغشيا على وجهي من هول ما رأيت. فلما أفقت رأيت أمير المؤمنين (عليه السلام) على سرير من ياقوتة حمراء، على رأسه إكليل من جوهر، و عليه حلل خضر و صفر، و وجهه كدائرة القمر،

Then they shrieked a scream by which the skies were almost rendered, and there occurred a dizziness upon my face from the terror of what I saw. So when I woke up, I saw Amir-Al-Momineen^{asws} upon a couch of red sapphire. Upon his^{asws} head was a crown of jewels, and upon him^{asws} was a green and yellow robe, and his^{asws} face was radiant like the moon.

فقلت: يا سيدي، هذا ملك عظيم! قال: «نعم يا جابر، إن ملكنا أعظم من ملك سليمان بن داود، و سلطاننا أعظم من سلطانه».

So I said, 'My Master^{asws}! This is a magnificent Kingdom!' Amir-ul-Momineen^{asws} said: 'Yes, O Jabir! Our^{asws} Kingdom is more Magnificent than the kingdom of Suleyman^{as} Bin Dawood^{as}, and our Authority is greater than his^{as} authority'.

ثم رجعت، و دخلنا الكوفة، و دخلت خلفه إلى المسجد، فجعل يخطو خطوات و هو يقول: «لا و الله لا فعلت، لا و الله لا كان ذلك أبدا» فقلت: يا مولاي لمن تكلم، و لمن تخاطب و ليس أرى أحدا!

تفسير العيّاشي 1: 358 / 18. 43

Then we returned, and we entered Al-Kufa, and I entered the Masjid behind Amir-ul-Momineen^{asws}, and he^{asws} went on making footsteps and he^{asws} was saying: 'No, by Allah^{azwj}, I^{asws} will not do it! No, by Allah^{azwj} that will not be, ever!' So I said, 'O my Master^{asws}! Who are you^{asws} speaking about, and whom are you^{asws} addressing, for I didn't see anyone?'

فقال (عليه السلام): «يا جابر، كشف لي عن برهوت فرأيت شنبويه و حبترا، و هما يعذبان في جوف تابوت، في برهوت، فنادياني: يا أبا الحسن، يا أمير المؤمنين، ردنا إلى الدنيا نقر بفضلك، و نقر بالولاية لك. فقلت: لا والله لا فعلت، لا والله لا كان ذلك أبدا».

So he^{asws} said: 'O Jabir! (The Valley of) Barhoot was uncovered for me^{asws}, so I^{asws} saw Shanbuwiya and Hibter (Abu Bakr and Umar), and they were both being Punished in the middle of the coffin in Barhoot. So they both called out to me, 'O Abu Al-Hassan^{asws}! O Amir-Al-Momineen^{asws}! Return us to the world and we would accept your^{asws} merits, and accept your^{asws} Wilayah'. So I^{asws} said: 'No, by Allah^{azwj}, I^{asws} will not do it! No, by Allah^{azwj} that will not be, ever!'

ثم قرأ هذه الآية: وَ لَوْ رُدُّوْا لَعَادُوْا لِمَا هُمْ عَنْهُ وَ اِنَّهُمْ لَكَاذِبُوْنَ «يا جابر، و ما من أحد خالف وصي نبي إلا حشره الله أعمى يتكبد في عرصات القيامة».

Then he^{asws} recited this Verse ***And if they were to be returned, they would repeat what they had been Forbidden from [6:28].*** He^{asws} said: 'O Jabir! There is no one who has opposed the successor^{as} of a Prophet^{as}, except Allah^{azwj} would Gather him as a blind one in the Plains of the Day of Judgement'.⁴⁴

VERSES 29 & 30

وَقَالُوا اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ {29}

And they are saying: 'Surely there is nothing but our life of the world, and we will not be Resurrected' [6:29]

وَلَوْ تَرَى اِذْ وَقَفُوْا عَلٰى رَہْمٍ ؕ قَالَ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوا بَلٰى وَرَبِّنَا ؕ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ {30}

And if you could see when they would be pausing before their Lord. He will Say: "Isn't this the Truth?" They will be saying: 'Yes!' And 'By our Lord'. He will Say: "Then taste the Punishment due to your committing Kufr [6:30]

تأويل الآيات 1: 163 / 2. 44

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

‘Ali^{asws} Bin Al-Husayn^{asws} said: ‘Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).’⁴⁵

VERSES 31 & 32

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَعْتَهُ قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۖ أَلَا سَاءَ مَا يَزِرُونَ {31}

They have incurred a loss, those who are belying meeting Allah, until when the time comes to them suddenly, they are saying, ‘O our regret upon what we neglected in it (the world)’. And they would be carrying their burdens upon their backs. Indeed! Evil is what they are bearing [6:31]

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَهْوٌ ۖ وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۖ أَفَلَا تَعْقِلُونَ {32}

And what is the life of the world except for a play and sport? And the Hereafter is better for those who fear. Will you then not understand? [6:32]

الطبرسي: عن الأعمش، عن أبي صالح، [عن أبي سعيد] ، عن النبي (صلى الله عليه و آله)، في هذه الآية، قال: «يرى أهل النار منازلهم من الجنة، فيقولون: يا حسرتنا».

Al-Tabarsy, from Al Amsh, from Abu Salih, from Abu Saeed,

(It has been narrated) from the Prophet^{saww}, regarding this Verse (31) having said: ‘The people of the Fire would see the status (of the *Momineen*) in the Paradise (which they could have also achieved had they believed), so they would be saying, ‘**O our regret [6:31]**’⁴⁶

⁴⁵ الكافي 3: 258 / 28

⁴⁶ مجمع البيان 4: 453.

VERSES 33 & 34

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ۖ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ
{33}

We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33]

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۚ وَلَا مُبَدِّلَ
لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ {34}

And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them; and there is none to change the Words of Allah, and there has come to you from the news of the Rasools [6:34]

علي بن إبراهيم، قال: إنها قرئت على أبي عبد الله (عليه السلام) فقال: «بلى و الله لقد كذبه أشد الكذيب، و إنما نزلت: لا يكذبونك، أي لا يأتون بحق يبطلون حقك».

Ali Bin Ibrahim said,

'It was recited to Abu Abdullah^{asws} so he^{asws} said: 'Yes, by Allah^{azwj}! They had belied him^{saww} with the most intense of the denials. And rather, it was Revealed as: **they cannot bely you [6:33]** – i.e., they cannot come with a truth invalidating your Truth'.⁴⁷

عن الحسين بن المنذر، عن أبي عبد الله (عليه السلام) في قوله فَإِنَّهُمْ لَا يُكَذِّبُونَكَ. قال: «لا يستطيعون إبطال قولك».

From Al Husayn Bin Al Manzar,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **They are not belying you [6:33]**, said: 'They are not having the ability to invalidate your^{saww} words'.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عَمْرَانَ بْنِ مِثْمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَرَأَ رَجُلٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ فَقَالَ بَلَى وَ اللَّهُ لَقَدْ كَذَّبُوهُ أَشَدَّ التَّكْذِيبِ وَ لَكِنَّهَا مُحَقَّقَةٌ لَا يُكَذِّبُونَكَ لَا يَأْتُونَ بِبَاطِلٍ يُكَذِّبُونَ بِهِ حَقَّكَ.

⁴⁷ تفسير القمّي 1: 196.

⁴⁸ تفسير العيّاشي 1: 21/359.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Yaqoub Bin Shuayb, from Umraan Bin Maysam, who has narrated:

Abu Abdullah^{asws} said: 'A man recited to Amir-Al-Momineen^{asws} (the following Verse) ***We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33]***. He^{asws} said: 'Yes, by Allah^{azwj}, they had denied him^{saww} with an intense denial, but it was hidden. (The meaning of) ***They are not belying you*** - is that 'they would not be able to come up with the refutation in order to belie your^{saww} Truth with'.⁴⁹

و عنه: عن محمد بن الحسن و غيره، عن سهل، عن محمد بن عيسى و محمد بن يحيى و محمد بن الحسين، جميعا عن محمد بن سنان، عن إسماعيل بن جابر و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله (عليه السلام) في قوله عز و جل: فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ: «و لكنهم يحدون بغير حجة لهم».

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic ***They are not belying, but the unjust ones are rejecting the Signs of Allah [6:33]***, said: 'They were rejecting without there being any proof for them'.⁵⁰

ابن بابويه، قال: حدثني أبي، عن علي بن أحمد بن قتيبة، عن حمدان بن سليمان، عن نوح بن شعيب، عن محمد بن إسماعيل، عن صالح، عن علقمة، عن أبي عبد الله الصادق (عليه السلام) قال: قال لي: «ألم ينسبوه - يعني رسول الله (صلى الله عليه و آله) - إلى الكذب في قوله إنه رسول من الله إليهم، حتى أنزل الله عز و جل: وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا؟».

Ibn Babuwayh said, 'My father narrated to me, from Ali Bin Ahmad Bin Quteyba, from Hamdan Bin Suleyman, from Noh Bin Shuayb, from Muhammad Bin Ismail, from Salih, from Alqamah,

(It has been narrated) from Abu Abdullah Al-Sadiq^{asws}, said, 'He^{asws} said to me: 'Did they not establish against Rasool-Allah^{saww} the lie regarding his^{saww} words that he^{saww} is a Rasool^{saww} from Allah^{azwj} to them, until Allah^{azwj} Mighty and Majestic Revealed ***And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them [6:34]***?⁵¹

The patience of Rasool-Allah^{saww}

ثم قال علي بن إبراهيم، حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، إن من صبر صبر قليلا، و إن من جزع جزع قليلا -

⁴⁹ Al-Kafi – H 14689

⁵⁰ الكافي 1: 233 / 3.

⁵¹ الأمالي: 3 / 92.

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Giyas who said,

'Abu Abdullah^{asws} said: 'O Hafs! If one is patient, his patient is little, and if one panics, his panic is little'.

ثم قال - عليك بالصبر في جميع أمورك، فإن الله بعث محمداً وأمره بالصبر والرفق، فقال: وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا حَمِيلاً وَ قَالَ: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Then he^{asws} said: 'Upon you is to be with the patience in the entirety of your affairs, for Allah^{azwj} Sent Muhammad^{saww} and Commanded him^{saww} with the patience and the kindness, so He^{azwj} Said: ***'And be patient upon what they are saying and avoid them with a becoming avoidance [73:10]. And Said: Repel with that which is best, so when there is enmity between you and him, he would become like an intimate friend [41:35].***

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظائم، و رموه بها، فضاقت صدره، فأنزل الله عز و جل: وَ لَقَدْ نَعَلِمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ.

So Rasool-Allah^{saww} observed patience until they faced him^{saww} with the falsities and accused him^{saww} with these. So his^{saww} chest was constricted, and Allah^{azwj} Mighty and Majestic Revealed: ***We do Know it has grieved you, that which they are saying [6:33].***

ثم كذبوه و رموه، فحزن لذلك، فأنزل الله تعالى: قَدْ نَعَلِمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيِّنَاتٍ اللَّهُ يَجْحَدُونَ وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا فَأَلْزَمَ (صلى الله عليه و آله) نفسه الصبر.

Then they belied him^{saww} and accused him^{saww}, and he^{saww} was grieved due to that, so Allah^{azwj} Revealed: ***We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them [6:34].*** Thus, he^{saww} necessitated the patience for himself^{saww}.

ففعدوا و ذكروا الله تبارك و تعالى بالسوء و كذبوه، فقال رسول الله (صلى الله عليه و آله): لقد صبرت على نفسي و أهلي و عرضي، و لا صبر لي على ذكركم إلهي. فأنزل الله: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُغُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ فصبر رسول الله (صلى الله عليه و آله) في جميع أحواله.

So they sat (in gatherings) and mentioned Allah^{azwj} Blessed and Exalted with the evil and belied Him^{azwj}. So Rasool-Allah^{saww} said: 'I^{saww} have been patient upon myself^{saww} and my^{saww} family and my^{saww} honour, but there is no patience for me upon their mentioning my^{saww} God^{azwj}. So Allah^{azwj} Revealed: ***And We have Created the skies and the earth and what is between the two in six days and We were***

not touched from a fatigue [50:38] Therefore be patient upon what they are saying [50:39]. Thus, Rasool-Allah^{saww} was patient in the entirety of his^{saww} states.

ثم بشر في الأئمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بَيَاتِنًا يُوفُونَ

Then He^{azwj} Gave the Glad Tidings regarding the Imams^{asws} from his^{saww} offspring, and they^{asws} were described with the patience, so He^{azwj} Said: **And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24].**

فعند ذلك قال (عليه السلام): الصبر من الإيمان كالرأس من البدن. فشكر الله ذلك له فأَنْزَلَ اللهُ عليه: وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَ دَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَ قَوْمَهُ وَ مَا كَانُوا يَعْرِشُونَ فقال رسول الله (صلى الله عليه و آله): آية بشرى و انتقام.

So, during that, he^{asws} said: 'The patience is from the Eman like the head is from the body. So Allah^{azwj} Thanked that to him^{saww} and Revealed unto him^{saww}: **and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137].** So Rasool-Allah^{saww} said: 'A Verse of glad tidings and revenge'.

فأباح الله قتل المشركين حيث وجدوا، فقتلهم الله على يدي رسول الله (صلى الله عليه و آله) و أحبائه، و عجل الله له ثواب صبره، مع ما ادخر له في الآخرة من الأجر».

Then Allah^{azwj} Permitted the killing of the Polytheists. So Allah^{azwj} Killed them at the hands of Rasool-Allah^{saww} and his^{saww} loved ones, and Allah^{azwj} Hastened to him^{saww} the Reward of his^{saww} patience along with what He^{azwj} had Treasured for him^{saww} in the Hereafter from the Recompense".⁵²

VERSES 35 - 37

وَإِنْ كَانَ كِبَرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَايَةٌ ۚ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى ۚ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ {35}

And if their turning away was grievous upon you, so (even) if you could seek a tunnel in the ground or a ladder in the sky to bring them a Sign (they would still not believe), and had Allah so Desired, He would have Gathered them upon the Guidance, therefore you all should not be from the ignorant ones [6:35]

⁵² تفسير القمي 1: 196

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ {36}

But rather, they would respond, those who are listening; and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {37}

And they are saying, 'Why hasn't a Sign descended unto him from his Lord?' Say: 'Surely Allah is Able upon Sending down a Sign, but most of them are not knowing' [6:37]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً: «و سيريكم في آخر الزمان آيات، منها: دابة الأرض، و الدجال، و نزول عيسى بن مريم (عليه السلام)، و طلوع الشمس من مغربها».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words '**Surely Allah is Able upon Sending down a Sign [6:37]**, said: 'You would be seeing Signs at the end of the times. From these are – Walker of the earth (دابة الأرض), and the Dajjal, and descent of Isa^{as} Bin Maryam^{as}, and the emergence of the sun from its west'.⁵³

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله وَ إِنَّ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ. قال: «كان رسول الله (صلى الله عليه و آله) يحب إسلام الحارث بن عامر بن نوفل بن عبد مناف، دعاه رسول الله (صلى الله عليه و آله) و جهد به أن يسلم، فغلب عليه الشقاء، فشق ذلك على رسول الله (صلى الله عليه و آله)، فأنزل الله وَ إِنَّ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ إِلَى قَوْلِهِ: نَفَقًا فِي الْأَرْضِ يَقُول: سرباً».

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

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And if their turning away was grievous upon you [6:35]**, he^{asws} said: 'Rasool-Allah^{saww} loved (to convert to) Islam, Al-Haris Bin Aamir bin Nowfal Bin Abd Manaf. Rasool-Allah^{saww} invited him and he rejected him^{saww} (from accepting) Islam and the wretchedness overcame upon him. So that was grievous upon Rasool-Allah^{saww}, and Allah^{azwj} Revealed: **And if their turning away was grievous upon you, so (even) if you could seek a tunnel in the ground [6:35]**. He^{azwj} is saying (Meaning), their slipping away'.⁵⁴

⁵³ تفسير القمي 1: 198.

⁵⁴ تفسير القمي 1: 197.

VERSE 38

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ {38}

And there is no animal in the earth nor a bird flying with its two wings except they are communities similar to yours. We have not neglected in the Book of anything; then to their Lord they shall be gathering [6:38]

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء (رحمه الله)، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام)، قال: «إن الله عز و جل لم يقبض نبينا (صلى الله عليه و آله) حتى أكمل له الدين، و أنزل عليه القرآن فيه تبيان كل شيء، بين فيه الحلال و الحرام، و الحدود و الأحكام، و جميع ما يحتاج إليه الناس كملا، فقال عز و جل: ما فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ».

Muhammad Bin Yaqoub, from Abu Muhammad Al Qasim Bin Al A'ala, raising it, from Abdul Aziz Bin Muslim,

'From Al-Reza^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Capture (the soul of) a Prophet^{as} until He^{azwj} Completed the Religion for him^{as}, and the Quran was Revealed unto him^{saww} wherein is an explanation of all things. Therein is explained the Permissible, the Prohibition, and the legal punishments, and the ordinances, and the entirety of whatever the people could be needy to, completely. So Allah^{azwj} Mighty and Majestic Said: ***We have not neglected in the Book of anything [6:38]***'.⁵⁵

أَبُو مُحَمَّدٍ الْقَاسِمُ بْنُ الْعَلَاءِ رَحِمَهُ اللَّهُ رَفَعَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُسْلِمٍ قَالَ كُنَّا مَعَ الرِّضَا (عليه السلام) يَمْزُو فَاجْتَمَعْنَا فِي الْجَامِعِ يَوْمَ الْجُمُعَةِ فِي بَدْءِ مُقَدِّمِنَا فَأَذَارُوا أَمْرَ الْإِمَامَةِ وَ ذَكَرُوا كَثْرَةَ اخْتِلَافِ النَّاسِ فِيهَا فَدَخَلْتُ عَلَى سَيِّدِي (عليه السلام) فَأَعْلَمْتُهُ حَوْضَ النَّاسِ فِيهِ

Abu Muhammad Al Qasim Bin Al A'ala, from Abdul Aziz Bin Muslim who said,

'We were with Al-Reza^{asws} at Merv. So we attended a gathering in the central Masjid on the day of Friday in the beginning of our arrival. So they (people) had circled around the matter of the Imamate and they mentioned the numerous differences in people with regards to it. So I went over to my Master^{asws} and let him^{asws} know of the contests of the people regarding it.

فَتَبَسَّمَ (عليه السلام) ثُمَّ قَالَ يَا عَبْدَ الْعَزِيزِ جَهْلُ الْقَوْمِ وَ خُدْعُوا عَنْ آرَائِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَقْبِضْ نَبِيَّهُ (صلى الله عليه وآله) حَتَّى أَكْمَلَ لَهُ الدِّينَ وَ أَنْزَلَ عَلَيْهِ الْقُرْآنَ فِيهِ تَبْيَانُ كُلِّ شَيْءٍ بَيْنَ فِيهِ الْحَلَالِ وَ الْحَرَامِ وَ الْخُدُودَ وَ الْأَحْكَامَ وَ جَمِيعَ مَا يَخْتَلِجُ إِلَيْهِ النَّاسُ كَمَلًا فَقَالَ عَزَّ وَ جَلَّ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

الكافي 1: 154 / 1. 55

So he^{asws} smiled, then said: 'O Abdul Aziz! The people are ignorant and are being deceived from their opinions. Allah^{azwj} Mighty and Majestic did not Capture (the soul) of His^{azwj} Prophet^{saww} until He^{azwj} Completed the Religion for him^{saww}, and Revealed the Quran unto him^{saww} wherein is a clarification of everything. There is a Clarification therein of the Permissible, and the Prohibitions, and the Legal Penalties, and the Judgments, and the entirety of whatever the people would be needy to, completely. So The Mighty and Majestic Said **We have not neglected in the Book of anything [6:38]**.

وَأُنْزِلَ فِي حَجَّةِ الْوَدَاعِ وَ هِيَ آخِرُ عُمرِهِ (صلى الله عليه وآله) الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمْ الْإِسْلَامَ دِيناً وَ أَمَرُ الْإِمَامَةَ مِنْ تَمَامِ الدِّينِ وَ لَمْ يَمْضِ (صلى الله عليه وآله) حَتَّى بَيَّنَّ لِأُمَّتِهِ مَعَالِمَ دِينِهِمْ وَ أَوْضَحَ لَهُمْ سَبِيلَهُمْ وَ تَرَكَهُمْ عَلَى قَصْدِ سَبِيلِ الْحَقِّ وَ أَقَامَ لَهُمْ عَلِيّاً (عليه السلام) عِلْماً وَ إِمَاماً

And He^{azwj} Revealed regarding the Farewell Hajj, and it is at the end of his^{saww} age **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al Islam as a Religion for you [5:3]**. And the matter of the Imamate is from the completion of the Religion. And he^{asws} did not pass away until he^{as} clarified to his^{saww} community the information of their Religion and explained to them the ways, and left them upon a direction of the way of the Truth, and he^{saww} established Ali^{asws} for them as a flag and an Imam^{asws}.

وَ مَا تَرَكَ لَهُمْ شَيْئاً يَخْتَاجُ إِلَيْهِ الْأُمَّةُ إِلَّا بَيَّنَّهُ فَمَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ وَ مَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ بِهِ

And he^{saww} did not neglect anything for them which the community would be needy to except that he^{saww} clarified it. So the one who claims that Allah^{azwj} Mighty and Majestic did not Perfect His^{azwj} Religion, so he has rejected the Book of Allah^{azwj}, and the one who rejects the Book of Allah^{azwj}, so he is a disbeliever in it.

هَلْ يَعْرِفُونَ قَدْرَ الْإِمَامَةِ وَ مَحَلَّهَا مِنَ الْأُمَّةِ فَيَجُوزُ فِيهَا اخْتِيَارُهُمْ إِنَّ الْإِمَامَةَ أَجَلٌ قَدَرًا وَ أَعْظَمُ شَأْنًا وَ أَعْلَى مَكَانًا وَ أَمْنَعُ جَانِبًا وَ أَبْعَدُ غَوْرًا مِنْ أَنْ يَبْلُغَهَا النَّاسُ بِعُقُولِهِمْ أَوْ يَنَالُوهَا بِأَرَائِهِمْ أَوْ يُقَيِّمُوا إِمَاماً بِاخْتِيَارِهِمْ

Are they recognising the worth of the Imamate and its place in the community that they are allowing their own choice with regards to it? The Imamate is more majestic and worthy, and greater of glory, and loftier of place, and more impregnable of side, and more remote from thoughts than that the people could be reaching it with their intellects, or attain it by their opinions, or that they should be establishing their own imam by their choice.⁵⁶

VERSE 39

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ ۚ مَنْ يَشَاءِ اللَّهُ يُضِلِّهِ وَمَنْ يَشَاءِ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ {39}

And those who are belying our Signs are deaf and dumb in the darkness. One whom Allah so Desires to, Lets him stray, and one He so Desires to, Makes him to be upon the Straight Path [6:39]

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم، قال: حدثنا محمد بن علي، قال: حدثنا محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَاءُ اللَّهُ يُضِلُّهُ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ. فقال (عليه السلام): «نزلت في الذين كذبوا بأوصيائهم صُمٌّ وَبُكْمٌ كما قال الله في الظُّلُمَاتِ مَنْ كَانَ مِنْ وَلَدِ إِبْلِيسَ فَإِنَّهُ لَا يَصْدُقُ بِالْأَوْصِيَاءِ، وَلَا يُؤْمِنُ بِهِمْ أَبَدًا، وَهُمْ الَّذِينَ أَضَلَّهُمُ اللَّهُ، وَمَنْ كَانَ مِنْ وَلَدِ آدَمَ آمَنَ بِالْأَوْصِيَاءِ فَهُمْ عَلَى صِرَاطٍ مُسْتَقِيمٍ».

Ali Bin Ibrahim said, 'Jafar Bin Ahmad narrated to us, from Abdul Kareem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **And those who are belying our Signs are deaf and dumb in the darkness. One whom Allah so Desires to, Lets him stray, and one He so Desires to, Makes him to be upon the Straight Path [6:39]**. So he^{asws} said: 'It was Revealed regarding the ones who belied their^{as} successors^{as}. They are **deaf and dumb** just as Allah^{azwj} Says **in the darkness**. The one, who was from the children of Iblees^{la}, so he would neither ratify the successors^{as}, nor would he believe in them^{asws}, ever! And they are the ones whom Allah^{azwj} has Let (them) to stray. The one who was from the children of Adam^{as}, believe in the successors^{asws}, so they are **upon the Straight Path**'.

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

He (the narrator) said, 'And I heard him^{asws} saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'. 57

ثم قال علي بن إبراهيم: حدثنا أحمد بن محمد، قال: حدثنا جعفر بن عبد الله، قال: حدثنا كثير ابن عياش، عن أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى الَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ. يقول: «صم عن الهدى، و بكم لا يتكلمون بخير في الظُّلُمَاتِ يعني ظلمات الكفر مَنْ يَشَاءُ اللَّهُ يُضِلُّهُ وَمَنْ يَشَاءُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ و هو رد على قدرية هذه الامة، يحشرهم الله يوم القيامة مع الصابئين و النصارى و المجوس فيقولون: وَ اللَّهُ رَزَّائِنَا مَا كُنَّا مُشْرِكِينَ

Then Ali Bin Ibrahim said, 'Ahmad Bin Muhammad narrated to us, from Ja'far Bin Abdullah, from Kaseer Ibn Ayyash, from Abu Al Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **And those who are belying our Signs are deaf and dumb [6:39]**, said: 'Deaf from the Guidance, and dumb, i.e., they do not speak with good, are **in the darkness** – Meaning the darkness of the Kufr, **One whom Allah so Desires to, Lets him stray, and one He so Desires to, Makes him to be upon the Straight Path [6:39]** - and this is the refutation against the Qadiriyya⁵⁸ of this community. Allah^{azwj} would Gather them on the Day of Judgement along with the Sabeans, and the Christians, and the Magians, so they would be saying '**By Allah, our Lord! We were not associators' [6:23]**.

يقول الله: انْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ - قال - فقال رسول الله (صلى الله عليه و آله): ألا إن لكل أمة مجوسا، و مجوس هذه الامة الذين يقولون: لا قدر، و يزعمون أنّ المشيئة و القدرة ليست لهم و لا عليهم.

Allah^{azwj} would be Saying **Look how they are belying upon themselves [6:24]**. Rasool-Allah^{saww} said: 'Indeed! For every community there are Magians, and the Magians for this community are the ones who are saying, 'There is no Pre-determination, and they are claiming that the Desire (of Allah^{azwj} and the Power) isn't for them nor against them'.⁵⁹

The Straight Path

و عنه، قال: حدثنا أبي (رحمه الله) قال: حدثنا محمد بن أحمد بن علي بن الصلت، عن عبد الله بن الصلت، عن يونس بن عبد الرحمن، عن ذكره، عن عبيد الله الحلبي، عن أبي عبد الله (عليه السلام)، قال: «الصراط المستقيم أمير المؤمنين علي (عليه السلام)».

And from him, his father, from Muhammad Bin Ahmad Bin Ali Bin Al-Salt, from Abdullah Bin Al-Salt, from Yunus Bin Abdul Rahman, from the one who mentioned it, from Ubeydullah Al-Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: '**the Straight Path [6:39]** is Amir-Al-Momineen Ali^{asws}'.⁶⁰

وباسناده إلى أبي عبد الله عليه السلام قال: والله نحن الصراط المستقيم.

By its chain going up to Abu Abdullah^{asws} that: 'By Allah^{azwj}! We^{asws} are **the Straight Path [6:39]**'.⁶¹

في كتاب كمال الدين وتمام النعمة باسناده إلى خيثة الجعفي عن أبي جعفر عليه السلام حديث طويل وفيه يقول عليه السلام: ونحن الطريق الواضح والصراط المستقيم إلى الله عزوجل، ونحن من نعمة الله على خلقه.

In the book *Kamaal-Al-deen Wa Tamaam Al-Ne'ma*, by its chain going up to Khaysama Al-Ju'fi

⁵⁸ Sufis, derived from Abdul Qadir Gilani

⁵⁹ تفسير القمي 1: 198

⁶⁰ (معاني الأخبار: 2/32، شواهد التنزيل 1: 96/61)

⁶¹ Tafseer Noor Al Saqalayn CH 1 – H 89

(It has been narrated) from Abu Ja'far^{asws} in a lengthy Hadeeth and in it he^{asws} said: 'And we^{asws} are the Clear Way and **the Straight Path [6:39]** to Allah^{azwj} Mighty and Majestic, and we^{asws} are the Favour of Allah^{azwj} upon His^{azwj} creation'.⁶²

عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه وآله وسلم: إن الله جعل عليا وزوجته وأبناء حجج الله على خلقه وهم أبواب العلم في أمتي من اهتدى بهم هدي إلى صراط مستقيم.

From Jabir Bin Abdullah who said that,

'Rasool-Allah^{saww} said: 'Verily Allah^{azwj} has Made Ali^{asws}, and his^{asws} wife^{asws}, and his^{asws} sons^{asws} to be Proofs of Allah^{azwj} on His^{azwj} creatures, and they^{asws} are the Gateways of knowledge in my^{saww} community. The one who gets guided by them^{asws}, will be guided to **the Straight Path [6:39]**'.⁶³

VERSES 40 - 43

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ {40}

Say: 'What is your view if Punishment of Allah comes to you or the Hour comes to you, is it other than Allah you would be calling to if you were truthful?' [6:40]

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ {41}

But, it is Him you would be calling (upon), so He would Remove whatever you are calling to Him for if He so Desires to, and you would be forgetting what you were associating [6:41]

وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ {42}

And We had Sent to communities from before you, then We Seized them with the evil and the adversities, perhaps they would be beseeching [6:42]

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ {43}

⁶² Tafseer Noor Al Saqalayn – CH 1 – H 104

⁶³ Shawahid Al Tanzeel – H 89

So why didn't they beseech when there came to them Our evil? But their hearts had hardened and the Satan adorned for them what they were doing [6:43]

فِي كِتَابِ التَّوْحِيدِ حَدَّثَنَا مُحَمَّدُ بْنُ الْقَاسِمِ الْجُرْجَانِيُّ الْمُفَسِّرُ (ره) قَالَ: حَدَّثَنَا أَبُو يَعْقُوبَ يُوسُفُ بْنُ مُحَمَّدٍ بْنِ زِيَادٍ وَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سَيَّارٍ وَ كَانَا مِنَ الشَّيْعَةِ الْإِمَامِيَّةِ عَنْ أَبِيهِمَا عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِمُ السَّلَامُ أَنَّهُ قَالَ لَهُ رَجُلٌ فَمَا تَفْسِيرُ قَوْلِهِ - اللَّهُ؟

In the book Al Tawheed – 'It was narrated to us by Muhammad Bin Al Qasim Al Jurjany the Mufasssir, from Abu Yaqoub Yusuf Bin Muhammad Bin Ziyad and Abu Al Hassan Ali Bin Muhammad Bin Sayyar, and he was from the Imamite Shias, from their father,

'From Al-Hassan^{asws} Bin Ali^{asws}, from Ali Amir Al-Momineen^{asws}, a man had said to him^{asws}, 'So what is the interpretation of His^{azwj} Word 'Allah'?'

فَقَالَ هُوَ الَّذِي يَتَأَلَّهُ إِلَيْهِ عِنْدَ الْحَوَائِجِ وَ الشَّدَائِدِ كُلُّ مَخْلُوقٍ عِنْدَ انْقِطَاعِ الرَّجَاءِ مِنْ جَمِيعِ مَنْ دُونَهُ، وَ تَقَطُّعِ الْأَسْبَابِ مِنْ كُلِّ مَنْ سِوَاهُ، وَ ذَلِكَ أَنَّ كُلَّ مُتَرَاكٍ فِي هَذِهِ الدُّنْيَا وَ مُتَعَزِّمٍ فِيهَا وَ إِنَّ عَظَمَ غِنَاهُ وَ طُعْيَانُهُ وَ كَثُرَتْ حَوَائِجُ مَنْ دُونَهُ إِلَيْهِ، فَإِنَّهُمْ سَيَحْتَاجُونَ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا، هَذَا الْمُتَعَاطِمُ.

So he^{asws} said: 'He^{azwj} is the One to Whom comes every creature, during the needs and the difficulties, during the cutting off of the hopes from the entirety of the ones besides Him^{azwj}, and the causes are cut off from everyone besides Him^{azwj}, and every chief in this world and the great one in it, and even if his richness is great, and his power, and the abundance of the needs of the ones besides him, to him, so they (people) would be needy for the needs these great ones are not able upon.

وَ كَذَلِكَ هَذَا الْمُتَعَاطِمُ يَحْتَاجُ حَوَائِجَ لَا يَقْدِرُ عَلَيْهَا فَيَنْقَطِعُ إِلَى اللَّهِ عِنْدَ ضَرُورَتِهِ وَ فَاقَتِهِ حَتَّى إِذَا كَفَى هَمَّهُ عَادَ إِلَى شِرْكِهِ أَمَا تَسْمَعُ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَ تَنْسَوْنَ مَا تُشْرِكُونَ

And similar to that, this great one would (also) be needy for needs he is not able upon. So he would cut himself off to Allah^{azwj} during his necessity and his destitution until when his worries are sufficed with, he returns to his association. Have you not heard Allah^{azwj} Mighty and Majestic Saying: ***Say: 'What is your view if Punishment of Allah comes to you or the Hour comes to you, is it other than Allah you would be calling to if you were truthful?' [6:40] But, it is Him you would be calling (upon), so He would Remove whatever you are calling to Him for if He so Desires to, and you would be forgetting what you were associating [6:41]'***⁶⁴

فِي هَجِّ الْبَلَاغَةِ قَالَ عَلَيْهِ السَّلَامُ: وَ لَوْ أَنَّ النَّاسَ حِينَ نَزَلَ بِهِمُ الْبَقْعُ وَ تَزُولُ عَنْهُمْ النِّعَمُ فَرَعَوْا إِلَى رَبِّهِمْ بِصِدْقٍ مِنْ نَبَائِهِمْ وَ وَلَهُ مِنْ قُلُوبِهِمْ لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ وَ أَصْلَحَ لَهُمْ كُلَّ فَاسِدٍ.

In Nahj Al Balagh –

⁶⁴ Tafseer Noor Al Saqalayn – V 1 P 797 H 76

'He (Amir Al-Momineen^{asws}) said: 'And if the people, when the scourge befalls them and the Bounties decline from them, were to panic to their Lord^{azwj} with sincerity of their intentions, and incline to Him^{azwj} with their hearts, He^{azwj} would Return to them all strayed matters and Correct for them every spoilt matter".⁶⁵

VERSES 44 & 45

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً
فَإِذَا هُمْ مُبْلِسُونَ {44}

But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {45}

So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثني عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله تعالى: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ. قال: «أما قوله: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ يعني فلما تركوا ولاية علي أمير المؤمنين (عليه السلام) و قد أمروا بما فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ يعني دولتهم في الدنيا، و ما بسط لهم فيها.

Ali Bin Ibrahim said, 'Jafar Bin Ahmad narrated to us, from Abdul Kareem Biin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} the Exalted: ***But when they forgot what they had been Reminded with, We Opened upon them the doors of all things [6:44]***. He^{asws} said: 'As for His^{azwj} Words ***But when they forgot what they had been Reminded with [6:44]*** – it Means when they neglected (forgotten) the Wilayah of Ali^{asws} Amir-ul-Momineen^{asws}, and they had been Commanded with it, ***We Opened upon them the doors of all things*** - meaning their governments in the world, and whatever was extended for them in these.

و أما قوله: حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ يعني بذلك قيام القائم (عليه السلام)، حتى كأنهم لم يكن لهم سلطان قط، فذلك قوله بَغْتَةً فنزلت بجزءه «1» هذه الآية على محمد (صلى الله عليه و آله)».

And as for His^{azwj} Words: ***until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]*** – it Means

⁶⁵ Tafseer Noor Al Saqalayn – V 1 P 797 H 78

by that the rising of Al-Qaim^{asws}, to the extent that they would be as if there had never been any authority for them at all. So that is His^{azwj} Word: **suddenly**. So this Verse was Revealed with his (Al-Qaim^{asws}'s) news unto Muhammad^{saww}.⁶⁶

محمد بن الحسن الصفار: عن عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسين بن عثمان، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام). قال: «أما قوله فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ يعني فلما تركوا ولاية علي و قد أمروا بها فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ يعني دولتهم في الدنيا و ما بسط لهم فيها،

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

'From Abu Ja'far^{asws} having said: 'As for His^{azwj} Words: **But when they forgot that which they had been reminded with [6:44]**, said: 'When they neglected the Wilayah of Ali^{asws}, and they had been Commanded by it', **We Opened upon them the doors of all things** – Meaning their governments in the world and whatever was extended for them in these.

و أما قوله حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ يعني قيام القائم (عليه السلام)».

And as for His^{azwj} Words: **until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]** – Meaning the rising of Al-Qaim^{asws}.⁶⁷

العياشي: عن أبي الحسن علي بن محمد (عليهما السلام): «أن قنبرا مولى أمير المؤمنين (عليه السلام) ادخل على الحجاج بن يوسف، فقال له: ما الذي كنت تلي من أمر علي بن أبي طالب؟ قال: كنت أوضئه. فقال له: ما كان يقول إذا فرغ من وضوئه؟

Al-Ayyashi,

(It has been narrated) from Abu Al-Hassan Ali^{asws} Bin Muhammad^{asws} having said: 'Qanbar, a slave of Amir-Al-Momineen^{asws} came up to Hajjaj Bin Yusuf, so he said to him, 'What were you following, from the orders of Ali^{asws} Bin Abu Talib^{asws}?' He said, 'I was enlightened by it'. So he said to him, 'What was he^{asws} saying when he^{asws} was free from performing his^{asws} Wudu?'

قال: كان يتلو هذه الآية فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He said, 'He^{asws} used to recite this Verse **But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44]** So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45].

⁶⁶ تفسير القمّي 1: 220

⁶⁷ بصائر الدرجات: 5/98.

فقال الحجاج: كان يتأولها علينا؟ فقال: نعم. فقال: ما أنت صانع إذا ضربت علاوتك؟ قال: إذن أسعد و تشقى. فأمر به فقتله.

So Al-Hajjaj said, 'He^{asws} was interpreting it against us?' He (Qanbar) said, 'Yes'. He said, 'What would you do if I strike off your head?' He said, 'I would be the happiest and you would be Cursed'. So he (Al-Hajjaj) ordered for him (Qanbar) to be killed'.⁶⁸

عن منصور بن يونس، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله: فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ إِلَى قَوْلِهِ: فَإِذَا هُمْ مُبْلِسُونَ، قال: «أخذ بنو امية بغتة، و يؤخذ بنو العباس جهرة».

From Mansour Bin Yunus, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding Words of Allah^{azwj} **But when they forgot that which they had been reminded with [6:44] - up to His^{azwj} Words so then they were in despair [6:44]**, he^{asws} said: 'The Clan of Umayya were Seized suddenly, and the Clan of Abbas would be Seized gradually'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمُنْقَرِيِّ عَنْ فَضِيلِ بْنِ عِيَاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَشْيَاءَ مِنَ الْمَكَايِبِ فَتَهَانِي عَنْهَا فَقَالَ يَا فَضِيلُ وَاللَّهِ لَضَرَرُ هَؤُلَاءِ عَلَى هَذِهِ الْأُمَّةِ أَشَدُّ مِنْ ضَرَرِ الْتُرْكِ وَ الدَّيْلَمِ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Fuzayl Bin Iyaz who said,

'I asked Abu Abdullah^{asws} about certain things from the earning, so he^{asws} forbade me from these saying: 'O Fuzayl! By Allah^{azwj}! The harm of these (ruling authorities) upon this community is more severe that the harm of the Turks and the Daylam'.

قَالَ وَ سَأَلْتُهُ عَنِ الْوَرَعِ مِنَ النَّاسِ قَالَ الَّذِي يَتَوَرَّعُ عَنْ مُحَارِمِ اللَّهِ عَزَّ وَ جَلَّ وَ يَجْتَنِبُ هَؤُلَاءِ وَ إِذَا لَمْ يَتَّقِ الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ وَ هُوَ لَا يَعْرِفُهُ وَ إِذَا رَأَى الْمُنْكَرَ فَلَمْ يُنْكِرْهُ وَ هُوَ يَقْدِرُ عَلَيْهِ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ عَزَّ وَ جَلَّ وَ مَنْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ فَقَدْ بَارَزَ اللَّهَ عَزَّ وَ جَلَّ بِالْعِدَاوَةِ وَ مَنْ أَحَبَّ بَقَاءَ الظَّالِمِينَ فَقَدْ أَحَبَّ أَنْ يُعْصِيَ اللَّهَ

He (the narrator) said, 'And I asked about the abstention from the people. He^{asws} said: 'The one who abstains from the Prohibitions of Allah^{azwj} Mighty and Majestic and keeps away from these (ruling authorities), and when he does not fear (refrain) the doubtful matters, he falls into the Prohibitions and he does not recognise it; and when he sees the evil so he does not deny it whereas he is able over it, so he loves to disobey Allah^{azwj} Mighty and Majestic; and the one who loves to disobey Allah^{azwj} so he has duelled against Allah^{azwj} Mighty and Majestic with the enmity; and the one who loves the survival of the unjust ones so he has loved to disobey Allah^{azwj}.

إِنَّ اللَّهَ تَعَالَى حَمَدَ نَفْسُهُ عَلَى هَلَاكِ الظَّالِمِينَ فَقَالَ فَتُطْعَمُ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ .

تفسير العياشي 1: 22 / 359 .⁶⁸

تفسير العياشي 1: 24 / 360 .⁶⁹

Allah^{azwj} the Exalted has Praised Himself^{azwj} upon the destruction of the unjust ones so He^{azwj} Said: ***So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]***.⁷⁰

أبو جعفر محمد بن جرير الطبري، قال: حدثني أبو الحسين محمد بن هارون بن موسى، قال: حدثني أبي، قال: حدثنا أبو علي الحسن بن محمد النهاوندي، قال: حدثنا محمد بن أحمد القاشاني، قال: حدثنا علي بن سيف، قال: حدثني أبي، عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، قال: «نزلت في بني فلان ثلاث آيات: قوله عز و جل حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَ أَزْيَنْتْ وَ ظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا يَعْنِي الْقَائِمَ (عليه السلام) بالسيف فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَعْنِ بِالْأَمْسِ،

Abu Ja'far Muhammad Bin Jareer Al Tabari (non-Shia source), said, 'It was narrated to me by Abu Al Husayn Muhammad Bin Haroun Bin Musa, from his father, from Abu Ali Al Hassan Bin Muhammad Al Nahawandy, from Muhammad Bin Ahmad Al Qashany, from Ali Bin Sayf, from his father, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{asws} having said: 'Three Verses have been Revealed regarding the clan of so and so. The Words of the Mighty and Majestic: ***until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our Command comes to it, by night or by day [10:24]*** – Meaning Al-Qaim^{asws} with the sword. ***so We Render it as mowed down; as though it had not been in existence the day before.***

و قوله عز و جل: فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ فَقُطِعَ دَائِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - قال أبو عبد الله (عليه السلام) - بالسيف،

And the Words of the Mighty and Majestic: ***We Opened upon them the doors of all things, until when they were rejoicing with what they had been Given, We Seized them suddenly, so then they were in despair [6:44] So the roots of the people were cut off, those who were unjust, and the Praise is for Allah Lord of the worlds [6:45]***. Abu Abdullah^{asws} said: 'With the sword'.

و قوله عز و جل: فَلَمَّا أَحْسَبُوا أَنَّنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أَتَرْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تَسْأَلُونَ يَعْنِي الْقَائِمَ (عليه السلام) يسأل بني فلان عن كنوز بني امية».

And the Words of the Mighty and Majestic: ***So when they felt Our evil, then they were running from it [21:12] Do not run and return to what you were surrounded in luxury in, and your dwelling, perhaps you would be questioned [21:12]***. It Means Al-Qaim^{asws} asking the clan of so and so about the treasures of the clan of Umayya".⁷¹

⁷⁰ Al Kafi – V 5 – The Book of Subsistence Ch 30 H 11

⁷¹ تفسير العياشي 1: 22 / 359.

VERSE 46

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۚ انظُرْ
كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ {46}

Say: 'Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts, who is a god apart from Allah Who can bring it back to you?' Look how We Explain the Signs, then they are (still) turning away [6:46]

و عنه: قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَ خَتَمَ عَلَى قُلُوبِكُمْ، قال: «يقول: إن أخذ الله منكم الهدى مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ يقول: يعرضون».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: **Say: 'Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts [6:46],** he^{asws} said: 'If Allah^{azwj} were to Seize the Guidance from you **who is a god apart from Allah Who can bring it back to you?' Look how We Explain the Signs, then they are (still) turning away [6:46].** He^{azwj} is Saying, they are turning their backs'.⁷²

VERSES 47 – 50

قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ {47}

Say: 'Have you considered if Punishment of Allah comes to you suddenly or gradually, would any be destroyed except for the unjust people? [6:47]

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {48}

And We do not Send Rasools except as bearers of glad tidings and as warners. So the ones who believe and amend, there would neither be fear upon them nor would they be grieving [6:48]

تفسير القمّي 1: 201. 72

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ {49}

And (as for) those who are belying Our Signs, the Punishment would touch them due to what they were corrupting [6:49]

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ {50}

Say: 'I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. Surely I follow only what is Revealed unto me'. Say: 'Are they alike, the blind and the seeing one? Are you not thinking?' [6:50]

في العيون عن الرضا عليه السلام: أنه سئل يوماً و قد اجتمع عنده قوم من أصحابه و قد كانوا يتنازعون في الحديثين المختلفين عن رسول الله صلى الله عليه وآله وسلم في الشيء الواحد

In (the book) Uyoon Al-Akhbar Al-Reza^{asws} – He^{asws} had been asked one day, and there had gathered in his^{asws} presence a group from his^{asws} companions and they had been arguing regarding the two different Ahadees from Rasool-Allah^{saww} regarding the one things.

فقال إن الله عزّ و جلّ حرّم حراماً و أحلّ حلالاً و فرض فرائض فما جاء في تحليل ما حرّم الله أو تحريم ما أحلّ الله أو رفع فريضة في كتاب الله رسمها قائم بلا نسخ نسخ ذلك فذلك شيء لا يسع الأخذ به لأنّ رسول الله صلى الله عليه وآله وسلم لم يكن ليحرّم ما أحلّ الله و لا ليحلّل ما حرّم الله و لا ليغيّر فرائض الله

So he^{asws} said: 'Allah^{azwj} Mighty and Majestic Prohibited Prohibitions and Permitted Permissible(s), and Obligated Obligations. So whatever came in the permission of what Allah^{azwj} Prohibited, or a prohibition of what Allah^{azwj} Permitted, or lifting an Obligation in the Book of Allah^{azwj}, its Prescribing having been established, without an Abrogation Abrogating that, so that is a thing there is no leeway from taking with it, because Rasool-Allah^{saww} did not happen to prohibit what Allah^{azwj} had Permitted, nor permit what Allah^{azwj} had Prohibited, nor did he^{saww} change an Obligation of Allah^{azwj} and His^{azwj} Ordinances.

و أحكامه و كان في ذلك كلّ متبعا مسلماً مؤدياً عن الله عزّ و جلّ و ذلك قول الله عزّ و جلّ إِنِّي أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ فكان متبعا لله مؤدياً عن الله ما أمر به من تبليغ الرسالة قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ قِيلَ الصَّالِّ و المهتدي.

And he^{saww} was, in all of that, a follower, submissive, a fulfiller to Allah^{azwj} Mighty and Majestic, and these are the Words of Allah^{azwj} Mighty and Majestic: **Surely I follow only what is Revealed unto me [6:50].** So he^{saww} was obedient to Allah^{azwj}, a fulfiller to Allah^{azwj} what He^{azwj} had Commanded him^{saww} with, from the delivery of the Message. **Say: 'Are they alike, the blind and the seeing one? Are you not**

‘thinking?’ [6:50] – said: ‘The (blind being) the straying one, and the (seeing being) the rightly Guided one’.⁷³

في التوحيد و المعاني و المجالس عن الصادق عليه السلام: لما صعد موسى على نبيّنا و آله و عليه السلام إلى الطّور فنادى ربّه عزّ و جلّ قال يا ربّ أرني خزائنك فقال تعالى يا موسى إنّما خزائني إذا أردت شيئاً أن أقول له كُنْ فيَكُونُ.

In (the books) Al Tawheed, and Al Ma’any (Al Akhbar) and Al Majalis,

‘From Al Sadiq^{asws}: ‘When Musa^{as} ascended to the (mount) Toor, he^{as} called out to his^{as} Lord^{azwj} Mighty and Majestic: ‘O Lord^{azwj}! Show me^{as} Your^{azwj} Treasures’. So the Exalted Said: “But rather, My^{azwj} Treasure is that whenever I^{azwj} Want something, I^{azwj} Say to it: “Be! So it comes into being”.⁷⁴

VERSE 51

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُخْشَرُوا إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ يَتَّقُونَ
{51}

And warn with it those who fear that they would be Gathering to their Lord. There isn’t for them a Guardian from besides Him nor an interceder, that they may be fearing [6:51]

الطبرسي: قال الصادق (عليه السلام): «أنذر بالقرآن من يرجون الوصول إلى ربحهم برغبتهم فيما عنده، فإن القرآن شافع مشفع».

Al Tabarsy –

Al-Sadiq^{asws} said: ‘Warn with the Quran, the ones who are hoping for the arrival to their Lord^{azwj} by their wishing for what is in His^{azwj} Presence, for the Quran is an intercessor which will intercede’.⁷⁵

VERSES 52 & 53

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۚ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ
وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ {52}

⁷³ Tafseer e Safi – V 2 P 122

⁷⁴ تفسير الصافي، ج 2، ص: 122

⁷⁵ مجمع البيان 4: 471.

And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52]

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ
بِالشَّاكِرِينَ {53}

And like that We Try some of them with other, so they are saying, 'Are they the ones Allah has Conferred upon from between us?' Isn't Allah more Knowing with the grateful ones? [6:53]

علي بن إبراهيم: كان سبب نزولها أنه كان بالمدينة قوم فقراء مؤمنون يسمون أهل الصفة، و كان رسول الله (صلى الله عليه و آله) أمرهم أن يكونوا في صفة يأوون إليها، و كان رسول الله (صلى الله عليه و آله) يتعاهدهم بنفسه، و ربما حمل إليهم ما يأكلون، و كانوا يحتفلون إلى رسول الله (صلى الله عليه و آله) فيقربهم و يقعد معهم، و يؤنسهم،

Ali Bin Ibrahim –

'The reason for its Revelation was that there was a group of people at Al-Medina of poor Momineen referred to as 'The people of the platform',⁷⁶ and Rasool-Allah^{saww} had ordered them that they should happen to be in the platform taking shelter to it, and Rasool-Allah^{saww} used to frequently be with them himself^{saww}, and sometimes he^{saww} would carry over to them what they could eat, and they used to be differing to Rasool-Allah^{saww}. So he^{saww} would draw them near and be seated with them, and be cordial to them.

و كان إذا جاء الأغنياء و المترفون من أصحابه أنكروا عليه ذلك، و يقولون له: اطردهم عنك.

And it so happened that when the rich ones and the affluent from his^{saww} companions came, they used to criticise that upon him^{saww}, and they were saying to him^{saww}, 'Expel them from you^{saww}!'

فجاء يوماً رجل من الأنصار إلى رسول الله (صلى الله عليه و آله)، و عنده رجل من أصحاب الصفة، قد لصق برسول الله (صلى الله عليه و آله) و رسول الله يحدثه، فقعد الأنصاري بالبعد منهما، فقال له رسول الله (صلى الله عليه و آله): «تقدم» فلم يفعل، فقال له رسول الله (صلى الله عليه و آله): «لعلك خفت أن يلزق فقره بك؟!».

So, one day a man from the Helpers came to Rasool-Allah^{saww} and in his^{saww} presence was a man from the companions of the platform, and he had adhered to Rasool-Allah^{saww}, and Rasool-Allah^{saww} was narrating to him, and the Helper sat remotely from him. So Rasool-Allah^{saww} said to him: 'Come forward!' But, he did not do so. Rasool-Allah^{saww} said to him: 'Perhaps you fear that his poverty would get affixed with you!?'

⁷⁶ The people living on a raised platform which was used by the Prophet^{saww} as a welcoming point for newcomers or destitute people. It was part of his^{saww} Masjid.

فقال الأنصاري: اطردهؤلاء عنك. فأنزل الله: **وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ**.

So the Helper said, 'Expel them (the people of the platform) from you^{saww}'. Therefore Allah^{azwj} Revealed: **And do not expel those who are supplicating to their Lord in the morning and the evening intending His Face. There is nothing upon you from their Reckoning and there is nothing upon them from your Reckoning, that you should be expelling them and become from the unjust ones [6:52]**'.⁷⁷

العياشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «رحم الله عبدا تاب إلى الله قبل الموت، فإن التوبة مطهرة من دنس الخطيئة، و منقذة من شقاء الهلكة».

Al Ayyashi, from Abu Umeyr Al Zubeyri,

(It has been narrated) from Abu Abdullah^{asws} having said: 'May Allah^{azwj} have Mercy upon a servant who repents to Allah^{azwj} before the death, for the repentance purifies the sins, and saves from the misery of the destruction'.⁷⁸

العياشي: عن الأصبغ بن نباتة، قال: بينما علي (عليه السلام) يخطب يوم الجمعة على المنبر فجاء الأشعث بن قيس يتخطى رقاب الناس، فقال: يا أمير المؤمنين، حالت الحمر بيني وبين وجهك. قال: فقال علي (عليه السلام): «ما لي وما للضيافة، أطرده قوما غدوا أول النهار يطلبون رزق الله، وآخر النهار ذكروا الله، فأطردهم فأكون من الظالمين؟!».

Al Ayyashi, from Al Asbagh Bin Nabata who said,

'I was in the middle of a sermon being delivered by Ali^{asws} on the Pulpit on the day of Friday, so there came Al-Ash'as Bin Qays making his way through the necks of the people. He said, 'O Amir-Al-Momineen^{asws}! There is a state of redness (tiredness) between my face and yours'. So Ali^{asws} said: 'What is it to me^{asws} and what is the restlessness! Shall I^{asws} dismiss a people who have been seeking the sustenance of Allah^{azwj} in the early part of the day, so that at the end of the day they remember Allah^{azwj}? Shall I^{asws} dismiss them and become of the unjust?'⁷⁹

VERSE 54

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ {54}

And when they come to you, those who are believing in Our Signs, then say: 'Peace be upon you'. Your Lord has Prescribed the Mercy upon Himself. It is

⁷⁷ تفسير القمي 1: 210.

⁷⁸ (Extract) تفسير العياشي 1: 27 / 361.

⁷⁹ تفسير العياشي 1: 26 / 360.

so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54]

الطبرسي: قيل: نزلت في التائبين، و هو المروي عن أبي عبد الله (عليه السلام).

Al-Tabarsy – It is said, ‘It was Revealed regarding the repentants, and it is reported from Abu Abdullah^{asws}’.⁸⁰

محمد بن يعقوب: عن علي بن إبراهيم، عن أبي عمير، عن جميل، عن زرارة، عن أبي جعفر (عليه السلام)، قال: «إذا بلغت النفس هذه – و أهوى بيده إلى حلقه – لم يكن للعالم توبة، و كانت للجاهل توبة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zarara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘When the soul reaches here’ – and he^{asws} gestured by his^{asws} hand to his^{asws} throat – ‘there is no repentance for the scholar, but for the ignorant there is (still) repentance’.⁸¹

العباشي: عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام) قال: «رحم الله عبدا تاب إلى الله قبل الموت، فإن التوبة مطهرة من دنس الخطيئة، و منقذة من شقاء الهلكة، فرض الله بها على نفسه لعباده الصالحين، فقال: كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءاً يَجْهَالُهُ ثُمَّ تَابَ مِنْ بَعْدِهِ وَ أَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ، وَ مَنْ يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَحِيماً».

Al Ayyashi, from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{asws} having said: ‘May Allah^{azwj} have Mercy on a servant who repents to Allah^{azwj} before the death, for the repentance is a cleansing from the filth of the sins, and a rescuer from wretchedness of the destruction. Allah^{azwj} has Necessitated (Mercy) upon Himself^{azwj} for His^{azwj} righteous servants, so He^{azwj} Said: **Your Lord has Prescribed the mercy upon Himself. It is so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54]**’.⁸²

VERSE 55

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {55}

And like that We Detail the Signs and Explain the way of the criminals [6:55]

⁸⁰ مجمع البيان 4: 476

⁸¹ الكافي 2: 319 / 3.

⁸² تفسير العياشي 1: 27 / 361.

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

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

'Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that: 'The Prophet^{saww} said to Ali^{asws}: **'the criminals [6:55]**, they are the deniers of your^{asws} Wilayah.⁸³

VERSES 56 – 58

قُلْ إِنِّي نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۖ قَدْ ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ {56}

Say: 'I am Forbidden to worship those who are being called upon from besides Allah'. Say: 'I will not follow your whims. You have strayed, (if I do so) then I would not be from the rightly Guided ones [6:56]

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنْ الْحُكْمُ إِلَّا لِلَّهِ ۖ يَقْضُ الْحَقُّ ۖ وَهُوَ خَيْرُ الْفَاصِلِينَ {57}

Say: 'I am upon a Proof from my Lord and you are belying it. It is not with me, what you are hastening with. The Decision is only for Allah. He Relates the Truth, and He is the best of the Deciders' [6:57]

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ {58}

Say: 'If it was with me, what you are hastening with, the matter would have been decided between me and you, and Allah is more Knowing with the unjust ones' [6:58]

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل لمحمد (صلى الله عليه وآله): قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَ بَيْنَكُمْ، قال: لو أي أمرت أن أعلمكم الذي أخفيتكم في صدوركم من استعجالكم بموتي لتظلموا أهل بيتي من بعدي

⁸³ (Extract) (تأويل الآيات 2: 9 / 738).

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hamaad, from Amro Bin Shimr, from Jabir,

'Abu Ja'far^{asws} has said: 'And Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **Say: 'If it was with me, what you are hastening with, the matter would have been decided between me and you, [6:58].** He^{saww} said: 'Had I^{saww} been Commanded to, I^{saww} would have informed you all of what you are hiding in your chests of the hastening of my^{saww} death, so that you would perpetrate injustices to the People^{asws} of my^{saww} Household from after me^{saww}'.⁸⁴

VERSE 59

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا لَا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ {59}

And with Him are the keys of the unseen - none knows it except Him, and He Knows what is in the land and the sea, and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]

عن الحسين بن خالد، قال: سألت أبا الحسن (عليه السلام) عن قول الله: وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ، فقال: «الورقة: السقط، يسقط من بطن امه من قبل أن يهل الولد».

From Al Husayn Bin Khalid who said,

'I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj}: **and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]**, so he^{asws} said: 'The leaf – the falling, is the falling from the womb of its mother before it appears for the birth'.

قال: فقلت: و قوله: وَلَا حَبَّةٌ؟ قال: «يعني الولد في بطن امه إذا هل و يسقط من قبل الولادة».

So I said, 'And His^{azwj} Words **nor a seed?** He^{asws} said: 'It Means the birth from the womb of its mother when it appears and falls, just before the birth'.

قال: قلت: قوله: وَلَا رَطْبٌ؟ قال: «يعني المضغة إذا أسكنت في الرحم قبل أن يتم خلقها، قبل أن ينتقل».

I said, 'His^{azwj} Words **nor any wet?** He^{asws} said: 'It Means the embryo when it dwells in the womb before its creation is completed, before it is transferred'.

قال: قلت: قوله: وَلَا يَابِسٌ؟ قال: «الولد التام».

I said, 'His^{azwj} Words **nor dry**?' He^{asws} said: 'The complete birth'.

قال: قلت: في كتابٍ مُبينٍ؟ قال: «في إمامٍ مبين».

I said, 'كتابٍ مُبينٍ' **'in an apparent Book?'** The Imam^{asws} said: 'With an apparent Imam^{asws}'.⁸⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخُنَعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَ لَا رَطْبٌ وَ لَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ قَالَ فَقَالَ الْوَرَقَةُ السَّقْطُ وَ الْحَبَّةُ الْوَلَدُ وَ ظُلُمَاتُ الْأَرْضِ الْأَرْحَامُ وَ الرُّطْبُ مَا يَحْيَى مِنَ النَّاسِ وَ الْيَابِسُ مَا يُقْبَضُ وَ كُلُّ ذَلِكَ فِي إِمَامٍ مُبِينٍ

He (the narrator) said, 'And I asked him^{asws} (Abu Abdullah^{asws}) about the Words of Allah^{azwj} Mighty and Majestic: **and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59]**. He^{asws} said: 'The fallen leaf (is the miscarried child) and the seed is the child, and the darkness of the earth is the womb, and the wet is one who lives from the people, and the dry is who has been Captured (died), and all that is in an apparent Imam^{asws}'.⁸⁶

الطبرسي في كتاب (الاحتجاج): روي عن محمد بن أبي عمير، عن عبد الله بن الوليد السمان، قال: قال أبو عبد الله (عليه السلام): «ما تقول الناس في أولي العزم، و عن صاحبكم؟» يعني أمير المؤمنين (عليه السلام). قال: قلت: ما يقدمون على أولي العزم أحدا.

Al Tabarsy, in the book Al Ihtijaj – 'It has been reported from Muhammad Bin Abu Umeyr, from Abdullah Bin Al Waleed Al Samaan who said,

'Abu Abdullah^{asws} having said: 'What are the people saying regarding The Determined Ones (أولي العزم) (Prophets^{as}) and with regards to your Master^{asws}?' Meaning Amir-Al-Momineen^{asws}. I said (they say), 'He^{asws} is not ahead of any of the Determined Ones'.

قال: فقال: «إن الله تبارك و تعالى قال عن موسى: وَ كَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ لَمْ يَقُلْ: كل شيء. و قال عن عيسى: وَ لِأَبْنَيْ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ وَ لَمْ يَقُلْ: كل الذي تختلفون،

⁸⁵ تفسير العياشي 1: 29 / 361

⁸⁶ Al Kafi – H 14797 (Extract)

So he^{asws} said: 'Surely, Allah^{azwj} Said about Musa^{as} **And We Wrote for him in the Tablets from everything, being an Advice [7:145]**, and did not Say "Everything". And Said about Isa^{as}: **and I shall clarify to you part of what you are differing in [43:63]**, and did not say 'Everything which you are differing in'.

و قال عن صاحبكم - يعني أمير المؤمنين (عليه السلام) -: قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ وَ قال الله عز و جل: وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ وَ علم هذا الكتاب عنده».

And Said about your Master^{asws} – Meaning Amir-Al-Momineen^{asws}: **Say: Suffice with Allah as a Witness between me and you and the one with whom is Knowledge of the Book [13:43]**. And Allah^{azwj} Mighty and Majestic Said: **nor any wet nor dry except it is in an apparent Book [6:59]**. And the Knowledge of this Book is with him^{asws}.⁸⁷

VERSES 60 & 61

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ {60}

And He it is Who Causes you to die at night and He Knows what you committed in the day, then He Resurrects you during it to fulfil a Specified term; then to Him would be your Return, then He would Inform you with what you were doing [6:60]

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ {61}

And He is the Omnipotent above His servants, and He Sends protectors over you, until when the death comes to one of you, Our messengers cause him to die, and they are not neglectful [6:61]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لِيُقْضَىٰ أَجَلٌ مُّسَمًّى. قال: «هو الموت ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **to fulfil a Specified term [6:60]**. The Imam^{asws} said: 'It is the death, **then to Him would be your Return, then He would Inform you with what you were doing [6:60]**'.

الاحتجاج: 375. 87

ثم قال: و أما قوله: وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً يعني الملائكة الذين يحفظونكم و يضبطون أعمالكم حتى إذا جاء أحدكم الموت توفته رسلنا و هم الملائكة و هم لا يُفَرِّطُونَ أي لا يقصرون.

Then the Imam^{asws} said: 'And as for His^{azwj} Words: **And He is the Omnipotent above His servants, and He Sends protectors over you [6:61]** - Meaning the Angels who protect you and are preserving your deeds **until when the death comes to one of you, Our messengers cause him to die**, and they are the Angels **and they are not neglectful** - i.e., they are not deficient'.⁸⁸

و في رواية حمران عنه (عليه السلام): «أما الأجل الذي غير مسمى عنده فهو أجل موقوف، يقدم فيه ما يشاء، و يؤخر فيه ما يشاء، و أما الأجل المسمى فهو الذي يسمى في ليلة القدر».

And in a report of Humran –

'From him (Abu Ja'far^{asws} having said: 'As for the term which is not Specified with Him^{azwj}, so it is a suspended one. He^{azwj} Brings it forward during it whatever He^{azwj} so Desires to, and He^{azwj} Delays in it whatever He^{azwj} so Desires to. And as for the Specified term, so it is which He^{azwj} Specified during the Night of Pre-determination (Laylat Al-Qadr)'.⁸⁹

VERSES 62 - 64

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ {62}

Then they are returned to Allah, their True Master; Indeed, for Him is the Decision and He is the swiftest of the Reckoners [6:62]

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنْجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {63}

Say: 'Who can rescue you from the darkness of the land and the sea? You are supplicating to Him beseeching and in private, 'If He Rescues us from this, we would happen to be from the grateful ones [6:63]

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ {64}

Say: 'Allah Rescues you from these and from every distress, then you are associating' [6:64]

⁸⁸ تفسير القمّي 1: 203.

⁸⁹ تفسير العيّاشي 1: 355/8.

العياشي: عن داود بن فرقد، عن أبي عبد الله (عليه السلام) قال: «دخل مروان بن الحكم المدينة - قال - فاستلقى على السرير، و ثم مولى للحسين (عليه السلام) فقال: رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ أَلَا لَهُ الْحُكْمُ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ - قال -

Al Ayyashi, from Dawood Bin Farqad,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Marwan Bin Al-Hakam entered Al-Medina. So he lied upon the bed, and then (said) to the slave of Al-Husayn^{asws}: **Then they are returned to Allah, their True Master; Indeed, for Him is the Decision and He is the swiftest of the Reckoners [6:62].**

فقال الحسين (عليه السلام) لمولاه: ماذا قال هذا حين دخل؟ قال: استلقى على السرير فقرا: رُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ إِلَى قَوْلِهِ: الْحَاسِبِينَ، فقال الحسين (عليه السلام): نعم و الله، رددت أنا و أصحابي إلى الجنة، و رد هو و أصحابه إلى النار».

So Al-Husayn^{asws} said to his^{asws} slave: 'What did this one say when he entered?' He said, 'He lied upon his bed and recited **Then they are returned to Allah, their True Master [6:62]** - up to His^{azwj} Words **the Reckoners [6:62]**. So Al-Husayn^{asws} said: 'Yes, by Allah^{azwj}! I^{asws} and my^{asws} companions would return to the Paradise, and him and his companions would return to the Fire'.⁹⁰

VERSES 65 - 67

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شَيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ {65}

Say: 'He is Able upon Sending Punishment upon you from above you, or from beneath your feet, or confusing you with something and Making some of you taste the evil of the others'. Look how We Explain the Signs perhaps they would understand [6:65]

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ {66}

And your people call belied it and (although) it is the Truth. Say: 'I am not an advocate upon you [6:66]

لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ {67}

For every prophecy is a fixed term, and soon you will be knowing it [6:67]

تفسير العياشي 1: 30 / 362. 90

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: هُوَ الْقَارِئُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَاباً مِنْ فَوْقِكُمْ. قال: «هو الدخان و الصيحة أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ و هو الخسف أَوْ يَلْسِكُمْ شَيْعاً و هو اختلاف في الدين، و طعن بعضكم على بعض وَ يُذِيقَ بَعْضُكُمْ بَأْسَ بَعْضٍ و هو أن يقتل بعضكم بعضاً، فكل هذا في أهل القبلة، يقول الله: انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ وَ كَذَّبَ بِهِ قَوْمُكَ وَ هُوَ الْحَقُّ يعني القرآن، كذبت به قريش.

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **Say: 'He is Able upon Sending Punishment upon you from above you [6:65].** He^{asws} said: 'It is the Smoke and the Scream, **or from beneath your feet** - and it is the landslide, **or confusing you with something** - and it is the differing in the Religion and challenging each other, **and Making some of you taste the evil of the others** - and it is the fighting of each other. So all this is regarding the People of the Qiblah (Muslims). Allah^{azwj} is Saying: **Look how We Explain the Signs perhaps they would understand [6:65] And your people call belied it and (although) it is the Truth [6:66]** - Meaning the Quran, the Quraysh belied it'.⁹¹

الطبرسي: مِنْ فَوْقِكُمْ السلاطين الظلمة، و مِنْ تَحْتِ أَرْجُلِكُمْ العبيد السوء و من لا خير فيه. قال: و هو المروي عن أبي عبد الله (عليه السلام).

Al Tabarsy –

'(The Words): **from above you [6:65]**, are the unjust ruling authorities, and **from beneath your feet**, is the evil slave and the one there is no goodness in him'. He said, 'And it is reported from Abu Abdullah^{asws}'.

أَوْ يَلْسِكُمْ شَيْعاً يعني يضرب بعضكم بعض بما يلقيه من العداوة و العصبية. و هو المروي عن أبي عبد الله (عليه السلام).

(The Words): '**or confusing you with something [6:65]**, it Means striking some of you with the other with what is cast from the enmity and the prejudices'. And it is reported from Abu Abdullah^{asws}'.

وَ يُذِيقَ بَعْضُكُمْ بَأْسَ بَعْضٍ قال: سوء الجوار. قال: و هو المروي عن أبي عبد الله (عليه السلام).

(The Words): **Making some of you taste the evil of the others [6:65]**, he said, 'The evil neighbour'. He said, 'And it is reported from Abu Abdullah^{asws}'.⁹²

⁹¹ تفسير القمي 1: 204.

⁹² مجمع البيان 4: 487.

VERSES 68 - 71

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ {68}

And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِىٰ لَعَلَّهُمْ يَتَّقُونَ {69}

And there would not be upon those who are fearing, anything from their Reckoning, but (it is) a reminder, perhaps they would be fearing [6:69]

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۚ وَذَكِّرْ بِهِ أَن تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۚ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۚ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۚ لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {70}

Forsake those who are taking their Religion as a play and sport, and the life of the world deceived them. And remind with it that, destroyed is a soul due to what it earns (when) there isn't for it a Guardian from besides Allah or an intercessor; and even if it compensates with every compensation, it would not be taken from it. They are those destroyed due to what they earned. For them is a drink of scalding water and a painful Punishment due to what Kufr they had committed [6:70]

قُلْ أُنَدِّعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ ائْتِنَا ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَأْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ {71}

Say: 'Should we be supplicating to the ones besides Allah what can neither benefit us nor harm us, and turn back upon our heels after when Allah has already Guided us, like the one obsessed by the satans in the earth, as confused ones? For him (satan) are companions calling him, 'Come to us to the guidance!' Say: 'The Guidance of Allah, it is the Guidance, and we are Commanded to submit to the Lord of the worlds [6:71]

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن فضالة بن أيوب، عن سيف بن عميرة، عن عبد الأعلى بن أعين، قال: قال رسول الله (صلى الله عليه وآله): «من كان يؤمن بالله واليوم الآخر فلا يجلس في مجلس يسب فيه إمام، أو يعتاب فيه مسلم، إن الله يقول في كتابه: وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ».

Then Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Ali Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Sayf Bin Umeyra, from Abdul A'ala Bin Ayn who said,

'Rasool-Allah^{saww} said: 'The one who had believed in Allah^{azwj} and the Last Day, so he should not sit in a gathering wherein an Imam^{asws} is insulted, or wherein a Muslim is backbit. Allah^{azwj} is Saying in His^{azwj} Book: **And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]**.⁹³

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن عبد العظيم بن عبد الله الحسيني، قال: حدثني علي بن جعفر، عن أخيه موسى بن جعفر، عن أبيه (عليهما السلام)، قال: «قال علي بن الحسين (عليه السلام): ليس لك أن تقعد مع من شئت، لأن الله تبارك وتعالى يقول: وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ».

Ibn Babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azeem Bin Abdullah Al Hasny,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'It is not for you to sit with whosoever you like to because Allah^{azwj} Blessed and Exalted is Saying: **And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion. And as for what the Satan makes you forget, so after remembering, do not sit with the unjust people [6:68]**.

و ليس لك أن تتكلم بما شئت لأن الله عز وجل قال: وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ، و لأن رسول الله (صلى الله عليه وآله) قال: رحم الله عبدا قال خيرا فغنم، أو صمت فسلم.

And it is not for you that you should speak whatsoever you like, because Allah^{azwj} Mighty and Majestic Says: **And do not stand by what there isn't any knowledge for you of it [17:36]**, and because Rasool-Allah^{saww} said: 'May Allah^{azwj} have Mercy upon a servant who speaks good or silently submits'.

و ليس لك أن تسمع ما شئت، لأن الله عز وجل يقول: إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا.

And it isn't for you that you should listen to whatever you so desire to because Allah^{azwj} Mighty and Majestic is Saying: **surely the hearing and the sight and the heart, all of these, would be questioned about it [17:36]**.⁹⁴

الطبرسي: قال أبو جعفر (عليه السلام): «لما نزلت فلا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ قال المسلمون: كيف نصنع؟ إن كان كلما استهزأ المشركون بالقرآن قمنا و تركناهم، فلا ندخل إذن المسجد الحرام، و لا نطوف بالبيت الحرام! فأنزل الله تعالى و ما عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ أَمْرِهِمْ بِتَذْكِرِهِمْ [و تبصيرهم] ما استطاعوا».

Al-Tabarsy said,

'Abu Ja'far^{asws} said: 'When (the Verse) **so after remembering, do not sit with the unjust people [6:68]** was Revealed, the Muslims asked, 'What should we do? If whenever the Quran is mocked at we should arise and leave them, so we should not permit (ourselves) to be at the Sacred Masjid, nor circle the Sacred House!' So Allah^{azwj} the High Revealed: **And there would not be upon those who are fearing, anything from their Reckoning [6:69]**. They were Ordered to remind them, and enlighten them in accordance to their abilities'.⁹⁵

العياشي: عن ربي بن عبد الله، عمن ذكره، عن أبي جعفر (عليه السلام)، في قول الله و إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا. قال: «الكلام في الله، و الجدال في القرآن فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ - قال - منه القصاص».

Al Ayyashi, from Rabie Bin Abdullah, from the one who mentioned it,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: '**And when you see those engaging in vanities regarding Our Signs [6:68]**. He^{asws} said: 'The speech regarding Allah^{azwj} and the arguing regarding the Quran, **turn away from them until they are engaging in another discussion**. He^{asws} said: 'And from it is the story-telling'.⁹⁶

وعنه في (أماليه)، قال: أخبرنا أبو القاسم جعفر بن محمد، عن أبيه، عن سعد بن عبد الله، عن أحمد بن أبي عبد الله البرقي، قال: حدثني بكر بن صالح الرازي، عن سليمان بن جعفر الجعفري، قال: سمعت أبا الحسن (عليه السلام) يقول لأبي: «ما لي رأيتك عند عبد الرحمن بن يعقوب؟» قال: إنه خالي. فقال له أبو الحسن: «إنه يقول في الله قولاً عظيماً، يصف الله تعالى، و يحده، و الله لا يوصف، فإما جلست معه و تركتنا، و إما جلست معنا و تركته».

And from him, in his Amaali, said, 'Abu Al-Qasim Ja'far Bin Muhammad informed us, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al-Barqy, from Bakr Bin Salih Al-Razy, from Sulaymen Bin Ja'far Al-Ja'fary who said,

'I heard Abu Al-Hassan^{asws} saying to my father: 'What is the matter that I^{asws} saw you to be in the presence of Abdul Rahman Bin Yaqoub?' He said, 'He was free (available)'. So Abu Al-Hassan^{asws} said: 'He is saying big things with regards to Allah^{azwj}. He describes Allah^{azwj} the High, and Limits Him^{azwj}. And Allah^{azwj} cannot be Described. Either you sit with him and leave us^{asws} or sit with us^{asws} and leave him'.

⁹⁴ علل الشرائع: 80 / 605.

⁹⁵ مجمع البيان 4: 489.

⁹⁶ تفسير العياشي 1: 31 / 362.

فقال: إنه يقول ما شاء، أي شيء علي منه إذا لم أقل ما يقول؟ فقال له أبْن الحسن (عليه السلام): «أما تخافن أن تنزل به نقمة، فتصيبكم جميعاً؟ أما علمت بالذي كان من أصحاب موسى، و كان أبوه من أصحاب فرعون، لما لحقت خيل فرعون موسى (عليه السلام)، تخلف عنه ليعظه فأدركه موسى، و أبوه يرغمه، حتى بلغا طرف البحر، فغرقا جميعاً، فأتى موسى الخبر، فسأل جبرئيل عن حاله، فقال: غرق (رحمه الله) و لم يكن على رأي أبيه، لكن النقمة إذا نزلت، لم يكن لها عمن قارب المذنب دفاع؟».

So he said, 'He is saying whatsoever he desires to. Which thing (blame) is upon me if I do not say from that which he is saying?' So Abu Al-Hassan^{asws} said to him: 'Are you not afraid that if a Curse were to descend due to it, it would engulf everybody there? Do you not know that there was one who was from the companions of Musa^{as}, and his father was from the companions of Pharaoh^{la}. When the cavalry of Pharaoh^{la} came up to Musa^{as}, he stayed behind in order to advise him (his father). Musa^{as} realised it, that his father is compelling him, until they reached the sea. So they all drowned. The news came to Musa^{as}, so he^{as} asked Jibraeel^{as} about his state. So he^{as} said: 'Drowned (may Allah^{azwj} have Mercy upon him). He was not upon the view of his father, but the Curse, when it descends, the one who is near to the sin has no defence against it'.⁹⁷

VERSE 72

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۖ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ {72}

And that you should be establishing the Salat and fearing him, and He is to Whom you shall be gathering [6:72]

The Salats to be established

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ عَشْرُ رَكَعَاتٍ رَكَعَتَانِ مِنَ الظُّهْرِ وَ رَكَعَتَانِ مِنَ الْعَصْرِ وَ رَكَعَتَا الصُّبْحِ وَ رَكَعَتَا الْمَغْرِبِ وَ رَكَعَتَا الْعِشَاءِ الْآخِرَةِ لَا يَجُوزُ الْوُحْمُ فِيهِنَّ وَ مَنْ وَهَمَ فِي شَيْءٍ مِنْهُنَّ اسْتَقْبَلَ الصَّلَاةَ اسْتِغْبَالًا وَ هِيَ الصَّلَاةُ الَّتِي فَرَضَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُؤْمِنِينَ فِي الْقُرْآنِ وَ فَوَّضَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ten *Rak'at* (of *Salāt*) are – two *Rak'at* from Al-Zohr, and two *Rak'at* from Al-Asr, and two *Rak'at* from Al-Sub'h, and two *Rak'at* from Al-Maghrib, and two *Rak'at* from the last Isha. The whims (mistakes) are not allowed in these, and the one who errs in something from these should welcome the *Salāt* with a welcoming (pray again); and it is the *Salāt* which

Allah^{azwj} and Majestic Necessitated upon the Believers in the Quran, and Delegated it to Muhammad^{saww}.

فَزَادَ النَّبِيُّ (صلى الله عليه وآله) فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ وَ هِيَ سُنَّةٌ لَيْسَ فِيهَا قِرَاءَةٌ إِنَّمَا هُوَ تَسْبِيحٌ وَ تَهْلِيلٌ وَ تَكْبِيرٌ وَ دُعَاءٌ
فَالْوَهْمُ إِنَّمَا يَكُونُ فِيهِنَّ فَزَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي صَلَاةِ الْمُقِيمِ غَيْرَ الْمُسَافِرِ رَكَعَتَيْنِ فِي الظُّهْرِ وَ الْعَصْرِ وَ الْعِشَاءِ
الْآخِرَةِ وَ رَكَعَةً فِي الْمَغْرِبِ لِلْمُقِيمِ وَ الْمُسَافِرِ .

So the Prophet^{saww} increased in the *Salāt* by seven *Rak'at*, and it is the Sunnah in which there is no recitation. But rather, it is a Glorification, and Extollation of the Holiness, and the exclamation of the Greatness, and supplication. So the mistakes, rather can happen to be in these. So Rasool-Allah^{saww} increased in the *Salāt* of the stayer, (the one) not travelling, by two *Rak'at* during Al-Zohr and Al-Asr, and Al-Isha the last, and one *Rak'at* in Al-Maghrib for the stayer as well as the traveller'.⁹⁸

⁹⁸ Al Kafi V 3 – The Book of Salāt CH 3 H 7