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CHAPTER 6

AL-AN'AM

(165 VERSES)

VERSES 108 to 165

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 108 - 111

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ {108}

And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge. Like that We Adorn for every community, their deeds, then to their Lord would be their return, and We would Inform them with what they had been doing [6:108]

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۚ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ {109}

And they swear by Allah with the strongest of their oaths, that if a Sign came to them they would believe in it. Say: 'But rather the Signs are with Allah'; and what would make you know that when it does come they will not believe? [6:109]

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {110}

And We will Turn their hearts and their visions just as they had not believed in it the first time, and We will Leave them in their insolence, blindly wandering on [6:110]

وَلَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ {111}

And even if We had Sent down to them the Angels, and the dead had spoken to them, and We had Gathered all things in front of them, they would not have believed except if Allah had so Desired, but most of them are ignorant [6:111]

علي بن إبراهيم، قال: حدثني أبي، عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: إنه سئل عن قول النبي (عليه السلام): «إن الشرك أخفى من ديب النمل على صفاة سوداء في ليلة ظلماء».

Ali Bin Ibrahim said, 'My father narrated to me, from Mas'ada,

(It has been narrated) from Abu Abdullah^{asws} having said when asked about the Words of the Prophet^{saww}: 'The association (Shirk) is more hidden than the crawling of the ants upon a black surface in a dark night'.

فقال: «كان المؤمنون يسبون ما يعبد المشركون من دون الله، فكان المشركون يسبون ما يعبد المؤمنون، فهى الله المؤمنين عن سب آلهتهم لكي لا يسب الكفار إله المؤمنين، فيكون المؤمنون قد أشركوا بالله تعالى من حيث لا يعلمون، فقال: وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ».

So the Imam^{asws} said: 'The Momineen used to abuse what the Polytheists were worshipping, besides Allah^{azwj}, and the Polytheists used to abuse what the Momineen were worshipping. Thus, Allah^{azwj} Prohibited the Momineen from abusing gods of (others) lest the Infidels abuse the God of the Momineen, so the momineen would end-up associating with Allah^{azwj} without being aware of it, so He^{azwj} Said ***And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge [6:108]***.¹

العياشي: عن عمر الطيالسي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ. فقال: «يا عمر، هل رأيت أحدا يسب الله؟» قال: فقلت: جعلني الله فداك، فكيف؟ قال: «من سب ولي الله فقد سب الله».

Al Ayashi, from Umar Al Tayalisi,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj}: ***And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge [6:108]***, so the Imam^{asws} said: 'O Umar! Have you ever seen anyone abuse Allah^{azwj}? I said, 'May I be sacrificed for you^{asws}, then how?' He^{asws} said: 'The one who abuses the Guardian (Imams^{asws}) Allah^{azwj} so he has abused Allah^{azwj}'.²

و قال علي بن إبراهيم: حدثني محمد بن علي بن بلال، عن يونس، قال: اختلف يونس و هشام بن إبراهيم في العالم الذي أتاه موسى (عليه السلام) أيهما كان أعلم؟ و هل يجوز أن يكون على موسى (عليه السلام) حجة في وقته و هو حجة الله على خلقه؟ قال قاسم الصبقل: فكتبوا ذلك إلى أبي الحسن الرضا (عليه السلام) يسألونه عن ذلك،

¹ تفسير القمّي 1: 213.

² تفسير العياشي 1: 80 / 373

And Ali Bin Ibrahim said, 'Muhammad Bin Ali Bin Bilal, from Yunus - said,

'Yunus and Hisham Bin Ibrahim differed regarding the scholar to whom Musa^{as} came to, which one of the two was more knowledgeable. And is it Permissible that such should happen with Musa^{as} during his^{as} time, and he^{as} was the Proof of Allah^{azwj} over His^{azwj} creatures?' Qasim Al-Sayqal said, 'Then let us write to Abu Al-Hassan Al-Reza^{asws} asking him^{asws} about that'.

فكتب في الجواب: «أتى موسى (عليه السلام) العالم فأصابه و هو في جزيرة من جزائر البحر إما جالسا و إما متكئا، قال: من أنت؟ قال: أنا موسى بن عمران. قال: أنت موسى بن عمران الذي كلمه الله تكليما؟ قال: نعم. قال: فما حاجتك؟ قال: جئت لتعلمني مما علمت رشدا. قال: إني وكلت بأمر لا تطيقه، و وكلت أنت بأمر لا أطيقه.

So he^{asws} wrote back in the answer to it: 'Musa^{as} came to the scholar, and he was in an island from the islands of the sea, either sitting or reclining. He said, 'Who are you^{as}? He^{as} said: 'I^{as} am Musa^{as} Bin Imran^{as}'. He said, 'Are you the Musa^{as} Bin Imran^{as} to whom Allah^{azwj} Spoke with a Speech?' He^{as} said: 'Yes'. He said, 'So what is your^{as} need?' He^{as} said: 'I^{as} have come so that you would teach me^{as} from the rightful (Guidance) you have been Taught'. He said, 'I have been Authorised by a matter which you^{as} cannot tolerate, and you^{as} have been Authorised by a matter which I cannot tolerate'.

ثم حدثه العالم بما يصيب آل محمد (عليهم السلام) من البلاء و كيد الأعداء حتى اشتد بكأؤهما، ثم حدثه عن فضل آل محمد (عليهم السلام) حتى جعل موسى (عليه السلام) يقول: يا ليتني كنت من آل محمد، و حتى ذكر فلانا و فلانا، و فلانا، و مبعث رسول الله (صلى الله عليه و آله) إلى قومه، و ما يلقي منهم و من تكذيبهم إياه، و ذكر له تأويل هذه الآية: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ حِينَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ (عليه السلام)

Then the scholar (Al-Khizr^{as}) narrated to him^{as} with what would be meted out to the Progeny^{asws} of Muhammad^{saww} from the affliction, and plots of the enemies to the extent that their^{asws} crying out would be intensified. Then he narrated to him^{as} about the merits of the Progeny^{asws} of Muhammad^{saww} until Musa^{as} said: 'O Woe be unto me^{as}! If only I^{as} was from the Progeny^{asws} of Muhammad^{saww}!' – to the extent that he (the scholar) mentioned so and so (Abu Bakr), and so and so (Umar), and so and so (Usman), and the Sending of Rasool-Allah^{saww} to his^{saww} people, and what he^{saww} would be facing from them, and from their belying him^{saww}, and mentioned for him the explanation of this Verse: **And We will Turn their hearts and their visions just as they had not believed in it the first time [6:110]**, where He^{azwj} Took the Covenant from them.³

محمد بن يعقوب: عن الحسين بن محمد، عن علي بن محمد بن سعد، عن محمد بن مسلم، عن إسحاق بن موسى، قال: حدثني أخي و عمي، عن أبي عبد الله (عليه السلام) قال: «ثلاثة مجالس يمتتها الله و يرسل نعمته على أهلها فلا تقاعدوهم و لا تجالسوهم: مجلسا فيه من يصف لسانه كذبا في فتياه، و مجلسا ذكر أعدائنا فيه جديد و ذكرنا فيه رث، و مجلسا فيه من يصد عنا و أنت تعلم».

³ (Extract) تفسير القمي 2: 38

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad, from Ali Bin Muhammad Bin Sa'ad, from Muhammad Bin Muslim, from Is'haq Bin Musa, from his brother and uncle,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Three gatherings are Hated by Allah^{azwj} and He^{azwj} Sends Retribution upon its people, therefore do not sit with them nor gather with them – A gathering in which there is lying regarding the Truth (the religious matters), and a gathering in which the mention of our^{asws} enemies is fresh and our^{asws} mention is worn-out, and a gathering in which one repels us^{asws} and you know about it'.

قال: ثم تلا أبو عبد الله (عليه السلام) ثلاث آيات من كتاب الله كأنما كن في فيه - أو قال في كفه -: وَ لَا تَسْبُوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسْبُوا اللَّهَ عَدُوًّا بَعِيرٍ عَلِيمٍ، وَ إِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ، وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَالٌ وَ هَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ.

He (the narrator) said, 'Then Abu Abdullah^{asws} recited three Verses from the Book of Allah^{azwj} as if these were in the palm of his^{asws} hands - **And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge [6:108]; And when you see those engaging in vanities regarding Our Signs, turn away from them until they are engaging in another discussion [6:68]; And do not be saying what your tongues are describing of the lies, 'This is Permissible, and this is Prohibited', to fabricate the lie upon Allah [16:116]**'.⁴

حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ الْمَالِكِيُّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حَمُودٍ

It was narrated to us by Al Hassan Bin Ahmad Al Maliky, from his father, from Ibrahim Bin Abu Mahmoud,

عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا ع عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: يَا عَلِيُّ أَنْتَ الْمَظْلُومُ بَعْدِي فَوَيْلٌ لِمَنْ ظَلَمَكَ وَ اغْتَدَى عَلَيْكَ وَ طَوَى لِمَنْ تَبِعَكَ وَ لَمْ يَخْتَرْ عَلَيْكَ

From Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws}, from Al-Husayn^{asws} Bin Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! You^{asws} will be oppressed after me^{asws}. Therefore, woe be to the one who oppressed you^{asws}, and assaults upon you^{asws}, and beatitude is for the one who follows you^{asws} and does not chose (someone else) over you^{asws}.

يَا عَلِيُّ أَنْتَ الْمُقَاتِلُ بَعْدِي فَوَيْلٌ لِمَنْ قَاتَلَكَ وَ طَوَى لِمَنْ قَاتَلَ مَعَكَ

O Ali^{asws}! You^{asws} would be fought against after me^{saww}. Therefore, woe be unto the one who fights against you^{asws} and beatitude is for the one who is killed alongside you^{asws}.

يَا عَلِيُّ أَنْتَ الَّذِي تَنْطِقُ بِكَلَامِي وَ تَتَكَلَّمُ بِلِسَانِي بَعْدِي فَوَيْلٌ لِمَنْ رَدَّ عَلَيْكَ وَ طَوَى لِمَنْ قَبِلَ كَلَامَكَ

⁴ الكافي 2: 12 / 280.

O Ali^{asws}! You^{asws} are the one who would speak with my^{saww} speech and talk by my^{saww} tongue after me^{saww}. Therefore, woe be unto the one who rebuts against you and beatitude is for the one who accepts your^{asws} speech.

يَا عَلِيُّ أَنْتَ سَيِّدُ هَذِهِ الْأُمَّةِ بَعْدِي وَ أَنْتَ إِمَامُهَا وَ خَلِيفَتِي عَلَيْهَا مَنْ فَارَقَكَ فَارَقَنِي يَوْمَ الْقِيَامَةِ وَ مَنْ كَانَ مَعَكَ كَانَ مَعِيَ يَوْمَ الْقِيَامَةِ

O Ali^{asws}! You are the chief of this community after me^{saww}, and you^{asws} are its Imam^{asws}, and my^{saww} Caliph upon it. The one who separates from you^{asws} would be separated from me^{saww} on the Day of Judgment, and the one who was with you^{asws}, would be with me^{saww} on the Day of Judgment.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ آمَنَ بِي وَ صَدَّقَنِي وَ أَنْتَ أَوَّلُ مَنْ أَهْدَى عَلَى أَمْرِي وَ جَاهَدَ مَعِيَ عَدُوِّي وَ أَنْتَ أَوَّلُ مَنْ صَلَّى مَعِيَ وَ النَّاسُ يَوْمَئِذٍ فِي غَفْلَةٍ الْجَهَالَةِ

O Ali^{asws}! You^{asws} are the first one who believed in me^{saww} and ratify me^{saww}, and you^{asws} were to first one to assist me^{saww} upon my^{saww} matter, and fought alongside me^{saww} with my^{saww} enemies, and you^{asws} were the first one who prayed Salat with me^{saww} and the people in those days were in oblivion of the ignorance.

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ تَنَشَّقُ عَنْهُ الْأَرْضُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يُبْعَثُ مَعِيَ وَ أَنْتَ أَوَّلُ مَنْ يَجُوزُ الصِّرَاطَ مَعِيَ وَ إِنَّ رَبِّي عَزَّ وَ جَلَّ أَقْسَمَ بِعِزَّتِهِ لَا يَجُوزُ عَقَبَةَ الصِّرَاطِ إِلَّا مَنْ مَعَهُ بَرَاءَةٌ بَوْلَايَتِكَ وَ وَلَايَةِ الْأَئِمَّةِ مِنْ وَ لَدِكَ

O Ali^{asws}! You^{asws} would be the first one for whom the group would be cleft asunder, and you^{asws} would be the first one who would be Resurrected with me^{saww}, and you would be the first one who would cross the Bridge with me^{saww}. And my^{saww} Lord^{azwj} Mighty and Majestic Swore by His^{azwj} Mighty that none shall cross the obstacle of the Bridge except for the one who would have a deed with your^{asws} Wilayah and the Wilayah of the Imams^{asws} from your^{asws} sons^{asws}.

وَ أَنْتَ أَوَّلُ مَنْ يَرِدُ حَوْضِي تَسْقِي مِنْهُ أَوْلِيَاءَكَ وَ تَدُودُ أَعْدَاءَكَ وَ أَنْتَ صَاحِبِي إِذَا قُضِيَ الْمَقَامُ الْمَحْمُودُ تَشْفَعُ لِمُحِبِّكَ فَتُشْفَعُ فِيهِمْ وَ أَنْتَ أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ وَ بِيَدِكَ لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ وَ هُوَ سَبْعُونَ شَقَّةً الشُّقَّةُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَ الْقَمَرِ وَ أَنْتَ صَاحِبُ شَجَرَةِ طُوبَى فِي الْجَنَّةِ أَصْلُهَا فِي دَارِكَ وَ أَغْصَانُهَا فِي دُورِ شِيعَتِكَ وَ مُحِبِّكَ.

And you^{asws} would be the first one who would return to my^{saww} Fountain to quench your^{asws} friends from it and prevent your^{asws} enemies. And you^{asws} would be my^{saww} companion when I^{saww} stand at the place of the Most-Praised One (الْمَقَامُ الْمَحْمُودُ), interceding for those that love you^{asws}, and you^{asws} would intercede for them. And you^{asws} would be the first one to enter the Paradise, and in your^{asws} hand would be my^{saww} flag, and it is the Flag of Praise, and it is of seventy compartments, (each of) the compartments from it is more vast than the sun and the moon. And you^{asws} would be the owner of the tree of Tooba in the Paradise, its roots being in your^{asws} house and its branches being in the houses of your^{asws} Shias and those that love you^{asws}.

قَالَ إِبْرَاهِيمُ بْنُ أَبِي مُحَمَّدٍ: فَقُلْتُ لِلرِّضَا ع يَا ابْنَ رَسُولِ اللَّهِ إِنَّ عِنْدَنَا أَخْبَاراً فِي فَضَائِلِ أَمِيرِ الْمُؤْمِنِينَ ع وَ فَضْلِكُمْ أَهْلَ الْبَيْتِ وَ هِيَ مِنْ رِوَايَةِ مُخَالِفِيكُمْ وَ لَا نَعْرِفُ مِثْلَهَا عِنْدَكُمْ أَ فَتَدِينُ بِهَا؟

So Ibrahim Bin Abu Mahmoud (the narrator) said, 'So I said to Al-Reza^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! With us there are certain reports regarding the merits of Amir Al-Momineen^{asws} and your^{asws} merits, the People^{asws} of the Household, and it is a report from your^{asws} adversaries, and we do not recognise its like with us. Should we make it a Religion with it?'

فَقَالَ يَا ابْنَ أَبِي مُحَمَّدٍ لَقَدْ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ أَصْغَى إِلَى نَاطِقٍ فَقَدْ عَبَدَهُ فَإِنْ كَانَ النَّاطِقُ عَنِ اللَّهِ فَقَدْ عَبَدَ اللَّهَ وَ إِنْ كَانَ النَّاطِقُ عَنْ إِبْلِيسَ فَقَدْ عَبَدَ إِبْلِيسَ

So he^{asws} said: 'O Ibn Abu Mahmoud! My^{asws} father^{asws} has informed me^{asws} from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} that Rasool-Allah^{saww} said: 'The one who listens to a speaker so he has worshipped him. So if he was the speaker from Allah^{azwj}, so he has worshipped Allah^{azwj}, but if he was speaking from Iblees^{la}, so he has worshipped Iblees^{la}'.

ثُمَّ قَالَ الرِّضَا ع يَا ابْنَ أَبِي مُحَمَّدٍ إِنَّ مُخَالِفِينَ وَضَعُوا أَخْبَاراً فِي فَضَائِلِنَا وَ جَعَلُوهَا عَلَى أَفْسَامٍ ثَلَاثَةٍ أَحَدُهَا الْعُلُوُّ وَ ثَانِيهَا التَّقْصِيرُ فِي أَمْرِنَا وَ ثَالِثُهَا التَّصْرِيحُ بِمَثَالِبِ أَعْدَائِنَا

Then Al-Reza^{asws} said: 'O Ibn Abu Mahmoud! Our^{asws} adversaries wasted the Ahadeeth regarding our^{asws} merits and made these to be upon three categories. One of these is the exaggeration, and its second is the derogation regarding our^{asws} matter, and its third are the statements with the flaws of our^{asws} enemies.

فَإِذَا سَمِعَ النَّاسُ الْعُلُوَّ فِينَا كَفَرُوا شَيْعَتَنَا وَ نَسَبُوهُمْ إِلَى الْقَوْلِ بِرُئُوسِنَا وَ إِذَا سَمِعُوا التَّقْصِيرَ اعْتَفَدُوهُ فِينَا وَ إِذَا سَمِعُوا مَثَالِبَ أَعْدَائِنَا بِأَسْمَائِهِمْ ثَلَبُونَا بِأَسْمَائِنَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدَوًّا بِغَيْرِ عِلْمٍ

So when the people hear the exaggeration regarding us^{asws}, they disbelieve our^{asws} Shias and they link them to the words with our^{asws} Lordship. And when they hear the derogation, they believe it regarding us^{asws}. And when they hear the flaws of our^{asws} enemies with their names, they defame us^{asws} with our^{asws} names. And Allah^{azwj} Mighty and Majestic has Said: **And do not insult those who are supplicating to the ones besides Allah so they would (in retaliation) be insulting Allah in enmity, without knowledge [6:108].**

يَا ابْنَ أَبِي مُحَمَّدٍ إِذَا أَخَذَ النَّاسُ يَمِيناً وَ شِمَالاً فَالَزِمَ طَرِيقَتَنَا فَإِنَّ مَنْ لَزِمَنَا لَزِمَنَا وَ مَنْ فَارَقَنَا فَارَقَنَا إِنَّ أَدْنَى مَا يَخْرُجُ بِهِ الرَّجُلُ مِنَ الْإِيمَانِ أَنْ يَقُولَ لِلْحَصَاةِ هَذِهِ نَوَافِئُكُمْ بِذَلِكَ وَ يَتَبَرَّأُ مِمَّنْ خَالَفَهُ

O Ibn Abu Mahmoud! When the people take to the right and left, so necessitate to our^{asws} way, for the one who necessitates us^{asws}, we^{asws} would necessitate him, and the one who separates from us^{asws}, we^{asws} would be separated from him^{asws}. The least by which the man exits from the *Eman* is that he is saying to the pebble that

this is a date stone, then he makes it a Religion with that, and he disavows from the one who oppose him.

يَا ابْنَ أَبِي مَحْمُودٍ احْفَظْ مَا حَدَّثْتُكَ بِهِ فَقَدْ جَمَعْتُ لَكَ فِيهِ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

O Ibn Abu Mahmoud: 'Preserve what I^{asws} have narrated to you with, for I^{asws} have gathered for you therein the goodness of the world and the Hereafter'.⁵

و قال علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ يَقُولُ: «ننكس قلوبهم فيكون أسفل قلوبهم أعلاها، و نعي أبصارهم فلا يبصرون الهدى.

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **And We will Turn their hearts and their visions [6:110]** having said: 'We^{azwj} Lower their hearts so they become the lowest of the hearts, and Turn their signs so they do not see the Guidance'.

و قال علي بن أبي طالب (عليه السلام): إن أول ما تغلبون عليه من الجهاد: الجهاد بأيديكم، ثم الجهاد بألسنتكم، ثم الجهاد بقلوبكم، فمن لم يعرف قلبه معروفا و لم ينكر منكرا نكس قلبه فجعل أسفله أعلاه، فلا يقبل خيرا أبدا. كما لم يؤمنوا به أول مرة يعني في الذر و الميثاق وَ نَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ أي يضلون»

And Ali^{asws} Bin Abu Talib^{asws} said: 'The first of what is preferable from the Jihad is the Jihad by your hands, then the Jihad by your tongues, then the Jihad by your hearts. So the one whose heart does not recognise the good so he would not deny the deficiency of his heart and would make the lower to be the higher, and would not accept the good, ever. **just as they had not believed in it the first time [6:110]** – Meaning during the (realm of the) Particles and the Covenant **We will Leave them in their insolence, blindly wandering on [6:110]**'.⁶

و قال علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ يَقُولُ: «ننكس قلوبهم فيكون أسفل قلوبهم أعلاها، و نعي أبصارهم فلا يبصرون الهدى.

And Ali Bin Ibrahim said,

'In a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding His^{azwj} Words: **And We will Turn their hearts and their visions [6:110]**, He^{azwj} is Saying: "We^{azwj} will Turn their hearts so the lower part of their heart would become its higher part, and We would Blind their visions, so they would not be envisaging the Guidance.

⁵ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 7 H 32

⁶ تفسير القمي 1: 213.

وقال علي بن أبي طالب (عليه السلام): إن أول ما تغلبون عليه من الجهاد: الجهاد بأيديكم، ثم الجهاد بألسنتكم، ثم الجهاد بقلوبكم، فمن لم يعرف قلبه معروفاً و لم ينكر منكراً نكس قلبه فجعل أسفله أعلاه، فلا يقبل خيراً أبداً. كما لم يؤمنوا به أول مرة يعني في الذر و الميثاق وَ نَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ أَي يضلون»

And Ali Bin Abu Talib^{asws} said: 'The first of what would overcome upon it from the Jihad – the Jihad with your hands, then the Jihad with your tongues, then the Jihad with your hearts. So the one whose heart does not recognise goodness and does not deny evil, his heart is overturned and its lower part has become its upper part, so he will not accept goodness, ever, **just as they had not believed in it the first time [6:110]** – meaning in the (realm of the) particles and the Covenant, and **We will Leave them in their insolence, blindly wandering on [6:110]**'.⁷

VERSES 112 - 114

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۚ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ {112}

And like that We Make an enemy for every Prophet, satans of the humans and the Jinn, suggesting flowery words to each other, deceiving; and had your Lord so Desired, they would not have done it. So leave them and what they are fabricating [6:112]

وَلِتَصْغَىٰ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ {113}

And for inclining towards it the hearts of those who are not believing in the Hereafter and let them be pleased with it and let them earn whatever they are earning [6:113]

أَفَعَيِّرَ اللَّهُ أَتْبَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۚ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {114}

Is it other than Allah I should seek as a judge, and He is the One Who Revealed to you the detailed Book, and those We have Given the Book are knowing that it is a revelation from your Lord with the Truth, therefore do not become of the disputers [6:114]

⁷ تفسير القمّي 1: 213.

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَقَاءِ إِبْرَاهِيمُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْبَصْرِيُّ بِقِرَائَتِي عَلَيْهِ فِي الْمُحَرَّمِ سَنَةِ سِتِّ عَشْرَةَ وَخَمْسِمِائَةٍ بِشَهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ عُثْبَةَ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبَانَ الدُّبَيْلِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ كَثِيرٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ الْمُفَضَّلِ أَبُو سَلَمَةَ الْأَصْفَهَائِيُّ قَالَ: أَخْبَرَنِي رَاشِدُ بْنُ عَلِيٍّ بْنِ وَائِلٍ الْقُرَشِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ حَفْصِ الْمَدَنِيُّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ سَعِيدِ بْنِ زَيْدٍ بْنِ أَرْطَاهُ قَالَ:

It was informed to us by the Sheykh Abu Al Baqa'a Ibrahim Bin Al Husayn Bin Ibrahim Al Basry, by my reading upon it during Al Muharram of the year five hundred and sixteen at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, from Abu Talib Muhammad Bin Al Hassan Bin Utba, from Abu Al Hassan Muhammad Bin Al Husayn Bin Ahmad, from Muhammad Bin Wahbab Al Dulaymi, from Ali Bin Ahmad Bin Kaseer Al Askary, from Ahmad Bin Al Mufazzal Abu Salma Al Isfahany, from Rashid Bin Ali Bin Wail Al Qurshy, from Abdullah Bin Hafs Al Madany, from Muhammad Bin Is'haq, from Saeed Bin Zayd Bin Artat who said, '

لَقِيتُ كُمْيَلُ بْنَ زِيَادٍ وَ سَأَلْتُهُ عَنْ فَضْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ أ لَا أَخْبِرُكَ بِوَصِيَّةٍ أَوْصَانِي بِهَا يَوْمًا هِيَ خَيْرٌ لَكَ مِنَ الدُّنْيَا بِمَا فِيهَا؟ فَعُلْتُ بَلَى قَالَ: قَالَ لِي عَلِيٌّ

'I met Kumayl Bin Ziyad and asked him about the merits of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}. So he said, 'Shall I inform you of the bequest he^{asws} bequeathed to me with one day? It would be better for you that the world and whatever is in it. I said, 'Yes'. He said to me that 'Ali^{asws} said to me:

يَا كُمْيَلُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ رَحِيمٌ عَظِيمٌ دَلَّنَا عَلَى الْخِلَافَةِ وَ أَمَرَنَا بِالْأَخْذِ بِهَا وَ حَمَلَ النَّاسَ عَلَيْهَا فَقَدْ أَذَيْنَاهَا غَيْرَ مُخْتَلِفِينَ وَ أَرْسَلْنَاهَا غَيْرَ مُنَافِقِينَ وَ صَدَقْنَاهَا غَيْرَ مُكَذِّبِينَ وَ قَبَلْنَاهَا غَيْرَ مُرْتَابِينَ لَمْ يَكُنْ لَنَا وَ اللَّهُ شَيَاطِينُ نُوحِي إِلَيْهَا وَ نُوحِي إِلَيْنَا كَمَا وَصَفَ اللَّهُ تَعَالَى قَوْمًا ذَكَرَهُمُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَافْقَرُوا كَمَا أَنْزَلَ شَيَاطِينُ الْإِنْسِ وَ الْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

O Kumayl! Allah^{azwj} Mighty and Majestic is Benevolent, Merciful, Magnificent, Forbearing. He^{azwj} Pointed us upon the Caliphate and Commanded us with the taking with it, and Carried the people upon it. So we^{asws} have performed it without any differing(s), and we^{asws} delivered it without any hypocrisy, and we^{asws} ratified it without belying, and we^{asws} accepted it without doubtfulness. By Allah^{azwj}! There do not happen to be Satans^{la} for us^{asws}, that we^{asws} would be suggesting unto them^{la} and they^{la} would be suggesting unto us^{asws}, just as Allah^{azwj} the Exalted Described a people. Allah^{azwj} Mighty and Majestic Mentioned them in His^{azwj} Book, therefore read just as Revealed - **And like that We Make an enemy for every Prophet, satans of the humans and the Jinn, suggesting flowery words to each other, deceiving [6:112].**⁸

⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 42

Satans from the humans

و قال علي بن إبراهيم: و حدثني أبي، عن الحسين بن سعيد، عن بعض رجاله، عن أبي عبد الله (عليه السلام) قال: «ما بعث الله نبيا إلا و في أمته شيطانان يؤذيانه و يضللان الناس بعده، فأما صاحبنا نوح فقيطفوص و حرام، و أما صاحبنا إبراهيم فمكتل و رزام، و أما صاحبنا موسى فالسامري و مرعتيبا، و أما صاحبنا عيسى فبولس، و مرتيون، و أما صاحبنا محمد (صلى الله عليه و آله) فحبترو و زريق».

And Ali Bin Ibrahim said, 'And my father narrated to me, from Al Husayn Bin Saeed, from one of his men,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Send a Prophet^{as} except that in his^{as} community had two satans hurting him^{as} and straying the people after him^{as}. So as for the companions of Noah^{as} – they were Qaytafus and Kharaam; and as for the companions of Ibrahim^{as} – so they were Maksal and Razaam; and as for the companions of Musa^{as} – so they were Al-Samiry and Mar'atayba; and as for the companions of Isa^{as} – so they were Bolus and Martiyun; and as for the companions of Muhammad^{saww} – so they were Hibter and Zareeq (Abu Bakr and Umar)'.⁹

VERSES 115 - 117

وَمَتَّ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدَّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {115}

And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يَضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {116}

And if you were to obey most of the ones in the earth, they would stray you from the Way of Allah. They are following only the conjecture, and that they are only approximating [6:116]

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {117}

Surely your Lord, He is more Knowing of the one who strays from His Way, and He is more Knowing with the rightly Guided ones [6:117]

⁹ تفسير القمّي 1: 214.

Prohibition of conjecturing

وَعَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص إِنَّكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْكَذِبِ.

And from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Beware of the conjecture for the conjecture is the biggest of the lies!'¹⁰

Altered Verse

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ مَرْوَانَ قَالَ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ صِدْقًا وَ عَدْلًا فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا نَقَرُوهَا وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا فَقَالَ إِنَّ فِيهَا الْحُسْنَىٰ.

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Muhammad Bin Sinan, from Muhammad bin Marwaan who said:

Abu Abdullah^{asws} recited: **And the beautiful Word of your Lord has been Completed, truly and justly [6:115]**. I said, 'May I be sacrificed for you^{asws}, but rather we are reciting it as **And the Word of your Lord has been Completed, truly and justly [6:115]**. So he^{asws} said: 'Surely, in it is the **'beautiful'** (referring to the alteration in the Holy Quran).¹¹

The Completed Word of the Lord^{azwj}

حدثنا احمد بن محمد بن محمد بن علي بن الحكم عن محمد بن مروان قال قال أبو جعفر عليه السلام إذا دخل احدكم على الامام فلينظر ما يتكلم به فان الامام يسمع الكلام في بطن امه فإذا هي وضعت سقط لها نور ساطع إلى السماء وسقط وفي عضده الايمن مكتوب وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم فإذا هو تكلم رفع الله له عمودا ويشرف به على الارض يعلم به اعمالهم.

It has been narrated to us by Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Muhammad Bin Marwaan who said:

'Abu Ja'far^{asws} said: 'When one of you comes to the Imam^{asws} he should look at what he speaks about, for the Imam^{asws} hears the speech in the belly of his^{asws} mother. A

¹⁰ Wasaail Al Shia – H 33192

¹¹ Al Kafi – H 14697

Light is established which extends up to the sky, and down, and on his^{asws} right shoulder is written ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]***. When he^{asws} starts to speak, Allah^{azwj} Raises for him^{asws} a pillar, and he^{asws} oversees by it on the Earth and knows by it, their deeds'.¹²

حدثنا احمد بن محمد بن عمرو بن عبد العزيز عن الحميري عن يونس بن ظبيان قال قال أبو عبد الله عليه السلام وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم ثم قال هذا حرف في الائمة خاصة ثم قال يا يونس ان الامام يخلقه الله بيده لا يليه احد غيره وهو جعله يسمع ويرى في بطن امه حتى إذا صار إلى الارض خط بين كتفيه وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته وهو السميع العليم.

It has been narrated to us by Ahmad Bin Muhammad Bin Amro Bin Abdul Aziz, from Al-Humeyri, from Yunus Bin Zibyan who said:

'Abu Abdullah^{asws} said: '***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]***. Then he^{asws} said: 'This letter (Harf) is regarding the Imams^{asws} exclusively'. Then he^{asws} said: 'O Yunus, Allah^{azwj} Created the Imam^{asws} with His^{azwj} Hands, One^{asws} does not follow the Others, and he^{asws} is Made to be able to hear and see while being inside the belly of his^{asws} mother until when he^{asws} comes to the ground, a line is written between his^{asws} shoulders ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]***'.¹³

[الصفار القمي] حدثنا عبد الله بن عامر، عن أبي عبد الله البرقي، عن الحسن بن عثمان، عن محمد بن فضيل، عن أبي حمزة الثمالي قال: قال أبو جعفر (عليه السلام): إن الامام منا ليسمع الكلام في بطن امه حتى إذا سقط على الأرض اتاه ملك فيكتب على عضده الأيمن * (وتمت كلمت ربك صدقا وعدلا لا مبدل لكلمته وهو السميع العليم) * حتى إذا شب رفع الله له عمودا من نور يرى فيه الدنيا وما فيها لا يستر عنه منها شيء.

Al Saffar Al Qummy – Abdullah Bin Amaar narrated to us, from Abu Abdullah Al Barqy, from Al Hassan Bin Usman, from Muhammad Bin Fazeyl, from Abu Hamza Al Sumaly who said,

'Abu Ja'far^{asws} said: 'The Imam^{asws} from us^{asws} hears the speech in the belly of his^{asws} mother^{asws} until when he^{asws} falls upon the ground, an Angel comes to him^{asws}, so he write upon his right shoulder ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]*** - until he^{asws} grows up, Allah^{azwj} Raises for him^{asws} a column of Light, he^{asws} sees in it the world and whatever is in it. Nothing is veiled from him^{asws}'.¹⁴

عنه، عن الوشاء، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (ع)، قال: حججنا مع أبي عبد الله (ع) في السنة التي ولد فيها ولده موسى (ع) فلما نزلنا الابواء وضع لنا الغداء، وكان إذا وضع الطعام لاصحابه أكثره وأطابه، قال فبينما نحن نأكل

¹² Basaair Al Darajaat – P 9 Ch 7 H 2

¹³ Basaair Al Darajaat - P 9 Ch 11 H 3

¹⁴ Tafseer Abu Hamza Al Sumaly - H 94

إذا أتاه رسول حميدة، فقال: إن حميدة تقول لك إنى قد أنكرت نفسي وقد وجدت ما كنت أجد إذا حضرتني ولادتي، وقد أمتنى أن لا أسبقك بابني هذا،

From him, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

(Abu Baseer says), 'We performed the Hajj with Abu Abdullah^{asws} in the year in which Abu Abdullah^{asws} was blessed with his^{asws} son^{asws} Musa^{asws}. So when we encamped at Al-Abwa in the morning, he^{asws} placed the food for us. And whenever he^{asws} used to place the food, he^{asws} used to increase it and made it to be even better. So while we were eating, a messenger of (Lady) Hameeda^{asws} came to him^{asws}, so he^{asws} said: '(Lady) Hameeda^{asws} is saying to you^{asws} that she^{asws} has denied herself^{asws} (joining in for Hajj) and has said that she^{asws} had found her^{asws} little son^{asws}, and would not like you^{asws} to go further but to come back and be with my^{asws} son^{asws}.

قال: فقام أبو عبد الله (ع) فانطلق مع الرسول فلما انطلق قال له أصحابه: سر ك الله وجعلنا فداك ما صنعت حميدة؟ - قال: قد سلمها الله وقد وهب لي غلاما وهو خير من يرأ الله في خلقه، ولقد أخبرني حميدة ظنت أنى لا أعرفه، ولقد كنت أعلم به منها،

He (the narrator) said, 'So Abu Abdullah^{asws} arose and went with the messenger. So when he^{asws} came back, his^{asws} companions said to him^{asws}, 'May Allah^{azwj} Make you^{asws} joyful and Make us to be sacrificed for you^{asws}, what has (Lady) Hameeda^{asws} done?' He^{asws} said: 'Allah^{azwj} has Kept her safe, and has Bestowed upon me^{asws} a son^{asws}, and he^{asws} is better than the righteous ones of His^{azwj} creatures. And (Lady) Hameeda^{asws} has informed me^{asws}, thinking that I^{asws} do not recognise him^{asws}, and I^{asws} am more knowing of him^{asws} than she^{asws} is'.

فقلت: وما أخبرتك به حميدة عنه؟ - فقال: ذكرت أنه لما سقط من بطنها سقط واضعا يده على الارض رافعا رأسه إلى السماء، فأخبرتها أن تلك أمانة رسول الله صلى الله عليه وآله وأمانة الوصي من بعده،

So I said, 'And what did (Lady) Hameeda^{asws} inform you^{asws} about him^{asws}? So he^{asws} said: 'She^{asws} mentioned that upon his^{asws} appearance, he fell with his^{asws} hands upon the ground, raised his^{asws} head towards the sky. So I^{asws} informed her^{asws} that it was a sign of Rasool-Allah^{saww} and a sign of the successor^{asws} from after him^{saww}.

فقلت: وما هذا من علامة رسول الله صلى الله عليه وآله وعلامة الوصي من بعده؟ - فقال: يا أبا محمد إنه لما أن كانت الليلة التي علقت فيها بابني هذا المولود أتاني آت فسقاني كما سقاهم، وأمرني بمثل الذي أمرهم به، فقامت بعلم الله مسرورا بمعرفتي ما يهب الله لي فجامعت فعلمت بابني هذا المولود، فدونكم فهو والله صاحبكم من بعدى، إن نطفة الامام مما أخبرتك فانه إذا سكنت النطفة في الرحم أربعة أشهر وأنشأ فيه الروح بعث الله تبارك وتعالى إليه ملكا يقال له " حيوان " يكتب في عضده الايمن " وتمت كلمة ربك صدقا وعدلا لا مبدل لكلماته "

So I said, 'And what is this sign of Rasool-Allah^{saww} and a sign of the successor^{asws} from after him^{saww}? So the Imam^{asws} said: 'O Abu Muhammad! When it was the night in which she^{asws} was with my^{asws} son, a comer came to me^{asws}, so he quenched me^{asws} just as he quenched them, and ordered me^{asws} with the like of what he

ordered them^{asws} with. So I got the Knowledge of the night, joyful at my^{asws} understanding of what Allah^{azwj} is Bestowing upon me^{asws}, so I^{asws} went to her, so my^{asws} son^{asws} was created (in the Heavens). By Allah^{azwj}! He^{asws} is your Master^{asws} from after me^{asws}. The seed of the Imam^{asws}, from what I^{asws} have informed you, settles in the forehead for four months, and the spirit is established in him^{asws}, Allah^{azwj} Sends an Angel called 'Haywaan', who inscribed in his right upper arm **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**.

فإذا وقع من بطن أمه وقع يديه على الأرض رافعا رأسه إلى السماء، فلما وضع يده على الأرض فان مناديا يناديه من بطنان العرش من قبل رب العزة من الافاق الاعلى باسمه واسم أبيه، يا فلان بن فلان اثبت ملجأ لعظيم خلقتك، أنت صفوتي من خلقي، وموضع سرى، وعيبة علمي، وأميني على وحيي، و خليفتي في أرضي، ولئن تولاك أوجبت رحمتي، ومنحت جنائي، وأحللت جواربي، ثم وعظي لاصلين من عاداك أشد عذابي، وإن أوسعت عليهم في الدنيا من سعة رزقي "

So when he^{asws} appears in front of his^{asws} mothers, occurs upon the ground with his^{asws} hands upon the ground and his^{asws} head raised towards the sky. So when he^{asws} places his^{asws} hand upon the ground, a Caller Calls out to him^{asws} from the middle of the Throne, from the Sight of the Lord^{azwj} of Honour, from the high Horizon by his^{asws} name and the name of his^{asws} father^{asws}: 'O so and so son of so and so! Your^{asws} nature has been Affirmed as being of magnificent creation. You^{asws} are My^{azwj} elite from My^{azwj} creation, and a place of My^{azwj} secret, and a repository of My^{azwj} Knowledge, and trustworthy upon My^{azwj} Revelation, and My^{azwj} Caliph in My^{azwj} earth. And the one who is in your^{asws} Wilayah, My^{azwj} Mercy would be Obligated upon him, and Awarding of My^{azwj} Paradise, and the Holiness of My^{azwj} Vicinity. Then by My^{azwj} Honour, the ones from your^{asws} enemies will arrive to the harshest of My^{azwj} Punishment, even if I^{azwj} Heap upon them the vastness of My^{azwj} sustenance to them in the world'.

قال: فإذا انقضى صوت المنادى أجابه هو وهو واضع يده على الأرض رافعا رأسه إلى السماء، ويقول " شهد الله أنه لا إله إلا هو والملائكة وأولو العلم قائما بالقسط، لا إله إلا هو العزيز الحكيم "

The Imam^{asws} said: 'When the voice of the Caller ceases, he^{asws} answers him, while placing his^{asws} hands upon the ground and his^{asws} head raised towards the sky, and says: 'I^{asws} testify that Allah^{azwj}, there is no god except for Him^{azwj}, and the Angels and the ones with the Knowledge^{asws} stand with the justice. There is no god except for Him^{azwj}. He^{azwj} is the Might, the Wise'.

فإذا قال ذلك أعطاه الله العلم الاول والعلم الآخر، واستحق زيارة الروح في ليلة القدر، قلت: والروح ليس هو جبرئيل؟ - قال: لا، الروح خلق أعظم من جبرئيل، إن جبرئيل من الملائكة وإن الروح خلق أعظم من الملائكة، أليس يقول الله تبارك وتعالى: " تنزل الملائكة والروح ؟".

So when he^{asws} says that, Allah^{azwj} Gives him^{asws} the Knowledge of the first and the Knowledge of the last (Representative of Allah^{azwj}), and becomes rightful of the visit of the (Holy) Spirit during the night of Pre-determination (ليلة القدر). I said, 'The Spirit, is it not Jibraeel^{as?}' The Imam^{asws} said: 'No. The Spirit is a creature superior than

Jibraeel^{as}. Jibraeel^{as} is from the Angels, and the Spirit is a creature superior than the Angels. Is Allah^{azwj} the High not Saying ***Therein come down the Angels and the Spirit [97:4]?***¹⁵

VERSES 118 - 121

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ {118}

So eat from whatever Allah's Name is mentioned upon if you were believers in His Signs [6:118]

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرُّرْتُمْ إِلَيْهِ ۚ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ {119}

And what reason is there for you that you should not be eating from what Allah's Name has been mentioned upon and He has Detailed for you what is Prohibited unto you, except what you are desperate towards? And that many are being strayed by their whims without knowledge. Surely your Lord, He is more Knowing with the exceeders [6:119]

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ {120}

And leave the apparent of the sin and its hidden. Surely those who are earning the sin would be Recompensed due to what they were earning [6:120]

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۚ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۚ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ {121}

And do not eat from what Allah's Name has not been mentioned upon, and it is a transgression, and that the satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121]

عن حمران، قال: سمعت أبا عبد الله (عليه السلام) يقول في ذبيحة الناصب و اليهودي - قال: - «لا تأكل ذبيحته حتى تسمعه يذكر اسم الله، أما سمعت قول الله: وَ لَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ؟».

From Hamran who said,

¹⁵ Al Mahaasin – V 2 Bk 1 H 32

'I heard Abu Abdullah^{asws} saying regarding the slaughter (animal) by the Hostile One (Nasibi) and the Jews, he^{asws} said: 'Do not eat their slaughter (animal) until you hear them mention the Name of Allah^{azwj}. Have you not heard the Words of Allah^{azwj} **And do not eat from what Allah's Name has not been mentioned upon [6:121]**?¹⁶

مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ حَفْصِ الْمُؤَدِّنِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (وَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام)) أَنَّهُ كَتَبَ بِحَذِهِ الرِّسَالَةِ إِلَى أَصْحَابِهِ وَأَمَرَهُمْ بِمَدَارَسَتِهَا وَالنَّظَرِ فِيهَا وَتَعَاهِدِهَا وَالْعَمَلِ بِهَا فَكَانُوا يَضَعُونَهَا فِي مَسَاجِدِ بُيُوتِهِمْ فَإِذَا فَرَعُوا مِنَ الصَّلَاةِ نَظَرُوا فِيهَا

Muhammad Ibn Yaqub Al-Kulayni has narrated that, 'Narrated to me Ali Ibn Ibrahim from his father from Ibn Faddal from Hafs al-Mu'Adhdhin from Abu Abdullah^{asws} as well as Muhammad Ibn 'Ismail Ibn Bazi' from Muhammad Ibn Sinan from 'Ismail Ibn Jabir that -

'Abu Abdullah^{asws} wrote this letter to his^{asws} companions and commanded them to study it, ponder over it, and make a pact by it, and act in accordance with. They used to keep it in their places of Prayer in their homes. So when they were free from their Prayers, they would look into it'.

Included in this letter was -

فَاعْطُوا اللَّهَ مِنْ أَنْفُسِكُمْ الْاجْتِهَادَ فِي طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُدْرِكُ شَيْءٌ مِنَ الْخَيْرِ عِنْدَهُ إِلَّا بِطَاعَتِهِ وَاجْتِنَابِ حَاثِمِهِ الَّتِي حَرَّمَ اللَّهُ فِي ظَاهِرِ الْقُرْآنِ وَبَاطِنِهِ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ فِي كِتَابِهِ وَقَوْلُهُ الْحَقُّ وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ

'So give to Allah^{azwj} from yourselves, the struggle in obedience to Him^{azwj}, for Allah^{azwj} does not Accept anything from the good with Him^{azwj} except with obedience to Him^{azwj}, and the avoidance of His^{azwj} Prohibitions which Allah^{azwj} has Prohibited in the apparent of the Quran and in its hidden. Allah^{azwj} Blessed and Exalted has Said in His^{azwj} Book, and His^{azwj} Words are True: **And leave the apparent of the sin and its hidden [6:120]**.

وَاعْلَمُوا أَنَّ مَا أَمَرَ اللَّهُ بِهِ أَنْ يَجْتَنِبُوهُ فَقَدْ حَرَّمَهُ وَاتَّبِعُوا آثَارَ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ سُنَّتَهُ فَخُذُوا بِهَا وَ لَا تَتَّبِعُوا أَهْوَاءَكُمْ وَ آرَاءَكُمْ فَتَضِلُّوا فَإِنَّ أَضَلَّ النَّاسِ عِنْدَ اللَّهِ مَنْ اتَّبَعَ هَوَاهُ وَ رَأْيَهُ بِغَيْرِ هُدًى مِنَ اللَّهِ

And know that whatever Allah^{azwj} has Ordered you to avoid, so He^{azwj} has Prohibited it, and follow the footsteps of the Rasool-Allah^{saww}, and his^{saww} Sunnah, so adhere to it and do not follow your own desires, and your opinions, for you will go astray. The most misguided of the people with Allah^{azwj} is the one who follows his own desires and his opinions without (following the) Guidance from Allah^{azwj}.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ دَبِيحَةِ الدَّمِيِّ فَقَالَ لَا تَأْكُلْهُ إِنْ سَمِيَ وَإِنْ لَمْ يُسَمَّ .

¹⁶ تفسير العياشي 1: 375 / 87.

¹⁷ Al Kafi – H 14449

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Zayd Al Shahham who said,

'Abu Abdullah^{asws} was asked about a slaughter by the *Zimmy* (people under the responsibility). So he^{asws} said: 'Do not eat it, whether he has Named (*Bismillah*) or if he has not Named (*Bismillah*)'.¹⁸

عن محمد بن مسلم، قال: سألته عن الرجل يذبح الذبيحة فيهلل، أو يسبح، أو يحمد، أو يكبر، قال: «هذا كله من أسماء الله».

From Muhammad Bin Muslim who said,

'I asked him^{asws} about the man who slaughters, so he Extols (La Ilaha Illallah), or he Praises (Al-Hamdulillah), or he Glorifies (Subhanallah), or he Exclaims (Allaho Akbar)'. He^{asws} said: 'All of these are from the Names of Allah^{azwj}'.¹⁹

عن ابن سنان، عن أبي عبد الله (عليه السلام) قال: سألته عن ذبيحة المرأة و الغلام هل يؤكل؟ قال: «نعم، إذا كانت المرأة مسلمة و ذكرت اسم الله حلت ذبيحتها، و إذا كان الغلام قويا على الذبح و ذكر اسم الله حلت ذبيحته، و إذا كان الرجل مسلما فنسي أن يسمي فلا بأس بأكله إذا لم تتهمه».

From Ibn Sinan,

'From Abu Abdullah^{asws}, said, 'I asked him^{asws} about the slaughter by the woman and the child, can it be eaten?' He^{asws} said: 'Yes, when the woman was a Muslim and she had mentioned the Name of Allah^{azwj}, her slaughter would be Permissible. And when the boy was strong upon the slaughtering and mentions the Name of Allah^{azwj}, his slaughter would be Permissible. And when the man was a Muslim, but he forgot to Name (Allah^{azwj}), there would be no problem with eating it when you do not accuse him'.²⁰

فِي كِتَابِ تَلْخِيصِ الْأَقْوَالِ فِي تَحْقِيقِ أَحْوَالِ الرِّجَالِ وَ فِي الْكَشْفِ مُحَمَّدُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي الْوَشَاءُ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ دَاوُدَ بْنِ فَزْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ أَصَلَّى عِنْدَ الْقَبْرِ وَ إِذَا رَجُلٌ خَلْفِي يَقُولُ: أَ تَهْدُونِ مَنْ أَضَلَّ اللَّهُ «وَ اللَّهُ أَرْكَسُهُمْ بِمَا كَسَبُوا»

In the book Talkhees Al Aqwaal Fi Tahqeeq Al Ahwaal Al Rijal, and in Al Kashy of Muhammad Bin Masoud who said, 'It was narrated to me by Abdullah Bin Muhammad, from Al Washa, from Ali Bin Uqba, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! I prayed Salat by the grave (of Rasool-Allah^{saww}) and there was a man behind me saying, '***Are you intending to guide the one whom Allah has Let to stray? [4:88] (and Allah Returned them (to Kufr) due to what they earned?).***

¹⁸ Al Kafi – V 6 – The Book of Slaughtered (animals) Ch 15 H 1

¹⁹ تفسير العياشي 1: 375 / 85.

²⁰ تفسير العياشي 1: 375 / 86.

قَالَ: فَالْتَفَتَ إِلَيْهِ وَ قَدْ تَأَوَّلَ عَلَى هَذِهِ الْآيَةِ وَ مَا أَذْرِي مَنْ هُوَ وَ أَنَا أَقُولُ: وَ إِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَ إِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ فَإِذَا هُوَ هَارُونُ بْنُ سَعْدٍ

He (the narrator) said, 'So I turned towards him and he had interpreted upon this Verse and I did not know who he was, and I was saying, **and that the satans are suggesting to their friends to contend with you all, and if you were to follow them, you would be associators [6:121]**. And it was Haroun Bin Sa'ad'.

قَالَ: فَضَحِكَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ثُمَّ قَالَ أَصَبْتَ الْجَوَابَ قَبْلَ الْكَلَامِ بِإِذْنِ اللَّهِ.

He (the narrator) said, 'So Abu Abdullah^{asws} smiled, then said, 'You have hit the correct answer before the speech, by the Permission of Allah^{azwj}''²¹

PS. – For Ahadeeth on slaughter refer to Al Kafi V 6 The Book of Slaughtered animals –

<https://hubeali.com/books/English-Books/AlKafiVol6/Al%20Kafi%20V%206%20-%20The%20Book%20of%20Slaughter.pdf>

VERSE 122

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ {122}

Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, like the one similar to him in the darkness not exiting from it? Like that it was adorned for the Kafirs what they were doing [6:122]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بُرَيْدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ فَقَالَ مَيِّتٌ لَا يَعْرِفُ شَيْئًا وَ نُورًا يَمْشِي بِهِ فِي النَّاسِ إِمَامًا يُؤْتَمُّ بِهِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا قَالَ الَّذِي لَا يَعْرِفُ الْإِمَامَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Bureyd who said,

'I heard Abu Ja'far^{asws} saying regarding the Words of Allah^{azwj} Blessed and High **Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people [6:122]**. So he^{asws} said: 'The dead do not recognise anything, and 'a Light he can walk with among the people' is an Imam^{asws} he

²¹ تفسير العيّاشي 1: 375 / 88.

follows with - **like the one similar to him in the darkness not exiting from it?** [6:122], he^{asws} said: 'The one who does not recognise the Imam^{asws}'.²²

و في رواية أخرى، عن بريد العجلي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: أَوْ مَنْ كَانَ مَيِّتاً فَأُحْيَيْنَاهُ وَ جَعَلْنَا لَهُ نُوراً يَمْشِي بِهِ فِي النَّاسِ، قال: «الميت: الذي لا يعرف هذا الشأن، يعني هذا الأمر وَ جَعَلْنَا لَهُ نُوراً إماماً يَأْتِمُّ به يعني علي بن أبي طالب (عليه السلام)».

And in another report, from Bureyd Al Ajaly who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj}: **Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people [6:122]**, he^{asws} said: 'The dead – the one who does not recognise this affair, meaning this matter (Al-Wilayah), **and Made for him a Light** meaning an Imam^{asws} whom he follows, meaning Ali^{asws} Bin Abu Talib^{asws}'.

قلت: فقلوه: كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا فقال بيده هكذا: «هذا الخلق الذي لا يعرفون شيئاً».

I said, '(What about) His^{azwj} Words **like the one similar to him in the darkness not exiting from it?** So he^{asws} said by (gesturing with) his^{asws} hands like this: 'This is the creature who does not understand anything'.²³

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ فالحي: المؤمن الذي تخرج طينته من طينة الكافر، و الميت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و الميت: الكافر، و ذلك قول الله عز و جل: أَوْ مَنْ كَانَ مَيِّتاً فَأُحْيَيْنَاهُ فكان موته اختلاط طينة مع طينة الكافر، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

Muhammad Bin Yaqoub from Ali Bin Muhammad from Saleh Bin Abu Hamaad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'Abu Abdullah^{asws} said: And Allah^{azwj} Mighty and Majestic Says: **He Extracts the living from the dead and He is the Extractor of the dead from the living [6:95]**. The living are the Momineen whose clay was taken out from the clay of the Kafirs, and the dead are the ones who have been taken from the live are the Kafirs whose clay have been taken out from the clay of the Believers. The living are the Momineen and the dead are the unbelievers, and these are the Words of Allah^{azwj} Mighty and Majestic: **Or is the one who was dead, so We Revived him [6:122]**. His death was due to the mixing of his clay with the clay of the Kafir, and his life was when Allah^{azwj} Differentiated between them by His^{azwj} Word.²⁴

²² Al Kafi V 1 – The Book Of Divine Authority CH 7 H 13

²³ تفسير العيّاشي 1: 90 / 376.

²⁴ الكافي 2: 4 / 7 (Extract)

VERSES 123 & 124

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَارًا مُّجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ {123}

And like that We Made in every town the great ones to be its criminals to plot therein, and they are not plotting except against their own souls and they are not perceiving [6:123]

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ {124}

And when a Sign comes to them, they are saying, 'We will never believe until We are Given similar to What Rasools of Allah were Given'. Allah is more Knowing of where to Place His Message. Humiliation would be befall those who are criminals, in the Presence of Allah, and severe Punishment due to what they were plotting [6:124]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِيهِ قَالَ حَضَرْتُ أَبَا جَعْفَرٍ (عليه السلام) فَدَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَوَارِجِ فَقَالَ لَهُ يَا أَبَا جَعْفَرٍ أَيُّ شَيْءٍ تَعْبُدُ قَالَ اللَّهُ تَعَالَى قَالَ رَأَيْتُهُ قَالَ بَلْ لَمْ تَرَهُ الْعُيُونُ بِمُشَاهَدَةِ الْأَبْصَارِ وَلَكِنْ رَأَيْتُهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ لَا يُعْرَفُ بِالْقِيَاسِ وَلَا يُدْرَكُ بِالْحَوَاسِّ وَلَا يُشَبَّهُ بِالنَّاسِ مَوْصُوفٌ بِالْآيَاتِ مَعْرُوفٌ بِالْعَلَامَاتِ لَا يَجُوزُ فِي حُكْمِهِ ذَلِكَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Abdullah Bin Sinan, from his father who said,

'I was present with Abu Ja'far^{asws} and a man from the Kharijites came over to him^{asws} and said to him, 'O Abu Ja'far^{asws}! Which thing do you^{asws} worship?' He^{asws} said: 'Allah^{azwj} the Exalted'. He said, 'Have you^{asws} seen Him^{azwj}?' He^{asws} said: 'But, the eyes cannot see Him^{azwj} with the visualizing of the visions, but the hearts seen Him^{azwj} by the realities of the *Eman*. He^{azwj} cannot be recognised by the analogies, nor can He^{azwj} be realised by the sensory perceptions, nor can He^{azwj} be resembled with the people. He^{azwj} is Described in the Verses (of the Quran), recognised by the Signs. He^{azwj} is not tyrannous in His^{azwj} Judgments. That is Allah^{azwj}. There is no god except Him^{azwj}'.

قَالَ فَخَرَجَ الرَّجُلُ وَهُوَ يَقُولُ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ .

He (the narrator) said, 'So the man went out and he was saying, '**Allah is more Knowing of where to Place His Message [6:124]**'.²⁵

²⁵ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 9 H 5

العياشي: عن صفوان، عن ابن سنان، قال: سمعته يقول: «أنتم أحق الناس بالورع، عودوا المرضى، و شيعوا الجنائز، إن الناس ذهبوا كذا وكذا، و ذهبتم حيث ذهب الله أَعْلَمَ حَيْثُ يَجْعَلُ رِسَالَتَهُ».

Al Ayyashi, from Safwan, from Ibn Sinan who said,

'I heard him^{asws} saying: 'You (Shias) are the most rightful of the people with the piety. Console the sick ones, and escort the funerals. The people are going such and such (a direction), and you are going where Allah^{azwj} (Makes you) go. **Allah is more Knowing of where to Place His Message [6:124]**'.²⁶

VERSES 125 - 127

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۖ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ ۖ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ {125}

So the one who wants Allah to Guide him, He would Expand his chest for Al-Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, as if he is ascending into the sky. Like that Allah Makes the uncleanness to be upon those who are not believing [6:125]

The distorted hearts

و قال علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ نُقَلِّبُ أَفْئِدَتَهُمْ وَ أَبْصَارَهُمْ يقول: «ننكس قلوبهم فيكون أسفل قلوبهم أعلاها، و نعي أبصارهم فلا يبصرون الهدى.

And Ali Bin Ibrahim said,

'In a report of Abu Al-Jaroud, from Abu Ja'far^{asws} regarding His^{azwj} Words: **And We will Turn their hearts and their visions [6:110]**, He^{azwj} is Saying: "We^{azwj} will Turn their hearts so the lower part of their heart would become its higher part, and We would Blind their visions, so they would not be envisaging the Guidance.

وقال علي بن أبي طالب (عليه السلام): إن أول ما تغلبون عليه من الجهاد: الجهاد بأيديكم، ثم الجهاد بألسنتكم، ثم الجهاد بقلوبكم، فمن لم يعرف قلبه معروفا و لم ينكر منكرا نكس قلبه فجعل أسفله أعلاه، فلا يقبل خيرا أبدا. كما لم يؤمنوا به أوّل مرّة يعني في الدر و الميثاق وَ نَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ أي يضلون»

And Ali Bin Abu Talib^{asws} said: 'The first of what would overcome upon it from the Jihad – the Jihad with your hands, then the Jihad with your tongues, then the Jihad

²⁶ تفسير العياشي 1: 376 / 91.

with your hearts. So the one whose heart does not recognise goodness and does not deny evil, his heart is overturned and its lower part has become its upper part, so he will not accept goodness, ever, **just as they had not believed in it the first time [6:110]** – meaning in the (realm of the) particles and the Covenant, and **We will Leave them in their insolence, blindly wandering on [6:110]**.²⁷

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ {126}

And this is the Path of your Lord, straight. We Detail the Signs for a people who mind [6:126]

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ ۖ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ {127}

For them is the house of peace in the Presence of their Lord, and He is their Guardian due to what they were doing [6:127]

ابن بابويه، قال: حدثنا عبد الواحد بن محمد بن عبدوس العطار بنيسابور سنة اثنتين و خمسين و ثلاث مائة، قال: حدثني علي بن محمد بن قتيبة، عن حمدان بن سليمان النيسابوري، قال: سألت أبا الحسن علي بن موسى الرضا (عليهما السلام) عن قول الله عز و جل: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ.

Ibn Babuwayh said, 'Abdul Wahid Bin Muhammad Bin Abdous Al Ataar narrated to us at neshapour in the year three hundred and fifty two, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman Al Neshapoury who said,

'I asked Abu Al Hassan Ali^{asws} Bin Musa Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic **So the one who want Allah to Guide him, He would Expand his chest for Al Islam [6:125].**

قال: «من يرد الله أن يهديه بإيمانه في الدنيا إلى جنته و دار كرامته في الآخرة يشرح صدره للتسليم لله و الثقة به و السكون إلى ما وعده من ثوابه، حتى يطمئن إليه.

The Imam^{asws} said: 'The one for whom Allah^{azwj} Intends to Guide him in his faith in the world, to the Paradise and the House of His^{azwj} Prestige in the Hereafter, He^{azwj} Expands his chest for the submission to Allah^{azwj} and be steadfast with it, and the tranquillity to what He^{azwj} Promised him from His^{azwj} Rewards, until he is content with it.

و من يرد أن يضلّه عن جنته، و دار كرامته في الآخرة، لكفره به، و عصيانه له في الدنيا، يجعل صدره ضيقا حرجا حتى يشك في كفره، و يضطرب من اعتقاده قلبه حتى يصير كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ».

And the one whom He^{azwj} Intends to stray away from His^{azwj} Paradise, and the House of His^{azwj} Prestige in the Hereafter, Lets him deny it and disobey Him^{azwj} in the world, Makes his chest straitened until he doubts in his disbelief, and Lets him be restless

²⁷ تفسير القمّي 1: 213.

in his beliefs until he becomes **as if he is ascending into the sky. Like that Allah Makes the uncleanness to be upon those who are not believing [6:125]**.²⁸

عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ، قال: «هو الشك».

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **Like that Allah Makes the uncleanness to be upon those who are not believing [6:125]**, said: '(The uncleanness) – it is the doubt'.²⁹

محمد بن يعقوب: عن علي بن إبراهيم بن هاشم، عن أبيه، عن ابن أبي عمير، عن محمد بن حمزان، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: قال: «إن الله عز وجل إذا أراد بعد خيرا نكت في قلبه نكتة من نور، وفتح مسامع قلبه، وكل به ملكا يسدده، وإذا أراد بعد سوءا نكت في قلبه نكتة سوداء، و سد مسامع قلبه، وكل به شيطانا يضلّه»

Muhammad Bin Yaqoub, from Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Hamran, from Suleyman Bin Khalid,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic, whenever He^{azwj} Intends good with a servant, Places a spot of light in his heart, and Opens the hearing of his heart, and Allocate an Angel to support him. And whenever He^{azwj} Intends evil with a servant, Places in his heart a black spot, and Closes the hearing of his heart, and Allocate a devil who strays him'.

ثم تلا هذه الآية: فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ.

Then he^{asws} recited this Verse: **So the one who want Allah to Guide him, He would Expand his chest for Al Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction, as if he is ascending into the sky [6:125]**.³⁰

عنه، عن أبيه، عن فضالة، عن أبي المغراء، عن أبي بصير، عن خثيمة بن عبد الرحمن الجعفي قال: سمعت أبا جعفر عليه السلام يقول: إن القلب ينقلب من لدن موضعه إلى حنجرته ما لم يصب الحق، فإذا أصاب الحق قر، ثم ضم أصابعه وقرأ هذه الآية " فمن يرد الله أن يهديه يشرح صدره للإسلام، ومن يرد أن يضلّه يجعل صدره ضيقا حرجا ".

From him, from his father, from Fazaalat, from Abu Al magra, from Abu Baseer, from Khaseyma Bin Abdul Rahman Al Ju'fy who said,

'I heard Abu Ja'far^{asws} saying: 'The heart (of a Believer) overturns from its place to its larynx (vocal cords) what does not hit it from the Truth. So when the Truth hits it, (the heart) accepts it'. Then he^{asws} joined his^{asws} fingers, and recited this Verse **So the**

²⁸ معاني الأخبار: 2/145.

²⁹ تفسير العياشي 1: 96/377.

³⁰ الكافي 1: 2/126.

one who want Allah to Guide him, He would Expand his chest for Al Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction [6:125].³¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْقُلْبَ لَيَتَحَلَّجَلُ فِي الْجَوْفِ يَطْلُبُ الْحَقَّ فَإِذَا أَصَابَهُ اطْمَأَنَّ وَ قَرَأَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ (عليه السلام) هَذِهِ الْآيَةُ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ إِلَى قَوْلِهِ كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The الْقُلْبُ tends to jingle in the inside, seeking the truth. So when it comes across it, it is reassured and settles down'. Then Abu Abdullah^{asws} recited this Verse **So the one who want Allah to Guide him, He would Expand his chest for Al Islam, and the one who wants Him to let him stray, He would Straiten his chest with a constriction [6:125].**³²

و عنه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن زرارة، عن عبد الخالق بن عبد ربه، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ. فقال: «قد يكون ضيقاً و له منفذ يسمع منه و يبصر، و الحرج: هو الملتئم الذي لا منفذ له يسمع به الصوت و لا يبصر منه».

And from him (Al Sadouq), said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazal, from Sa'alba Bin Maymoun, from Zurara, from Abdul Khaliq Bin Abd Rabbih,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and the one who wants Him to let him stray, He would Straiten his chest with a constriction, as if he is ascending into the sky [6:125].** So he^{asws} said: 'The straitening would have happened and for him would be an outlet he can hear from and visualise. And the constriction – it is the blending which there is no outlet for it to hear the sound with, nor visualise from it'.³³

و عنه، قال: و قال أبو عبد الله (عليه السلام) لموسى بن أشيم: «أ تدري ما الحرج؟» قال: قلت: لا. فقال بيده و ضم أصابعه كالشيء المصمت، لا يدخل فيه شيء، و لا يخرج منه شيء.

And from him (Al Ayyashi) who said,

'And Abu Abdullah^{asws} said to Musa Bin Asheym: 'Do you know what is the constriction?' He said, 'No'. He^{asws} said (gesturing) by his^{asws} hand, annexing his^{asws}

³¹ Al Mahaasin – V 1 Bk 5 H 41

³² Al Kafi V 2 – The Book Of Belief and Disbelief CH 184 H 5

³³ معاني الأخبار: 1/145

fingers like the soil things, neither anything entering into it nor anything exiting from it".³⁴

VERSES 128 - 134

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنَّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْإِنْسِ ۚ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۚ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {128}

And the day He would be Gathering them altogether: "O community of the Jinn! You had (deluded) a lot of the humans!" And their friends from the humans would say, 'Our Lord! Some of us enjoyed with the others and we reached our term which You had Made for us'. He would Say: "The Fire is your abode, being eternally in it, except for what Allah so Desires. Surely your Lord is Wise, most-Knowing [6:128]

وَكَذَلِكَ نُؤَيِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ {129}

And like that We Cause some of the unjust ones to befriend the others due to what they were earning [6:129]

يَا مَعْشَرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا ۚ وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ {130}

O community of the Jinn and the humans! Did there not come to you Rasools from you relating My Verses upon you and warning you of a meeting of this day of yours?" They would say, 'We testify upon ourselves'. And the life of the world had deceived them, and they would testify against their own selves that they were Kafirs [6:130]

ذَٰلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ {131}

That is because your Lord did not happen to Destroy the towns due to injustice while their people were neglectful [6:131]

³⁴ تفسیر العیاشی 1: 377/ ذیل الحدیث 95

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا ۖ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ {132}

And for all there are levels from what they are doing, and your Lord is not Heedless of what they are doing [6:132]

وَرَبُّكَ الْعَنِّي ذُو الرَّحْمَةِ ۖ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةِ قَوْمٍ آخَرِينَ {133}

And your Lord is the Self-sufficient, with the Mercy. If he so Desires, He would Remove you all and Replace from after you whatever He so Desires to, just as he Produced you from the offspring of another people [6:133]

إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ {134}

Surely what you are Threatened with would come, and you would not be escaping (it) [6:134]

حدثنا علي بن احمد رحمه الله قال: حدثنا محمد بن أبي عبد الله الكوفي عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن اسماعيل بن أبي زياد السكوني قال: قال أبو عبد الله " ع " إنما صار الانسان يأكل ويشرب بالنار ويصير ويعمل بالنور ويسمع ويشم بالريح ويجد طعم الطعام والشراب بالماء ويتحرك بالروح، ولولا ان النار في معدته ما هضمت، أو قال: حطمت الطعام والشراب في جوفه

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ismail Bin Abu Ziyad Al Sakuny who said,

'Abu Abdullah^{asws} said: 'But rather, the human being came to be eating and drinking by the fire, and seeing and working by the vision, and hearing and smelling by the wind, and found (the taste) of the food and the drink by the water, and moved by the soul. And had it not been for the fire in his stomach, he would not have digested' – or said: 'The food and the drink would have been destroyed'.

ولولا الريح ما التهبت نار المعدة ولا خرج الثقل من بطنه ولولا الروح ما تحرك ولا جاء ولا ذهب، ولولا برد الماء لاحتقته نار المعدة ولولا النور ما بصر ولا عقل،

'And had it not been for the wind, neither would the fire have ignited the stomach not would the weight have exited from his belly. And had it not been for the soul, he would have neither moved, not come or gone. And had it not been for the coldness of the water, the fire of the stomach would have incinerated him. And had it not been for the light, he would have neither see nor understood.

فالطين صورته، والعظم في جسده بمنزلة الشجرة في الارض والدم في جسده بمنزلة الماء في الارض، ولا قوام للارض إلا بالماء، ولا قوام لجسد الانسان إلا بالدم والمخ دسم الدم وزيده،

Thus, the clay is his image, and the bones in his body are of the status of the tree in the ground, and the blood in his body is at the status of the water in the ground. (The tree) cannot stand in the ground except with the water, and the body of the human being cannot stand except with the blood and the brain is creamy blood and its butter.

فهكذا الانسان خلق من شأن الدنيا وشأن الآخرة فإذا جمع الله بينهما صارت حياته في الارض لانه نزل من شأن السماء إلى الدنيا فإذا فرق الله بينهما صارت تلك الفرقة الموت ترد شأن الاخرى إلى السماء، فالحياة في الارض والموت في السماء، وذلك انه يفرق بين الارواح والجسد، فردت الروح والنور إلى القدرة الاولى وترك الجسد لانه من شأن الدنيا

So, like this is the human being, Created from the realm of the world and the realm of the Hereafter. So when Allah^{azwj} Gathered between these two, his life came to be in the earth, because he descended from the realm of the sky to the world. So when Allah^{azwj} Separates between the two, that section become the death, and the other returns to the sky. Thus, the life in the earth, and the death in the sky, and that is because there was a separation of the souls from the body. So the soul and the light return to the first order, and the body is left because it is from the realm of the world.

وإنما فسد الجسد في الدنيا لان الريح تنشف الماء فيبقى الطين فيصير رفاتا ويبلى ويرجع كل إلى جوهره الاول وتحركت الروح بالنفس والنفس حركتها من الريح فما كان من نفس المؤمن فهو نور مؤيد بالعقل وما كان من نفس الكافر فهو نار مؤيد بالنكراء له

But rather, the body is spoilt in the world because the wind would wipe out the water, so it would dry, and there would remain the clay. Thus it would decay and everything would revert back to its first essence. And the soul moves with the breath, and the movement of the breath is from the wind. So what was from the soul of the Believer so it is supported with the intellect, and what was from the soul of the Infidel, so it is a fire supported by the rejection of it.

فهذه صورة نار وهذه صورة نور والموت رحمة من الله لعباده المؤمنين ونقمة على الكافرين، والله عقوبتان أحديهما أمر الروح والاخرى تسليط بعض الناس على بعض،

So this is the image of fire, and this is the image of light. And the death is a Mercy from Allah^{azwj} to His^{azwj} Believing servants, and a Vengeance upon the infidels. And the two Punishments are (from) Allah^{azwj} – one of these is the matter of the soul, and the other is the overcoming of some people over the others.

فما كان من قبل الروح فهو السقم والفقر وما كان من تسليط فهو النعمة، وذلك قوله تعالى: (وكذلك نولي بعض الظالمين بعضا بما كانوا يكسبون **من الذنوب**) فما كان من ذنب الروح من ذلك سقم وفقر وما كان تسليط فهو النعمة وكان ذلك للمؤمن عقوبة له في الدنيا، وعذاب له فيها،

So what was faced by the soul, so it is the illness and the poverty, and what was from the overcoming, so it is the vengeance. And these are the Words of the Exalted: **And like that We Cause some of the unjust ones to befriend the others due to what they were earning from the sins [6:129]**. So what was from the sins of the soul, it would be from that illness and the poverty, and what was from the overcoming, so it is the vengeance, and what was for the Believer, a Retribution for him in the world, and a Punishment for him in it.

وأما الكافر فنقمته عليه في الدنيا وسوء العذاب في الآخرة ولا يكون ذلك إلا بذنب، والذنب من الشهوة، وهي من المؤمن خطأ ونسيان، وإن يكون مستكرها وما لا يطيق، وما كان في الكافر فعمد وجحود واعتداء وحسد وذلك قول الله عز وجل: (كفاراً حسداً من عند أنفسهم).

And as for the Infidel, so the Retribution is upon him in the world and the evil Punishment in the Hereafter, and that does not happen except due to the sins, and the sins are from the desires. And from the Believer it is the error and the forgetfulness, and what transpire from what he cannot endure. And what was in the Infidel, so it is his resorting to the denial, and the aggression, and the envy. And these are the Words of Allah^{azwj} Mighty and Majestic: **(turn you back from after your Eman as Kafirs) out of envy from themselves [2:109]**.³⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ مَا انْتَصَرَ اللَّهُ مِنْ ظَالِمٍ إِلَّا بِظَالِمٍ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا .

From him, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Allah^{azwj} does not Cause an oppressor to be conquered except by an oppressor, and these are the Words of the Mighty and Majestic: **And like that We Cause some of the unjust ones to befriend the others [6:129]**'.³⁶

VERSES 135 & 136

قُلْ يَا قَوْمِ اْعْمَلُوا عَلَىٰ مَكَانَتِكُمْ اِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۚ اِنَّهٗ لَا يُفْلِحُ الظَّالِمُونَ {135}

Say: 'O people! Work according to your ability; I too am working; so you will soon come to know, who would have for him the end result of the (eternal) abode. Surely the unjust will not succeed [6:135]

³⁵ Al Illal Al Sharaie – V 1 Ch 96 H 5

³⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 19

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۚ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۚ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ ۚ سَاءَ مَا يَحْكُمُونَ {136}

And they are making a share to be for Allah from what He Created of the cultivation and the cattle, and they are saying, 'This is for Allah', by their claim, 'and this is for our associates'. So whatever was for their associates, it does not arrive to Allah, and whatever was for Allah, it arrives to their associates. Evil is what they are deciding [6:136]

علي بن إبراهيم: إن العرب كانوا إذا زرعوا زرعاً قالوا: هذا لله، و هذا لأهلتنا. و كانوا إذا سقوها فحرق الماء من الذي لله في الذي للأصنام لم يسدوه، و قالوا: الله أغنى، و إذا حرق شيء من الذي للأصنام في الذي لله سدوه، و قالوا: الله أغنى.

Ali Bin Ibrahim (said),

'The Arabs, whenever they cultivated a cultivation, they said, 'This is for Allah^{azwj}, and this is for our gods'. And when they irrigated it, so the water from that which was for Allah^{azwj} came into that which was for the idols, they would not block it, and they were saying, 'Allah^{azwj} is Needless'. And when something from that which was for the idols came into that which was for Allah^{azwj}, they blocked it, and they were saying, 'Allah^{azwj} is Needless.

و إذا وقع شيء من الذي لله في الذي للأصنام لم يردوه، و قالوا: الله أغنى. و إذا وقع شيء من الذي للأصنام في الذي لله ردوه، و قالوا: الله أغنى.

And when something fell from that which was for Allah^{azwj} into that which was for the idols, they would not return it, and they were saying, 'Allah^{azwj} is Needless'. And when something fell from that which was for the idols into that which was for Allah^{azwj}, they returned it, and they were saying, 'Allah^{azwj} is Needless.

فأنزل الله في ذلك على نبيه (صلى الله عليه وآله) و حكى فعلهم و قولهم فقال: وَ جَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَ الْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَ هَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَ مَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ.

So Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww} regarding that and Related their deeds and their words: **And they are making a share to be for Allah from what He Created of the cultivation and the cattle, and they are saying, 'This is for Allah', by their claim, 'and this is for our associates'. So whatever was for their associates, it does not arrive to Allah, and whatever was for Allah, it arrives to their associates. Evil is what they are deciding [6:136].**

الطبرسي ذكر نحو ما ذكرنا في معنى الآية، عن علي بن إبراهيم، ثم قال: و هو المروي عن أئمتنا (عليهم السلام).

Al-Tabarsy mentioned approximate of what we mentioned in the meaning of the Verse from Ali Bin Ibrahim, then said, 'And it is reported from our Imams^{asws}'.³⁷

VERSES 137 - 140

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادَهُمْ شُرَكَائُهُمْ لِيُزْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۖ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ ۖ فَذَرْهُمْ وَمَا يَفْتَرُونَ {137}

And like that is adorned for most of the Polytheists by their associates, killing of their children, in order to ruin them and confuse their religion upon them. And had Allah so Desired, they would not have done it. Therefore leave them and what they are fabricating [6:137]

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثَ حَجَرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۖ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ {138}

And they are saying, 'These cattle and cultivation is banned. We will not feed it except to the one we so desire to', by their claim; and the cattle whose backs are Prohibited, and cattle they are not mentioning the Name of Allah upon, fabricating upon Him. He will be Recompensing them due to what they were fabricating [6:138]

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۖ وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ فِيهِ شُرَكَاءُ ۖ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ {139}

And they are saying, 'Whatever is in the bellies of these cattle is especially for our males and is forbidden upon our wives, and if it happens to be dead, so they would be partners in it'. He would Recompense them for their ascription; He is Wise, Knowing [6:139]

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۖ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ {140}

They have incurred losses, those who are killing their children foolishly, without knowledge, and they are forbidding what Allah has graced them,

³⁷ تفسير القمّي 1: 217 مجمع البيان 4: 571

fabricating against Allah. They have strayed, and they were not rightly Guided [6:140]

Fabricating lies upon Allah^{azwj}

حدثنا ابراهيم بن هاشم عن علي بن معبد عن هشام بن الحكم قال فقال لي وتشك يا هشام من شك ان الله يحتج على خلقه بحجة لا يكون عنده كل ما يحتاجون إليه فقد افترى على الله.

It has been narrated to us Ibrahim Bin Hashaam, from Ali Bin Ma'bad, from Hashaam Bin Al-Hakam who said:

He^{asws} said to me: 'And you are doubting, O Hisham? One who doubts that Allah^{azwj} would Argue upon His^{azwj} creatures with an argument which does not happen to be with Him^{azwj}, all what they can be needy to Him^{azwj} for, so he has fabricated upon Allah^{azwj}.'³⁸

حدثنا محمد بن اسماعيل عن حماد بن عيسى عن ابراهيم بن عمر قال قال أبو عبد الله عليه السلام من زعم ان الله يحتج بعبده في بلاده ثم يستر عنه جميع ما يحتاج إليه فقد افترى على الله.

It has been narrated to us Muhammad bin Ismail, from Hamad Bin Isa, from Ibrahim Bin Umar who said:

Abu Abdullah^{asws} said: 'One who alleges that Allah^{azwj} Argues with His^{azwj} servant in His^{azwj} Domain, then He^{azwj} Veils from him the entirety of what he could be needy to, so he has fabricated upon Allah^{azwj}.'³⁹

VERSE 141

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكُلُهُ وَالرَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ ۚ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {141}

And He is the One Who Produces gardens, trellised and without trellises, and the palm trees, and the crops of different foods, and the olives, and the pomegranates resembling and without resemblance. Eat from its fruits when its yields and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141]

³⁸ Basaair Al Darajaat – P 3 Ch 4 (Rare) H 3 (Extract)

³⁹ Basaair Al Darajaat – P 3 Ch 4 (Rare) H 4

و عنه: عن أحمد بن إدريس، عن البرقي، عن سعد بن سعد، عن الرضا (عليه السلام) أنه سئل إن لم يحضر المساكين و هو يحصد، كيف يصنع؟ قال: «ليس عليه شيء».

And from him, from Ahmad Bin Idrees, from Al Barqy, from Sa'ad Bin Sa'ad,

(It has been narrated) from Al-Reza^{asws} having been asked, 'If there is no poor person (to give to), and he has harvested (his crops) what should a person do?' He^{asws} said: 'There is nothing upon him'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي الزَّرْعِ حَقَّانِ حَقٌّ تُؤْخَذُ بِهِ وَ حَقٌّ تُعْطِيهِ قُلْتُ وَ مَا الَّذِي أُؤْخَذُ بِهِ وَ مَا الَّذِي أُعْطِيهِ قَالَ أَمَّا الَّذِي تُؤْخَذُ بِهِ فَالْعُشْرُ وَ نِصْفُ الْعُشْرِ وَ أَمَّا الَّذِي تُعْطِيهِ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ آتَوْا حَقَّهُ يَوْمَ حَصَادِهِ يَعْني مِنْ حَصَدِكَ الشَّيْءَ بَعْدَ الشَّيْءِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Shurayh who said,

'I heard Abu Abdullah^{asws} saying: 'Regarding the plantation there are two rights to be seized with, and a right to be given'. I said, 'And what is that which is seized with and that is that which is given?' He^{asws} said: 'As for that which is seized with, so it is the tenth and half of the tenth (being the *Zakāt*), and as for that which is given, so these are the Words of Allah^{azwj} Mighty and Majestic: **and give His Right on the day of its harvest [6:141]** – Meaning your reaping the thing after the thing'.

وَ لَا أَعْلَمُهُ إِلَّا قَالَ الضَّعْتُ ثُمَّ الضَّعْتُ حَتَّى يَفْرَغَ .

(He the narrator said), 'And I do not know except that he^{asws} said: 'The bale after the bale until he is free'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَزِينِ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آتَوْا حَقَّهُ يَوْمَ حَصَادِهِ فَقَالُوا جَمِيعاً قَالَ أَبُو جَعْفَرٍ (عليه السلام) هَذَا مِنَ الصَّدَقَةِ يُعْطَى الْمَسْكِينِ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَ مِنَ الْجُدَادِ الْحُقْنَةَ بَعْدَ الْحُقْنَةِ حَتَّى يَفْرَغَ وَ يُعْطَى الْحَارِسَ أَجْراً مَعْلوماً وَ يَتْرُكُ مِنَ النَّخْلِ مَعَى فَأْرَةً وَ أُمَّ جَعْرُورٍ وَ يَتْرُكُ لِلْحَارِسِ يَكُونُ فِي الْحَاطِطِ الْعَدْقُ وَ الْعَدْقَانِ وَ الثَّلَاثَةُ لِحِفْظِهِ إِيَّاهُ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa from Hareyz, from Zurara, and Muhammad Bin Muslim, and Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **and give His Right on the day of its harvest [6:141]**, and they all (narrators) said, 'Abu Ja'far^{asws} said: 'This is from the charity (*Zakāt*) given to the poor, the bunch after the bunch, and the handful after the handful until he is free, and he gives to the guard a known recompense, and he leaves from the palm tree *Mi'a Farat* or *Umm Jarour* (two types) and he would leave for the guard what happens to

⁴⁰ تفسير القمّي 1: 218

⁴¹ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 1

be in the wall, the bunch and the two bunches, and the three, for him having guarded it'.⁴²

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ. قال: «أعطه من حضرك من المسلمين، وإن لم يحضرك إلا مشرك فأعطه».

From Abdullah Bin Sinn,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about His^{azwj} Words: **and give His Right on the day of its harvest [6:141]**: 'Give it to the one who is present from the Muslims, and if they are not in your presence except for the Polytheists, so give it to them'.⁴³

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: «لا يكون الحصاد و الجذاذ بالليل، إن الله يقول: وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ». قال: «كان فلان بن فلان الأنصاري- سماء- و كان له حرث، و كان إذا أجذه تصدق به، و بقي هو و عياله بغير شيء، فجعل الله ذلك سرفا».

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Do not harvest and irrigate at night. Allah^{azwj} is Saying: **and give His Right on the day of its harvest, and do not be extravagant. He does not Love the extravagant ones [6:141]**. So and so, the Helper' – he^{asws} named him – 'and he had a farm for himself, and when he harvested he gave it all in charity, and there did not remain anything for himself and his family. So Allah^{azwj} Made that to be an extravagance'.⁴⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَصْرِمَ بِاللَّيْلِ وَ لَا تَحْصُدَ بِاللَّيْلِ وَ لَا تُصَحَّحَ بِاللَّيْلِ وَ لَا تَبْدُرَ بِاللَّيْلِ فَإِنَّكَ إِنْ تَفْعَلْ لَمْ يَأْتِكَ الْقَانِعُ وَ الْمُعْتَرُ فَقُلْتُ مَا الْقَانِعُ وَ الْمُعْتَرُ قَالَ الْقَانِعُ الَّذِي يَقْنَعُ بِمَا أُعْطِيَتْهُ وَ الْمُعْتَرُ الَّذِي يَمُرُّ بِكَ فَيَسْأَلُكَ وَ إِنْ حَصَدْتَ بِاللَّيْلِ لَمْ يَأْتِكَ السُّؤَالُ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى آتُوا حَقَّهُ يَوْمَ حَصَادِهِ عِنْدَ الْحَصَادِ يَعْنِي الْقَبْضَةَ بَعْدَ الْقَبْضَةِ إِذَا حَصَدْتَهُ وَ إِذَا خَرَجَ فَالْحَقْنَةُ بَعْدَ الْحَقْنَةِ وَ كَذَلِكَ عِنْدَ الصَّرَامِ وَ كَذَلِكَ عِنْدَ الْبَذْرِ وَ لَا تَبْدُرَ بِاللَّيْلِ لِأَنَّكَ تُعْطِي مِنَ الْبَذْرِ كَمَا تُعْطِي مِنَ الْحَصَادِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither pick (fruits) at night, nor harvest at night, nor slaughter (sacrificial animal) at night, nor sow at night, for if you were to do so, the contented one and the beggar would not come to you'. So I said, 'What is the contented one and the beggar?' He^{asws} said: 'The contented one is the one who is contented with whatever he is given, and the beggar is the one who would pass by you, so he would ask you; and if you were to harvest at night, he would not come asking; and these are the Words of Allah^{azwj} the Exalted **and give**

⁴² Al Kafi V 3 – The Book Of Zakāt CH 45 H 2

⁴³ تفسير العياشي 1: 100/377.

⁴⁴ تفسير العياشي 1: 105/379.

His Right on the day of its harvest [6:141] – Meaning the bunch after the bunch when it is harvested; and when it comes out, so the handful after the handful; and similar to that is during the picking (of fruits), similar to that during the sowing. And do not sow at night because you would give from the sowing just as you would give from the harvest'.⁴⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي بَانٍ عَنْ أَبِي مَرْثَمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَثْوَا حَقَّهُ يَوْمَ حَصَادِهِ قَالَ تُعْطِي الْمَسْكِينُ يَوْمَ حَصَادِكَ الضَّعْثُ ثُمَّ إِذَا وَقَعَ فِي الْبَيْدَرِ ثُمَّ إِذَا وَقَعَ فِي الصَّاعِ الْعُشْرُ وَ نِصْفُ الْعُشْرِ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from Abu Maryam,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **and give His Right on the day of its harvest [6:141]**. He^{asws} said: 'You should give to the poor on the day of your harvest, the bale. Then when it falls in the threshing floor, then when it falls during the harvest, it is the tenth and half the tenth (as *Zakāt*)'.⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَثْوَا حَقَّهُ يَوْمَ حَصَادِهِ وَ لَا تُسْرِفُوا قَالَ كَانَ أَبِي (عليه السلام) يَقُولُ مِنَ الْإِسْرَافِ فِي الْحَصَادِ وَ الْجَدَادِ أَنْ يَصَّدَّقَ الرَّجُلُ بِكَفِّهِ جَمِيعاً وَ كَانَ أَبِي إِذَا حَضَرَ شَيْئاً مِنْ هَذَا فَرَأَى أَحَدًا مِنْ غِلْمَانِهِ يَتَصَدَّقُ بِكَفِّهِ صَاحَ بِهِ أَعْطِ بِيَدٍ وَاحِدَةٍ الْقَبْضَةَ بَعْدَ الْقَبْضَةِ وَ الضَّعْثُ بَعْدَ الضَّعْثِ مِنَ السُّنْبُلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **and give His Right on the day of its harvest and do not be extravagant [6:141]**. He^{asws} said: 'My^{asws} father^{asws} was saying: 'From the extravagance during the harvest and replanting is that the man gives in charity with both his palms', and it was so that whenever my^{asws} father^{asws} was presented something from this, and he^{asws} saw one of his slaves giving charity with both his hands, would shout at him, 'Give with one hand, the handful after the handful, the bale after the bale!', from the ears of corn'.⁴⁷

العياشي: عن الحسن بن علي، عن الرضا (عليه السلام)، قال: سألته عن قول الله: وَ أَثْوَا حَقَّهُ يَوْمَ حَصَادِهِ، قال: «الضعث و الاثنين، تعطي من حضرك» و قال: «نهي رسول الله (صلى الله عليه و آله) عن الحصاد بالليل».

Al Ayyashi, from Al Hassan Bin Ali,

'From Al Reza^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj}. **and give His Right on the day of its harvest [6:141]**. He^{asws} said: 'The bale (bunch), and the

⁴⁵ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 3

⁴⁶ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 4

⁴⁷ Al Kafi V 3 – The Book Of *Zakāt* CH 45 H 6

two. Give it to the ones present'. And he^{asws} said: 'Rasool-Allah^{saww} forbade from the harvesting at night'.⁴⁸

VERSES 142 - 144

وَمِنَ الْأَنْعَامِ حَمُولَةً وَفَرْشًا ۖ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ {142}

And from the cattle (He Created) carriers and (for) consumption. Eat from what Allah Graced you and do not be following the footsteps of the satan, he is a clear enemy for you [6:142]

ثَمَانِيَةَ أَزْوَاجٍ ۚ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۚ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيَيْنِ أَمْ
اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ ۚ نَّبِّئُنِي بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {143}

(Consider) pairs of eight – (for) two from the sheep and two from the goats, Say: 'Is it the two males He Prohibited, or the two females, or what is contained in the wombs of the two females? Inform me with knowledge if you were truthful' [6:143]

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۚ قُلْ آلذَّكَرَيْنِ حَرَّمَ أَمْ الْإُنثَيَيْنِ أَمْ
الْأُنثَيَيْنِ ۚ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا
لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {144}

And (for) two from the camels and two from the cows, say, 'Is it the two males He Forbade or the two females, or what is contained in the wombs of the two females? Or were you witnesses when Allah Advised you with this? So who is more unjust than the one who fabricates a lie upon Allah in order to stray the people without (having any) knowledge? Surely, Allah does not Guide the unjust people' [6:144]

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ عَبْدِ الْحَمِيدِ بْنِ أَبِي
الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ حَمَلُ نُوحٍ (عليه السلام) فِي السَّفِينَةِ الْأَزْوَاجَ الثَّمَانِيَةَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ ثَمَانِيَةَ
أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَكَانَ مِنَ الضَّأْنِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرِييَهَا النَّاسُ وَ
الزَّوْجُ الْآخَرُ الضَّأْنُ الَّتِي تَكُونُ فِي الْجِبَالِ الْوَحْشِيَّةِ أَجَلٌ لَهُمْ صَيْدُهَا وَ مِنَ الْمَعْزِ اثْنَيْنِ زَوْجٌ دَاجِنَةٌ يُرِييَهَا النَّاسُ وَ الزَّوْجُ الْآخَرُ

⁴⁸ تفسير العياشي 1: 97 / 377

الطَّيْرِ الَّتِي تَكُونُ فِي الْمَفَاوِزِ وَ مِنَ الْإِبِلِ اثْنَيْنِ الْبُخَاتِيَّ وَالْعَرَابَ وَ مِنَ الْبَقَرِ اثْنَيْنِ زَوْجَ دَاجِنَةٍ لِلنَّاسِ وَ الزَّوْجَ الْآخَرَ الْبَقَرِ الْوَحْشِيَّةَ وَ كُلَّ طَيْرٍ طَيِّبٍ وَحْشِيٍّ أَوْ إِنْسِيٍّ ثُمَّ غَرَقَتِ الْأَرْضُ.

Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Al-Ju'fy and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al-Daylam, who has narrated:

Abu Abdullah^{asws} has said: 'Noah^{as} carried eight pairs in the ship about which Allah^{azwj} Mighty and Majestic has Said: **pairs of eight – two from the sheep and two from the goats [6:143] two from the camels and two from the cows [6:144]**. So, from the pairs of the sheep were two sheep which were domestic ones which the people rear (keep), and another pair of sheep which were mountainous and wild sheep which are lawful to be hunted. And from the pair of goats, one was of the domesticated kind which the people rear, and another pair were the antelopes which are found in the wilderness. And from the camels were two Al-Bukhaty and the Arabic (camels). And from the cows, was a pair of the kind domesticated to the people and another pair of cows were the wild ones. And every kind of good birds, wild or domesticated. Then the earth submerged'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ السُّلَمِيِّ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَأَلَنِي بَعْضُ الْخَوَارِجِ عَنْ هَذِهِ الْآيَةِ مِنَ الضَّأْنِ اثْنَيْنِ وَ مِنَ الْمَعْزِ اثْنَيْنِ قُلُ الدَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ مَا الَّذِي أَحَلَّ اللَّهُ مِنْ ذَلِكَ وَ مَا الَّذِي حَرَّمَ فَلَمْ يَكُنْ عِنْدِي شَيْءٌ

Ali Bin Ibrahim, from his father, from Ibrahim Bin Muhammad, from Al Sulamy, from Dawood Al Raqqy who said,

'One of the Khawarijites asked me about these Verses: **(Consider) pairs of eight – (for) two from the sheep and two from the goats, Say: 'Is it the two males He Prohibited, or the two females [6:143] And (for) two from the camels and two from the cows [6:144]** – what is that which Allah^{azwj} has Permitted from that, and what is that which He^{azwj} has Prohibited?' But, I did not have anything with me (to answer him with).'

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا حَاجٌّ فَأَخْبَرْتُهُ بِمَا كَانَ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ فِي الْأَضْحِيَّةِ بَيْنِي الضَّأْنَ وَ الْمَعْزَ الْأَهْلِيَّةَ وَ حَرَّمَ أَنْ يُضْحَى بِالْجَبَلِيَّةِ وَ أَمَّا قَوْلُهُ وَ مِنَ الْإِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّ فِي الْأَضْحِيَّةِ الْإِبِلَ الْعَرَابَ وَ حَرَّمَ فِيهَا الْبُخَاتِيَّ وَ أَحَلَّ الْبَقَرَ الْأَهْلِيَّةَ أَنْ يُضْحَى بِهَا وَ حَرَّمَ الْجَبَلِيَّةَ

So I went over to Abu Abdullah^{asws}, and I was a pilgrim for Hajj. So I informed him^{asws} with what (the matter) was, and he^{asws} said: 'Allah^{azwj} Mighty and Majestic Permitted regarding the sacrificial offering in Mina, the sheep, and the domesticated goat, and Prohibited that you sacrifice the mountain (goats). And as for His^{azwj} Words: **two from the camels and two from the cows [6:144]**, so Allah^{azwj} Blessed and High Permitted regarding the sacrificial offering, the Iraab camel, and Prohibited the Bukhaty; and Permitted the domesticated cow that you offer a sacrifice with it, and Prohibited the wild ones'.

⁴⁹ Al Kafi – H 14875

فَأَنْصَرَفْتُ إِلَى الرَّجُلِ فَأَخْبَرْتُهُ بِهَذَا الْجَوَابِ فَقَالَ هَذَا شَيْءٌ حَمَلْتَهُ الْإِبِلُ مِنَ الْحِجَازِ .

So I left to go to the man, and informed him with this answer. So he said, 'This is something which the camels carried from Al-Hijaz (meaning - this is not your answer, but it comes from Al-Hijaz)'.⁵⁰

قال: فلما انصرفت أخبرته، فقال: أما إنه لولا ما أهرق جده من الدماء، ما اتخذت إماما غيره.

In another report – He (the narrator) said, 'So when I left, I inform him, and he said, 'But, had it not been so that his^{asws} grandfather (Ali^{asws}) had not shed the blood, I would not have taken as an Imam^{asws} other than him^{asws}'.⁵¹

العباشي: عن أيوب بن نوح بن دراج، قال سألت أبا الحسن الثالث (عليه السلام) عن الجاموس، و أعلمته أن أهل العراق يقولون أنه مسخ، فقال: «أو ما سمعت قول الله: وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ؟!».

Al Ayyashi, from Ayoub Bin Nuh Bin Daraj who said,

'I asked Abu Al-Hassan^{asws} the 3rd about the buffalo, and let him^{asws} know that the people of Al-Iraq are saying that it is a metamorphosed (creature). So he^{asws} said: 'Or have not you heard the Words of Allah^{azwj}: **and two from the camels and two from the cows [6:144]?**'

و كتبت إلى أبي الحسن (عليه السلام) بعد مقدمي من خراسان أسأله عما حدثني به أيوب في الجاموس، فكتب: «هو كما قال لك».

So I wrote to Abu Al-Hassan^{asws} after my coming from Khurasan. I asked him^{asws} about what Ayoub had narrated to me with regarding the buffalo. So he^{asws} wrote: 'It is just as he^{asws} had said it to you'.⁵²

VERSE 145

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ
لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ
غَفُورٌ رَحِيمٌ {145}

Say: 'I do not find in what is Revealed to me a Prohibition upon a food to be eaten except if it happens to be dead, or blood burst forth, or meat of pig, for it is an uncleanness or a transgression, dedicated with for other than Allah. But

⁵⁰ Al Kafi – V 4 – The Book of Hajj Ch 181 H 17

⁵¹ تفسير العياشي 1: 117 / 381.

⁵² تفسير العياشي 1: 115 / 380.

the one who is desperate, without craving nor exceeding, then your Lord is Forgiving, Merciful' [6:145]

الشيخ: بإسناده، عن الحسين بن سعيد، عن محمد بن أبي عمير، عن ابن أذينة، عن زرارة، قال: سألت أبا جعفر (عليه السلام) عن الجريث، فقال: «و ما الجريث؟» فنعتته له، فقال: «قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعُمُهُ» إلى آخر الآية. ثم قال: «لم يحرم الله تعالى شيئاً من الحيوان في القرآن إلا الخنزير بعينه، و يكره كل شيء من البحر ليس له قشر مثل الورق، و ليس بحرام و إنما هو مكروه».

Al Sheykh, by his chain from Al Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Zarara who said,

'I asked Abu Ja'far^{asws} about Al-Jarees (hagfish), so he^{asws} asked: 'And what is Al-Jarees?' So I described it for him^{asws}. He^{asws} said: '**Say: 'I do not find in what is Revealed to me a Prohibition upon a food to be eaten [6:145]** – up to the end of the Verse. Then he^{asws} said: 'Allah^{azwj} did not Forbid in the Quran anything from the animals except for the pig in particular and Dislikes everything from the sea (fishes) which does not have a skin (scale) for it like the paper, and it is not Forbidden, but rather it is disliked'.⁵³

و عنه: بإسناده عن الحسين بن سعيد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن الجري، و المار ما هي، و الزمير، و ما ليس له قشر من السمك، حرام هو؟

And from him, by his chain from Al Husayn Bin Saeed, from Abdul Rahman Bin Abu Najran, from Aasim Bin Hameed, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the sea-bass - الجري، and المار – an eel and الزمير – ellesmere fish, and that which does not have scales from the fish, is it Prohibited?'

فقال لي: «يا محمد، اقرأ هذه الآية التي في الأنعام: قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا». قال: فقرأتها حتى فرغت منها، فقال: «إنما الحرام ما حرم الله و رسوله في كتابه، و لكنهم قد كانوا يعافون أشياء فنحن نعافها».

So he^{asws} said to me: 'O Muhammad! Read this Verse which is in (Surah) Al-Anaam **Say: 'I do not find in what is Revealed to me a Prohibition [6:145]**. So I recited it until I was free from it, so he^{asws} said: 'But rather, the Prohibited is what Allah^{azwj} has Prohibited in His^{azwj} Book, and His^{azwj} Rasool^{saww}, but they used to excuse (certain) things, so we^{asws} excuse them (as well)'.⁵⁴

فقدت من بني إسرائيل أمتان واحدة في البحر و أخرى في البر فلا تأكلوا إلا ما عرفتم

⁵³ التهذيب 9: 5: 15.

⁵⁴ التهذيب 9: 6: 16.

(Amir-Al-Momineen^{asws} said) From the Children of Israel, two nations were lost, one went into the sea whereas the other went missing into the land, so do not eat except what you recognise' (as being Permissible).⁵⁵

العباشي: عن حريز، عن أبي عبد الله (عليه السلام) قال: سئل عن سباع الطير و الوحش حتى ذكر له القنافظ، و الوطواط، و الحمير، و البغال، و الخيل، فقال: «ليس الحرام إلا ما حرم الله في كتابه، و قد نهي رسول الله (صلى الله عليه و آله) يوم خيبر عن أكل لحوم الحمير، و إنما نهاهم من أجل ظهورهم أن يفنوها. و ليس الحمير بحرام».

Al Ayyashi, from Hareyz,

'From Abu Abdullah^{asws}, said, 'I asked about the predator birds and the wild animals to the extent that I mentioned the hedgehogs, and the bats, and the donkeys, and the mules, and the cavalry horses. So he^{asws} said: 'It isn't the Prohibited except what Allah^{azwj} Prohibited in His^{azwj} Book, and Rasool-Allah^{saww} had forbidden on the day of Khyber from eating the meat of the donkeys, and rather he^{saww} forbade them from a reason of their backs (carrying load) lest they perish them, and the donkey isn't with a Prohibition'.

و قال: «اقرأ هذه الآيات: قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلًا لِّغَيْرِ اللَّهِ بِهِ».

And he^{asws} said: 'Read these Verses: **Say: 'I do not find in what is Revealed to me a Prohibition upon a food to be eaten except if it happens to be dead, or blood burst forth, or meat of pig, for it is an uncleanness or a transgression, dedicated with for other than Allah [6:145]**'⁵⁶

VERSES 146 - 148

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ {146}

And to those Jews We Prohibited all with claws; and from the cows and the sheep we Prohibited upon them both their meats except what their backs carried, or the entrails, or what was mixed with bones. That was Our Recompense due to their rebellion, and We are Truthful [6:146]

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ {147}

⁵⁵ الخصال ج : 2 ص : 611 Imam Aliasws Teaches 400 Golden Rules for the World and the Hereafter,

⁵⁶ تفسير العباسي 1: 118 / 382

But if they are belying you, then say, ‘Your Lord is with Capacious Mercy, and there is no averting His Wrath from the criminal people [6:147]

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ
الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۚ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا ۖ إِن تَتَّبِعُونَ
إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ {148}

Those who are associating would be saying, ‘Had Allah so Desired, we would not have associated nor would have our fathers, nor prohibited from anything’. Like that lied those from before them until they tasted Our Wrath. Say, ‘Is there any knowledge with you? (If so), then bring it out to us. You are not following except for the conjecture and that you are only fabricating lies’ [6:148]

العياشي: عن محمد الحلبي، عن أبي عبد الله (عليه السلام) قال: «حرم على بني إسرائيل كل ذي ظفر و الشحوم إلا ما حملت ظهروهما أو الحوايا أو ما اختلط بعظم».

Al-Ayyashi, from Muhammad Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Allah^{azwj} Prohibited upon the Children of Israel, everything which had claws, and the fats, **except what their backs carried, or the entrails, or what was mixed with bones [6:146]**’.⁵⁷

VERSE 149

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {149}

Say: ‘For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether’ [6:149]

العياشي: عن الحسين، قال: سمعت أبا طالب القمي يروي عن سدير، عن أبي عبد الله (عليه السلام) قال: «نحن الحجة البالغة على من دون السماء و فوق الأرض».

Al Ayyashi, from Al Husayn, from Abu Talib Al Qummi, from Sudeyr,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘We^{asws} are **the conclusive Proof [6:149]** over the ones under the sky and above the earth’.⁵⁸

⁵⁷ تفسير العياشي 1: 121 / 383

⁵⁸ تفسير العياشي 1: 122 / 383

حدثنا الحسين بن ابراهيم بن هشام المؤدب وعلي بن عبد الله الوراق واحمد بن زياد بن جعفر الهمداني رضى الله عنهم قالوا: حدثنا علي بن ابراهيم بن هاشم، عن ابيه عن محمد بن سنان قال: كنت عند مولاي الرضا " ع " بخراسان وكان المأمون يقعه على يمينه إذا قعد للناس يوم الاثنين ويوم الخميس فرفع إلى المأمون ان رجلا من الصوفية سرق

Al Husayn Bin Ibrahim Bin Hisham Al Mowdab narrated to us, and Ali Bin Abdulla Al Waraq, and Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Muhammad Bin Sinan who said,

'I was in the presence of my Master^{asws} Al-Reza^{asws} at Khurasan, and Al-Mamoun had him^{asws} seated on his right, whenever he used to have a gathering for the people on Mondays and Thursdays. A matter was raised to Al-Mamoun in the case of a man from the Sufis who had committed theft.

فالتفت المأمون إلى ابى الحسن " ع " فقال ما ترى في أمره؟ فقال " ع ": قل فله الحجة البالغة وهى التى تبلغ الجاهل فيعلمها بجهله كما يعلمها العالم بعلمه والدنيا والآخرة قائمتان بالحجة وقد احتج الرجل بالقرآن

So Al-Mamoun turned towards Abu Al-Hassan^{asws}, so he said, 'What is your^{asws} view regarding his matter?' So he^{asws} said: **'Say: 'For Allah is the conclusive Proof [6:149] – and it is which reaches the ignorant one, so he learns it by his ignorance, just as the knowledgeable one learns it by his knowledge, and the world and the Hereafter are both standing by the Proofs (Divine Authorities), and the man has argued with the Quran'.⁵⁹**

العلامة الحلي في (الكشكول): عن أحمد بن عبد الرحمن الناوردي، يوم الجمعة في شهر رمضان، سنة عشرين و ثلاث مائة، قال: قال الحسين بن العباس، عن المفضل الكرماني، قال: حدثني محمد بن صدقة، قال: قال محمد بن سنان، عن المفضل بن عمر الجعفي، قال: سألت مولاي جعفر بن محمد الصادق (عليهما السلام) عن قول الله عز و جل: قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهْدَاكُمْ أَجْمَعِينَ.

Al Allam Al Hilly in (the book) Al Kashkowl, from Ahmad Bin Abdul Rahman Al Nawardy, on the day of Friday during the month of Ramazan of the year three hundred and twenty, from Al Hassan Bin Al Abbas, from al Mufazzal Al Kirmany, from Muhammad Bin Sadaqa, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar Al Ju'fy who said,

'I asked my Master^{asws} Ja'far Bin Muhammad Al-Sadiq^{asws} about the Words of the Mighty and Majestic: **'For Allah is the conclusive Proof. Then if He so Desires to, He would Guide you altogether' [6:149].**

فقال جعفر بن محمد (عليهما السلام): «الحجة البالغة: التى تبلغ الجاهل من أهل الكتاب فيعلمها بجهله كما يعلمها العالم بعلمه، لأن الله تعالى أكرم و أعدل من أن يعذب أحدا إلا بحجة». ثم تلا جعفر بن محمد (عليهما السلام): وَ مَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ.

So Ja'far^{asws} Bin Muhammad^{asws} said: 'The conclusive proof is that which reached the ignorant one from the people of the Book, so he learns it by his ignorance just as

⁵⁹ Al Illal Al Sharaie – V 1 Ch 174 H 2

the knowledgeable one learns it by his knowledge, because Allah^{azwj} the Exalted is more Benevolent and Just than for Him^{azwj} to Punish anyone except by a Proof'. Then Ja'far^{asws} Bin Muhammad^{asws} recited: ***It was not for Allah to Let a people stray after having Guided them until He Clarifies to them what they should be fearing [9:115]***.⁶⁰

الشيخ في (أماليه)، قال: حدثنا محمد بن محمد- يعني الشيخ المفيد- قال: أخبرني أبو القاسم جعفر بن محمد، قال: حدثني محمد بن محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن هارون بن مسلم، عن مسعدة بن زياد، قال:

Al Sheykh in his Amaali said, 'It was narrated to us by Muhammad Bin Muhammad, meaning Al Sheykh Al Mufeed, from Abu Al Qasim Ja'far Bin Muhammad, from Muhammad Bin Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Haroun Bin Muslim, from Mas'ada Bin Ziyad who said,

سمعت جعفر بن محمد (عليهم السلام) و قد سئل عن قوله تعالى: فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ. فقال: «إن الله تبارك و تعالى يقول للعبد يوم القيامة: عبدي أكنت علما؟ فإن قال: نعم، قال له: أ فلا عملت بما علمت؟ و إن قال: كنت جاهلا، قال له: أ فلا تعلمت حتى تعمل، فيخصمه، فتلك الحجة البالغة».

'I heard Ja'far^{asws} Bin Muhammad^{asws}, and he^{asws} had been asked about the Words of the Exalted: ***For Allah is the conclusive Proof [6:149]***. So he^{asws} said: 'Allah^{azwj} Blessed and Exalted would be Saying to the servant on the Day of Judgment: "My^{azwj} servant! Were you knowledgeable?" So if he says, 'Yes'. He^{azwj} would Say to him: "So why did you not work by what you knew?" And if he says, 'I was ignorant', He^{azwj} would Say to him: "So why did you not learn until you could work (by it)?" Thus He^{azwj} would Challenge him, and that is ***the conclusive Proof [6:149]***.⁶¹

VERSES 150 & 151

قُلْ هَلْ مَسَّ شُهَدَاءُكُمُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا ۖ فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ ۚ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ {150}

Say: 'Bring forwards your witnesses, those testifying that Allah Prohibited this. So if they do testify, then do not testify with them, nor follow the whims of those who are belying our Signs, and those who are not believing in the Hereafter, and they are setting up equals with their Lord [6:150]

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۚ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا

⁶⁰ الكشكول فيما جرى على آل الرسول: 179- 185 للسيد حيدر بن علي الأملي

⁶¹ الأمالي 8: 1

بَطْنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ
{151}

Say: 'Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him, and kindness with the parents, and you will not be killing your children due to destitution' - We are Sustaining you and them - 'And you will not approach the immoralities, whatever is apparent from these and what is hidden, nor will you be killing the soul which Allah has Prohibited, except with the right. That is (what) you have been Bequeathed with, perhaps you will understand' [6:151]

العياشي: عن أبي بصير، قال: كنت جالسا عند أبي جعفر (عليه السلام) و هو متكئ على فراشه إذ قرأ الآيات المحكمات التي لم ينسخهن شيء من الأنعام و قال: «شيعها سبعون ألف ملك: قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا».

Al Ayyashi, from Abu Baseer who said,

'I was seated in the presence of Abu Ja'far^{asws} and he^{asws} was reclining upon his bed when he^{asws} recited the Decisive Verses which had not Abrogated anything from (Surah) Al-Anaam, and said: 'Seventy thousand Angels escorted: **Say: 'Come, I shall recite (regarding that) what your Lord has Prohibited upon you all – that you will not be associating anything with Him [6:151]'.**⁶²

عن عمرو بن أبي المقدام، عن أبيه، عن علي بن الحسين (صلوات الله عليه)، قال: الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ، قال: «ما ظهر منها: نكاح امرأة الأب، و ما بطن: الزنا».

From Amro Bin Abu Al Maqdam, from his father,

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: **And you will not approach the immoralities, whatever is apparent from these and what is hidden [6:151]**, said: 'What is apparent from it – Marriage to a step-mother, and what is concealed – the adultery'.⁶³

وقال علي بن أبي طالب (عليه السلام): سمعت رسول الله (صلى الله عليه وآله) يقول: أنا وعلي أبوا هذه الامة، ولحقنا عليهم أعظم من حق أبوي ولادتهم، فانا ننقذهم. إن أطاعونا. من النار إلى دار القرار، ونلحقهم من العبودية بخيار الاحرار.

And Ali^{asws} Bin Abu Talib^{asws} said: 'I^{asws} heard from Rasool-Allah^{saww} that: 'I^{saww} and Ali^{asws} are the fathers of this community, and our^{asws} rights are higher than those of their fathers who gave them birth, for we^{asws} save them, due to their obedience, from the Fire and take them to the Place of happiness, and take them out of slavery and place them with the good free ones'.⁶⁴

⁶² تفسير العياشي 1: 383 / 123.

⁶³ تفسير العياشي 1: 383 / 124.

⁶⁴ Tafseer Imam Hassan Al Askari^{asws} – S 190

و عنه بإسناده عن يحيى بن إبراهيم بن أبي البلاد، عن أبيه، عن جده، عن أبي عبد الله (عليه السلام) قال: «لو علم الله شيئاً أدنى من أف لنهى عنه و هو من أدنى العقوق، و من العقوق أن ينظر الرجل إلى والديه فيجد النظر إليهما».

And from him (Yaqoub Al Kulayni), from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from his grandfather,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Had there been in the Knowledge of Allah^{azwj} anything smaller than 'Ugh' (that person would say), He^{azwj} would have Prohibited from it, and it (Saying of 'Ugh)) is the lowest of the disobedience. And from the disobedience is that the man look at his parents, so he looks slightly away from them'.⁶⁵

VERSE 152

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۖ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
بِالْقِسْطِ ۖ لَا تَكْلَفُ نَفْسًا إِلَّا وُسْعَهَا ۖ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۖ وَبِعَهْدِ
اللَّهِ أَوْفُوا ۖ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ {152}

And do not approach the wealth of the orphan except by that which is best until he reaches his maturity, fulfil the weight and the measure with the justice. We do not Encumber a soul except to its capacity. And when you speak, then be fair, and even it was a relative. And fulfil the Covenant of Allah. That is (what you) are Bequeathed with, perhaps you will be mindful [6:152]

Devouring the wealth of the orphans is a major sin

عَنْهُ عَنِ ابْنِ مَحْبُوبٍ قَالَ كَتَبَ مَعِيَ بَعْضُ أَصْحَابِنَا إِلَىٰ أَبِي الْحَسَنِ (عليه السلام) يَسْأَلُهُ عَنِ الْكَبَائِرِ كَمْ هِيَ وَ مَا هِيَ فَكَتَبَ الْكَبَائِرُ مَن اجْتَنَبَ مَا وَعَدَ اللَّهُ عَلَيْهِ النَّارَ كَفَرَ عَنْهُ سَيِّئَاتِهِ إِذَا كَانَ مُؤْمِنًا وَ السَّبْعُ الْمُوجِبَاتُ قَتْلُ النَّفْسِ الْحَرَامِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّبَا وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ وَ قَذْفُ الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ الْفِرَارُ مِنَ الرَّحْفِ .

From him, from Ibn Mahboub who said,

'One of our companions wrote along with me, to Abu Al-Hassan^{asws}, asking him^{asws} about the major sins, how many they are and what they are. So he^{asws} wrote: 'The major sins one should avoid are what Allah^{azwj} has Promised the Fire upon to expiate his sins from him, when he was a *Momin*; and the seven Obligating (such) are – killing a self unlawfully, and disloyalty to the parents, and consuming the usury, and the adoption of Pre-Islamic practices after the emigration, and slandering the married

⁶⁵ الكافي 2: 261 / 7.

woman, and devouring the wealth of the orphans, and fleeing from the battle march'.⁶⁶

VERSE 153

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ {153}

And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. That is (what you) are Bequeathed with, perhaps you would be fearing [6:153]

محمد بن الحسن الصفار: عن عمران بن موسى، عن موسى بن جعفر، عن علي بن أسباط، عن محمد بن الفضيل، عن أبي حمزة الثمالي، عن أبي عبد الله (عليه السلام) قال: سألت عن قول الله تبارك و تعالى: وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ. قال: «هو والله علي، هو والله الصراط والميزان».

Muhammad Bin Al Hassan Al Saffar, from Imran Bin Musa, from Musa Bin Ja'far, from Ali Bin Asbaat, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Blessed and Exalted: ***And surely this one is My Straight Path, therefore obey him [6:153].*** He^{asws} said: 'By Allah^{azwj}! He^{asws} is Ali^{asws}. By Allah^{azwj}! He^{asws} is the Path and the Scale'.⁶⁷

العياشي، عن بريد العجلي، عن أبي جعفر (عليه السلام)، قال: وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ قال: «أ تدري ما يعني ب صِرَاطِي مُسْتَقِيمًا؟» قلت: لا. قال: «ولاية علي و الأوصياء (عليهم السلام)».

From Al Ayyashi, from Bureyd Al Ajaly,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said, '(What about) ***And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way [6:153].*** He^{asws} said: 'Do you know what it Means by: ***My Straight Path?***' I said, 'No'. He^{asws} said: 'Wilayah of Ali^{asws} and the successors^{asws}'.

قال: «و تدري ما يعني فَاتَّبِعُوهُ؟» قال: قلت: لا. قال: «يعني علي بن أبي طالب (صلوات الله عليه)». قال: «و تدري ما يعني وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ؟» قلت: لا. قال: «ولاية فلان و فلان، و الله».

⁶⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 2

⁶⁷ بصائر الدرجات: 9/99.

He^{asws} said: 'And do you know what it Means by: **therefore follow him?**' I said, 'No'. He^{asws} said: 'It Means (follow) Ali^{asws} Bin Abu Talib^{asws}'. He^{asws} said: 'And do you know what is Meant by: **and do not be following the ways (of others), for they will separate you from His Way?**' I said, 'No'. He^{asws} said: 'By Allah^{azwj}! It is the Wilayah of so and so and so and so (Abu Bakr and Umar)'.

قال: «و تدري ما يعني فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ؟». قلت: لا. قال: «يعني سبيل علي (عليه السلام)».

He^{asws} said: 'And do you know what is Meant by: **for they will separate you from His Way?**' I said, 'No'. He^{asws} said: 'It Means (from) the way of Ali^{asws}'.⁶⁸

و عن جابر بن عبد الله: أن النبي (صلى الله عليه و آله) هياً أصحابه عنده، إذ قال و أشار بيده إلى علي (عليه السلام): و أَنَّ هذا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ.

And from Jabir Bin Abdullah who said,

'The Prophet^{saww} made it easy for his^{saww} companions who were in his^{saww} presence when he^{saww} said, and gestured by his^{saww} hand towards Ali^{asws}: **'And surely this one is My Straight Path, therefore follow him, and do not be following the ways (of others), for they will separate you from His Way [6:153].'**⁶⁹

ثم قال علي بن إبراهيم: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن محمد بن سنان، عن أبي خالد القماط، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله: و أَنَّ هذا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ، قال: «نحن السبيل، فمن أبي فهذه السبل».

Then Ali Bin Ibrahim said, 'Al Hassan Bin Ali informed us, from his father, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Khalid Al Qamat, from Abu Baseer,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And surely this one is My Straight Path, therefore follow him, and do not be following the ways (of others), for they will separate you from His Way [6:153].** He^{asws} said: 'We^{asws} are the Way. So the one who refuses, then these are the (other) ways'.⁷⁰

عن سعد، عن أبي جعفر (عليه السلام) و أَنَّ هذا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ، قال: «آل محمد (صلى الله عليه و آله) الصراط الذي دل عليه».

From Sa'ad,

'From Abu Ja'far^{asws} (Regarding): **And surely this one is My Straight Path, therefore obey him [6:153].** He^{asws} said: 'The Progeny^{asws} of Muhammad^{saww} are the Way which is pointed upon'.⁷¹

⁶⁸ تفسير العياشي 1: 125 / 383.

⁶⁹ المناقب 3: 74.

⁷⁰ تفسير القمي 1: 221.

⁷¹ تفسير العياشي 1: 126 / 384.

VERSES 154 - 157

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ
بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ {154}

Then We Gave Musa the Book as a completion upon those who were good doers, and detail of all things, and Guidance and Mercy, perhaps they would be believing in meeting their Lord [6:154]

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ {155}

And this is a Book We Revealed it as Blessed, therefore follow it and be fearing, perhaps you would be Mercied [6:155]

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ {156}

Lest you should be saying, 'But rather, the Book was Revealed upon two groups from before us, and surely we were unaware about their studying' [6:156]

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى
وَرَحْمَةٌ ۖ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ
آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ {157}

Or you should be saying, 'If the Book had been Revealed unto us, we would have been more Guided than them'. So there has come to you all a clear proof from your Lord, and Guidance, and Mercy. So who is more unjust than the one who belies the Signs of Allah and turns away from these? We would be Recompensing those who are turning away from Our Signs with the evil Punishment due to what they were shunning [6:157]

349- فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النِّعْمَةِ بِإِسْنَادِهِ إِلَى الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ: دَخَلَ حَيَّانُ السَّرَّاجُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ: يَا حَيَّانُ مَا يَقُولُ أَصْحَابُكَ فِي مُحَمَّدِ بْنِ الْحَنَفِيَّةِ؟ قَالَ: يَقُولُونَ إِنَّهُ حَيٌّ يُرْزَقُ.

In the book Kamaal Al Deen Wa Tamam Al Ni'ma, by his chain up to Al Husayn Bin Al Mukhtar who said,

'Hayyan Al-Sarraj went over to Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, so he^{asws} said to him: 'O Hayyan! What are your companions saying regarding Muhammad Bin Al-

Hanafiyya?’ He said, ‘They are saying he is (still) alive being Sustained (by Allah^{azwj})’.

فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ حَدَّثَنِي أَبِي عَلَيْهِ السَّلَامُ إِنَّهُ كَانَ فِي مَرَضِهِ وَ فِيْمَنْ أَعْمَضَهُ وَ أَدْخَلَهُ حُفْرَتَهُ وَ زَوَّجَ نِسَاءَهُ وَ قَسَمَ مِيرَاثَهُ،

So Al-Sadiq^{asws} said: ‘My^{asws} father^{asws} narrated to me^{asws} that he^{asws} was among the ones who consoled him during his illness, and among the ones who closed his eyes, and inserted him in his grave, and got his womenfolk to be (re) married, and distributed his inheritance’.

فَقَالَ: يَا أَبَا عَبْدِ اللَّهِ إِنَّمَا مَثَلُ مُحَمَّدٍ فِي هَذِهِ الْأُمَّةِ كَمَثَلِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ شُبَّهَ أَمْرُهُ لِلنَّاسِ،

So he said, ‘O Abu Abdullah^{asws}! But rather an example of Muhammad (Bin Hanafiyya) in this community is like the example of Isa^{as} Bin Maryam^{as}. His matter was made to be confusing to the people’.

فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: شُبَّهَ أَمْرُهُ عَلَى أَوْلِيَائِهِ أَوْ عَلَى أَعْدَائِهِ قَالَ. بَلَى عَلَى أَعْدَائِهِ، فَقَالَ، أَمْ تَزْعُمُ أَنَّ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ عَلَيْهِ السَّلَامُ عَدُوٌّ عَمِّهِ مُحَمَّدِ بْنِ حَنْفِيَّةٍ؟ فَقَالَ، لَا.

So Al-Sadiq^{asws} said: ‘Was his matter made to be confusing upon his friends or upon his enemies?’ He said, ‘Yes, upon his enemies’. So he^{asws} said: ‘Are you alleging that Abu Ja’far Muhammad^{asws} Bin Ali Al-Baqir^{asws} was an enemy of his^{asws} uncle Muhammad Bin Hanafiyya?’ He said, ‘No’.

فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ. يَا حَيَّانُ إِنَّكُمْ صَدَقْتُمْ عَنْ آيَاتِ اللَّهِ وَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى: سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ.

So Al-Sadiq^{asws} said: ‘O Hayyan! You are all ratifying about the Verses of Allah^{azwj}, and Allah^{azwj} Blesse and Exalted Said: **We would be Recompensing those who are turning away from Our Signs with the evil Punishment due to what they were shunning [6:157]**’.⁷²

VERSE 158

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۚ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۚ قُلْ اانتظروا إِنَّا مُنتظرونَ {158}

⁷² تفسير نور الثقلين، ج 1، ص: 780

Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158]

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام وأما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جثة جل ذكره كجثة خلقه وأنه رب كل شيء ورب شيء من كتاب الله عز وجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

In the book Al-Ihtijaj Al-Tabarsy, reporting it –

'From Amir-Al-Momineen^{asws}: 'And as for His^{azwj} Words: ***And your Lord and the Angels would come in rows and rows [89:22]***, and His^{azwj} Words: ***Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]***, so that is all true. And there is no physical (body) for Him^{azwj}, like the physical (body) of His^{azwj} creatures. And He^{azwj} is the Lord^{azwj} of everything. The interpretation (Taweel) of the Book of Allah^{azwj} Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.⁷³

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله: يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ قَال: «نزلت: **أو اكتسبت**» في إيمانها خيراً قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ، قال: «إذا طلعت الشمس من مغربها فكل من آمن في ذلك اليوم لا ينفعه إيمانه».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]***. He^{asws} said: 'It was Revealed as: **Or gained goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158]**'.

قال: «إذا طلعت الشمس من مغربها فكل من آمن في ذلك اليوم لا ينفعه إيمانه».

He^{asws} said: 'When the sun emerges from its west, so everyone who believes during that day, its Eman would not benefit it'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبِمَانِيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ يُوسُفَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ يَعْنِي فِي الْمِيثَاقِ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قَالَ الْإِفْرَارُ بِالْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام) خَاصَّةً قَالَ لَا يَنْفَعُ إِيْمَانُهَا لِأَنَّهَا سُلِّيتْ .

⁷³ Tafseer Noor Al Thaqaalayn – Ch 89 H 21

⁷⁴ تفسير القمي 1: 221

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajjaj, from Yunus, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **a soul will not benefit from its Eman which had not believed from before [6:158]** – Meaning during the Covenant, **or earned goodness during its Eman [6:158]**. He^{asws} said: 'The acknowledgement with the Prophets^{as} and the successors^{as} and Amir Al-Momineen^{asws} in particular'. He^{asws} said: 'Its Eman would not benefit it because it would have been Confiscated'.⁷⁵

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن علي بن رئاب، عن أبي عبد الله (عليه السلام)، أنه قال في قول الله عز و جل: يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ. فقال (عليه السلام): «الآيات: الأئمة، والآية المنتظرة: القائم (عليه السلام)، فيومئذ لا ينفع نفساً إيمانها لم تكن آمنت من قبل قيامه بالسيف، وإن آمنت بمن تقدم من آبائه (عليهم السلام)».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hassan Bin Mahboub, from Ali Bin Ra'aib,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the Words of Allah^{azwj} Mighty and Majestic: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before [6:158]**, so he^{asws} said: 'The Signs – The Imams^{asws}, and the Sign which is awaited – Al-Qaim^{asws}. Thus, on that day **a soul will not benefit from its Eman which had not believed from before [6:158]** his^{asws} rising by the sword and believed in the ones who had preceded from his^{asws} forefathers^{asws}'.⁷⁶

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ قَالَ اجْتَمَعْتُ أَنَا وَ الشَّيْخُ أَبُو عَمْرٍو رَحِمَهُ اللَّهُ عِنْدَ أَحْمَدَ بْنِ إِسْحَاقَ فَعَمَّرَنِي أَحْمَدُ بْنُ إِسْحَاقَ أَنْ أَسْأَلَهُ عَنِ الْخَلْفِ فَقُلْتُ لَهُ يَا أَبَا عَمْرٍو إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَ مَا أَنَا بِشَاكٍّ فِيمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ فَإِنَّ اعْتِقَادِي وَ دِينِي أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حُجَّةٍ إِلَّا إِذَا كَانَ قَبْلَ يَوْمِ الْقِيَامَةِ بِأَرْبَعِينَ يَوْمًا فَإِذَا كَانَ ذَلِكَ رُفِعَتِ الْحُجَّةُ وَ أُغْلِقَ بَابُ التَّوْبَةِ فَلَمْ يَكُ يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

Muhammad Bin Abdullah and Muhammad Bin Yahya, altogether from Abdullah Bin Ja'far Al Humeiry who said,

'I and Sheykh Abu Amro, may Allah^{azwj} be Pleased with him, gathered in the presence of Ahmad Bin Is'haq. So Ahmad Bin Is'haq winked at me that I should ask him about the replacement (Imam^{asws}). So I said to him, 'O Abu Amro! I want to ask you about something, and I am not with a doubt regarding what I intend to ask you about. So my belief and my Religion is that the earth cannot be empty from a Divine Authority except when it would be just before the Day of Judgment by forty days. So when it would be that, the Divine Authority would be Raised and the door of repentance would be shut. Thus, no soul shall benefit by its Eman which it did not belief from before, or goodness having been earned by its Eman, **a soul will not benefit from its Eman which had not believed from before [6:158]**.

⁷⁵ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 81

⁷⁶ 8 /336 كمال الدين و تمام النعمة:

فَأُولَئِكَ أَشْرَارٌ مِّنْ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ وَ هُمُ الَّذِينَ تَقُومُ عَلَيْهِمُ الْقِيَامَةُ وَ لَكِنِّي أَحْبَبْتُ أَنْ أُزَادَ يَقِيناً وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ أَنْ يُرِيَهُ كَيْفَ يُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِن لِّيَطْمَئِنَّ قَلْبِي

So they would be the most evil of the creatures of Allah^{azwj} Mighty and Majestic, and they are those against whom the Day of Judgment would be Established. But, I would like to increase conviction and that Ibrahim^{as} asked his^{as} Lord^{azwj} Mighty and Majestic how He^{azwj} Revives the dead: **He said: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart [2:260].**

وَ قَدْ أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ وَ قُلْتُ مَنْ أَعْمَلُ أَوْ عَمَّنْ أَخَذُ وَ قَوْلُ مَنْ أَقْبَلُ فَقَالَ لَهُ الْعَمْرِيُّ نَفَعَنِي فَمَا أَدَى إِلَيْكَ عَنِّي فَعَنِي يُؤَدِّي وَ مَا قَالَ لَكَ عَنِّي يَقُولُ فَاسْمَعْ لَهُ وَ أَطِعْ فَإِنَّهُ الثَّقَةُ الْمَأْمُونُ

And Abu Ali Ahmad Bin Is'haq informed me from Abu Al-Hassan^{asws} (10th Imam^{asws}) saying, 'I asked him^{asws} and said, 'So who is the office bearer, or from whom should I take, and whose word should I accept?' So he^{asws} said to him: 'Al-Amiry is my^{asws} reliable one, therefore whatever he brings to you from me^{asws}, so I^{asws} have put it across, and whatever he says to you from me^{asws}, so I^{asws} have said it. Therefore, listen to him and obey, for he is the reliable, the trustworthy'.

وَ أَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ (عليه السلام) عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ الْعَمْرِيُّ وَ ابْنُهُ ثَقَّتَانِ فَمَا أَدَّى إِلَيْكَ عَنِّي فَعَنِي يُؤَدِّيَانِ وَ مَا قَالَا لَكَ فَعَنِي يَقُولَانِ فَاسْمَعْ لَهُمَا وَ أَطِعهُمَا فَإِنَّهُمَا الثَّقَتَانِ الْمَأْمُونَانِ فَهَذَا قَوْلُ إِمَامَيْنِ قَدْ مَضَى فِيكَ

And Abu Ali informed me that he asked Abu Muhammad^{asws} (11th Imam^{asws}) about similar to that, so he^{asws} said to him: 'Al-Amiry and his son are two reliable ones. So whatever they both bring to you from me^{asws}, so I^{asws} have put it across to them, and whatever they both say to you, so I^{asws} have said it to them. Therefore, listen to them both and obey them, for they are both reliable ones, trustworthy ones. So these are the words of two Imams^{asws} proceeding with regards to you'.

قَالَ فَخَرَّ أَبُو عَمْرٍو سَاجِداً وَ بَكَى ثُمَّ قَالَ سَلْ حَاجَتَكَ فَقُلْتُ لَهُ أَنْتَ رَأَيْتَ الْخُلْفَ مِنْ بَعْدِ أَبِي مُحَمَّدٍ (عليه السلام) فَقَالَ إِي وَ اللَّهُ وَ رَقَبَتُهُ مِثْلُ ذَا وَ أَوْماً بِيَدِهِ

He said, 'So Abu Amro fell prostrating and wept. Then he said, 'Ask your need'. So I said to him, 'You have seen the replacement (Imam^{asws}) from after Abu Muhammad^{asws}?' So he said, 'Yes, by Allah^{azwj}, and his^{asws} neck was similar to that', and he gestured by his hand.

فَقُلْتُ لَهُ فَبَقِيَتْ وَاحِدَةٌ فَقَالَ لِي هَاتِ قُلْتُ فَلَا اسْمَ قَالَ مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْ ذَلِكَ وَ لَا أَقُولُ هَذَا مِنْ عِنْدِي فَلَيْسَ لِي أَنْ أُحْلِلَ وَ لَا أُحَرِّمَ وَ لَكِن عَنْهُ (عليه السلام) فَإِنَّ الْأَمْرَ عِنْدَ السُّلْطَانِ أَنَّ أَبَا مُحَمَّدٍ مَضَى وَ لَمْ يُخْلَفْ وَلَداً وَ قَسَمَ مِيرَاثَهُ وَ أَخَذَهُ مَنْ لَا حَقَّ لَهُ فِيهِ وَ هُوَ ذَا عِيَالُهُ يَجُولُونَ لَيْسَ أَحَدٌ يَجْسُرُ أَنْ يَتَعَرَّفَ إِلَيْهِمْ أَوْ يُبَيِّلَهُمْ شَيْئاً وَ إِذَا وَقَعَ الْإِسْمُ وَقَعَ الطَّلَبُ فَاتَّقُوا اللَّهَ وَ أَمْسِكُوا عَنْ ذَلِكَ .

So I said to him, 'So there remains one (question)'. So he said to me, 'Give'. I said, 'So (what is) the name?' He said, 'It is Prohibited upon you that you should be asking

about that nor will I be saying this from myself. Thus, there isn't for me that I should permit nor that I should prohibit, but it is from him^{asws}, for the matter with the ruling authority (Caliph Mu'tasim) is that Abu Muhammad^{asws} passed away and did not leave behind a son, and he^{asws} distributed his^{asws} inheritance, and it was taken by the ones who had no right to it with regards to it, and he^{asws} is with dependents who are roaming around. There isn't anyone bold enough that he should introduce himself to them nor give them anything. And when the name will occur, the seeking (from the ruling authorities) would occur, therefore fear Allah^{azwj} and withhold from that'.⁷⁷

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، و حيدر بن محمد بن نعيم السمرقندي جميعا، [عن محمد بن مسعود العياشي، قال: حدثني علي بن محمد بن شجاع] ، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، قال: قال الصادق جعفر بن محمد (عليهما السلام) في قول الله عز و جل: يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا: «يعني خروج القائم المنتظر منا».

And from him, said, 'It was narrated to us by Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud, and Hyder Bin Muhammad Bin Naeem Al Zamarqandy, altogether from Muhammad Bin Masoud Al Ayyashi, from Ali Bin Muhammad Bin Shaja'a, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Al Sadiq Ja'far Bin Muhammad^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: ***The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]:*** 'It means the rising of Al-Qaim^{asws}, and awaiting one from us^{asws}.

ثم قال (عليه السلام): «يا أبا بصير، طوبى لشيعتنا قائمنا، المنتظرين لظهوره في غيبته، و المطيعين له في ظهوره، أولئك أولياء الله، الذين لا خوف عليهم و لا هم يحزنون».

Then he^{asws} said: 'O Abu Baseer! Beatitude is for the Shias of our^{asws} Qaim^{asws}, the ones awaiting for his^{asws} appearance during his^{asws} occultation, and the followers of his^{asws} during his^{asws} appearance. They are the friends of Allah^{azwj}, those upon whom there would neither be fear nor would they be grieving'.⁷⁸

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا، قال: «طلوع الشمس من المغرب، و خروج الدابة، و الدخان، و الرجل يكون مصرا و لم يعمل عمل الإيمان، ثم تجيء الآيات فلا ينفعه إيمانه».

From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding His^{azwj} Words: ***The day some of the Signs of your Lord do come, a soul will not benefit from its Eman***

⁷⁷ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 1

⁷⁸ كمال الدين و تمام النعمة: 54 / 357، ينابيع المودة: 422

[6:158]. He^{asws} said: 'Emergence of the sun from the west, and the coming of the walker (upon the earth), and the man would happen to be adamant and would not be doing a deed of the Eman, then the Signs would come, therefore its Eman would not benefit him'.⁷⁹

عن حفص بن غياث، عن جعفر بن محمد (عليهما السلام) قال: «سأل رجل أبي (عليه السلام) عن حروب أمير المؤمنين (عليه السلام) و كان السائل من محبيننا، قال: فقال أبو جعفر (عليه السلام): إن الله بعث محمدا (صلى الله عليه و آله) بخمسة أسياف: ثلاثة منها شاهرة لا تغمد إلى أن تضع الحرب أوزارها، و لن تضع الحرب أوزارها حتى تطلع الشمس من مغربها، فإذا طلعت الشمس من مغربها آمن الناس كلهم في ذلك اليوم، فيومئذ لا ينفع نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً».

From Hafs Bin Giyas,

'From Ja'far Bin Muhammad^{asws} having said: 'A man asked my^{asws} father^{asws} about the battles of Amir Al Momineen^{asws}, and the questioner was from the ones who loved us^{asws}. So Abu Ja'far^{asws} said: 'Allah^{azwj} Sent Muhammad^{saww} with five swords – three of these would be utilised, not sheathed until the battle is placed and it ends, and the battle will never be placed and be ended until the sun emerges from its west. So when the sun emerges from its west, the people would believe, all of them, during that day, but on that day **a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**'.⁸⁰

VERSE 159

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتُ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ {159}

Surely, those who were dividing their religion and became sects, you haven't anything to do with them. But rather, their matter is to Allah, then He would Inform them with what they were doing [6:159]

و العياشي عن الصادق عليه السلام قال: كان علي عليه السلام يقرأها فارقوا دينهم قال فارق و الله القوم و كانوا شيعاً فرقاً يشيع كل فرقة اماماً.

Al-Ayyashi –

⁷⁹ تفسير العياشي 1: 128 / 384

⁸⁰ تفسير العياشي 1: 129 / 385

'From Al-Sadiq^{asws} having said: 'Ali^{asws} was reciting it as **left their Religion [6:159]** (instead of 'dividing their Religion'). He^{asws} said: 'By Allah^{azwj}! The people separated (from their Religion) and they became sects, each sect came to be with an imam.'⁸¹

علي بن إبراهيم، قال: حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن المعلى بن خنيس، عن أبي عبد الله (عليه السلام)، في قوله: إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَاعًا، قال: «فارق القوم و الله دينهم».

Ali Bin Ibrahim said, 'My father said to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Al Moala Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **Surely, those who were dividing their religion and became sects [6:159]**, he^{asws} said: 'By Allah^{azwj}! The people separated (from) their Religion'.⁸²

VERSE 160

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ
{160}

One who comes with the good deed, then for him would be ten the likes of it, and one who comes with the evil deed, so he would not be Recompensed except the like of it, and they would not be wronged [6:160]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن البرقي، عن القاسم بن محمد، عن العيص، عن نجم بن حطيم، عن أبي جعفر (عليه السلام)، قال: «من نوى الصوم ثم دخل على أخيه فسأله أن يفطر عنده فليفطر و ليدخل عليه السرور، فإنه يحتسب له بذلك اليوم عشرة أيام، و هو قول الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Barqy, from Al Qasim Bin Muhammad, from Al Ays, from Najam Bin Hateym,

(It has been narrated) from Abu Ja'far^{asws} having said (the example of a good deeds is like): 'The one who begins the Fast, then comes up to his brother, and he asks him to break the Fast with him, so he breaks the Fasts, and the cheerfulness comes upon him, so he would be Reckoned, for that day, ten such days, and these are the Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**'.⁸³

⁸¹ Tafseer Safi – V 2 P 174

⁸² تفسير القمي 1: 222.

⁸³ الكافي 4: 150 / 2.

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن أحمد بن محمد بن أبي نصر، قال: سألت أبا الحسن (عليه السلام) عن الصيام في الشهر كيف هو؟ قال: «ثلاث في الشهر في كل عشرة يوم، إن الله تبارك و تعالى يقول: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أََمْثَالِهَا».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Abu Al-Hassan^{asws} about the Fasts during the months, how is it (to be done)?’ He^{asws} said: ‘Three during the month, in every ten days of it. Allah^{azwj} Blessed and Exalted is saying: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**.⁸⁴

أحمد بن محمد بن خالد البرقي: عن أبيه، عن النضر، عن يحيى الحلبي، عن ابن مسكان، عن زرارة، قال سئل أبو عبد الله (عليه السلام) و أنا جالس عن قول الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أََمْثَالِهَا يجري لهؤلاء ممن لا يعرف منهم هذا الأمر؟ فقال: «إنما هي للمؤمنين خاصة».

Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Al Nazar, from Yahya Al Halby, from Ibn Muskaan, from Zarara who said,

‘Abu Abdullah^{asws} was asked and I was seated, about the Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**, does this flow for those one who do not recognise this matter (Al-Wilayah) amongst you^{asws}?’ So he^{asws} said: ‘But rather, it is for the Momineen in particular’.

فقلت له: أصلحك الله، أ رأيت من صام و صلى و اجتنب المحارم و حسن ورعه ممن لا يعرف و لا ينصب؟ فقال: «إن الله يدخل أولئك الجنة برحمته».

So I said to him^{asws}, ‘May Allah^{azwj} Keep you well! What do you^{asws} view for the ones who Fast, and pray Salat, and keep away from the Prohibitions, and are good and pious, and are not hostile (to you^{asws})?’ So he^{asws} said: ‘Allah^{azwj} may Enter them into the Paradise due to His^{azwj} Mercy’.⁸⁵

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، قالوا: سألناهما عن قوله: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أََمْثَالِهَا أ هي لضعفاء المسلمين؟ قالوا: «لا، و لكنها للمؤمنين، و إنه لحق على الله أن يرحمهم».

From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws}. They said, ‘We asked both of them^{asws} about His^{azwj} Words: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**, ‘Is it for the weak ones of the Muslims?’ They^{asws} both

⁸⁴ الكافي 4: 93 / 7.

⁸⁵ المحاسن: 94 / 158.

said: 'No, but it is for the Momineen, and it is a right upon Allah^{azwj} that He^{azwj} is Merciful with them".⁸⁶

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: «كان علي بن الحسين (صلوات الله عليهما) يقول: ويل لمن غلبت آحاده أعشاره».

Ibn Babuwah, from his father, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} used to say: 'Woe be unto the one whose 'one' is overcome by his ten'.

فقلت له: وكيف هذا؟ فقال: «أما سمعت الله عز وجل يقول: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا؟ فالحسنة الواحدة إذا عملها كتبت له عشرة، و السيئة الواحدة إذا عملها كتبت له واحدة، فنعوذ بالله ممن يرتكب في يوم واحد عشر سيئات ولا تكون له حسنة واحدة فتغلب حسناته سيئاته».

So I said, 'And how can this be?' He^{asws} said: 'Have you not heard Allah^{azwj} Mighty and Majestic Saying: **One who comes with the good deed, then for him would be ten the likes of it, and one who comes with the evil deed, so he would not be Recompensed except the like of it [6:160]**? So when someone does a good deed, ten are written for him, and when he does an evil deed, only one is written against him. So we seek Refuge with Allah^{azwj} from the one who indulges in ten evil deeds in a day and there is not a single good deed for him, and his good deeds are overcome by his evil deeds'.⁸⁷

قال محمد بن عيسى: في رواية شريف، عن محمد بن علي (عليهما السلام): «الحسنة التي عنى الله ولايتنا أهل البيت، و السيئة عداوتنا أهل البيت».

Muhammad Bin Isa said, in a noble report,

(It has been narrated) from Muhammad^{asws} Bin Ali^{asws}: 'The good deed which Allah^{azwj} Means is our^{asws} Wilayah of the People^{asws} of the Household; and the evil deeds are our^{asws} enemies, of the People^{asws} of the Household'.⁸⁸

عن زارة، عنه (عليه السلام) مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا قَالَ: «من ذكرهما فلعنهما كل غداة كتب الله له سبعين حسنة و محا عنه عشر سيئات، و رفع له عشر درجات».

From Zarara,

(It has been narrated) from him^{asws} (6th Imam^{asws}) regarding **One who comes with the good deed, then for him would be ten the likes of it [6:160]**, said: 'The one who mentions the two of them (Abu Bakr and Umar) and curses them every morning,

⁸⁶ تفسير العياشي 1: 133 / 386.

⁸⁷ معاني الأخبار: 1 / 248.

⁸⁸ تفسير العياشي 1: 137 / 386.

Allah^{azwj} Writes for him seventy Rewards, and Deletes ten of his evil deeds, and Raises him by ten Levels'.⁸⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ مُحَبُّوبٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ مَا اسْتَقَرَّ فِي الْقَلْبِ وَ أَقْضَى بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ صَدَقَهُ الْعَمَلُ بِالطَّاعَةِ لِلَّهِ وَ التَّسْلِيمِ لِأَمْرِهِ وَ الْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَ هُوَ الَّذِي عَلَيْهِ جَمَاعَةُ النَّاسِ مِنَ الْفِرَقِ كُلِّهَا وَ بِهِ حُقِنَتْ الدِّمَاءُ وَ عَلَيْهِ حَزَبِ الْمَوَارِيثِ وَ حَازَ النَّكَاحُ وَ اجْتَمَعُوا عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ

A number of our companions, from Sahl Bin Ziyad, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Mahboub, from Ali Bin Raib, from Humran Bin Ayn,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I heard him^{asws} saying: '*Al-Emān* is that which settles in the heart and leads with it to Allah^{azwj} Mighty and Majestic, and the deeds ratify it with the obedience to Allah^{azwj} and the submission to His^{azwj} Command; but *Al-Islām* is what is apparent from the words or deeds, and it is what the communities of the people are upon, from all of the sects. And by it, the bloods are saved, and upon it flow the inheritances, and the marriages are validated, and they gather upon the *Salāt*, and the *Zakāt*, and the *Soām*, and the *Hajj*.

فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَ أَضِيفُوا إِلَى الْإِيمَانِ وَ الْإِسْلَامِ لَا يَشْرُكُ الْإِيمَانُ وَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ هُمَا فِي الْقَوْلِ وَ الْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتْ الْكَعْبَةُ فِي الْمَسْجِدِ وَ الْمَسْجِدُ لَيْسَ فِي الْكَعْبَةِ وَ كَذَلِكَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانُ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ فَقُولُوا اللَّهُ عَزَّ وَ جَلَّ أَصْدَقُ الْقَوْلِ

Thus, by that, they are exiting from the disbelief and entering into the *Emān*; but the *Islām* does not include the *Emān*, but the *Emān* does include the *Islām*, and they are both together in the words and the deeds, just as the Kabah comes to be in the Masjid, and the Masjid is not in the Kabah, similarly the *Emān* includes the *Islām*, but the *Islām* does not include the *Emān*. And Allah^{azwj} Mighty and Majestic has Said ***The Bedouins say: 'We believe'. Say: 'You are not believing, but you should be saying, 'We became Muslims', and Eman has not entered into your hearts [49:14], and the Words of Allah^{azwj} Mighty and Majestic are the most truthful of the Words'***.

قُلْتُ فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَ الْأَحْكَامِ وَ الْحُدُودِ وَ غَيْرِ ذَلِكَ فَقَالَ لَا هُمَا يَجْرِيَانِ فِي ذَلِكَ بِجَرَى وَاحِدٍ وَ لَكِنْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَ مَا يَتَقَرَّبَانِ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

I said, 'So is there a preference for the Momin upon the Muslim with regards to anything from the merits, and the Ordinances, and the legal punishments, and other than that?' So he^{asws} said: 'No. They both flow with regards to that with one flow, but the Momin has superiority upon the Muslim regarding their deeds and (through) which they are getting closer with to Allah^{azwj} Mighty and Majestic'.

⁸⁹ تفسير العياشي 1: 140 / 387.

قُلْتُ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا وَ زَعَمْتَ أَنَّهُمْ يُجْتَمِعُونَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ مَعَ الْمُؤْمِنِ

I said, 'Isn't Allah^{azwj} Mighty and Majestic Saying: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**, and you^{asws} alleged they are together upon the *Salāt*, and the *Zakāt*, and the *Soām*, and the *Hajj* along with the *Momin*?'.⁹⁰

قَالَ أَلَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَيُضَاعَفُهُ لَهُ أَضْعَافًا كَثِيرَةً فَأَلْمُؤْمِنُونَ هُمُ الَّذِينَ يُضَاعِفُ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ حَسَنَاتِهِمْ لِكُلِّ حَسَنَةٍ سَبْعُونَ ضِعْفًا فَهَذَا فَضْلُ الْمُؤْمِنِ وَ يَزِيدُهُ اللَّهُ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحَّةِ إِيْمَانِهِ أَضْعَافًا كَثِيرَةً وَ يَفْعَلُ اللَّهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ

He^{asws} said: 'Hasn't Allah^{azwj} Mighty and Majestic Said: **Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]**? So, the *Momineen*, they are those for whom Allah^{azwj} would Multiply their good deeds, for every good deed, a multiple of seventy. Thus, this is the superiority of the *Momin*, and Allah^{azwj} will Increase for him with regards to the good deeds, upon a measurement of the health of his *Emān*, a manifold multiple, and Allah^{azwj} Does with the *Momineen* whatever He^{azwj} so Desires to, from the goodness'.

قُلْتُ أَرَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَلَيْسَ هُوَ دَاخِلًا فِي الْإِيْمَانِ فَقَالَ لَا وَ لَكِنَّهُ قَدْ أُضِيفَ إِلَى الْإِيْمَانِ وَ خَرَجَ مِنَ الْكُفْرِ وَ سَأَضْرِبُ لَكَ مَثَلًا تَعْقِلُ بِهِ فَضْلَ الْإِيْمَانِ عَلَى الْإِسْلَامِ

I said, 'What is your^{asws} view of the one who enters into *Al-Islām*, would he not have entered into the *Emān*?' So he^{asws} said: 'No. But he would have been guided to the *Emān* and exited from the disbelief, and I^{asws} shall strike for you an example you can get to know by it the superiority of the *Emān* over the *Islām*.

أَرَأَيْتَ لَوْ بَصُرْتَ رَجُلًا فِي الْمَسْجِدِ أَكُنْتَ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ قُلْتُ لَا يَجُوزُ لِي ذَلِكَ قَالَ فَلَوْ بَصُرْتَ رَجُلًا فِي الْكَعْبَةِ أَ كُنْتَ شَاهِدًا أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ قُلْتُ نَعَمْ قَالَ وَ كَيْفَ ذَلِكَ قُلْتُ إِنَّهُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ فَقَالَ قَدْ أَصَبْتَ وَ أَحْسَنْتَ ثُمَّ قَالَ كَذَلِكَ الْإِيْمَانُ وَ الْإِسْلَامُ.

What is your view, if you were to see a man in the Masjid, would you testify that you have seen him to be in the Kabah?' I said, 'That is not allowed for me'. He^{asws} said: 'So if you were to see a man in the Kabah, would you bear witness that he had entered the Sacred Masjid?' I said, 'Yes'. He^{asws} said: 'And how is that?' I said, 'He could not have arrived to enter the Kabah unless he had entered the Masjid (first)'. So he^{asws} said: 'You are correct, and have done well'. Then he^{asws} said: 'Like that is the *Emān* and the *Islām*'.⁹⁰

⁹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 15 H 5

The false righteous deeds

ثُمَّ قَالَ ع: فَإِنَّ مَنْ اتَّبَعَ هَوَاهُ، وَ أُعْجِبَ بِرَأْيِهِ - كَانَ كَرَجُلٍ سَمِعْتُ عُثَاءَ الْعَامَّةِ تُعْظِمُهُ وَ تَصِفُهُ، فَأَحْبَبْتُ لِقَاءَهُ مِنْ حَيْثُ لَا يَغْرِفُنِي - لِأَنْظُرَ مِقْدَارَهُ وَ حَلَّةَ فَرَأَيْتُهُ فِي مَوْضِعٍ قَدْ أَحْدَقَ بِهِ خَلْقٌ مِنْ عُثَاءِ الْعَامَّةِ، فَوَقَفْتُ مُنْتَبِذاً عَنْهُمْ، مُتَعَشِّياً بِلِثَامٍ أَنْظُرُ إِلَيْهِ وَ إِلَيْهِمْ،

Then he^{asws} (Imam Hassan Al-Askari^{asws}) said: 'So the one who follows his personal desires and is fascinated by his opinions, he would be like a man who hears the scum of the general Muslims revering him (someone) and describing him. So, I^{asws} loved to meet him, from where he would not recognise me^{asws} – to look at his power and his position. So I^{asws} saw him in a place where the people from the scum of the general Muslims were staring at him. So I^{asws} paused disguised from them, covered with a veil looking at him and them.

فَمَا زَالَ يُرَاوِعُهُمْ حَتَّى خَالَفَ طَرِيقَهُمْ فَفَارَقَهُمْ، وَ لَمْ يَعُدْ فَتَفَرَّقَتِ الْعَامَّةُ عَنْهُ لِحَوَائِجِهِمْ. وَ تَبِعْتُهُ أَقْتَنِي أَنْزُهُ، فَلَمْ يَلْبِثْ أَنْ مَرَّ بِحَافِزٍ فَتَعَفَّلَهُ، فَأَخَذَ مِنْ دُكَّانِهِ رَغِيفَيْنِ مُسَارَفَةً، فَتَعَجَّبْتُ مِنْهُ، ثُمَّ قُلْتُ فِي نَفْسِي: لَعَلَّهُ مُعَامَلَةٌ.

He did not cease to dodge them until their way differed, so he separated from them, and he did not retract. So the general Muslims separated from him for their needs, and I^{asws} followed him pursuing his tracks. It was not long before he passed by a baker. So when he was inattentive, he grabbed two loaves from his shop, stealthily. I^{asws} was astounded from it. Then I^{asws} said within myself^{asws}: 'Perhaps it was a transaction'.

ثُمَّ مَرَّ بَعْدَهُ بِصَاحِبِ رُمَانٍ، فَمَا زَالَ بِهِ حَتَّى تَعَفَّلَهُ فَأَخَذَ مِنْ عِنْدِهِ رُمَانَتَيْنِ مُسَارَفَةً فَتَعَجَّبْتُ مِنْهُ، ثُمَّ قُلْتُ [فِي نَفْسِي]: لَعَلَّهُ مُعَامَلَةٌ، ثُمَّ أَقُولُ: وَ مَا حَاجَتُهُ [إِذَا] إِلَى الْمُسَارَفَةِ!

Them after it, he passed by an owner of pomegranates. So he did not cease to be with him until he was inattentive, and he grabbed two pomegranates from him (his shop), stealthily. So I^{asws} was astounded from him, then said to myself^{asws}: 'Perhaps it was a transaction'. Then I^{asws} said: 'So what is his need then, to the stealth?'.

ثُمَّ لَمْ أَزَلْ أَتَّبِعُهُ حَتَّى مَرَّ بِمَرِيضٍ، فَوَضَعَ الرَغِيفَيْنِ وَ الرُّمَانَتَيْنِ بَيْنَ يَدَيْهِ وَ مَضَى، وَ تَبِعْتُهُ حَتَّى اسْتَقَرَّ فِي بُقْعَةٍ مِنْ صَحَرَاءَ فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ لَقَدْ سَمِعْتُ بِكَ [خَيْرًا] وَ أَحْبَبْتُ لِقَاءَكَ، فَلَقَيْتُكَ، لَكِنِّي رَأَيْتُ مِنْكَ مَا شَعَلَ قَلْبِي، وَ إِنِّي سَأَلْتُكَ عَنْهُ، لِيُرْوَلَ بِهِ شُعْلُ قَلْبِي. قَالَ: مَا هُوَ

Then, I^{asws} did not cease to follow him until he passed by a sick person. Then he placed the two loaves and the two pomegranates in front of him and went away, and I^{asws} followed him until he settled in a spot from the desert. So I^{asws} said to him: 'O servant of Allah^{azwj}! I^{asws} have heard good about you and I^{asws} loved to meet you, so I^{asws} came to meet you. But, I^{asws} saw from you what pre-occupied my^{asws} heart, and I^{asws} would like to ask you about it, in order to recede what pre-occupies my^{asws} heart'. He said, 'What is it?'.

قُلْتُ: رَأَيْتُكَ مَرَرْتَ بِخَبَّازٍ فَسَرَقْتَ مِنْهُ رَغِيفَيْنِ، ثُمَّ مَرَرْتَ بِصَاحِبِ الرُّمَّانِ فَسَرَقْتَ مِنْهُ رُمَّانَتَيْنِ! قَالَ: فَقَالَ لِي: قَبْلَ كُلِّ شَيْءٍ حَدِّثْنِي مَنْ أَنْتَ قُلْتُ لَهُ: رَجُلٌ مِنْ وَلَدِ آدَمَ مِنْ أُمَّةٍ مُحَمَّدٍ ص. قَالَ: حَدِّثْنِي بِمَنْ أَنْتَ قُلْتُ: رَجُلٌ مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص.

I said, 'I^{asws} saw you pass by a baker, and you stole two loaves from him. Then you passed by the owner of the pomegranates, and you stole two pomegranates from him!'. So he^{asws} said to me: 'Before everything (else), narrate to me who you^{asws} are'. I^{asws} said to him: 'A man from Al-Medina from the children of Adam^{as}, from the community of Muhammad^{saww}'. He said, 'Narrate to me, from whom are you^{asws}?'. I^{asws} said: 'I^{asws} am a man from the People^{asws} of the Household of Rasool-Allah^{saww}'.

قَالَ: أَتَيْنَ بَلَدَكَ قُلْتُ: الْمَدِينَةُ. قَالَ: لَعَلَّكَ جَعَفَرُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ قُلْتُ: بَلَى. قَالَ لِي: فَمَا يَنْفَعُكَ شَرَفُ [أَهْلِكَ وَ] أَصْلُكَ - مَعَ جَهْلِكَ بِمَا شَرَفْتَ بِهِ، وَ تَوَكُّرِكَ عَلِيمَ حَدِّكَ وَ أَيْسِكَ - لِئَلَّا تُنْكِرَ مَا يَجِبُ أَنْ تُحَمَّدَ وَ تَمْدَحَ فَاعْلَمْ! قُلْتُ: وَ مَا هُوَ قَالَ: الْقُرْآنُ كِتَابُ اللَّهِ.

He said, 'Where is your city?'. I^{asws} said: 'Al-Medina'. He said, 'Perhaps you^{asws} are Ja'far^{asws} Bin Muhammad Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}?'. I^{asws} said: 'Yes'. He said, 'So what benefitted you^{asws}, the nobility of your^{asws} family and your^{asws} origin, with your^{asws} ignorance with what you^{asws} are ennobled with, and your^{asws} neglecting the knowledge of your^{asws} grandfather^{saww} and your^{asws} father^{asws}? Perhaps you^{asws} are denying what is Obligated that you^{asws} praise and laud its performer?' I^{asws} said: 'And what is it?'. He said, 'The Quran, Book of Allah^{azwj}'.

قُلْتُ: وَ مَا الَّذِي جَهَلْتُ مِنْهُ قَالَ: قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَانِهَا - وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا» وَ إِنِّي لَمَّا سَرَقْتُ الرَّغِيفَيْنِ كَانَتْ سَيِّئَتَيْنِ، وَ لَمَّا سَرَقْتُ الرُّمَّانَتَيْنِ كَانَتْ سَيِّئَتَيْنِ. فَهَذِهِ أَرْبَعُ سَيِّئَاتٍ، فَلَمَّا تَصَدَّقْتُ بِكُلِّ وَاحِدَةٍ مِنْهَا كَانَتْ أَرْبَعِينَ حَسَنَةً، فَانْتَقَصَ مِنْ أَرْبَعِينَ حَسَنَةً أَرْبَعُ (حَسَنَاتٍ بِأَرْبَعِ سَيِّئَاتٍ) بَقِيَ لِي سِتٌّ وَ ثَلَاثُونَ حَسَنَةً.

I^{asws} said: 'And what is that which I^{asws} am ignorant of from it?' He Said, 'The Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, then for him would be ten the likes of it, and one who comes with the evil deed, so he would not be Recompensed except the like of it [6:160];** and I, when I stole the two loaves, it was two evil deeds, and when I stole the two pomegranates, it was two evil deeds. So these are four evil deeds. But when I gave in charity with each of these, it was forty good deeds, so when you deduct four (evil deeds) from forty (good deeds), there remains for me thirty six good deeds'.

قُلْتُ: تُكَلِّتُكَ أُمُّكَ أَنْتَ الْجَاهِلُ بِكِتَابِ اللَّهِ تَعَالَى، أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَعَالَى: «إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ» إِنَّكَ لَمَّا سَرَقْتَ الرَّغِيفَيْنِ كَانَتْ سَيِّئَتَيْنِ وَ لَمَّا سَرَقْتَ الرُّمَّانَتَيْنِ كَانَتْ سَيِّئَتَيْنِ، وَ لَمَّا دَفَعْتَهُمَا إِلَى غَيْرِ صَاحِبِهِمَا، بِغَيْرِ أَمْرِ صَاحِبِهِمَا، كُنْتَ إِنَّمَا أَضَفْتَ أَرْبَعَ سَيِّئَاتٍ إِلَى أَرْبَعِ سَيِّئَاتٍ، وَ لَمْ تُضِفْ أَرْبَعِينَ حَسَنَةً إِلَى أَرْبَعِ سَيِّئَاتٍ.

I^{asws} said: 'May your mother be bereft of you! You are ignorant of the Book of Allah^{azwj} the Exalted. Have you not heard the Words of Allah^{azwj} the Exalted, **'But rather, Allah only Accepts from the pious ones [5:27].** You, when you stole the two loaves, these were two evil deeds, and when you stole the two pomegranates, these were two evil deeds, and when you handed these over to other than its owner,

without the instructions of their owner, you rather added four evil deeds to the four evil deeds, and did not add forty good deeds to four evil deeds’.

فَجَعَلَ يُلَاحِظُنِي، فَتَرَكْتُهُ وَانْصَرَفْتُ.

So he became alarmed at me. So I^{asws} left him and went away.

قَالَ الصَّادِقُ ع: يَمْثِلُ هَذَا التَّأْوِيلَ الْمُبْسِطُ الْمُسْتَنْكَرُ يَضِلُّونَ وَ يُضِلُّونَ. وَ هَذَا [خَوْفُ] تَأْوِيلِ مُعَاوِيَةَ عَلَيْهِ مَا يَسْتَحِقُّ - لَمَّا قُتِلَ عَمَّارُ بْنُ يَاسِرٍ (ره) فَارْتَعَدَتْ فَرَاثِصُ خَلْقٍ كَثِيرٍ، وَ قَالُوا: قَالَ رَسُولُ اللَّهِ ص: عَمَّارٌ تَقْتُلُهُ الْفِئَةُ الْبَاغِيَّةُ.

Al-Sadiq^{asws} said: ‘With the like of this ugly, evil interpretation, they are going astray and leading (others) astray. And this is approximately the interpretation of Muawiya, upon him be what he deserves, to the killing of Ammar Bin Yasser, as a lot of people were shaken and they said, ‘Rasool-Allah^{saww} said: ‘Ammar, the rebellious group would kill him’.

فَدَخَلَ عَمْرُو بْنُ الْعَاصِ عَلَى مُعَاوِيَةَ، وَ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ هَاجَ النَّاسُ وَ اضْطَرُّوا. قَالَ: لِمَاذَا قَالَ: لِقَتْلِ عَمَّارِ بْنِ يَاسِرٍ، حَيْثُ قَالَ رَسُولُ اللَّهِ ص: عَمَّارٌ تَقْتُلُهُ الْفِئَةُ الْبَاغِيَّةُ.

So Amro Bin Al-Aas came over to Muawiya and said, ‘O commander of the faithful! The people have argued and they are disturbed’. He said, ‘To what is that (which they are disturbed)?’ He said, ‘To the killing of Ammar Bin Yasser, where Rasool-Allah^{saww} said: ‘Ammar, the rebellious group would kill him’.

فَقَالَ لَهُ مُعَاوِيَةُ: دُحِضْتُ فِي قَوْلِكَ، أَ نَحْنُ قَتَلْنَاهُ إِنَّمَا قَتَلَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ لِمَا أَلْقَاهُ بَيْنَ رِمَاحِنَا. فَاتَّصَلَ ذَلِكَ بِعَلِيِّ ع،

So, Muawiya said to him, ‘You have slipped in your words. Did we kill him? But rather, Ali^{asws} Bin Abu Talib^{asws} killed him, due to what he^{asws} made him face our spears’. Thus, he linked that with Ali^{asws}.

فَقَالَ ع: إِذَا رَسُولُ اللَّهِ ص هُوَ الَّذِي قَتَلَ حَمَزَةَ (ره) لِمَا أَلْقَاهُ بَيْنَ رِمَاحِ الْمُشْرِكِينَ.

He^{asws} said: ‘Then (accordingly) Rasool-Allah^{saww} would be the one who killed Hamza^{as} due to him^{saww} making him^{as} face the spears of the Polytheists’.⁹¹

VERSES 161 - 164

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ {161}

⁹¹ Tafseer Imam Hassan Al-Askari^{asws} – S 20 (Extract)

Say: 'Surely, my Lord Guided me to the Straight Path, a correct Religion of the nation of Ibrahim the upright ones, and he was not from the associaters' [6:161]

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ {162}

Say: 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162]

لَا شَرِيكَ لَهُ ۖ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ {163}

There is no associate for Him; and with that I am Commanded, and I am the first of submitters' [6:163]

قُلْ أَغْيَرَ اللَّهُ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ {164}

Say: 'Is other than Allah I should seek as a Lord and He is the Lord of all thing? And no soul earns except against it, nor will it bear the burden of another; then to your Lord is your return, so He would be Informing you with what you were differing in [6:164]

عن جابر الجعفي، عن محمد بن علي (عليه السلام)، قال: «ما من أحد من هذه الأمة يدين بدين إبراهيم (عليه السلام) غيرنا و شيعتنا».

From Jabir Al Ju'fy,

(It has been narrated) from Muhammad^{asws} Bin Ali^{asws} having said: 'There is none from this community who makes it a Religion by the Religion of Ibrahim^{as} apart from us^{asws} and our^{asws} Shias'.⁹²

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza^{asws}, 'What would you^{asws} say regarding a Hadeeth which is being reported from Al-Sadiq^{asws} that, when Al-Qaim^{asws} rises, he^{asws} would

⁹² تفسير العياشي 1: 144 / 388

kill the descendants of the killers of Al-Husayn^{asws}, for the actions of their forefathers?' So he^{asws} said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ مَا معناه؟

So I said, 'And the Words of Allah^{azwj} Mighty and Majestic: ***nor will it bear the burden of another [6:163]***, what does then it mean?'

قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعل آبائهم و يفتخرون بها، و من رضي شيئاً كان كمن أتاه، و لو أن رجلاً قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القتال، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعل آبائهم

He^{asws} said: 'Allah^{azwj} is True in all of His^{azwj} Words, but the descendants of the killers of Al-Husayn^{asws} would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the east and the man in the west was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah^{azwj} Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim^{asws} would kill them when he^{asws} rises, due to them being pleased with the actions of their forefathers'.

« قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ بني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him^{asws}, 'With what thing will Al-Qaim^{asws} from you, begin with?' He^{asws} said: 'He^{asws} will begin with the clan of Shayba, and he^{asws} will cut off their hands, because they are thieves in the House of Allah^{azwj} Mighty and Majestic'.⁹³

[الحاكم النيسابوري] أخبرنا أبو بكر بن إسحاق الفقيه، حدثنا إسماعيل بن قتيبة، حدثنا أبو بكر بن أبي شيبه، حدثنا النضر بن إسماعيل البجلي، حدثنا أبو حمزة الثمالي، عن سعيد ابن جبیر، عن عمران بن حصين (رضي الله عنه) ان رسول الله (صلى الله عليه وآله وسلم) قال: يا فاطمة قومي إلى إضحيتك فاشهديها فانه يغفر لك عند أول قطرة تقطر من دمها كل ذنب عملته وقولي: * (إن صلاتي ونسكي ومحياي ومماتي لله رب العلمين لا شريك له وبذلك أمرت وأنا أول المسلمين) *

Al Haakim Al Neyshapouri – Abu Bakr Bin Is'haq Al Faqeeh narrated to us, from Ismail Bin Quteyba, from Abu Bakr Bin Abu Shayba, from Al Nazar Bin Ismail Al Bajaly, from Abu Hamza Al Sumaly, from Saeed Ibn Jubeyr, from Imran Bin Haseyn who said,

'Rasool-Allah^{saww} said: 'O Fatima^{asws}! Go to initiate your^{asws} sacrifice, so I^{saww} will witness it, for He^{azwj} would Forgive (for) you^{asws}, during the first drop which drips from its blood, for every sin committed, and my^{saww} words **Say: 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, and I am the first of submitters' [6:163]**.

⁹³ عيون أخبار الرضا (عليه السلام) 1: 5/273

قال عمران: قلت يا رسول الله هذا لك ولأهل بيتك خاصة فأهل ذاك أنتم أم للمسلمين عامة؟ قال: لا، بل للمسلمين عامة.

Imran said, 'I said, 'O Rasool-Allah^{saww}! This is for you^{asws} and for your^{saww} Family in particular, so are you all the rightful ones of that or (is it) the Muslims in general?' He^{saww} said: 'No, but the Muslims in general'.⁹⁴

فقال زين العابدين (عليه السلام): إن القرآن . نزل . بلغة العرب، فهو يخاطب فيه أهل . هذا . اللسان بلغتهم، يقول الرجل التميمي . قد أغار قومه على بلد وقتلوا من فيه .: أغرتم على بلد كذا . وكذا . وقتلتم كذا، ويقول العربي أيضا: نحن فعلنا ببني فلان، ونحن سبينا آل فلان ونحن خربنا بلد كذا، لا يريد أنهم باشروا ذلك، ولكن يريد هؤلاء بالعدل وأولئك بالافتخار أن قومهم فعلوا كذا.

Imam Zayn Al-Abideen^{asws} said: 'The Quran was Sent down in the Arabic language, and addresses the people of this language in their language. For instance a man of Al-Tamimi says – We destroyed a city and killed the people therein, although such and such destroyed the city and such and such killed the people. In the same way an Arab says: 'We are the people of such a clan, and we captured the children of such a clan and we destroyed a particular city.' He does not mean that he himself was involved in it personally, but he means those who actually performed the deed were from among his people.

وقول الله تعالى في هذه الآيات إنما هو توبيخ لاسلافهم، وتوبيخ العدل على هؤلاء الموحدين، لان ذلك هو اللغة التي بها أنزل القرآن، فلان هؤلاء الاخلاف أيضا راضون بما فعل أسلافهم، مصوبون ذلك لهم، فجاز أن يقال . لهم . : أنتم فعلتم، أي إذ رضيتم بقبائح فعلهم.

And the Words of Allah^{azwj} in these Verses is a Rebuke to the ancestors and a Rebuke to those who are in the present times, because this is the language in which the Quran was Revealed, for those who are in the progenies are happy with the deeds of their ancestors, and think of them to be correct, and therefore it is appropriate to be said to them: 'You have done this.' Meaning – you are happy with the ugly deeds of your ancestors.⁹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَرَدْتَ أَنْ تَذْبَحَ الْعَقِيْقَةَ قُلْتَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِلَيَّ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaw Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you intend to slaughter the Aqeeqa, say, **'O people! I disavow from what you are associating.**

⁹⁴ Tafseer Abu Hamza Al Sumaly - H 96 (Non-Shiah source)

⁹⁵ Tafseer Imam Hassan Al Askari^{asws} – S 139 (Extract)

**[6:78] I turn my face towards the One Who Originated the skies and the earth
[6:79] Say: Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, and I am the first of submitters [6:163].**

اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ مِنْ فُلَانٍ بِنِ فُلَانٍ وَ تُسَمِّي الْمَوْلُودَ بِاسْمِهِ ثُمَّ تَذْبِحُ .

O Allah^{azwj}! From You^{azwj}, and for You^{azwj}, in the Name of Allah^{azwj}, and Allah^{azwj} is the Greatest. O Allah^{azwj}! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad, and Accept from so and so, son of so and so' – and name the new-born with its name, then slaughter'.⁹⁶

عن عمر بن أبي ميثم، قال: سمعت الحسين بن علي (صلوات الله عليه) يقول: «ما أحد على ملة إبراهيم إلا نحن و شيعتنا، و سائر الناس منها براء».

From Umar Bin Abu Maysam who said,

'I heard Al Husayn Bin Ali^{asws} saying: 'There is no one upon the nation (Religion) of Ibrahim^{as} except us^{asws} and our^{asws} Shias, and the rest of the people are disavowed from it'.⁹⁷

VERSE 165

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ
قُلْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {165}

And He is the One Who Made you Caliphs in the earth and Raised some of you above the others by ranks in order to Try you regarding what He Gave you. Surely your Lord is Swift of the Punishment and he is Forgiving, Merciful [6:165]

The Caliphs Made by Allah^{azwj}

ابن شاذان: عن علي بن الحسين، عن أبيه (عليهما السلام): قال أمير المؤمنين (عليه السلام): «من لم يقل إني رابع الخلفاء الأربعة، فعليه لعنة الله».

⁹⁶ Al Kafi – V 7 – The Book of Aqeeqa Ch 19 H 4

⁹⁷ تفسير العياشي 1: 146 /388

Ibn Shazan, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The one who does not say that I^{asws} am the fourth Caliph, so upon him is the Curse of Allah^{azwj}'.

قال الحسين بن زيد: فقلت لجعفر بن محمد (عليهما السلام): قد رويتم غير هذا فإنكم لا تكذبون؟! قال (عليه السلام): «نعم قال الله تعالى في محكم كتابه: وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَكَانَ آدَمُ أَوَّلَ خَلِيفَةِ اللَّهِ. وَ يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَكَانَ دَاوُدُ الثَّانِي.

Al-Husayn Bin Zayd said, 'So I said to Ja'far^{asws} Bin Muhammad^{asws}, 'It has been reported other than this, and you (Imams^{asws}) are not lying?' He^{asws} said: 'Yes. Allah^{azwj} the Exalted Said in the Decisive (Verses) of His^{azwj} Book: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth [2:30]** – so Adam^{as} was the first Caliph of Allah^{azwj}. And **O Dawood ! We have Made you a Caliph in the earth [38:26]** – So Dawood^{as} was the second.

و كان هارون خليفة موسى قوله تعالى: اخْلُفْنِي فِي قَوْمِي وَ أَصْلَحْ، وَ هو خليفة محمد (صلى الله عليه و آله)، فلم لم يقل: إني رابع الخلفاء الأربعة؟.

And Haroun^{as} was the Caliph of Musa^{as}, saying it in the Words of the Exalted **Be my Caliph, and correct (the people) [7:142]**. And he (Ali^{asws}) is the Caliph of Muhammad^{saww}. So why shouldn't one say he^{asws} is the fourth Caliph?⁹⁸

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «لا نقول درجة واحدة، إن الله يقول: درجات بعضها فوق بعض، إنما تفاضل القوم بالأعمال».

Al Ayyashi, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'We are not saying there is one level (rank). Allah^{azwj} is Saying: **Raised some of you above the others by ranks [6:165]**. But rather, the people are merited by the deeds"⁹⁹.

⁹⁸ مائة منقبة: 125 منقبة 59.

⁹⁹ تفسير العياشي 1: 147 / 388.