

TABLE OF CONTENTS

CHAPTER 7	3
AL-A'RAAF	3
VERSES 1 to 45	3
MERITS	3
VERSE 1	4
VERSES 2 & 3	5
VERSES 4 - 7	6
VERSES 8 & 9	7
VERSE 10	8
Thanking Allah^{azwj} is by thanking people	8
Thanking Allah^{azwj} as is His^{azwj} Right to be thanked	9
Thanking on every Bounty	10
What is the Scale?	11
How can the deeds be weighed?	11
What would make the Scale heavy?	12
What would make the Scale lighter ?	12
VERSES 11 - 13	12
Sajdah to Adam^{as}?	13
Prohibition of analogising	14
VERSES 14 & 15	18
Respite of Iblees^{la}	18
VERSES 16 - 18	19
VERSES 19 - 24	21
VERSES 25 - 27	31
VERSE 28	33
VERSES 29 & 30	34
VERSE 31	37

Taking to the adornments.....	37
Extravagance	38
VERSE 32.....	39
VERSE 33.....	45
VERSE 34.....	47
VERSES 35 & 36.....	48
VERSES 37 - 39	50
VERSES 40 & 41.....	51
VERSES 42 & 43.....	53
VERSES 44 & 45.....	55

CHAPTER 7

AL-A'RAAF

(206 VERSES)

VERSES 1 to 45

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «من قرأ سورة الأعراف في كل شهر كان يوم القيامة من الذين لا خوف عليهم ولا هم يحزنون، فإن قرأها في كل جمعة كان ممن لا يحاسب يوم القيامة، أما إن فيها محكما، فلا تدعوا قراءتها فإنها تشهد يوم القيامة لكل من قرأها».

Ibn Babuwayh, by his chain from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who recites Surah Al-A'raaf during every month would be, on the Day of Judgement, from the ones upon whom will neither be fear nor would they be grieving. If it is recited during every Friday, he would be from the one who would not be Reckoned with on the Day of Judgement. But, this is from the Decisive, so do not leave its recitation, for it would testify on the Day of Judgement for everyone who recites it'.¹

و روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة جعل الله يوم القيامة بينه و بين إبليس سترا، و كان لآدم رفيقا، و من كتبها بماء ورد و زعفران و علقها عليه لم يقره سبع و لا عدو ما دامت عليه، بإذن الله تعالى».

And it has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Chapter 7), there would be a veil in between him and Iblees^{la}, and he would be a friend of Adam^{as}. And the one who writes it with the water of rose and Saffron, and attaches it to himself (Amulet), neither a lion (predatory wild animal) nor an enemy would come near him for as long as it is upon him, by the Permission of Allah^{azwj}.²

فِي مِصْبَاحِ الْكَفَعَمِيِّ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: مَنْ قَرَأَهَا جَعَلَ اللَّهُ بَيْنَهُ وَ بَيْنَ إِبْلِيسَ سِتْرًا، وَ كَانَ آدَمُ عَلَيْهِ السَّلَامُ شَفِيعًا لَهُ يَوْمَ الْقِيَامَةِ.

And in (the book) Misbah Al Kafamy,

¹ ثواب الأعمال: 105.

² مصباح الكفعمي: 439

'From him^{asws} (having said): 'The one who recites it (Surah Al A'raaf), Allah^{azwj} would Make a veil to be between him and Iblees^{la}, and Adam^{as} would be an intercessor for him on the Day of Judgment'.³

VERSE 1

المص {1}

Alif Lam Meem Suad [7:1]

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني فيما كتب إلي علي ידי علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن جعفر بن محمد (عليه السلام)، قال: «المص، معناه أنا الله المقتدر الصادق».

Ibn Babuwayh said, 'Abu Al Hassan Muhammad Bin Haroun Al Zanjany narrated to us regarding what he wrote to the hands to Ali Bin Ahmad Al baghdady Al Waraq, from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Asma'a, from Juweyria, from Sufyan Bin Saeed Al Sowry,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said: '**Alif Lam Meem Suad [7:1]** – its Meaning is 'I^{azwj} am Allah^{azwj} the Dominant (المقتدر) , the Truthful (الصادق)'.⁴

عنه، عن محمد بن إسماعيل بن بزيع، عن أبي إسماعيل السراج، عن خثيمة بن عبد الرحمن الجعفي، قال: حدثني أبو ليبيد البحراني المراء المحجرين قال: جاء رجل إلى أبي جعفر (ع) بمكة، فسأله عن مسائل فأجابه فيها، ثم قال له الرجل: أنت الذي تزعم أنه ليس شيء من كتاب الله إلا معروف؟ - قال: ليس هكذا قلت: ولكن ليس شيء من كتاب الله، إلا عليه دليل ناطق عن الله في كتابه مما لا يعلمه الناس،

From him, from Muhammad Bin Ismail Bin Bazi'e, from Abu Ismail Al Siraj, from Khaseyman Bin Abdul Rahman Al Ju'fy, from Abu Labeed Al Bahrany Al Mara'a Al Hajreyn who said,

'A man came up to Abu Ja'far^{asws} at Makkah. So he asked him^{asws} certain questions, and he^{asws} answered these. Then the man said to him^{asws}, 'Are you the one^{asws} who claims that there is nothing from the Book of Allah^{azwj} except that it is well known?' The Imam^{asws} said: 'I^{asws} did not say it like this. But, there is nothing from the Book of Allah^{azwj}, except that there is a speaking evidence on behalf of Allah^{azwj} regarding His^{azwj} Book, from what the people do not know'.

قال: فأنت الذي تزعم أنه ليس من كتاب الله إلا والناس يحتاجون إليه؟ - قال: نعم، ولا حرف واحد، فقال له: فما " المص "؟ - قال أبو ليبيد: فأجابه بجواب نسيته، فخرج الرجل

³ Tafseer Noor Al Thaqalayn – V 2 P 2 H 2

⁴ معاني الأخبار: 1/22.

He said, 'So you^{asws} are the one who claims that there is nothing from the Book of Allah^{azwj} except that they people are needy to it?' The Imam^{asws} said: 'Yes, not even one letter'. So he said: 'And what is **Alif Lam Meem Suad [7:1]**?' Abu Labeed said, 'So the Imam^{asws} answered him with an answer which I forgot'. The man went out.

فقال لي أبو جعفر (ع): هذا تفسيرها في ظهر القرآن، أفلا أحرك بتفسيرها في بطن القرآن؟ - قلت: وللقرآن بطن وظاهر؟ - فقال: نعم، إن لكتاب الله ظاهراً، وباطناً، ومعانياً، وناسخاً ومنسوخاً، ومحكماً، ومتشابهاً، وسنناً وأمثالاً وفصلاً ووصلاً وأحرفاً وتصريفاً، فمن زعم أن كتاب الله مبهم فقد هلك وأهلك،

So Abu Ja'far said to me: 'This is its interpretation in the apparent of the Quran. Shall I^{asws} inform you of its interpretation in the hidden (Meaning) of the Quran?' I said, 'And for the Quran there is a hidden as well as an apparent?' So the Imam^{asws} said: 'Yes. For the Book of Allah^{azwj}, there is an apparent, and a hidden, and an observation, and Abrogating, and Abrogated, and Decisive, and Allegorical, and Sunnahs, and Parables, and Separate, and Linked, and Letters, and its Grammatical. So the one who claims that the Book of Allah^{azwj} is ambiguous, so he is destroyed and caused (others to be) destroyed'.⁵

VERSES 2 & 3

كِتَابٌ أُنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنَذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ {2}

A Book Revealed to you, so there should not happen to be any uneasiness in your chest from it in order to warn with it, and a reminder for the Momineen [7:2]

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ ۖ قَلِيلًا مَّا تَذَكَّرُونَ {3}

Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you are recalling [7:3]

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام) في خطبة: قال الله: اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ فني أتباع ما جاءكم من الله الفوز العظيم، و في تركه الخطأ المبين».

Al-Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir-Al-Momineen^{asws} said in a sermon: 'Allah^{azwj} Says: **Follow what is Revealed to you from your Lord**

⁵ Al Mahaasin – V 1 Bk 5 H 360

and do not follow guardians from the ones besides Him [7:3] – thus, in following what came from Allah^{azwj} is the great success, and in leaving it is the manifest error'.⁶

VERSES 4 - 7

وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ {4}

And how many a town We Destroyed, so Our Torment came to it overnight or while they were sleeping at midday [7:4]

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ {5}

So it was not their call, when there came to them Our Torment, except that they were saying, 'We were unjust' [7:5]

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ {6}

So We will Question those to whom (Rasools) were Sent to them and We will Question the Rasools (about them) [7:6]

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ ۖ وَمَا كُنَّا غَائِبِينَ {7}

Then We will Relate to them with Knowledge, and We were not absent [7:7]

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ يَذْكُرُ فِيهِ أَحْوَالُ الْقِيَامَةِ وَفِيهِ: فَيَقَامُ الرُّسُلُ فَيَسْأَلُونَ عَنْ تَأْدِيَةِ الرِّسَالَاتِ الَّتِي حَمَلُوهَا إِلَى أُمَمِهِمْ، فَأَخْبَرُوا أَنَّهُمْ قَدْ أَدَّوْا ذَلِكَ إِلَى أُمَمِهِمْ

And in the book Al-Ihtijaj Al-Tabarsy,

'From Amir Al-Momineen^{asws}, there is a lengthy Hadeeth mentioning in it the horrors of the (Day of) Judgment, and in it (he^{asws} said: 'So the Rasools^{as} would be Made to stand and they^{as} would be Questioned about the delivery of the Messages which they^{as} had carried to their communities. So they^{as} would inform that they did deliver that to their communities.

وَتُسْأَلُ الْأُمَمُ فَيَجْحَدُونَ، كَمَا قَالَ: فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ فَيَقُولُونَ: «مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ»

And the communities would be Questioned, but they would be rejecting, just as He^{azwj} Said: **So We will Question those to whom (Rasools) were Sent to them and We will Question the Rasools (about them) [7:6]**, and they (people) would be

⁶ تفسير العياشي 2: 4 / 9

saying, '**There has neither come to us from a giver of glad tidings nor a warner**' [5:19]'.⁷

فَتَشْهَدُ الرُّسُلُ رُسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَيَشْهَدُ بِصِدْقِ الرُّسُلِ وَ بِكَذِبِ مَنْ جَحَدَهَا مِنَ الْأُمَمِ، فَيَقُولُ لِكُلِّ أُمَّةٍ مِنْهُمْ: «بَلَى فَقَدْ جَاءَكُمْ بَشِيرٌ وَ نَذِيرٌ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» أَيُّ مُقْتَدِرٍ عَلَى شَهَادَةِ جَوَارِحِكُمْ عَلَيْكُمْ بِتَبْلِيغِ الرُّسُلِ إِلَيْكُمْ رِسَالَاتِهِمْ.

So the Rasools^{as} of Allah^{azwj} would be testifying, and the testimony would be borne with the truthfulness of the Rasools^{as} and the lies of the ones who rejected it from the communities, and he^{as} would be saying for each community from them **But there has come to you a giver of glad tidings and a warner, and Allah is Able upon all things [5:19]**. i.e., He^{azwj} is Able upon Making your body parts to testify against you with the delivery of the Rasools^{as} of their^{as} Message to you all".⁷

VERSES 8 & 9

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {8}

And the weighing on that Day would be the Truth. So the one whose scale would be heavy, then those, they would be the successful ones [7:8]

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ {9}

And the one whose scale would be light, so they are those who would have incurred losses upon themselves due to their being unjust to Our Signs [7:9]

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم، قال: حدثنا محمد بن علي، قال: حدثنا محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمْ وَ بُكُْم فِي الظُّلُمَاتِ مَنْ يَشَأُ اللَّهُ يُضِلُّهُ وَ مَنْ يَشَأُ يُجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ. فقال (عليه السلام): «نزلت في الذين كذبوا بأوصيائهم صُمْ وَ بُكُْم كما قال الله في الظُّلُمَاتِ مَنْ كَانَ مِنْ وَلَدِ إبليس فإنه لا يصدق بالأوصياء، و لا يؤمن بهم أبداً، و هم الذين أضلهم الله، و من كان من ولد آدم آمن بالأوصياء فهم على صِرَاطٍ مُسْتَقِيمٍ».

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

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

⁷ Tafseer Noor Al Thaqalayn – V 2 P 4 H 9

He (the narrator) said, 'And I heard him^{asws} (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'.⁸

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا: الدَّالَّاتِ عَلَى صِدْقِ مُحَمَّدٍ ص عَلَى مَا جَاءَ بِهِ - مِنْ أَجْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَى مَا أَذَاهُ إِلَى عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيِّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ الْبَرِّيَّاتِ أُولَئِكَ الدَّافِعُونَ لِصِدْقِ مُحَمَّدٍ فِي إِنْبَائِهِ [وَ الْمُكَذِّبُونَ لَهُ فِي نَصْبِهِ لِأَوْلِيَائِهِ] عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ، وَ الْمُتَحَبِّينَ مِنْ ذُرِّيَّتِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ.

(Imam Hassan Al-Askari^{asws} said): 'Then the Mighty and Majestic Said: **And those who are disbelieving and belying our Signs [2:39]** – the references to the truthfulness of Muhammad^{saww} upon what he^{saww} came with from the news of the previous centuries and upon what was required to the servants of Allah^{azwj}, from the mentioning of the merits of Ali^{asws} and his^{asws} goodly progeny, the best of the meritorious ones, and the meritorious after Muhammad^{saww}, Chief of the righteous ones - they are the repellers of the truthfulness of Muhammad^{saww} in his^{saww} news and the belying ones to him^{saww} regarding his^{saww} appointing for his^{saww} friends, Ali^{asws}, Chief of the successors^{as}, and the chosen ones^{asws} from his^{asws} offspring, the goodly, the clean – **they are the inmates of the Fire; they would be in it eternally [7:36]**'.⁹

VERSE 10

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۖ قَلِيلًا مَّا تَشْكُرُونَ {10}

And We have Enabled you in the earth and We Made livelihood for you therein. very few are thankful [7:10]

Thanking Allah^{azwj} is by thanking people

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمَّارِ الدُّهَيْيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ وَ يُحِبُّ كُلَّ عَبْدٍ شَكُورٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعَبْدٍ مِنْ عِبِيدِهِ يَوْمَ الْقِيَامَةِ أَشْكُرْتُ فَلَنَا فَيَقُولُ بَلْ شَكَرْتَكَ يَا رَبِّ فَيَقُولُ لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ

Ali Bin Ibrahim, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna, from Ammad Al Duhny who said,

⁸ (Extract) تفسير القمّي 1: 199.

⁹ Tafseer Imam Hassan Al Askari^{asws} – S 106

'I heard Ali^{asws} Bin Al-Husayn^{asws} saying: 'Allah^{azwj} Loves every grieving heart, and Loves every grateful servant. Allah^{azwj} would be Saying to a servant from His^{azwj} servant on the Day of Judgement: "Did you thank so and so?" He would say, 'But, I thanked You^{azwj}, O Lord^{azwj}!" So He^{azwj} would be Saying: "You did not thank Me^{azwj} when you did not thank him".

ثُمَّ قَالَ أَشْكُرْكُمْ لِلَّهِ أَشْكُرْكُمْ لِلنَّاسِ .

Then he^{asws} said: 'The most thankful to Allah^{azwj}, is the one most thankful you to the people'.¹⁰

Thanking Allah^{azwj} as is His^{azwj} Right to be thanked

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَاحِبِ السَّيَّارِيِّ فِيمَا أَعْلَمَ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِيمَا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى (عَلَيْهِ السَّلَام) يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي فَقَالَ يَا رَبِّ وَ كَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ وَ لَيْسَ مِنْ شُكْرٍ أَشْكُرُكَ بِهِ إِلَّا وَ أَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ قَالَ يَا مُوسَى الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي .

Ali, from his father, from Ibn Abu Umeyr, from Abu Abdullah, Sahib Al Sayyari regarding what I know, or someone else,

(It has been narrated) from Abu Abdullah^{asws} having said regarding what Allah^{azwj} Mighty and Majestic Revealed unto Musa^{as}: "O Musa^{as}! Thank Me^{azwj} as is the right of thanking Me^{azwj}". So he^{as} said: 'O Lord^{azwj}! And how can I^{as} thank You^{azwj} are Rightful to be thanked, and there is none from a thanks which I^{as} thank You^{azwj} with except that You^{azwj} have Favoured with it upon me^{as}?' He^{azwj} Said: "O Musa^{as}! Now you^{as} have thanked Me^{azwj} where you^{as} knew that, that is from Me^{azwj}'.¹¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ خَرَجَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنَ الْمَسْجِدِ وَ قَدْ ضَاعَتْ دَابَّتُهُ فَقَالَ لَيْتَ رَدَّهَا اللَّهُ عَلَيَّ لِأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman who said,

'Abu Abdullah^{asws} went out from the Masjid and he^{asws} had lost his^{asws} (riding) animal. So he^{asws} said: 'If Allah^{azwj} were to Return it to me^{asws}, I^{asws} will thank Allah^{azwj} as it is a right of thanking Him^{azwj}'.

قَالَ فَمَا لَيْتَ أَنْ أُتِيَ بِهَا فَقَالَ الْحَمْدُ لِلَّهِ فَقَالَ لَهُ قَائِلٌ جُعِلْتُ فِدَاكَ أَلَيْسَ قُلْتَ لِأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَلَمْ تَسْمَعْني قُلْتُ الْحَمْدُ لِلَّهِ .

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 30

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 27

He (the narrator) said, 'So, it wasn't long before they came with it. So he^{asws} said: 'The Praise is for Allah^{azwj}'. So someone said to him^{asws}, 'May I be sacrificed for you^{asws}! Did you^{asws} not say, 'I^{asws} will thank Allah^{azwj} as it is a right of thanking Him^{azwj}?'. So Abu Abdullah^{asws} said: 'Did you not listen to me^{asws} saying: 'The Praise is for Allah^{azwj}?'¹²

Thanking on every Bounty

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةٍ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ كُنْتُ أَسِيرُ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ تَنَى رِجْلُهُ عَنْ دَابَّتِهِ فَحَرَ سَاجِدًا فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ أَطَلْتَ السُّجُودَ فَقَالَ إِنِّي ذَكَرْتُ نِعْمَةً أَنْعَمَ اللَّهُ بِهَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Hisham Bin Ahmar who said,

'I was travelling along with Abu Al-Hassan^{asws} in one of the outskirts of Al-Medina when he^{asws} joined his^{asws} legs from his animal and he^{asws} fell into *Sajadah* (prostration). So he^{asws} prolonged, and I prolonged. Then he^{asws} raised his^{asws} head and rode his^{asws} animal. So I said, 'May I be sacrificed for you^{asws}! You^{asws} had prolonged the *Sajadah*'. So he^{asws} said: 'I^{asws} remembered a Bounty of Allah^{azwj} He^{azwj} had Favoured upon me with, so I^{asws} loved that I^{asws} should thank my^{asws} Lord^{azwj}'¹³

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا ذَكَرَ أَحَدُكُمْ نِعْمَةَ اللَّهِ عَزَّ وَ جَلَّ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ شُكْرًا لِلَّهِ فَإِنْ كَانَ رَاكِبًا فَلْيَنْزِلْ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ وَ إِنْ لَمْ يَكُنْ يَقْدِرُ عَلَى التَّوَلُّوْلِ لِلشُّهُرَةِ فَلْيَضَعْ خَدَّهُ عَلَى قَرْنُوسِهِ وَ إِنْ لَمْ يَقْدِرْ فَلْيَضَعْ خَدَّهُ عَلَى كَفِّهِ ثُمَّ لِيُحْمَدِ اللَّهَ عَلَى مَا أَنْعَمَ عَلَيْهِ .

From him, from Usman Bin Isa, from Yunus Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever one of you remembers a Favour of Allah^{azwj} Mighty and Majestic, so let him place his cheek upon the dust is gratitude to Allah^{azwj}'. So if he was riding, so let him descend and let him place his cheek upon the dust; and if he does not happen to be able upon the descending due to the publicity, so let him place his cheek upon his saddle bow; and if he is not able, so let him place his cheek upon his wrist, then let him praise Allah^{azwj} upon whatever He^{azwj} has Favoured upon him'.¹⁴

For detailed Ahadeeth on gratefulness please see Al Kafi V 2 The Book of Belief and Disbelief - [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(3).pdf)

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 18

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 26

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 48 H 25

What is the Scale?

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، الميزان: أمير المؤمنين (عليه السلام)

Ali Bin Ibrahim said that it has been narrated from his father, from Al-Husayn Bin Khalid, from Abu Al-Hassan Bin Khalid,

‘Abu Al-Hassan Al-Reza^{asws}, (having said): ‘The Scale is Amir-Al-Momineen^{asws}, 15

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، قال: حدثنا أبو الحسن موسى، عن أبيه، عن أبي جعفر (عليهم السلام)، قال: سألته عن قول الله عز و جل: فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ، قال: «نزلت فينا».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa^{asws}, from his^{asws} father^{asws}, from Abu Ja'far^{asws}, said: ‘I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **So the one whose scale would be heavy, then those, they would be the successful ones [7:8]**, he^{asws} said: ‘It was revealed regarding us^{asws}, 16

How can the deeds be weighed?

الطبرسي في (الإحتجاج): عن الصادق (عليه السلام)، و قد سأله سائل، قال: أ و ليس توزن الأعمال؟ قال (عليه السلام): «لا، إن الأعمال ليست بأجسام، و إنما هي صفة ما عملوا، و إنما يحتاج إلى وزن الشيء من جهل عدد الأشياء، و لا يعرف ثقلها أو خفتها، و إن الله لا يخفى عليه شيء».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Al-Sadiq^{asws}, and a questioner had asked him^{asws} saying, ‘Won’t the deeds be weighed?’ He^{asws} said: ‘No. The deeds do not have a body (physical form), but rather it is a description of what is done. But rather, the one who needs to weigh something is the one who is ignorant of the number of things, and does not know its heaviness or its lightness. And Allah^{azwj}, there is nothing hidden from Him^{azwj}’.

قال: فما معنى الميزان؟ قال (عليه السلام): «العدل»، قال: فما معناه في كتابه: فَمَنْ تَقَلَّتْ مَوَازِينُهُ؟ قال (عليه السلام): «فمن رجع عمله».

¹⁵ (Extract) تفسير القمّي 2: 343

¹⁶ تأويل الآيات 1: 356 / 9.

He said, 'So what is the meaning of the 'Scale'?' He^{asws} said: 'The justice'. He said, 'So what is its Meaning in His^{azwj} Book: ***So the one whose scale would be heavy [7:8]***? He^{asws} said: 'The one whose work outweighs'.¹⁷

What would make the Scale heavy?

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن محمد ابن مسلم، عن أحدهما (عليهما السلام)، قال: «ما في الميزان شيء أثقل من الصلاة على محمد و آل محمد، وإن الرجل لتوضع أعماله في الميزان فتميل به، فيخرج الصلاة على محمد فيضعها في ميزانه فترجح».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Ibn Muslim, who has said:

One of them^{asws} (5th or 6th Imam^{asws}) having said: 'There is nothing heavier in the Scale than the Salawat upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and that the man would place his deeds upon the Scale and incline it by that. So he takes out the Salawat upon Muhammad^{saww} and places it upon his Scale, it would outweigh (everything else)'.¹⁸

What would make the Scale lighter ?

في من لا يحضره الفقيه وروى محمد بن أبي عمير عن عيسى الفراء عن عبد الله بن أبي يعفور قال: سمعت ابا عبد الله عليه السلام يقول: قال أبو جعفر عليه السلام: من كان ظاهره ارجح من باطنه خف ميزانه.

In Man La Yahzur Al-Faqih, it has been reported from Muhammad Biin Abu Umeyr, from Isa Al-Fara'a, from Abdullah Biin Abu Ya'four who said:

'I heard Abu Abdullah^{asws} saying; 'Abu Ja'far^{asws} said: 'The one whose apparent (Zaahir) outweighs his hidden (Baatin), his scale would be lighter'.¹⁹

VERSES 11 - 13

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ {11}

¹⁷ الاحتجاج: 351.

¹⁸ (الكافي 2: 15 / 358).

¹⁹ Tafseer Noor Al Thaqaalayn – CH 101 H 13

And We Created you, then We Shaped you, then We Said to the Angels: "Perform Sajdah to Adam". So they performed Sajdah except Iblees; he did not happen to be from the prostrators [7:11]

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {12}

(Allah) Said: "What prevented you to perform Sajdah when I Commanded you?" He (Iblees) said, 'I am better than him. You Created me from fire and Created him from clay' [7:12]

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ {13}

(Allah) Said: "Then get down from it, and there would not happen to be for that you be arrogant therein. Therefore, get out, for you are from the belittled ones" [7:13]

علي بن إبراهيم، قال: حدثنا أحمد بن محمد، عن جعفر بن عبد الله المحمدي، قال: حدثنا كثير بن عيش، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ. قال: «أما خَلَقْنَاكُمْ فنطفة ثم علقة ثم مضغة ثم عظاما ثم لحما، و أما صَوَّرْنَاكُمْ فالعين و الأنف و الأذنين و الفم و اليدين و الرجلين، صور هذا و نحوه، ثم جعل الدميم و الوسيم و الجسيم و الطويل و القصير و أشباه هذا».

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Ja'far Bin Abdullah Al Hamdany, from Kaseer Bin Ayaash, from Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **And We Created you, then We Shaped you [7:11]**, he^{asws} said: 'As for **We Created you** – so it is the seed, then a clot, then flesh, then bones. And as for **then We Shaped you**, so it is the eyes, and the nose, and the two ears, and the mouth, and the two hands, and the two feet – shaped these and similarly, the handsome and the ugly, and the tall and the short, and similar to these'.²⁰

Sajdah to Adam^{as}?

و عن الإمام أبي محمد الحسن العسكري (عليه السلام)، قال: «قال رسول الله (صلى الله عليه و آله) لما عرف الله ملائكته فضل خيار أمة محمد (صلى الله عليه و آله) و شيعة علي (عليه السلام) و خلفائه (عليهم السلام)، و احتملهم في جنب محبة ربه ما لا تحتمله الملائكة، أبان بني آدم الخيار المتقين بالفضل عليهم. ثم قال: فلذلك فاسجدوا لآدم لما كان مشتملا على أنوار هذه الخلائق الأفضلين».

²⁰ تفسير القمي 1: 224

And from Imam Abu Muhammad Al-Hassan Al-Askari^{asws} having said: ‘Rasool-Allah^{saww} said: ‘When Allah^{azwj} had Introduced His^{azwj} Angels to the merits of the best of the community of Muhammad^{saww} and the Shias of Ali^{asws} and His^{azwj} Caliphs, and their bearing the Love of their Lord^{azwj} which the Angels had not borne, it became clear that the children of Adam^{as}, the best of the pious ones are with the merits over them. Then He^{azwj} Said: “Therefore, due to that, do *Sajdah* to Adam^{as} due to him^{as} containing the lights of these meritorious creatures.

وَلَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ، إِنَّمَا كَانَ آدَمُ قِبْلَةً لَهُمْ - يَسْجُدُونَ نَحْوَهُ لِلَّهِ عَزَّ وَ جَلَّ، وَ كَانَ بِذَلِكَ مُعْظَمًا مُبْجَلًا لَهُ، وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ (لِأَحَدٍ مِنْ دُونِ) اللَّهِ، وَ يَخْضَعَ لَهُ كَخُضُوعِهِ لِلَّهِ، وَ يُعْظَمَهُ - بِالسُّجُودِ لَهُ - كَتَعْظِيمِهِ لِلَّهِ،

And their *Sajdahs* did not happen to be for Adam^{as}. But rather, Adam^{as} was a direction for them to be performing *Sajdah* for Allah^{azwj} Mighty and Majestic. And he^{as} was, due to that, revered, dignified, and it is not befitting for anyone that he performs *Sajdah* to anyone from besides Allah^{azwj}, humbling to him as humbling to Allah^{azwj}, and revering him with the *Sajdahs* to him like the revering to Allah^{azwj}.²¹

Prohibition of analogising

و عنه: عن علي بن إبراهيم، عن أبيه، عن أحمد بن عبد الله العقيلي، عن عيسى بن عبد الله القرشي، قال: دخل أبو حنيفة على أبي عبد الله (عليه السلام) فقال له: «يا أبا حنيفة، بلغني أنك تقيس؟» قال: نعم. قال: «لا تقس، فإن أول من قاس إبليس حين قال خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ ففاس ما بين النار و الطين، و لو قاس نورية آدم بنورية النار عرف فضل ما بين النورين، و صفاء أحدهما على الآخر».

And from him (Al Kulayni), from Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al Aqeyli, from Isa Bin Abdullah Al Qarshi who said,

‘Abu Haneefa^{la} came up to Abu Abdullah^{asws}, so he^{asws} said to him: ‘O Abu Haneefa^{la}, you are using analogy?’ He said: ‘Yes’. He^{asws} said: ‘Do not use analogy, for the first one to use analogy was Iblees^{la} where he^{la} said ***You Created me from fire and Created him from clay [7:12]***. So he^{la} compared what was between the fire and the clay, and had he compared the light of Adam^{as} and the light of the fire he would have recognised the preference of what was between the two lights, and the purity of the one over the other’.²²

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسن بن علي بن يقطين، عن الحسين بن مياح، عن أبيه، عن أبي عبد الله (عليه السلام)، قال: «إن إبليس قاس نفسه بآدم، فقال خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ وَ لو قاس الجوهر الذي خلق الله تعالى منه آدم (عليه السلام) بالنار كان ذلك أكثر نورا و ضياء من النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Yaqteen, from Al Husayn Bin Mayaah, from his father,

²¹ التفسير المنسوب إلى الإمام العسكري (عليه السلام) 265 /385

²² الكافي 1: 20 /47

(It has been narrated) from Abu Abdullah^{asws} having said: 'Iblees^{la} compared himself^{la} with Adam^{as}, so he^{la} said, '**You Created me from fire and Created him from clay [7:12]**, and if only he^{la} had compared the essence of which Allah^{azwj} the Exalted Created Adam^{as} with the fire, that was of more radiance and illumination than the fire'.²³

أبي رحمه الله: قال حدثنا محمد بن يحيى قال: حدثنا محمد بن أحمد بن إبراهيم بن هاشم، عن أحمد بن عبد الله العقيلي القرشي، عن عيسى بن عبد الله القرشي رفع الحديث قال: دخل أبو حنيفة على أبي عبد الله عليه السلام فقال له: يا أبا حنيفة بلغني أنك تقيس، قال: نعم أنا أقيس، قال: لا تقس فإن أول من قاس إبليس حين قال: خلقتني من نار وخلقته من طين،

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Ahmad Bin Ibrahim Bin Hashim, from Ahmad Bin Abdullah Al Aqeel Al Qarshy, from Isa Bin Abdullah Al Qarshy, raising the Hadeeth, said,

'Abu Haneefa came over to Abu Abdullah^{asws}, so he^{asws} said to him: 'O Abu Haneefa! It has reached me^{asws} that you are analogising?' He said, 'Yes, I do analogise'. He^{asws} said: 'Do not analogise, for the first one who analogised was Iblees when he said, '**You Created me from fire and Created him from clay [7:12]**'.

فقاس ما بين النار و الطين، ولو قاس نورية آدم بنورية النار عرف الفضل ما بين النورين وصفاء أحدهما على الآخر،

He thus analogised between the fire and the clay, and had he compared the radiance of Adam^{as} with the radiance of the fire, he would have recognised that merit of what was in between the two radiances, and the purity of one over the other.

ولكن قس لي رأسك إخبارني عن اذنيك ما لهما مرتان؟ قال: لا أدري، قال: فانت لا تحسن ان تقيس رأسك، فكيف تقيس الحلال والحرام قال: يا بن رسول الله إخبارني ما هو؟ قال ان الله عز وجل: جعل الاذنين مرتين لئلا يدخلهما شيء إلا مات، ولولا ذلك لقتل ابن آدم الهوام

But, analogise for me about your head and inform me^{asws} about your two ears, why is there bitterness for these two?' He said, 'I do not know'. He^{asws} said: 'So, if you are not good at analogising about your head, so how can you analogise about the Permissible and the Prohibited?' He said, 'O son^{asws} of Rasool-Allah^{saww}! Inform me, what is it?' He^{asws} said: 'Allah^{azwj} Mighty and Majestic Made the two ears to be with bitterness (inside these), so that nothing would enter into these except that it would die, and had it not been for that, the insects would have killed the son of Adam^{as}'.

وجعل الشفتين عذبتين ليحد ابن آدم طعم الحلو والمر، وجعل العينين مالحتين لانهما شحمتان، ولولا ملوحتهما لذابتا، وجعل الانف باردا سائلا لئلا يدع في الرأس داء إلا أخرجه ولولا ذلك لثقل الدماغ وتدود.

And He^{azwj} Made the two lips to be sweet so that he can taste the sweet and the sour, and Made the two eyes with salinity because these two need to be lubricated, and had it not been for that, these would both melt away, and Made the nose to flow with cold liquid, that there would not be an illness in the head except that it would exit

²³ الكافي 1: 47 / 18.

via it, and had it not been for that, the brain would have been heavy, and there would be illness'.²⁴

ثم قال: أحسن ان تقيس رأسك من بدنك؟ قال: لا، قال جعفر عليه السلام: فاخبرني لاي شئ جعل الله الملوحة في العينين والمرارة في الاذنين والماء المتن في المنخرين والعذوبة في الشفتين، قال: لا أدري،

Then he^{asws} said: 'Are you good at analogising your head from your body?' He said, 'No'. Ja'far^{asws} said: 'So inform me^{asws}, for which reason did Allah^{azwj} Make the saltiness to be in the two eyes, and the bitterness to be in the two ears, and the stinking water to be in the two nostrils, and the sweetness to be in the two lips?' He said, 'I do not know'.

قال جعفر عليه السلام لان الله تبارك وتعالى خلق العينين فجعلهما شحمتين وجعل الملوحة فيهما منا منه على ابن آدم، ولولا ذلك لذابتا وجعل الاذنين مرتين ولولا ذلك لهجمت الدواب واكلت دماغه، وجعل الماء في المنخرين ليصعد منه النفس وينزل، ويجد منه الريح الطيبة من الخبيثة، وجعل العذوبة في الشفتين ليجد ابن آدم لذة مطعمه ومشربه،

Ja'far^{asws} said: 'Because Allah^{azwj} Blessed and High Created the two eyes, so He^{azwj} Made the two of these to be lubricated, and Made the salinity in these two as a Favour upon the son of Adam^{as}, and had it not been for that, they would have melted; and Made the two ears to be with bitterness, and had it not been for that, the insects of the earth would have entered into these and eaten his brain; and Made the water to be in the two nostrils from the breaths to ascend and descend, and for discerning the wind from it, the aromatic from the pungent; and Made the sweetness to be in the two lips for the son of Adam^{as} to taste the pleasure of his food and his water'.

ثم قال جعفر عليه السلام لابي حنيفة: أخبرني عن كلمة أولها شرك وآخرها إيمان؟ قال لا أدري، قال هي كلمة: لا إله إلا الله، لو قال لا إله: كان شرك، ولو قال: إلا الله كان إيمان،

Then Ja'far^{asws} said to Abu Haneefa: 'Inform me^{asws} about the term, the beginning of which is association (Shirk) and the end of it is belief?' He said: 'I do not know'. He^{asws} said: 'It is the term, 'There is not god except for Allah^{azwj}, – if you were to say, 'There is no God' it would constitute association (shirk), and if you were to say, 'Except Allah^{azwj}, it would constitute belief'.

ثم قال جعفر "ع": ويحك أيهما أعظم قتل النفس أو الزنا؟ قال قتل النفس، قال فإن الله عز وجل قد قبل في قتل النفس شاهدين ولم يقبل في الزنا إلا أربعة،

Then Ja'far^{asws} said: 'Woe be unto you! Which of the two is more grievous, killing the soul or adultery?' He said, 'Killing the soul'. He^{asws} said: 'But Allah^{azwj} Mighty and Majestic has Accepted two testimonies with regards to the killing of the soul, and does not Accept for the adultery except for four'.

²⁴ Al Illal Al Sharaie – V 1 Ch 81 H 1

ثم قال " ع ": أيهما أعظم الصلاة أم الصوم قال الصلاة، قال فما بال الحايض تقضي الصيام ولا تقضي الصلاة فكيف يقوم لك القياس، فاتق الله ولا تقس.

Then he^{asws} said: 'Which of the two is greater, the Prayer or the Fast?' He said, 'The Prayer'. He^{asws} said: 'So what about the menstruating woman who has to fulfil (pay back) the (missed) Fasts, and does not have to fulfil the (missed) Prayer? So how can the analogy stand for you. Therefore, fear Allah^{azwj} and do not analogise'.²⁵

حدثنا أحمد بن الحسن القطان قال: حدثنا الحسن بن علي السكري قال حدثنا محمد بن زكريا الجوهري البصري قال: حدثنا جعفر بن محمد بن عمار عن أبيه، عن جعفر بن محمد بن محمد عليه السلام. انه قال

Ahmad Bin Al Hassan Al Qatan narrated to us, from Al Hassan Bin Ali Al Sakry, from Muhammad Bin Zakariyya Al Jowhary Al Basry, from Ja'far Bin Muhammad Bin Amaara, from his father,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws} having said:

ثم قال جعفر بن محمد " ع " ان أمر الله تعالى ذكره لا يحمل على المقاييس ومن حمل أمر الله على المقاييس هلك واهلك ان أول معصية ظهرت للانانية عن إبليس اللعين حين أمر الله تعالى ذكره ملائكته بالسجود لآدم، فسجدوا وأبى إبليس اللعين ان يسجد،

Then Ja'far^{asws} Bin Muhammad^{asws} said: 'The Commands of Allah^{azwj} cannot be borne upon the analogies, and the one who carries the Commands of Allah^{azwj} upon the analogies is destroyed and will (cause others to be) destroyed. The first disobedience which manifested the selfishness was from Iblees^{la} the Accursed, when Allah^{azwj} Commanded the Angels with the Sajdah to Adam^{as}, so they performed Sajdah, and Iblees^{la} the Accursed refused to perform Sajdah.

فقال عز وجل ما منعك ألا تسجد إذ أمرتك، قال: انا خير منه، خلقتني من نار وخلقته من طين، فكان أول كفره قوله: انا خير منه، ثم قياسه بقوله: خلقتني من نار وخلقته من طين، فطرده الله عز وجل عن جواره، ولعنه وسماه رجيمًا واقسم بعزته لا يقيس احد في دينه إلا قرنه مع عدوه إبليس في أسفل درك من النار.

So the Mighty and Majestic Said: **He Said: "What prevented you to perform Sajdah when I Commanded you?" He said, 'I am better than him. You Created me from fire and Created him from clay' [7:12].** So the first Kufr were his^{la} words, '**I am better than him**'. Then he^{la} analogized by his^{la} words, '**You Created me from fire and Created him from clay**'. Therefore Allah^{azwj} Mighty and Majestic Expelled him^{la} from His^{azwj} Vicinity, and Cursed him^{la}, and Named him^{la} as a 'Pelted One', and Swore by His^{azwj} Honour that no one would analogise in His^{azwj} Religion except that He^{azwj} would Pair him with Iblees^{la} in the lowest level in the Fire'.²⁶

²⁵ Al Illal Al Sharaie – V 1 Ch 81 H 2

²⁶ Al Illal Al Sharaie – V 1 Ch 54 H 1 (Extract)

VERSES 14 & 15

قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ {14}

He said, 'Respite me to the Day they would be Resurrected' [7:14]

قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ {15}

He said: "You are from the Respited ones" [7:15]

(Please note these have to be taken in conjunction with Verses 15:36 to 15:39 and 38:79 to 38:80)

Respite of Iblees^{la}

ابن بابويه، قال: أخبرنا علي بن حبشي بن قوين (رحمه الله) فيما كتب إلي، قال: حدثنا حميد بن زياد، قال: حدثنا القاسم بن إسماعيل، قال: حدثنا محمد بن سلمة، عن يحيى بن أبي العلاء الرازي: أن رجلا دخل على أبي عبد الله (عليه السلام) فقال: جعلت فداك، أخبرني عن قول الله عز و جل لإبليس: فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ. قال: «إلى يوم الوقت المعلوم، يوم ينفخ في الصور نفخة واحدة، فيموت إبليس ما بين النفخة الاولى و الثانية».

Ibn Babuwayh said, 'Ali Bin Habashy Bin Qawny narrated to us regarding what he wrote to me, from Hameed Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al A'la Al Razy that,

'A man came up to Abu Abdullah^{asws}, so he said, 'May I be sacrificed for you^{asws}! Inform me about the Words of Allah^{azwj} Mighty and Majestic to Iblees^{la}: **So you are from the Respited ones [15:37] Till the Day of the known time [15:38]**. He^{asws} said: '**Till the Day of the known time [15:38]** – is the Day in which the Trumpet would be Blown into with one Blow. So Iblees^{la} would die in what is in between the first Blowing and the second Blowing (of the Trumpet)'.²⁷

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قال له وهب: جعلت فداك، أي يوم هو؟ قال: «يا وهب، أ تحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة، و جاء إبليس حتى يجثو بين يديه على ركبتيه، فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك اليوم هو الوقت المعلوم».

From Wahab bin Jami'e, a slave of Is'haq Bin Amaar who said,

'I asked Abu Abdullah^{asws} about the Words of Iblees^{la}, **Lord! So Respite me till the Day they would be Resurrected [15:36] He said: So you are from the Respited**

²⁷ علل الشرائع: 2/402.

ones [15:37] Till the Day of the known time [15:38]. May I be sacrificed for you^{asws}! Which day is it?' He^{asws} said: 'O Wahab! Do you reckon that is it the Day in which Allah^{azwj} would Resurrect the people? Allah^{azwj} has Respited him^{la} till the day in which He^{azwj} would Send our^{asws} Qaim^{asws}. He^{asws} would be in the Masjid of Al-Kufa, and Iblees^{la} would come until he^{la} would kneel down in front of him^{asws}, so he^{la} would be saying, 'O woe from this day!' So he^{asws} would grab him^{la} by his^{la} eyebrows and strike his^{la} neck off. So that is **the Day of the known time [15:38]**.²⁸

VERSES 16 - 18

قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ {16}

He said, 'So, due to Your Deviating me, I will sit (in ambush) for them on Your Straight Path [7:16]

ثُمَّ لَا يَأْتِيهِمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ {17}

Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17]

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا ۚ لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ {18}

He said: "Get out from it, disgraced, expelled! As for the ones from them who follow you, I will Fill Hell from you altogether" [7:18]

ابْنُ مَجْبُوبٍ عَنْ حَنَانٍ وَ عَلِيِّ بْنِ رِثَابٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ قَوْلُهُ عَزَّ وَ جَلَّ لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا يَأْتِيهِمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ أَيْمَانِهِمْ وَ عَنْ شَمَائِلِهِمْ وَ لَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) يَا زُرَّارَةُ إِنَّهُ إِنَّمَا صَمَدَ لَكَ وَ لِأَصْحَابِكَ فَأَمَّا الْآخَرُونَ فَقَدْ فَرَّغَ مِنْهُمْ.

Ibn Mahboub, from Hanaan and Ali Bin Ra'ib, from Zurara who said:

I said to him^{asws}, 'The Words of the Mighty and Majestic: **He said, 'So, due to Your Deviating me, I will sit (in ambush) for them on Your Straight Path [7:16] Then I will come to them from their front, and from their back, and on their right, and on their left, and You will not Find most of them as thankful ones' [7:17].** So

²⁸ تفسير العياشي 2: 14 / 242

Abu Ja'far^{asws} said: 'O Zurara! But rather, he (Satan^{la}) is lying in wait for you (Shias) and for your companions. But as for the others, he has finished (free) from them'.²⁹

العياشي: عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الصرط الذي قال إبليس: لأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ثُمَّ لَا يَتَيْنَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ الْآيَةَ، وَهُوَ عَلِي (عليه السلام)».

Al Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Straight Path which Iblees^{la} spoke about, **I will sit (in ambush) for them on Your Straight Path [7:16] Then I will come to them from their front [7:17]** – the Verse, and he^{asws} is Ali^{asws},³⁰

الطبرسي: عن الباقر (عليه السلام)، في معنى الآية: «مَنْ بَيَّنَّ أَيْدِيَهُمْ أَهْوَنَ عَلَيْهِمْ أَمْرَ الْآخِرَةِ وَ مِنْ خَلْفِهِمْ أَمْرَهُمْ يَجْمَعُ الْأُمُالَ وَ مَنَعَهَا عَنْ الْحَقُوقِ لَتَبْقَى لَوَرَثَتِهِمْ وَ عَنْ أَيْمَانِهِمْ أَفْسَدَ عَلَيْهِمْ أَمْرَ دِينِهِمْ، بِتَزْيِينِ الضَّلَالَةِ، وَ تَحْسِينِ الشَّبْهَةِ وَ عَنْ سَمَائِلِهِمْ بِتَحْبِيبِ اللَّذَاتِ إِلَيْهِمْ، وَ تَغْلِيبِ الشَّهَوَاتِ عَلَى قُلُوبِهِمْ».

Al-Tabarsy,

(It has been narrated) from Al Baqir^{asws} regarding the Meaning of the Verse: **from their front [7:17]** - (it means Iblees^{la} would be) reducing (the importance) of the matter of the Hereafter to them, **and from their back** - orders them to accumulate the wealth and prevent it from the rights of the remaining inheritors, **and on their right** - spoils the affairs of their Religion by adorning for them the misguidance, and creating doubts - **and on their left** - by making the pleasures to be beloved to them, and get their hearts to be overcome by lustful desires'.³¹

عن أبي بصير، عن أبي عبد الله (عليه السلام): «أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُؤْتِي بِإِبْلِيسَ فِي سَبْعِينَ غَلَا وَ سَبْعِينَ كَبَلًا ، فَيَنْظُرُ الْأُولَ إِلَى زُفَرٍ فِي عَشْرِينَ وَ مِائَةِ كَبَلٍ وَ عَشْرِينَ وَ مِائَةِ غَلٍّ، فَيَنْظُرُ إِبْلِيسَ، فَيَقُولُ: مَنْ هَذَا الَّذِي أَضْعَفَ اللَّهُ لَهُ الْعَذَابَ، وَ أَنَا أُغْوِيَتْ هَذَا الْخَلْقَ جَمِيعًا؟ فَيَقَالَ: هَذَا زُفَرٌ. فَيَقُولُ: بِمَا حَدَدَ لَهُ هَذَا الْعَذَابَ؟ فَيَقَالَ: بِبَغْيِهِ عَلِيَّ عَلِي (عليه السلام).

From Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it will be the Day of Judgement, Iblees^{la} would be brought in seventy locks and seventy chains. So he^{la} would first look at Zafar (Umar) being in one hundred and twenty locks and one hundred and twenty chains. So Iblees^{la} would be looking and saying, 'Who is this one upon whom Allah^{azwj} has Increased the Punishment, and I^{la} am the one who tempted the whole of the creatures altogether?' So they would say: 'This is Zafar (Umar)'. So he^{la} would be saying, 'Due to what has this Punishment been Selected for him?' So they would say: 'For having rebelled against Ali^{asws}'.

²⁹ Al Kafi – H 14566

³⁰ تفسير العياشي 2: 6 / 9

³¹ مجمع البيان 4: 623

فيقول له إبليس: ويل لك و ثبور لك، أما علمت أن الله أمرني بالسجود لآدم فعصيته، و سألته أن يجعل لي سلطانا علي محمد و أهل بيته و شيعة، فلم يجبني الي ذلك و قال: إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ و ما عرفتهم حين استثناهم، إذ قلت وَ لَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ؟ فمنتك به نفسك غرورا فتوقف بين يدي الخلائق. ثم قال له: ما الذي كان منك الي علي و الي الخلق الذي اتبعوك علي الخلاف؟ فيقول الشيطان- و هو زفر- لإبليس: أنت أمرتني بذلك.

So Iblees^{la} would say to him, 'Woe be unto you and ruination to you! Did you not know that Allah^{azwj} has Commanded me^{la} to Prostrate to Adam^{as}, but I^{la} disobeyed Him^{azwj}, and I^{la} asked Him^{azwj} if He^{azwj} could Give me^{la} the authority over Muhammad^{saww} and the People^{asws} of his^{saww} Household, and his^{saww} Shiah. But, He^{azwj} did not Answer me^{la} for that and Said: **Surely, as for My servants, there isn't for you any authority upon them except the one who follows you from the deviators [15:42]**, and did you not recognise them^{asws} that they^{asws} were excluded when I^{la} said, **and You will not Find most of them as thankful ones' [7:17]?**'

فيقول له إبليس: فلم عصيت ربك و أطعني؟ فيرد زفر عليه ما قال الله: إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقِّ وَ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَ مَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا آخِرُ الْآيَةِ».

So Iblees^{la} would say to him, 'Why did you disobey your Lord^{azwj} and obey me^{la}?' So Zafar (Umar) would reply back, what Allah^{azwj} Said: **Surely Allah Promised you the Promise of the Truth, and I gave you promises, then failed to keep them to you, and I had no authority over you [14:22]** – up to the end of the Verse'.³²

VERSES 19 - 24

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ {19}

And (We said): "O Adam! You and your wife dwell in the Garden. You can both eat from wherever you so desire to, and do not go near this tree for you will both become from the unjust ones" [7:19]

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ {20}

But the Satan suggested to them to manifest to them what was hidden from them from their evil, and said, 'Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones' [7:20]

³² تفسير العياشي 2: 223 / 9.

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ {21}

And he swore to them both, 'I am from the advisers to you' [7:21]

فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ {22}

Thus, he indicated to them with deceit. So when they had tasted the tree, their evil inclinations appeared to them and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: "Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?" [7:22]

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23}

They said: 'Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers' [7:23]

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۖ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {24}

He said: "Get down, some of you being the enemies of others, and for you in the earth, there is an abode and a provision to a time [7:24]

قَالَ الْإِمَامُ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا لَعَنَ إِبْلِيسَ بِإِبَائِهِ، وَ أَكْرَمَ الْمَلَائِكَةَ بِسُجُودِهَا لِآدَمَ، وَ طَاعَتِهِمْ لِلَّهِ عَزَّ وَجَلَّ أَمَرَ بِآدَمَ وَ حَوَّاءَ إِلَى الْجَنَّةِ وَ قَالَ: يَا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا مِنْ الْجَنَّةِ رَغَدًا وَاسِعًا حَيْثُ شِئْتُمَا بِلَا تَعَبٍ.

The Imam (Hassan Al-Askari^{asws}) said: 'When Allah^{azwj} Mighty and Majestic Cursed Iblees^{la} for his refusal and Honoured the Angels for their *Sajdah* to Adam^{as} and their obedience to Allah^{azwj}, the Mighty and Majestic Commanded Adam^{as} and Eve^{as} to go to the Garden and Said: And We said: O Adam! You and your wife dwell in the Garden and eat from it from the Garden a plenteous (food) a wide variety wherever you two wish to without tiredness.

[الشَّجَرَةُ الَّتِي نَهَى اللَّهُ عَنْهَا، وَ أَنَّهَا شَجَرَةُ عِلْمِ مُحَمَّدٍ ص:] وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ [شَجَرَةُ الْعِلْمِ] شَجَرَةُ عِلْمِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص الَّذِينَ آتَرَهُمُ اللَّهُ عَزَّ وَجَلَّ بِمَا دُونَ سَائِرِ خَلْقِهِ.

The tree which Allah^{azwj} Prohibited them from was the tree of the knowledge of Muhammad^{saww} : - **and do not go near this tree [7:19]**. The tree of knowledge – The tree of knowledge of Muhammad^{saww} and his^{saww} Progeny^{asws} which Allah^{azwj} had kept it exclusively for them^{asws} besides the rest His^{azwj} creatures.

فَقَالَ اللَّهُ تَعَالَى: وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ شَجَرَةُ الْعِلْمِ فَإِنَّهَا لِمُحَمَّدٍ وَ آلِهِ خَاصَّةٌ دُونَ غَيْرِهِمْ، وَ لَا يَتَنَاوَلُ مِنْهَا بِأَمْرِ اللَّهِ إِلَّا هُمْ، وَ مِنْهَا مَا كَانَ يَتَنَاوَلُهُ النَّبِيُّ ص وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ- بَعْدَ إِطْعَامِهِمُ الْمِسْكِينَ وَ الْيَتِيمَ وَ الْأَسِيرَ- حَتَّى لَمْ يُجْشُوا بَعْدُ بِجُوعٍ وَ لَا عَطَشٍ وَ لَا تَعَبٍ وَ لَا نَصَبٍ.

Allah^{azwj} the Exalted Said: **and do not go near this tree [7:19]** - the tree of knowledge, as it is for Muhammad^{saww} and his^{saww} Progeny^{asws} in particular besides the others, nobody can take from this by the Command of Allah^{azwj} except for them^{asws}. And there had taken from it, the Prophet^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} *Salawat* be upon all of them^{asws} after their^{asws} feeding the poor and the orphan and the captive until they were never bothered with hunger any more nor thirst nor fatigue nor difficulty.

وَ هِيَ شَجَرَةٌ تَمَيَّزَتْ مِنْ بَيْنِ أَشْجَارِ الْجَنَّةِ. إِنَّ سَائِرَ أَشْجَارِ الْجَنَّةِ [كَانَ] كُلُّ نَوْعٍ مِنْهَا يَحْمِلُ نَوْعًا مِنَ الثَّمَارِ وَ الْمَأْكُولِ وَ كَانَتْ هَذِهِ الشَّجَرَةُ وَ جَنْسُهَا تَحْمِلُ الْبَرِّ- وَ الْعَنْبِ وَ التَّيْنِ وَ الْعُنَابِ- وَ سَائِرَ أَنْوَاعِ الثَّمَارِ وَ الْفَوَاكِهِ وَ الْأَطْعَمَةِ. فَلِذَلِكَ اخْتَلَفَ الْحَاكُونَ لِتِلْكَ الشَّجَرَةِ، فَقَالَ بَعْضُهُمْ: هِيَ بُرَّةٌ. وَ قَالَ آخَرُونَ: هِيَ عِنَبَةٌ. وَ قَالَ آخَرُونَ: هِيَ تَيْنَةٌ. وَ قَالَ آخَرُونَ: هِيَ عُنَابَةٌ.

This tree is distinguished from between the (other) trees of Paradise. The rest of the trees of Paradise each bear one type of fruit and edibles whilst this tree bears the wheat, and the grapes, and the figs, and the jujube berries, and rest of the varieties of the fruits and berries and edibles. This is where relaturs differed with regards to this tree. So some of them said, 'It is of wheat', and the others said, 'It is of grapes', and the others said, 'It is of figs', and the others said, 'It is of berries'.

قَالَ اللَّهُ تَعَالَى: وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ تَلْتَمِسَانِ بِذَلِكَ دَرَجَةَ مُحَمَّدٍ [وَ آلِ مُحَمَّدٍ] فِي فَضْلِهِمْ، فَإِنَّ اللَّهَ تَعَالَى خَصَّهُمْ بِهَذِهِ الدَّرَجَةِ دُونَ غَيْرِهِمْ، وَ هِيَ الشَّجَرَةُ الَّتِي مَنْ تَنَاوَلَ مِنْهَا بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ- أَهْمَ عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ مِنْ غَيْرِ تَعَلُّمٍ، وَ مَنْ تَنَاوَلَ [مِنْهَا] بِغَيْرِ إِذْنِ اللَّهِ- خَابَ مِنْ مُرَادِهِ وَ عَصَى رَبَّهُ

Allah^{azwj} the Exalted Said: **and do not go near this tree [7:19]** - seeking by that the rank of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} regarding their merits, for Allah^{azwj} that Exalted has particularised them with this rank besides the others and this tree is the tree that they^{asws} eat from by the Permission of Allah^{azwj} the Almighty, get inspired with the knowledge of the former ones and the latter ones without being taught; and the one who takes from it without the Permission of Allah^{azwj} would lose from his intended purpose and would have disobeyed his Lord.

فَتَكُونَا مِنَ الظَّالِمِينَ بِمَعْصِيَتِكُمَا وَ التَّمَسُّكِمَا دَرَجَةً قَدْ أُوتِيَ بِهَا غَيْرُكُمَا- إِذَا أَرَدْتُمَاهَا بِغَيْرِ حُكْمِ اللَّهِ.

for you will both become from the unjust ones" [7:19] - by your disobedience and your seeking the rank which has been exclusively allocated for others, just as when you both intend it without the Decision of Allah^{azwj}.

قَالَ اللَّهُ تَعَالَى: فَأَزَلَّهُمَا الشَّيْطَانُ عَنْ الْجَنَّةِ يَوْسُوسَتِهِ وَ خَدِيعَتِهِ وَ إِيهَامِهِ [وَعَدَاوَتِهِ] وَ غُرُورِهِ، بِأَنْ بَدَأَ بِآدَمَ فَقَالَ: مَا هَآكُمَا رُبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ إِنْ تَنَاوَلْتُمَا مِنْهَا تَعْلَمَانِ الْغَيْبَ، وَ تَقْدِرَانِ عَلَى مَا يَفْدِرُ عَلَيْهِ مَنْ خَصَّهُ اللَّهُ تَعَالَى بِالْقُدْرَةِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ لَا مَوْتَانِ أَبَدًا.

Allah^{azwj} the Exalted Said: **But the Satan had them removed from it [2:36]** from the Garden by his^{la} whisperings and deceptions and illusions and his^{la} enmity and his^{la} ego and he^{la} began with Adam^{as} and he^{la} said: **'Your Lord did not Forbid you from this tree except that you would become two Angels [7:20].** And if you were to take from it then you will come to have the knowledge of the unseen and have the power of those special ones^{asws} who have been Endowed with such powers by Allah^{azwj} the Exalted **or you would become from the eternally living ones** - not dying, ever!

وَ قَاسَمَهُمَا حَلَفَ لُهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ [الصَّالِحِينَ]. وَ كَانَ إِبْلِيسُ بَيْنَ لَحْيَيْ الْحَيَّةِ أَدْخَلَتْهُ الْجَنَّةَ، وَ كَانَ آدَمُ يَظُنُّ أَنَّ الْحَيَّةَ هِيَ الَّتِي تُخَاطِبُهُ، وَ لَمْ يَعْلَمْ أَنَّ إِبْلِيسَ قَدْ اخْتَبَأَ بَيْنَ لَحْيَيْهَا.

And he swore to them both [7:21] taking oath to them^{as} **'I am from the advisers to you' [7:21]** – the correcting one. And it was so that Iblees^{la} was in the mouth of a serpent by way of which he^{la} had entered the Garden, and Adam^{as} thought that it was the serpent that was talking to him^{as}, and he^{as} did not know that it was Iblees^{la} who was talking from inside the serpent.

فَرَدَّ آدَمُ عَلَى الْحَيَّةِ: أَيُّهَا الْحَيَّةُ- هَذَا مِنْ غُرُورِ إِبْلِيسَ لَعَنَهُ اللَّهُ- كَيْفَ يَخُونُنَا رَبُّنَا أَمْ كَيْفَ تُعْظِمِينَ اللَّهَ بِالْقَسَمِ بِهِ- وَ أَنْتِ تَنْسُبِينَهُ إِلَى الْخِيَانَةِ وَ سُوءِ النَّظَرِ، وَ هُوَ أَكْرَمُ الْأَكْرَمِينَ أَمْ كَيْفَ أَرْوُمُ التَّوَصُّلِ إِلَى مَا مَنَعَنِي مِنْهُ رَبِّي عَزَّ وَ جَلَّ، وَ أَتَعَاظُهُ بِغَيْرِ حِكْمَةٍ

Adam^{as} retorted upon the serpent: 'O you serpent! This is from the deception of Iblees^{la} may Allah^{azwj} Curse him^{la}. How can our Lord^{azwj} defraud us? How can you^{la} be revering Allah^{azwj} by swearing by Him^{azwj}, and you are linking Him^{azwj} to the betrayal and the evil thinking, and He^{azwj} is the most Benevolent of the benevolent ones?' Why should I^{asws} incline towards that deed which has been forbidden unto me^{as} by my^{as} Lord^{azwj} Mighty and Majestic and wrong Him^{azwj} without wisdom?'

فَلَمَّا أَيْسَ إِبْلِيسُ مِنْ قُبُولِ آدَمَ مِنْهُ، عَادَ ثَانِيَةً بَيْنَ لَحْيَيْ الْحَيَّةِ فَخَاطَبَ حَوَاءَ مِنْ حَيْثُ يُوهِمُهَا أَنَّ الْحَيَّةَ هِيَ الَّتِي تُخَاطِبُهَا، وَ قَالَ: يَا حَوَاءُ أَرَأَيْتِ هَذِهِ الشَّجَرَةَ الَّتِي كَانَ اللَّهُ عَزَّ وَ جَلَّ حَرَّمَهَا عَلَيْكُمَا، قَدْ أَحَلَّهَا لَكُمَا بَعْدَ تَحْرِيمِهَا لِمَا عَرَفَ مِنْ حُسْنِ طَاعَتِكُمَا لَهُ، وَ تَوْقِيرِكُمَا إِيَّاهُ

So when Iblees^{la} despaired from the acceptance of Adam^{as} from him^{la}, he^{la} returned for the second time to be between the lips of the serpent, and he^{la} addressed Hawwa^{as} from where they^{as} would think that the serpent it is which is addressing them^{as}, and he^{la} said, 'O Hawwa^{as}! Do you^{as} see this tree, which Allah^{azwj} Mighty and Majestic had Prohibited upon you^{as} two? He^{azwj} has (now) Permitted it to you^{as} after Prohibiting you^{as}, due to recognition of the goodly obedience of both of you^{as} to Him^{azwj} and your^{as} reverence to Him^{azwj}.

وَذَلِكَ أَنَّ الْمَلَائِكَةَ الْمُؤَكَّلِينَ بِالشَّجَرَةِ الَّذِينَ مَعَهُمْ حِرَابٌ - يَدْفَعُونَ عَنْهَا سَائِرَ حَيَوَانَ الْجَنَّةِ لَا تَدْفَعُكَ عَنْهَا إِنْ رُمِيَهَا فَأَعْلَمِي بِذَلِكَ أَنَّهُ قَدْ أَحِلَّ لَكَ، وَ أَبْشِرِي بِأَنَّكَ إِنْ تَنَاوَلْتَهَا قَبْلَ آدَمَ كُنْتَ أَنْتِ الْمُسَلَّطَةُ عَلَيْهِ، الْأَمْرَةُ النَّاهِيَةُ فَوْقَهُ.

And that is because the Angels Allocated with the tree – those with whom were weapon to repel the rest of the animal of the Paradise from it – would not be repelling you^{as} from it, so you^{as} would know by that, that it is (now) Permissible for you^{as}; and receive glad tidings that you^{as}, if you^{as} were to take it before Adam^{as} does, you^{as} would overcome upon him^{as}. The Order is (now) above its Prohibition’.

فَقَالَتْ حَوَاءُ: سَوْفَ أُجَرِّبُ هَذَا. فَرَامَتِ الشَّجَرَةَ - فَأَرَادَتِ الْمَلَائِكَةُ أَنْ تَدْفَعَهَا عَنْهَا بِحِرَابِهَا.

So Hawwa^{as} said: ‘Soon I^{as} shall be trying this’. So she^{as} approached the tree and the Angels wanted to repel her^{as} from it by their weapons.

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهَا: إِنَّمَا تَدْفَعُونَ بِحِرَابِكُمْ مَنْ لَا عَقْلَ لَهُ يَزْحَرُهُ، فَأَمَّا مَنْ جَعَلْتُهُ مُكَنَّاً مُمَيَّزاً مُخْتَاراً، فَكَلِّوْهُ إِلَى عَقْلِهِ الَّذِي جَعَلْتُهُ حُجَّةً عَلَيْهِ، فَإِنْ أَطَاعَ اسْتَحَقَّ ثَوَابِي، وَإِنْ عَصَى وَ خَالَفَ [أَمْرِي] اسْتَحَقَّ عِقَابِي وَ جَزَائِي.

But, Allah^{azwj} the Exalted Revealed to them: “But rather you should be repelling with your weapons the one who has no intellect for him, ousting him. But, as for the one Whom I^{azwj} have Made him with possibilities, discernment, choice, so leave him to his intellect which I^{azwj} have Made it to be an argument upon him. So, if he obeys, he would be deserving of My^{azwj} Rewards, and if he disobeys and opposes My^{azwj} Command, he would be deserving of My^{azwj} Punishment and My^{azwj} Penalty”.

فَتَرَكُوْهَا وَ لَمْ يَتَعَرَّضُوا لَهَا، بَعْدَ مَا هُمُو بِمَنْعِهَا بِحِرَابِهِمْ. فَظَنَّتْ أَنَّ اللَّهَ نَهَاهُمْ عَنْ مَنْعِهَا - لِأَنَّهُ قَدْ أَحَلَّهَا بَعْدَ مَا حَرَّمَهَا.

So they left her and did not confront her^{as}, after having thought of preventing her^{as} with their weapons. So she^{as} thought that Allah^{azwj} had Forbidden them from preventing her^{as} because He^{azwj} has Permitted it after having Prohibited it.

فَقَالَتْ: صَدَقَتِ الْحَيَّةُ، وَ ظَنَّتْ أَنَّ الْمُخَاطَبَ لَهَا هِيَ الْحَيَّةُ، فَتَنَاوَلَتْ مِنْهَا وَ لَمْ تَنْكَرْ مِنْ نَفْسِهَا شَيْئاً. فَقَالَتْ لِآدَمَ: أَمْ لَمْ تَعْلَمْ أَنَّ الشَّجَرَةَ الْمُحَرَّمَةَ عَلَيْنَا قَدْ أُبِيحَتْ لَنَا تَنَاوَلْتُ مِنْهَا فَلَمْ تَمْنَعْنِي أَفْلَاكُهَا، وَ لَمْ تُنْكَرْ شَيْئاً مِنْ خَالِي

So she^{as} said: ‘The serpent spoke the truth’, and she^{as} thought that the one who had addressed her^{as} was the serpent (and not Iblees^{la}). So she^{as} took from it and did not affect anything from herself^{as}. She^{as} said to Adam^{as}: ‘Do you^{as} know that the tree Prohibited upon us^{as} has (now) been Permitted to us^{as}? I^{as} took from it, and its Angels did not prevent me^{as}, and it did not affect anything from my^{as} state’.

(فَذَلِكَ حِينَ) اغْتَرَّ آدَمُ وَ غَلِطَ فَتَنَاوَلَ - فَأَصَابَهُمَا [مَا] قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ: فَأَرْهَمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا بِوَسْوَاسَتِهِ وَ عُرُورِهِ مِمَّا كَانَا فِيهِ مِنَ النَّعِيمِ

That is when Adam^{as} got deceived and went wrong. So he^{as} took and it hit them both^{as} what Allah^{azwj} the Exalted Says in His^{azwj} Book: **But the Satan had them**

removed from it and exited [2:36] – by his^{la} whispering and his^{la} deception **from what they used to be in** – from the Bounties.

وَقُلْنَا يَا آدَمُ وَ يَا حَوَّاءُ وَ يَا إِبْلِيسُ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ آدَمُ وَ حَوَّاءُ وَ وُلَدُهُمَا عَدُوٌّ لِلْحَيَّةِ، وَ إِبْلِيسُ وَ الْحَيَّةُ وَ أَوْلَادُهُمَا أَعْدَاؤُكُمْ وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ مَزِيلٌ وَ مَقَرٌّ لِّلْمَعَاشِ وَ مَتَاعٌ مِّنْفَعَةٌ إِلَى حِينِ الْمَوْتِ.

and We said: O Adam^{as}, and O Hawwa^{as}, and O you serpent, and O Iblees^{la}! **“Get down, some of you being the enemies of others [7:24]** – Adam^{as} and Hawwa^{as} as enemies of the serpent, and Iblees^{la} and the serpent and their children as your^{as} enemies - **and for you in the earth, there is an abode** – a lodging and abode for living **and a provision** – benefits **to a time** – death”.³³

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون و عنده الرضا علي بن موسى (عليهما السلام)، فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى». قال: فما تقول في قول الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى؟

And from him (Ibn Babuwayh), from Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Hamdaan Bin Suleyman Al Neshapoury, from Ali Bin Muhammad Bin Al Jaham who said,

‘I was present at a gathering of Al-Mamoun, and in his presence was Al-Reza Ali^{asws} Bin Musa^{asws}. So Al-Mamoun said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Is it not from your^{asws} speech that the Prophets^{as} are infallible?’ He^{asws} said: ‘Yes’. He said, ‘So what are you^{asws} with regards to the Words of Allah^{azwj} Mighty and Majestic: **and Adam disobeyed his Lord, so he strayed [20:121]?**’

قال (عليه السلام): «إن الله تعالى قال لآدم (عليه السلام): اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ وَ أَشَارَ لهُمَا إِلَى شَجَرَةِ الْخَنْطَةِ فَتَكُونَا مِنَ الظَّالِمِينَ، وَ لَمْ يَقُلْ لهُمَا لَا تَأْكُلَا مِنْ هَذِهِ الشَّجَرَةِ وَ لَا مِمَّا كَانَ مِنْ جَنْبِهَا، فَلَمْ يَقْرَبَا تِلْكَ الشَّجَرَةَ، وَ لَمْ يَأْكُلَا مِنْهَا، وَ إِنَّمَا أَكَلَا مِنْ غَيْرِهَا

He^{asws} said: ‘Allah^{azwj} the Exalted Said to Adam^{as}: **You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree [2:35]** - and Indicated to them^{as} the wheat tree, **for then you will become of the unjust [2:35]**. And He^{azwj} did not Say to them: “Do not eat from this tree, nor from whatever was from its type”. So they^{as} did not go near that tree, and did not eat from it. But rather, they^{as} ate from other (trees)’.

لما أن وسوس الشيطان إليهما، و قال: ما تهاكما رُبُّكما عَنْ هَذِهِ الشَّجَرَةِ، وَ إِنَّمَا تهاكما عَنْ أَنْ تَقْرَبَا غَيْرَهَا، وَ لَمْ يَنْهَكُمَا عَنْ الْأَكْلِ مِنْهَا إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ، وَ لَمْ يَكُنْ آدَمُ وَ حَوَّاءُ شَاهِدًا قَبْلَ ذَلِكَ مِنْ يَحْلِفُ بِاللَّهِ كَاذِبًا فَذَلَّاهُمَا بِغُرُورٍ، فَأَكَلَا مِنْهَا ثِقَةً بِبَيْمِنِهِ بِاللَّهِ،

When the Satan^{la} whispered to them both^{as} and said: **‘Your Lord did not Forbid you from this tree [7:20]** but rather He^{azwj} has Forbidden you^{as} from going near to some other tree, and did not Forbid you^{as} from eating from it, **except that you would**

³³ Tafseer Imam Hassan Al Askari^{asws} – S 103 & 104

become two Angels or you would become from the immortals [7:20] And he swore to them both, 'I am from the advisers to you' [7:21]. And Adam^{as} and Hawwa^{as} had not witnessed before anyone who would swear falsely by Allah^{azwj} **Thus he indicated to them with deceit [7:22].** So the eating from it (was as a result of) his^{as} reliance upon the swear by Allah^{azwj}.

و كان ذلك من آدم (عليه السلام) قبل النبوة، و لم يكن ذلك بذنب كبير يستحق به دخول النار، و إنما كان من الصغائر الموهوبة التي تجوز على الأنبياء قبل نزول الوحي عليهم، فلما اجتباه الله تعالى و جعله نبيا كان معصوما لا يذنب صغيرة و لا كبيرة،

And that was from Adam^{as} before the Prophet-hood, and it was not a major sin deserving of entry into the Fire. But rather, it was from the minor ones, Permissible ones which are Permissible upon the Prophets^{as} before the descent of the Revelation upon them^{as}. So when Allah^{azwj} the Exalted Chose him^{as} and Made him^{as} a Prophet^{as}, he^{as} was infallible with neither a minor nor a major sin to him^{as}.

قال الله عز و جل: وَ عَصَى آدَمُ رَبَّهُ فَغَوَى ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَ هَدَى وَ قَالَ عز و جل: إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ».

Allah^{azwj} Mighty and Majestic Said: **and Adam disobeyed his Lord, so he strayed [20:121] Then his Lord Chose him, so He Turned to him and Guided (him) [20:122].** And He^{azwj} Said: **Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]**.³⁴

ثم قال علي بن إبراهيم: حدثني أبي، رفعه، قال: سئل الصادق (عليه السلام) عن جنة آدم أمن جنان الدنيا كانت، أم من جنان الآخرة؟ فقال: «كانت من جنان الدنيا، تطلع فيها الشمس و القمر، و لو كانت من جنان الآخرة ما أخرج منها أبدا آدم و لم يدخلها إبليس».

Then Ali Bin Ibrahim said, 'My father narrated to me, with an unbroken chain, said,

'Al-Sadiq^{asws} was asked about the Garden of Adam^{as} whether it was from the Gardens of the world or from Gardens of the Hereafter?' So he^{asws} said: 'It was from the gardens of the world, there used to emerge in it the sun and the moon. And had it been from the Gardens of the Hereafter, Adam^{as} would not have had to exit from it ever nor would Iblees^{la} have entered it'.

قال: «أسكنه الله الجنة و أتى بجهالة إلى الشجرة فأخرجه لأنه خلق خلقة لا تبقى إلا بالأمر و النهي و الغذاء و اللباس و الاكتنان و النكاح، و لا يدرك ما ينفعه مما يضره إلا بالتوقيف، فجاءه إبليس، فقال له: إنكما إذا أكلتما من هذه الشجرة التي نهاكما الله عنها صرتما ملكين، و بقيتما في الجنة أبدا، و إن لم تأكلا منها أخرجكما الله من الجنة.

He^{asws} said: 'Allah^{azwj} Settled him^{as} in the Garden, and he^{as} came to the tree out of ignorance. So he^{as} was thrown out because His^{azwj} creation cannot remain except by the Orders and the Prohibitions, and the sustenance (food and drink), and the

³⁴ عيون أخبار الرضا (عليه السلام) 1: 195/1

clothing, and the marriage. One does not understand what benefits him and what harms him except by the text of a few things. So Iblees^{la} came and said to him^{as}, 'If the two of you^{as} were to eat from this tree which Allah^{azwj} had Forbidden, you^{as} would become two Angels, and would remain in the Garden forever. And if you were not to eat from it, Allah^{azwj} would Make you leave the Garden'.

و حلف لهما أنه لهما ناصح، كما قال الله عز و جل حكاية عنه: مَا تَهَاكُمَا رُبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَ قَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ فقبل آدم قوله، فأكلا من الشجرة،

And he swore (by Allah^{azwj}) to them both^{as} that he^{la} is a sincere adviser to the two of them^{as}, just as Allah^{azwj} Mighty and Majestic has Related about it ***Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from the immortals [7:20] And he swore to them both, 'I am from the advisers to you' [7:21].*** So Adam^{as} accepted his^{la} words, and ate from the tree.

فكان كما حكى الله فبدت لهما سوءاتهما، و سقط عنهما ما ألبسهما الله من لباس الجنة و أقبالا يستتران بورق الجنة، فناداهما ربهما: أَمْ أَنْتَهُمَا عَنْ تِلْكَ الشَّجَرَةِ وَ أَقْلَ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ

Thus, it was as Allah^{azwj} has Related: ***their evil inclinations appeared to them [7:22]*** and the clothing which Allah^{azwj} had Clothed them with in the Garden fell down from them^{as}, ***and they both began to cover upon themselves from the leaves of the Garden, and their Lord Called out to them: "Did I not Forbid you two from that tree and Said to you that the Satan is your open enemy?" [7:22].***

فقالا كما حكى الله عز و جل عنهما: رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَ إِن لَّمْ تَغْفِرْ لَنَا وَ تَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ فقال الله لهما: اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَ لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَ مَتَاعٌ إِلَى حِينٍ - قال - إلى يوم القيامة».

So they^{as} said as Allah^{azwj} Mighty and Majestic has Related: ***They said: 'Our Lord! We wronged ourselves, and if You do not Forgive us and have Mercy on us, we would become from the losers' [7:23].*** So Allah^{azwj} Said to them both^{as}: ***"Get down, some of you being the enemies of others, and for you in the earth, there is an abode and a provision to a time [7:24] – he^{asws} said: 'Up to the Day of Judgement'.***

قال: «فهبط آدم على الصفا، و إنما سميت الصفا لأن صفوة الله انزل عليها، و نزلت حواء على المروة، و إنما سميت المروة لأن المرأة أنزلت عليها، فبقي آدم أربعين صباحا ساجدا ييكي على الجنة، فنزل عليه جبرئيل (عليه السلام) فقال: يا آدم، ألم يخلقك الله بيده، و نفخ فيك من روحه، و أسجد لك ملائكته؟ قال: بلى. قال: و أمرك أن لا تأكل من الشجرة، فلم عصيته؟ قال: يا جبرئيل، إن إبليس حلف لي بالله إنه لي ناصح، و ما ظننت أن خلقا يخلق الله يحلف بالله كاذبا».

He^{asws} said: 'So Adam^{as} descended upon Al-Safa, and it has been named as Al-Safa because the Elite of Allah^{azwj} (صفوة الله) descended upon it. And Hawwa^{as} descended upon Al-Marwa, and it has been named as Al-Marwa because the woman (المرأة) descended upon it. Adam^{as} remained in prostration for forty mornings weeping for the Garden, so Jibraeel^{as} descended unto him^{as} and said: 'O Adam^{as}! Did not

Allah^{azwj} Create you^{as} by His^{azwj} Hands, and Blew into you^{as} from His^{azwj} Spirit, and the Angels prostrated to you^{as}?’ He^{as} said: ‘Yes’. He^{as} said: ‘And you^{as} were Commanded that you^{as} shall not eat from the tree, so why did you^{as} disobey?’ He^{as} said: ‘O Jibraeel^{as}! Iblees^{la} swore to me by Allah^{azwj} that he^{la} is a sincere adviser to me^{as}, and I^{as} did not think that a creature Created by Allah^{azwj} would swear falsely by Allah^{azwj}’.³⁵

العياشي: عن موسى بن محمد بن علي، عن أخيه أبي الحسن الثالث (عليه السلام)، قال: «الشجرة التي نهي الله آدم و زوجته أن يأكلا منها شجرة الحسد، عهد إليهما ألا ينظر إلى من فضل الله عليه، و على خلأثقه بعين الحسد، و لم يجد الله له عزما».

Al Ayyashi, from Musa Bin Muhammad Bin Ali,

(It has been narrated) from his brother Abu Al-Hassan^{asws} the Third, having said: ‘The tree which Allah^{azwj} Forbid Adam^{as} and his^{as} wife to eat from was the tree of jealousy (envy). They^{as} had been Covenanted that they^{as} would not look (with envy) towards the ones whom Allah^{azwj} had Given more merits, and towards His^{azwj} creation with the eye of jealousy. And Allah^{azwj} did not find any determination in Him^{as}’.³⁶

عن جميل بن دراج، عن بعض أصحابنا، عن أحدهما، قال: سألته: كيف أخذ الله آدم بالنسيان؟ فقال: «إنه لم ينس، و كيف ينسى و هو يذكره، و يقول له إبليس: ما نأكلما رزقكما عن هذه الشجرة إلا أن تكونا ملكين أو تكونا من الخالدين؟!».

From Jameel Bin Darraj, from one of our companions,

‘From one of the two (5th or 6th Imam^{asws}), (the narrator) said, ‘I asked him^{asws}, ‘How come Allah^{azwj} Seized Adam^{as} due to the forgetfulness?’ So he^{asws} said: ‘He^{as} did not forget, and how could he^{as} have forgotten and he^{as} did remember it, and Iblees^{la} was saying to him^{as}, ‘**Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from the immortals [7:20]**’³⁷

عن عبد الله بن سنان، قال: سئل أبو عبد الله (عليه السلام) و أنا حاضر: كم لبث آدم و زوجته في الجنة حتى أخرجتهما منها خطيئتهما؟

From Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} was asked and I was present, ‘How much did Adam^{as} and his^{as} wife^{as} stay in the Garden until both their^{as} mistakes exited them^{as} from it?’

فقال: «إن الله تبارك و تعالى نفخ في آدم (عليه السلام) روحه عند الزوال الشمس من يوم الجمعة، ثم برأ زوجته من أسفل أضلاعها، ثم أسجد له ملائكته و أسكنه جنته من يومه ذلك، فو الله ما استقر فيها إلا ست ساعات في يومه ذلك حتى عصي الله، فأخرجهما الله منها بعد غروب الشمس، و ما باتا فيها و صيرا بفناء الجنة حتى أصبحا

³⁵ تفسير القمّي 1: 43

³⁶ تفسير العياشي 2: 8/9.

³⁷ تفسير العياشي 2: 9/9.

So he^{asws} said: 'Allah^{azwj} Blessed and Exalted Blew His^{azwj} Spirit into Adam^{as} during the declining of the sun (midday) on the day of Friday. Then He^{azwj} Released his^{as} wife^{as} from the lowest of his^{as} ribs. Then His^{azwj} Angels performed sajdah to him^{as}, and He^{azwj} Settled him^{as} from that day of his^{as}. So, by Allah^{azwj}, he^{as} did not dwell therein except for six hours during that day of his^{as} until he^{as} disobeyed Allah^{azwj}. So Allah^{azwj} Exited them^{as} from it after the setting of the sun, and they^{as} did not spend the night therein and came to be by a courtyard of the Garden, until morning.

فبدت لهما سوءاتهما و ناداهما ربهما: ألم أنهما عن تلكما الشجرة؟! فاستحيا آدم (عليه السلام) من ربه و خضع و قال: ربنا ظلمنا أنفسنا و اعترفنا بذنوبنا، فاغفر لنا. قال الله لهما: اهبطا من سماواتي إلى الأرض، فإنه لا يجاوزني في جنتي عاص، و لا في سماواتي».

Then their^{as} evil manifested to them^{as} and their^{as} Lord^{azwj} Called out to them^{as}: **“Did I not Forbid you two from that tree?” [7:22].** So Adam^{as} was embarrassed from his^{as} Lord^{azwj} and was humbled, and said: 'Our Lord^{azwj}! We^{as} wronged ourselves and we^{as} acknowledge our^{as} sins, so Forgive (our^{as} sins) for us^{as}'. Allah^{azwj} Said to them^{as}: "Get down from My^{azwj} sky to the earth, for disobedience to Me^{azwj} is neither allowed in My^{azwj} Garden nor in My^{azwj} sky!"

ثم قال أبو عبد الله (عليه السلام): «إن آدم (عليه السلام) لما أكل من الشجرة ذكر أنه نجاه الله عنها فندم، فذهب ليتنحى من الشجرة، فأخذت الشجرة برأسه فجرتة إليها و قالت له: أ فلا كان فرارك من قبل أن تأكل مني؟».

Then Abu Abdullah^{asws} said: 'Adam^{as}, when he^{as} are from the tree, remembered that Allah^{azwj} had Forbidden from it. So he^{as} regretted, and went on to step down from the tree, but the tree seized his^{as} head and dragged him^{as} towards it and said to him^{as}, 'Would there be your^{as} separation from before you^{as} eat from me?'³⁸.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ مَرْثُومٍ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنْ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ اللَّهِ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللَّهِ قَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رَسُولِهِ (صلى الله عليه وآله) أَفْضَلُ مِنْ بُغْضِ الدُّنْيَا فَإِنَّ لِدُنْيَاكَ لَشُعْباً كَثِيراً وَ لِلْمَعَاصِي شُعْبٌ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad, altogether from Al Qasim Bin Muhammad, from Suleyman Al Minqary, from Abdul Razzaq Bin Hammam, from Moamar Bin Rashid, from Al Zuhry Muhammad Bin Muslim Bin Ubeydullah who said,

'Ali^{asws} Bin Al-Husayn^{asws} was asked, 'Which of the deeds is superior in the Presence of Allah^{azwj}?' He^{asws} said: 'There is no deed, after the recognition of Allah^{azwj} Mighty and Majestic and recognition of His^{azwj} Rasool^{saww} more superior than hatred of the world. There are so many people and most (of them) are (living) in the sins. There are many off-shoots for that, and for the disobedience, there is one branch'.

فَأَوَّلُ مَا عُصِيَ اللَّهُ بِهِ الْكِبَرُ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ

³⁸ تفسير العياشي 2: 11 / 10

So the first of what Allah^{azwj} was disobeyed with was the arrogance, being a disobedience of Iblees^{la}, where he^{la} refused (to prostrate) and was arrogant, and he^{la} was from the disbelievers’.

ثُمَّ الْحَرِصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ (عَلَيْهِمَا السَّلَام) حِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ هُمَا فُكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ إِلَيْهِ فَدْخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ

Then (it was) the greed, and it is the disobedience of Adam^{as} and Hawwa^{as} ***You can both eat from wherever you so desire to, and do not go near this tree for you will both become from the unjust ones” [7:19]***. So they^{as} both took what there was no need to it for them both. Thus, that entered into their^{as} offspring up to the Day of Judgement, and that is that most of what the son of Adam^{as} seeks is what there is no need to it for him.

ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرَّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ الثَّرْوَةِ فَصِرْنَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا

Then (it was) the envy, and it is a disobedience of the son^{la} of Adam^{as} where he^{la} envied his^{la} brother^{as}, and he^{la} killed him^{as}. So there branched out from that, the love of women, and the love of the world, and love of the leadership, and love of the relaxation, and love of the speech, and love of the exaltedness and the wealth. Thus, these came to be seven traits, and they all gathered in the love of the world.

فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَا إِنْ دُنْيَا بَلَغَ وَ دُنْيَا مَلْعُونَةٌ .

Thus the Prophets^{as} and the Scholars^{asws} said after recognition of that: ‘The love of the world is the head of all sins, and the world is (two types of) world – a world of bare necessities and the condemned one’.³⁹

VERSES 25 - 27

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ {25}

He said: “Therein you shall be living and therein you shall be dying, and from it you shall be coming out [7:25]

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا ۖ وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ
ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ {26}

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 126 H 8

O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance, and the clothing of piety, that is better. That is from the Signs of Allah, perhaps they would be mindful [7:26]

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتَهُمَا ۚ إِنَّهُ يَرَائِكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۚ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ {27}

O children of Adam! Do not let the satan tempt you just as he got your parents exited from the Garden, snatching their clothes from them in order to show them their evil. He can see you, him and his tribe, from where you cannot see them. We Made the satans to be friends of those who do not believe [7:27]

العياشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: يَا بَنِي آدَمَ، قالوا: «هي عامة».

Al Ayyashi, from Zarara, and Hamran, and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding His^{azwj} Words: ***O children of Adam! [7:26]***, both^{asws} having said: 'It is general (in context)'.⁴⁰

قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام) في قوله: يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتَكُمْ وَ رِيشًا، قال: «فأما اللباس فالثياب التي يلبسون، و أما الرياش فالمتاع و المال، و أما لباس التقوى فالعفاف، إن العفيف لا تبدو له عورة، و إن كان عاريا من الثياب، و الفاجر بادي العورة و إن كان كاسبا من الثياب، يقول الله تعالى: وَ لِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ يَقُولُ: العفاف خير ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: ***O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance [7:26]***, having said: 'As for the clothing, so these are the clothes which are being worn, and as for the good appearance, so it is for the enjoyment and the wealth, and as for the clothing of piety, so it is the honour. The honourable do not display their nakedness, even if it was the wearing of clothing which, display the nakedness. And the immoral displays nakedness even though it may be by the abundance of the clothing. Allah^{azwj} is Saying: ***and the clothing of piety, that is better.*** He^{azwj} is Saying: "Chastity is better", ***That is from the Signs of Allah, perhaps they would be mindful [7:26]***'.⁴¹

⁴⁰ تفسير العيَّاشي 2: 11 / 13.

⁴¹ تفسير القمي 1: 225.

46- عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَنْ أَصْبَحَ مُعَاتِي فِي جَسَدِهِ آمِنًا فِي سَرِيرِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا، يَا ابْنَ آدَمَ يَكْفِيكَ مِنَ الدُّنْيَا مَا سَدَّ جَوْعَتَكَ وَوَارَى عَوْرَتَكَ فَإِنْ يَكُنْ لَكَ بَيْتٌ يَكُنْكَ فَذَاكَ وَإِنْ يَكُنْ لَكَ دَابَّةٌ تَرْكَبُهَا فَبَيْخُ بَخٍ، وَالحَيَّرُ وَ مَا الْحَيَّرُ! وَ مَا بَعْدَ ذَلِكَ حِسَابٌ عَلَيْكَ أَوْ عَذَابٌ.

From Umm Darda'a who said,

'Rasool-Allah^{saww} said: 'One who wakes up in the morning with health in his body, secure in his home, with him being subsistence for his day, then it is as if the world is spacious for him. O son of Adam^{as}! It should suffice you from the world what can close your hunger, and cover your nakedness. So if there happens to be a house for you to shelter you, then that (should be it), and if there happens to be an animal for you to ride it, then congratulations, congratulations! And the goodness, and how much is the goodness! And whatever is after that, there would be Reckoning upon you or a Punishment'.⁴²

VERSE 28

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۖ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ ۖ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {28}

And when they are committing an immorality, they are saying, 'We found our fathers being upon it, and Allah Commanded us with it'. Say: 'Surely Allah does not Command with the immoralities. Are you saying upon Allah what you do not know? [7:28]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهْبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ قَالَ فَقَالَ هَلْ رَأَيْتَ أَحَدًا زَعَمَ أَنَّ اللَّهَ أَمَرَ بِالزَّانَا وَ شَرِبِ الْخَمْرِ أَوْ شَيْءٍ مِنْ هَذِهِ الْمَحَارِمِ فَقُلْتُ لَا فَقَالَ مَا هَذِهِ الْفَاحِشَةُ الَّتِي يَدَّعُونَ أَنَّ اللَّهَ أَمَرَهُمْ بِهَا قُلْتُ اللَّهُ أَعْلَمُ وَ وَلِيُّهُ

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic [7:28] **And when they commit an immorality they say: We found our fathers doing this, and Allah has Commanded us for it. Say: Surely, Allah does not Command for immoralities; are you saying against Allah what you do not know?** So he^{asws} said: 'Have you ever seen anyone claiming that Allah^{azwj} Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?' So I said, 'No'. So he^{asws} said: 'What are these immoralities that they are claiming that Allah^{azwj}

⁴² تفسير نور الثقلين، ج 2، ص: 16

Commanded with these?’ I said, ‘Allah^{azwj} and His^{azwj} Guardian^{asws} are more Knowing’.

قَالَ فَإِنَّ هَذَا فِي أُيْمَةِ الْجَوْرِ ادَّعَوْا أَنَّ اللَّهَ أَمَرَهُمْ بِالْإِئْتِمَامِ بِقَوْمٍ لَمْ يَأْمُرَهُمُ اللَّهُ بِالْإِئْتِمَامِ بِهِمْ فَردَّ اللَّهُ ذَلِكَ عَلَيْهِمْ فَأَخْبَرَ أَنَّهُمْ قَدْ قَالُوا عَلَيْهِ الْكَذِبَ وَ سَمَّى ذَلِكَ مِنْهُمْ فَاحِشَةً .

He^{asws} said: ‘So this is regarding the tyrannical imams (leaders) who are claiming that Allah^{azwj} Commanded them to be the imams (leaders) of the people. Allah^{azwj} did not Command them with being their imams (leaders). Thus, Allah^{azwj} Rebutted it upon them and Informed that they have said a lie upon Him^{azwj}, and He^{azwj} Termed that as being an immorality from them’.⁴³

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام): «من زعم أن الله أمر بالسوء و الفحشاء فقد كذب على الله تعالى، و من زعم أن الخير و الشر بغير مشيئة منه فقد أخرج الله من سلطانه، و من زعم أن المعاصي عملت بغير قوة الله فقد كذب على الله، و من كذب على الله أدخله الله النار».

Al Ayyashi, from Mas'ada Bin Sadaqa,

‘From Abu Abdullah^{asws} (having said): ‘One who claims that Allah^{azwj} Commanded with the evil and the immoralities, so he has lied upon Allah^{azwj} the Exalted; and one who claims that the good and the evil are without a Desire from Him^{azwj} so he has taken Allah^{azwj} out from His^{azwj} Authority; and one who claims that the disobedience is being done without strength (Given by) Allah^{azwj}, so he has lied upon Allah^{azwj}; and one who lies upon Allah^{azwj}, Allah^{azwj} would Enter him into the Fire’.⁴⁴

VERSES 29 & 30

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ ۖ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ {29}

Say: ‘My Lord Commands with the justice, and straighten your faces at every Masjid and supplicate to Him being sincere to Him of the Religion. Just as He Originated you all, (so) you would be returning [7:29]

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۚ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ {30}

⁴³ Al Kafi V 1 – The Book Of Divine Authority CH 85 H 9

⁴⁴ تفسير العياشي 2: 14 / 11.

A group is Guided and a group, the straying is deserved upon them. They are taking the satans as friends from besides Allah and are reckoning that they are rightly Guided ones [7:30]

أبو بصير، عن أحدهما (عليهما السلام) قال: «هو إلى القبلة، ليس فيها عبادة الأوثان، خالصا مخلصا».

Abu Baseer,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}) having said: '**(and straighten your faces at every Masjid [7:29])** It is towards the Qiblah. There is no idol worshipping therein, sincerely, being truly sincere'.⁴⁵

عنه، بإسناده عن محمد بن علي بن محبوب، عن أحمد، عن الحسن بن علي بن فضال، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «مساجد محدثة، فأمرُوا أَنْ يقيمُوا وجوههم شطر المسجد الحرام».

From him, by his chain from Muhammad Bin Ali Bin Mahboub, from Ahmad, from Al Hassan Bin Ali Bin Fazal, from Abu Jameela, from Muhammad Bin Ali Al Halby,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **and straighten your faces at every Masjid [7:29]**. He^{asws} said: 'Masjids are newly-occurring. They are Commanded that they should be straightening their faces towards the Sacred Masjid'.⁴⁶

عن الحسين بن مهران، عن أبي عبد الله (عليه السلام)، في قوله: وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «يعني الأئمة».

From Al Husayn Bin Mahran,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words: **and straighten your faces at every Masjid [7:29]** – said: 'It means the Imams^{asws}'.⁴⁷

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: كَمَا بَدَأْتُكُمْ تَعُودُونَ فَرِيقًا هَدَى وَ فَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ. قال: «خلقهم حين خلقهم مؤمنا و كافرا، و شقيا و سعيدا، و كذلك يعودون يوم القيامة مهتديا و ضالا،

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words: **Just as He Originated you all, (so) you would be returning [7:29] A group is Guided and a group, the straying is deserved upon them [7:30]**. He^{asws} said: 'He^{azwj} Created them as Momins, and Kafirs, and wretched, and fortunate; and similar to that they shall be returning on the Day of Judgement as being rightly Guided, and having strayed.

⁴⁵ تفسير العيّاشي 2: 12 / 20.

⁴⁶ تفسير العيّاشي 2: 11 / 14.

⁴⁷ تفسير العيّاشي 2: 12 / 18.

يقول: إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ و هم القدرية الذين يقولون لا قدر، و يزعمون أنهم قادرون على الهدى و الضلالة، و ذلك إليهم إن شاءوا اهتدوا، و إن شاءوا ضلوا، و هم مجوس هذه الامة،

He^{azwj} is Saying: ***They are taking the satans as friends from besides Allah and are reckoning that they are rightly Guided ones [7:30]***, and they are the Qadiriyya who are saying that there is no Pre-determination, and are alleging that they have power over the Guidance and the straying, and that it is up to them if they so desire to be Guided, and if they so desire they can go astray. They are the Magians of this community.

و كذب أعداء الله، المشيعة و القدرة لله كما بدأكم تَعُودُونَ من خلقه شقيا يوم خلقه، كذلك يعود إليه شقيا، و من خلقه سعيدا يوم خلقه، كذلك يعود إليه سعيدا. قال رسول الله (صلى الله عليه و آله): الشقي من شقي في بطن امه، و السعيد من سعد في بطن امه».

And the enemies of Allah^{azwj} are liars. The Desire and the Power is for Allah^{azwj} ***Just as He Originated you all, (so) you would be returning [7:29]***. The one who was Created as a wretch would be a wretch up to the Day of Judgement, and thus return to Him^{azwj} as a wretch. And the one who was Created fortunate on the day he was born, would similarly return to Him^{azwj} as a fortunate one. Rasool-Allah^{saww} said: 'The wretch is a wretch from the womb of his mother, and the fortunate one is fortunate from the womb of his mother'.⁴⁸

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن محمد بن أحمد، عن أحمد ابن محمد السيارى ، قال: حدثنا محمد بن عبد الله بن مهران الكرخي، قال: حدثنا حنان بن سدير، عن أبيه، عن أبي إسحاق الليثي، عن أبي جعفر محمد بن علي (عليهما السلام)، في قوله تعالى: كَمَا بَدَأَكُمْ تَعُودُونَ فَرِيقًا هَدَى وَ فَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ: «يعني أئمة الجور دون أئمة الحق وَ يَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad Al Sayyari, from Muhammad Bin Abdullah Bin Mahran Al Karkhy, from Hanaan Bin Sudeyr, from his father, from Abu Is'haq Al Laysi,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali^{asws} regarding the Words of Allah^{azwj} the Exalted: ***Just as He Originated you all, (so) you would be returning [7:29] A group is Guided and a group, the straying is deserved upon them. They are taking the satans as friends from besides Allah [7:30]*** – Meaning the imams of misguidance besides the Imams^{asws} of the Truth, ***and are reckoning that they are rightly Guided ones [7:30]***.⁴⁹

⁴⁸ تفسير القمّي 1: 226

⁴⁹ علل الشرائع: 81 / 610

VERSE 31

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ
{31}

O Children of Adam! Take to your adornments at every Masjid, and eat and drink and do not be extravagant; surely He does not Love the extravagant ones [7:31]

Taking to the adornments

عن خيثمة بن أبي خيثمة، قال: كان الحسن بن علي (عليه السلام) إذا قام إلى الصلاة لبس أجود ثيابه، فقيل له: يا بن رسول الله، لم تلبس أجود ثيابك؟ فقال: «إن الله تعالى جميل يحب الجمال، فأتحمل لربي، و هو يقول: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ فأحب أن ألبس أجود ثيابي».

From Khaysama Biin Abu Khaysama who said,

'Whenever Al-Husayn^{asws} Bin Ali^{asws} used to stand for the *Salat*, would do so in the finest of his^{asws} clothes. It was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Why do you wear the finest of your^{asws} clothes (for the Prayer)?' So he^{asws} said: 'Allah^{azwj} the Exalted is Beautiful and loves the beauty, thus I^{asws} beautify myself^{asws} for my^{asws} Lord^{azwj}, and these are His^{azwj} Words: **Take to your adornments at every Masjid [7:31]** – therefore I^{asws} love to dress up in the best of my^{asws} clothes (for the Prayer)'.⁵⁰

و عنه: بإسناده عن محمد بن أحمد بن داود، عن محمد بن الحسن، عن محمد بن يحيى، عن محمد بن أحمد بن يحيى، عن رجل، عن الزبير بن عتبة، عن فضال بن موسى بن النهدي، عن العلاء بن سيابة، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «الغسل عند لقاء كل إمام».

And from him (Al Sadouq), by his chain, from Muhammad Bin Ahmad Bin Dawood, from Muhammad Bin Al Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from a man, from Al Zubeyr Bin Uqba, from Fazaal Bin Musa Bin Al Nahdy, from Al A'ala Bin Sayaaba,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Take to your adornments at every Masjid [7:31]**, said: 'The bathing during meeting every Imam^{asws}'.⁵¹

عن الحسين بن مهران، عن أبي عبد الله (عليه السلام)، في قول الله: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «يعني الأئمة».

⁵⁰ تفسير العيّاشي 2: 29 / 14.
⁵¹ التهذيب 6: 110 / 197.

From Al Husayn Bin Mahran,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **Take to your adornments at every Masjid [7:31]**, said: 'It Means the Imams^{asws}'.⁵²

لشيخ: بإسناده عن علي بن حاتم، عن الحسن بن علي، عن أبيه، عن فضالة، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «من لم يشهد جماعة الناس في العيدين فليغتسل و ليتطيب بما وجد، و ليصل وحده كما يصلي في الجماعة». و قال: خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «العيدين و الجمعة».

Al Sheykh, by his chain, from Ali Bin Hatim, from Al Hassan Bin Ali, from his father, from fazalat, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'One who does not attend a congregation of the people during the two Eids, so let him wash and apply perfume with whatever he can find, and let him pray *Salat*, and let him pray alone just as he would have prayed in the congregation'. And he^{asws} said: '**Take to your adornments at every Masjid [7:31]**'. He^{asws} said: 'The two Eids and the Friday'.⁵³

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألتُه خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ، قال: «هو المشط عند كل صلاة فريضة و نافلة».

From Abu Baseer,

'From Abu Abdullah^{asws}, (the narrator) said, 'I asked him^{asws} (about) **Take to your adornments at every Masjid [7:31]**. He^{asws} said: 'It is the combing at every *Salat*, Obligatory and optional'.⁵⁴

Extravagance

و عنه: عن محمد بن يحيى، عن محمد بن الحسين، عن محمد بن إسماعيل بن بزيع، عن صالح بن عقبة، عن سليمان بن صالح، قال: قلت لأبي عبد الله (عليه السلام): أدنى ما نهي عن حد الإسراف؟ فقال: «إبدالك ثوب صونك، و إهراقك فضل إنائك، و أكلك التمر و رميك النوى ها هنا و ها هنا».

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Suleyman bin Salih who said,

'I said to Abu Abdullah^{asws}, '(What is the) least of what is forbidden from a limit of the extravagance?' So he^{asws} said: 'You giving away your protective clothing, and your

⁵² تفسير العياني 2: 22 / 13.

⁵³ التهذيب 3: 297 / 136.

⁵⁴ تفسير العياني 2: 25 / 13.

burning the left-overs of your vessels, and your eating the date and your throwing the stone over here, and over there".⁵⁵

عن هارون بن خارجة، قال: قال أبو عبد الله (عليه السلام): «من سأل الناس شيئاً و عنده ما يقوته يومه فهو من المسرفين».

From Haroun Bin Kharjat who said,

'Abu Abdullah^{asws} said: 'One who asks the people for something and with him is what can provide him for his day, so he is from the extravagant ones'.⁵⁶

و عنه: عن عدة من أصحابنا، عن سهل بن زياد، عن الجاموراني، عن الحسن بن علي بن أبي حمزة، عن سيف بن عميرة، عن إسحاق بن عمار، قال: قلت لأبي عبد الله (عليه السلام): يكون للمؤمن عشرة أقمص؟ قال: «نعم». قلت: عشرون؟ قال: «نعم». قلت: ثلاثون؟ قال: «نعم، ليس هذا من السرف، إنما السرف أن تجعل ثوب صونك ثوب بذلك».

And from him, from a number of our companions, from Sahl Bin Ziyad, from Al Jamourany, from Al Hassan Bin Ali Bin Abu Hamza, from Sayf Bin Umeyra, from Is'haq Bin Amaar who said,

'I said to Abu Abdullah^{asws}, 'Can there be ten shirts for a Momin?' He^{asws} said: 'Yes'. I said, 'Twenty?' He^{asws} said: 'Yes'. I said, 'Thirty?' He^{asws} said: 'Yes, this is not from the extravagance. But rather, the extravagance is that you make a cloth protecting you, a cloth you waste away'.⁵⁷

VERSE 32

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۚ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {32}

Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know' [7:32]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَفْوَانَ عَنْ يُوسُفَ بْنِ إِبْرَاهِيمَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عَلَيَّ جُبَّةٌ خَزٌّ وَ طَيْلَسَانُ خَزٌّ فَتَنَظَرُ إِلَيَّ فَقُلْتُ جُعِلْتُ فِدَاكَ عَلَيَّ جُبَّةٌ خَزٌّ وَ طَيْلَسَانُ خَزٌّ فَمَا تَقُولُ فِيهِ فَقَالَ وَ مَا بَأْسٌ بِالْخَزِّ قُلْتُ وَ سَدَاهُ إِبْرَيْسَمٌ قَالَ وَ مَا بَأْسٌ بِإِبْرَيْسَمٍ فَقَدْ أَصِيبَ الْحُسَيْنُ (عليه السلام) وَ عَلَيْهِ جُبَّةٌ خَزٌّ

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Safwan, from Yusuf Bin Ibrahim who said,

⁵⁵ الكافي 4: 56 / 10.

⁵⁶ تفسير العياشي 2: 28 / 14.

⁵⁷ الكافي 6: 441 / 4.

'I went over to Abu Abdullah^{asws} and upon me was *Al-Khazz* coat and a *Al-Khazz* pallium. So he^{asws} looked at me, so I said, 'May I be sacrificed for you^{asws}! Upon me is an *Al Khazz* coat and an *Al Khazz* pallium, so what are you^{asws} saying with regards to it?' So he^{asws} said: 'And what is the problem with *Al-Khazz*?' I said, 'And its wrapping is embroidered'. He^{asws} said: 'And there is no problem with embroidery, for *Al-Husayn*^{asws} was hit and upon him was an *Al-Khazz* coat'.

ثُمَّ قَالَ إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ لَمَّا بَعَثَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) إِلَى الْخَوَارِجِ فَوَافَقَهُمْ لَبَسَ أَفْضَلَ ثِيَابِهِ وَ تَطَيَّبَ بِأَفْضَلِ طِيبِهِ وَ رَكِبَ أَفْضَلَ مَرَاقِبِهِ فَخَرَجَ فَوَافَقَهُمْ فَقَالُوا يَا ابْنَ عَبَّاسٍ بَيْنَا أَنْتَ أَفْضَلُ النَّاسِ إِذَا أَتَيْتَنَا فِي لِبَاسِ الْجَبَابِرَةِ وَ مَرَاقِبِهِمْ فَتَلَا عَلَيْهِمْ هَذِهِ الْآيَةَ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ فَالْبَسَ وَ تَحَمَّلَ فَإِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ وَ لِيَكُنْ مِنْ حَلَالٍ .

Then he^{asws} said: 'Abdullah Bin Abbas, when Amir Al-Momineen^{asws} sent him to the Khawarijites, so he paused to them wearing the best of his clothes, and perfumed himself with the best of his perfumes, and rode the best of his rides. So he went and paused to them. So they said, 'O Ibn Abbas! Between us, you are the best of the people, but you have come to us in the clothes of the tyrants and their rides'. So he recited to them this Verse **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32].** Therefore, wear (nice clothes) and beautify, for Allah^{azwj} is Beautiful, He^{azwj} Loves the beauty, but it should be from the Permissible(s) (means)'.⁵⁸

عَلَيَّْ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ مَرَّ سُبْيَانُ النَّوْرِيُّ فِي الْمَسْجِدِ الْحَرَامِ فَرَأَى أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عَلَيْهِ ثِيَابٌ كَثِيرَةٌ الْقِيَمَةُ حَسَنَةٌ فَقَالَ وَ اللَّهُ لَا تَبِينَهُ وَ لَا وَجْهَهُ فَدَنَا مِنْهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لَبَسَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِثْلَ هَذَا اللَّبَاسِ وَ لَا عَلَيَّ (عَلَيْهِ السَّلَام) وَ لَا أَحَدٌ مِنْ آبَائِكَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

'Sufyan Al-Sowry passed by in the Sacred Masjid, so he saw Abu Abdullah^{asws} and upon him^{asws} were a lot of clothes of goodly price. So he said, 'By Allah^{azwj}! I will go to him^{asws} and rebuke him^{asws}'. So he approached him^{asws}. So he^{asws} said, 'O son^{asws} of Rasool-Allah^{saww}! Rasool-Allah^{saww} did not wear the likes of these clothes, nor did Ali^{asws}, nor did anyone (else) from your^{asws} forefathers'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي زَمَانٍ قَتَرَ مُقْتَرٍ وَ كَانَ يَأْخُذُ لِقَتَرِهِ وَ اقْتِدَارِهِ وَ إِنَّ الدُّنْيَا بَعْدَ ذَلِكَ أَرْخَتْ عَزَالِيهَا فَأَحَقُّ أَهْلِهَا بِهَا أُنْبَرَاهَا ثُمَّ تَلَا قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ نَحْنُ أَحَقُّ مَنْ أَخَذَ مِنْهَا مَا أَعْطَاهُ اللَّهُ غَيْرَ أَبِي يَا نَوْرِيُّ مَا تَرَى عَلَيَّ مِنْ تَوْبٍ إِنَّمَا أَلْبَسُهُ لِلنَّاسِ

So Abu Abdullah^{asws} said to him: 'Rasool-Allah^{saww} was in an era of scarcity and financial straightness, and he^{saww} used to take in accordance with his^{saww} straightness and his^{saww} ability, and the world after that has long gone past it, thus the most deserving of its people with it are its righteous ones'. Then he^{asws} recited:

⁵⁸ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 7

Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]. And we^{asws} are the most rightful of taking from it what Allah^{azwj} has Granted it, besides I^{asws}, O Sowry, what you see upon me^{asws} from the clothes, rather I^{asws} wear it for the people'.

ثُمَّ اجْتَذَبَ يَدَ سُفْيَانَ فَجَرَّهَا إِلَيْهِ ثُمَّ رَفَعَ الثَّوْبَ الْأَعْلَى وَ أَخْرَجَ ثَوْبًا تَحْتَ ذَلِكَ عَلَى جِلْدِهِ غَلِيظًا فَقَالَ هَذَا أَلْبَسُهُ لِنَفْسِي وَ مَا رَأَيْتُهُ لِلنَّاسِ ثُمَّ جَذَبَ ثَوْبًا عَلَى سُفْيَانَ أَغْلَاهُ غَلِيظٌ خَشِيبٌ وَ دَاخِلُ ذَلِكَ ثَوْبٌ لَيِّنٌ فَقَالَ لَبِسْتُ هَذَا الْأَعْلَى لِلنَّاسِ وَ لَبِسْتُ هَذَا لِنَفْسِيكَ تَسْرُّهَا.

Then he^{asws} drew the hand of Sufyan, so he^{asws} brought it towards himself^{asws}. Then he^{asws} raised his upper garment, and there was a cloth beneath that, upon his^{asws} skin, which was rough. So he^{asws} said: 'This, I^{asws} wear it for myself^{asws}, and what you see is for the people'. Then he^{asws} drew the upper clothing of Sufyan which was rough, coarse, and inside that was a smooth cloth. So he^{asws} said: 'You wear this outer garment for the people, and you wear this for yourself, delighting in it'.⁵⁹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مُتَكَيِّمًا عَلَى أَوْ قَالَ عَلَى أَبِي فَلَقِيَهُ عَبَّادُ بْنُ كَثِيرٍ الْبَصْرِيُّ وَ عَلَيْهِ ثِيَابٌ مَرْوِيَّةٌ حَسَنَةٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ (عليه السلام) إِنَّكَ مِنْ أَهْلِ بَيْتِ النَّبُوَّةِ وَ كَانَ أَبُوكَ وَ كَانَ هَذِهِ الثِّيَابُ الْمَرْوِيَّةُ عَلَيْكَ فَلَوْ لَبِسْتُ دُونَ هَذِهِ الثِّيَابِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَيْلَكَ يَا عَبَّادُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَنْعَمَ عَلَى عَبْدِهِ نِعْمَةً أَحَبَّ أَنْ يَرَاهَا عَلَيْهِ لَيْسَ بِهَا بَأْسٌ وَ يِلَكَ يَا عَبَّادُ إِنَّمَا أَنَا بَصُغَةٌ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَا تُؤْذِنِي وَ كَانَ عَبَّادٌ يَلْبَسُ ثَوْبَيْنِ قَطْرَيْنِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah who said,

'Abu Abdullah^{asws} was leaning upon me', or said, 'Upon my father', so Abbad Bin Kaseer Al Basry came over and upon him^{asws} were clothes of Merv (a city), so he said, 'O Abu Abdullah^{asws}! You^{asws} are from the People^{asws} of the Household of the Prophet-hood, and your^{asws} father^{asws} was what he^{asws} was, so what are these Mervian clothes upon you^{asws}? If only you^{asws} would wear besides these clothes'. So Abu Abdullah^{asws} said to him: 'Woe be unto you, O Abbad! **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]** When Allah^{azwj} Mighty and Majestic Favours upon His^{azwj} servant with a Bounty Loves that He^{azwj} Sees it upon him. There is no problem with it. Woe be unto you, O Abbad! But rather, I^{asws} am a part of Rasool-Allah^{saww}, therefore do not hurt me^{asws}'. And it was so that Abbad had worn two Qatary (a city) clothes'.⁶⁰

⁵⁹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 8

⁶⁰ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 13

حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ هِلَالٍ الشَّامِيِّ مَوْلَى أَبِي الْحَسَنِ (عليه السلام) عَنْهُ قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا أَعْجَبَ إِلَى النَّاسِ مَنْ يَأْكُلُ الْجَشِبَ وَ يَلْبَسُ الْحَشِينَ وَ يَتَخَشَّعُ فَقَالَ أَمَا عَلِمْتَ أَنَّ يُوسُفَ (عليه السلام) نَبِيَّ ابْنِ نَبِيٍّ كَانَ يَلْبَسُ أَقْبِيَّةَ الدِّيْبَاجِ مَزْرُورَةً بِالذَّهَبِ وَ يَجْلِسُ فِي مَجَالِسِ آلِ فِرْعَوْنَ يَحْكُمُ فَلَمْ يَخْتَجِ النَّاسُ إِلَى لِبَاسِهِ وَ إِنَّمَا اخْتَأَجُوا إِلَى قِسْطِهِ

Humeid Bin Ziyad, from Muhammad Bin Isa, from Al Abbas Bin Hilal Al Shamy,

A slave of Abu Al-Hassan^{asws}, from him^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! How fascinating to the people is the one who eats tasteless food and wears rough clothes and is humble'. So he^{asws} said: 'But do you not know that Yusuf^{as}, a Prophet^{as} son of a Prophet^{as} was wearing gowns of embroidered brocade and buttons of gold, and he^{as} would sit in the gathering of the progeny of Pharaoh^{la}, giving judgements. So the people were not needy to his^{as} clothes, but rather they were needy to his^{as} equitable decisions.

وَ إِنَّمَا يُخْتَأَجُ مِنَ الْإِمَامِ فِي أَنَّ إِذَا قَالَ صَدَقَ وَ إِذَا وَعَدَ أَتَى وَ إِذَا حَكَمَ عَدَلَ إِنَّ اللَّهَ لَا يُحَرِّمُ طَعَاماً وَ لَا شَرَاباً مِنْ حَلَالٍ وَ إِنَّمَا حَرَّمَ الْحَرَامَ قَلَّ أَوْ كَثُرَ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ .

And rather what is needed from the Imam (leader) is that he should speak the truth, and when he makes a promise, fulfils it, and when he gives a judgement, does justice. Allah^{azwj} did not Prohibit food nor drinks from the Permissible, but rather He^{azwj} Prohibited from the Prohibitions, be it little or a lot, and Allah^{azwj} Mighty and Majestic has Said: **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]?'**⁶¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مُتَّكِئاً عَلَى أَوْ قَالَ عَلَى أَبِي فَلَقِيَهُ عَبَّادُ بْنُ كَثِيرٍ الْبَصْرِيُّ وَ عَلَيْهِ ثِيَابٌ مَرْوِيَّةٌ حَسَنَةٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ (عليه السلام) إِنَّكَ مِنْ أَهْلِ بَيْتِ النَّبُوَّةِ وَ كَانَ أَبُوكَ وَ كَانَ هَذِهِ الثِّيَابُ الْمَرْوِيَّةُ عَلَيْكَ فَلَوْ لَبِسْتَ دُونَ هَذِهِ الثِّيَابِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ يَلِكُ يَا عَبَّادُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَنْعَمَ عَلَى عَبْدِهِ نِعْمَةً أَحَبَّ أَنْ يَرَاهَا عَلَيْهِ لَيْسَ بِهَا بَأْسٌ وَ يَلِكُ يَا عَبَّادُ إِنَّمَا أَنَا بَضْعَةٌ مِنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَلَا تُؤْذِنِي وَ كَانَ عَبَّادٌ يَلْبَسُ ثَوْبَيْنِ قَطْرِيَيْنِ .

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Ibn Al Qadah who said,

'Abu Abdullah^{asws} was leaning upon me', or said, 'Upon my father', so Abbad Bin Kaseer Al Basry came over and upon him^{asws} were clothes of Merv (a city), so he said, 'O Abu Abdullah^{asws}! You^{asws} are from the People^{asws} of the Household of the Prophet-hood, and your^{asws} father^{asws} was what he^{asws} was, so what are these Mervian clothes upon you^{asws}? If only you^{asws} would wear besides these clothes'. So Abu Abdullah^{asws} said to him: 'Woe be unto you, O Abbad! **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' [7:32]?** When Allah^{azwj} Mighty and Majestic Favours upon His^{azwj} servant with a Bounty Loves that He^{azwj} Sees it upon him. There is no problem with

⁶¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 11 H 5

it. Woe be unto you, O Abbad! But rather, I^{asws} am a part of Rasool-Allah^{saww}, therefore do not hurt me^{asws}. And it was so that Abbad had worn two Qatary (a city) clothes'.⁶²

الشيخ في (أماليه)، قال: حدثنا أبو عبد الله محمد بن محمد بن النعمان (رحمه الله)، قال: أخبرني أبو الحسن علي بن محمد بن حبش الكاتب، قال: أخبرني الحسن بن علي الزعفراني، قال: أخبرني أبو إسحاق إبراهيم بن محمد الثقفي، قال: حدثنا عبد الله بن محمد بن عثمان، قال: حدثنا علي بن محمد بن أبي سيف، عن فضيل بن خديج، عن أبي إسحاق الهمداني، قال: لما ولي أمير المؤمنين علي بن أبي طالب (عليه السلام) محمد ابن أبي بكر مصر و أعمالها، كتب له كتابا، و أمره أن يقرأه على أهل مصر، و ليعمل بما وصاه به فيه، و كان الكتاب:

Al Sheykh in his (book) Amaaly, said, 'It was narrated to us by Abdullah Muhammad Bin Muhammad Al Numan, from Abu Al Hassan Ali Bin Muhammad Bin Habeysh the scribe, from Al Hassan Bin Ali Al Zafrany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad Bin Usman, from ali Bin Muhammad Bin Abu Sayf, from Fazeyl Bin Khadeej, from Abu Is'haq Al Hamdany who said,

'When Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} made Muhammad Ibn Abu Bakr as governor of Egypt and its office bearers, he^{asws} wrote a letter to him and instructed him that he should read it out to the people of Egypt, and he should act upon what he^{asws} bequeaths him with in it. And the letter was: -

«بسم الله الرحمن الرحيم، من عبد الله أمير المؤمنين علي بن أبي طالب إلى أهل مصر و محمد بن أبي بكر- و ذكر الحديث بطوله و كان بعضه-

In the Name of Allah^{azwj} the Beneficent, the Merciful. From a servant of Allah^{azwj} Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} to the people of Egypt and Muhammad Bin Abu Bakr' – and he (the narrator) mentioned the Hadeeth in its length, and part of it was:

وَ اَعْلَمُوا يَا عِبَادَ اللَّهِ إِنَّ الْمُتَّقِينَ خَازُوا عَاجِلَ الْخَيْرِ وَ آجَلَهُ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ وَ لَمْ يُشَارِكْهُمْ أَهْلُ الدُّنْيَا فِي آخِرَتِهِمْ وَ أَبَاحَهُمُ اللَّهُ مِنَ الدُّنْيَا مَا كَفَاهُمْ وَ بِهِ أَعْنَاهُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

And know! O servants of Allah^{azwj}! The pious ones have won the immediate goodness and its future (goodness). They are participating with the people of the world in their world and they are not participating the people of the world in the Hereafter, and Allah^{azwj} has Permitted from that world what can suffice them for their needlessness. Allah^{azwj} Mighty and Majestic Says **Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who are believing sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who are knowing' [7:32].**

⁶² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 13

سَكَنُوا الدُّنْيَا بِأَفْضَلِ مَا سُكِنَتْ أَكْلُوهَا بِأَفْضَلِ مَا أُكِلَتْ شَارَكُوا أَهْلَ الدُّنْيَا فِي دُنْيَاهُمْ فَأَكَلُوا مَعَهُمْ مِنْ طَيِّبَاتِ مَا يَأْكُلُونَ وَ شَرَبُوا بِأَفْضَلِ مَا يَشْرَبُونَ وَ لَبَسُوا مِنْ أَفْضَلِ مَا يَلْبَسُونَ وَ تَزَوَّجُوا مِنْ أَفْضَلِ مَا يَتَزَوَّجُونَ وَ رَكَبُوا مِنْ أَفْضَلِ مَا يَرَكَبُونَ

They dwelled in the world with the best of what could be dwelt in it, and their eating was with the best of what could be eaten, and they participated the people of the world in their world, so they ate along with them from the good things what they were eating, and they drank with the best of what they were drinking, and were eating from the best of what they were eating, and got married from the best of what they were marrying, and they rode on the best of what they were riding.

أَصَابُوا لَذَّةَ الدُّنْيَا وَ هُمْ عِدَا جِيرَانِ اللَّهِ يَتَمَنَّوْنَ عَلَيْهِ فَيُعْطِيهِمْ مَا تَمَنَّوْا لَا تُرَدُّ هُمْ دَعْوَةٌ وَ لَا يَنْقُصُ هُمْ نَصِيبٌ مِنَ اللَّذَّةِ

They attained the pleasures of the world, and tomorrow they would be in the Vicinity of Allah^{azwj}, coveting (desiring) upon Him^{azwj}. So He^{azwj} would be Giving them whatever they would be coveting. A supplication will not be Rejected to them, nor would a share be reduced for them from the pleasures.

فَإِلَى هَذَا يَا عِبَادَ اللَّهِ يَشْتَأَقُ مَنْ كَانَ لَهُ عَقْلٌ وَ يَعْمَلُ بِتَقْوَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Therefore, to this, O servants of Allah^{azwj}, the one who has intellect would be desiring and working for with the piety of Allah^{azwj}. And there is no Strength except with Allah^{azwj}, the Exalted, the Magnificent'.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ صَالِحِ بْنِ حَمَزَةَ عَنْ أَبَانَ بْنِ مُصْعَبٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ أَوْ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) مَا لَكُمْ مِنْ هَذِهِ الْأَرْضِ فَتَبَسَّمَ ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ جَبْرَائِيلَ (عليه السلام) وَ أَمَرَهُ أَنْ يَخْرِقَ بَيْنَهُمَا ثَمَانِيَةَ أَنْهَارٍ فِي الْأَرْضِ مِنْهَا سَيحَانٌ وَ جَيحَانٌ وَ هُوَ نَهْرٌ بَلَحٌ وَ الْخُشُوعُ وَ هُوَ نَهْرُ الشَّاشِ وَ مِهْرَانٌ وَ هُوَ نَهْرُ الْهِنْدِ وَ نِيلٌ مِصْرَ وَ دِجْلَةٌ وَ الْفُرَاتُ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ahmad, from Ali Bin Al Numan, from Salih Bin Hamza, from Aban Bin Mus'ab, from Yunus Bin Zabyan, or al Moalla Bin Khunays who said,

'I said to Abu Abdullah^{asws}, 'What have you all (Imams^{asws}) to do from the earth?' So he^{asws} smiled, then said: 'Allah^{azwj} Blessed and High Sent Jibraeel^{as} and Commanded him^{as} that he^{as} furrows eight rivers by his^{as} big toe in the earth – from these is Sayhan, and Jayhan, and it is the river Balkh, and Al-Khashou, and it is River Shash, and Mihran, and it is a river of India, and Nile of Egypt, and Dajla, and Euphrates.

فَمَا سَقَتْ أَوْ اسْتَقَتْ فَهُوَ لَنَا وَ مَا كَانَ لَنَا فَهُوَ لِشِيعَتِنَا وَ لَيْسَ لِعَدُوِّنَا مِنْهُ شَيْءٌ إِلَّا مَا غَضَبَ عَلَيْهِ وَ إِنَّ وَلِيَّنَا لَفِي أَوْسَعٍ فِيمَا بَيْنَ ذِهِ إِلَى ذِهِ يَعْنِي بَيْنَ السَّمَاءِ وَ الْأَرْضِ

⁶³ أمالي الشيخ الطوسي 1: 25، أمالي الشيخ المفيد: 3/263.

So whatever is watered from or drawn, so it is for us^{asws}, and whatever was for us^{asws} so it is for our^{asws} Shias, and there isn't anything from it for our^{asws} enemies except what they have usurped upon, and that our^{asws} friends would be in (a place) more capacious in what is between this to this, meaning between the sky and the earth'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا الْمَعْصُومِينَ عَلَيْهَا خَالِصَةٌ لَهُمْ يَوْمَ الْقِيَامَةِ بِلاَ غَصْبٍ .

Then he^{asws} recited this Verse Say: ***'These would be for those who are believing sincerely in the life of the world [7:32] - the ones usurped upon, on the Day of Judgement - without being usurped'***.⁶⁴

VERSE 33

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {33}

Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, and that you associate with Allah what He did not Send down an Authorisation for, and that you say upon Allah what you don't know' [7:33]

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي وَهَبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ سَأَلْتُ عَبْدًا صَالِحًا عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالَ فَقَالَ إِنَّ الْقُرْآنَ لَهُ ظَهْرٌ وَ بَطْنٌ فَجَمِيعُ مَا حَرَّمَ اللَّهُ فِي الْقُرْآنِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أَيْمَةُ الْجَوْرِ وَ جَمِيعُ مَا أَحَلَّ اللَّهُ تَعَالَى فِي الْكِتَابِ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أَيْمَةُ الْحَقِّ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked Al-Abd Al-Salih^{asws} (7th Imam^{asws}) about the Words of Allah^{azwj} Mighty and Majestic Say: ***'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33]***. So he^{asws} said: 'The Quran is such that for it there is an apparent and a hidden (meaning). So the entirety of what Allah^{azwj} Prohibited in the Quran, it is the apparent, and the hidden from that are the tyrannical imams (leaders); and the entirety of what Allah^{azwj} the Exalted Permitted in the Book, it is the apparent, and the hidden from that are the Imams^{asws} of the truth'.⁶⁵

و عنه: عن أبي علي الأشعري، عن بعض أصحابنا، و علي بن إبراهيم، عن أبيه، جميعاً، عن الحسن بن علي بن أبي حمزة، عن أبيه عن علي بن يقطين، عن أبي الحسن (عليه السلام)، قال: قال: «قول الله عز و جل: قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا

⁶⁴ Al Kafi V 1 – The Book Of Divine Authority CH 105 H 5

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 85 H 10

وَمَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ فَأَمَّا قَوْلُهُ: مَا ظَهَرَ مِنْهَا يَعْنِي الزَّنا المعلن، وَ نصب الرايات التي كانت ترفعها الفواجر الفواحش في الجاهلية.

And from him (Al Kulayni), from Abu Al A'ala Al Ashary, from one of our companions, and Ali Bin Ibrahim, from his father, together, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'The Words of Allah^{azwj} Mighty and Majestic: **Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right [7:33]** – so as for His^{azwj} Words **whatever is apparent from these**, it means the open adultery, and the establishment of the flags which the mischief-makers had raised, the immoral ones, during the pre-Islamic period (to denote prostitution).'

و أما قوله عز و جل: وَ مَا بَطَّنَ يَعْنِي مَا نَكَحَ مِنْ أَزْوَاجِ الْآبَاءِ، لِأَنَّ النَّاسَ كَانُوا قَبْلَ أَنْ يَبْعَثَ النَّبِيُّ (صلى الله عليه و آله) إِذَا كَانَ لِلرَّجُلِ زَوْجَةٌ وَ مَاتَ عَنْهَا، تَزَوَّجَهَا ابْنُهُ مِنْ بَعْدِهِ، إِذَا لَمْ تَكُنْ أُمُّهُ، فَحَرَّمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ، وَ أَمَّا الْإِثْمُ فَلِإِنَّمَا الْخَمْرُ بَعِينُهَا».

And as for the Words of the Mighty and Majestic: **and whatever is hidden** – it means the marriage of the step-mother, because the people used to do that before the Prophet^{saww} was Sent. Whenever the man died leaving a widow, she would marry his son after him, if she was not his biological mother. So Allah^{azwj} Mighty and Majestic Prohibited that. And as for the '**and the sin**' so it is the wine specifically'.⁶⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ بَعْضِ أَصْحَابِنَا وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ يَفْطِينَ قَالَ سَأَلَ الْمُهَدِّيُّ أَبَا الْحَسَنِ (عليه السلام) عَنِ الْخَمْرِ هَلْ هِيَ مُحَرَّمَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ النَّاسَ إِنَّمَا يَعْرِفُونَ النَّهْيَ عَنْهَا وَ لَا يَعْرِفُونَ التَّحْرِيمَ لَهَا فَقَالَ لَهُ أَبُو الْحَسَنِ (عليه السلام) بَلْ هِيَ مُحَرَّمَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ يَا أَمِيرَ الْمُؤْمِنِينَ

Abu Ali Al Ashary, from one of our companions and Ali Bin Ibrahim, from his father, altogether, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Ali Bin Yaqteen who said,

'Al-Mahdy (Al-Mansour the caliph) asked Abu Al-Hassan^{asws} about the wine, 'Is it a Prohibition in the Book of Allah^{azwj} Mighty and Majestic, as the people, rather, are recognising the prevention from it and are not understanding the Prohibition of it'. So Abu Al-Hassan^{asws} said to him: 'But it is a Prohibition in the Book of Allah^{azwj} Mighty and Majestic, O commander of the faithful!'

فَقَالَ لَهُ فِي أَيِّ مَوْضِعٍ هِيَ مُحَرَّمَةٌ فِي كِتَابِ اللَّهِ جَلَّ اسْمُهُ يَا أَبَا الْحَسَنِ فَقَالَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ فَأَمَّا قَوْلُهُ مَا ظَهَرَ مِنْهَا يَعْنِي الزَّنا المعلن وَ نَصَبَ الرِّايَاتِ الَّتِي كَانَتْ تَرْفَعُهَا الْفَوَاحِشُ لِلْفَوَاحِشِ فِي الْجَاهِلِيَّةِ

⁶⁶ الكافي 6: 406 / 1.

So he said to him^{asws}, 'Which place is it Prohibited in the Book of Allah^{azwj}, Majestic is His^{azwj} Name, O Abu Al-Hassan^{asws}?' So he^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: **Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right [7:33].** So as for His^{azwj} Words '**whatever is apparent from it**' it means the adultery committed openly, and the establishment of the flags which the immoral were raising for the immoralities during the Pre-Islamic period'.

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ وَ مَا بَطَلَنَ يَغْنِي مَا نَكَحَ مِنَ الْآبَاءِ لِأَنَّ النَّاسَ كَانُوا قَبْلَ أَنْ يُبْعَثَ النَّبِيُّ (صلى الله عليه وآله) إِذَا كَانَ لِلرَّحْلِ زَوْجَةٌ وَ مَاتَ عَنْهَا تَزَوَّجَهَا ابْنُهُ مِنْ بَعْدِهِ إِذَا لَمْ تَكُنْ أُمُّهُ فَحَرَّمَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ

And as for the Words of the Mighty and Majestic: **and whatever is hidden**, it means what the forefathers had married, because the people, before the Sending of the Prophet^{saww}, when the man had a wife and he died from her, the son used to marry her from after him, when she did not happen to be his mother. So Allah^{azwj} Mighty and Majestic Prohibited that.

وَأَمَّا الْإِنَّمُ فَإِنَّهَا الْحُمْرَةُ بِعَيْنِهَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي مَوْضِعٍ آخَرَ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعُ لِلنَّاسِ فَأَمَّا الْإِنَّمُ فِي كِتَابِ اللَّهِ فَهِيَ الْحُمْرَةُ وَ الْمَيْسِرُ وَ إِنَّمُهُمَا أَكْبَرُ كَمَا قَالَ اللَّهُ تَعَالَى

And as for **and the sin**, so these are the wines specifically, and Allah^{azwj} Mighty and Majestic has Said in another place: **They are asking you about the wine and the gambling. Say: 'In both of these is a grave sin and benefit for the people [2:219].** So as for the sin in the Book of Allah^{azwj}, so it is the wine and the gambling, and the sins of these two is greater, just as Allah^{azwj} the Exalted has Said'.

قَالَ فَقَالَ الْمَهْدِيُّ يَا عَلِيُّ بْنُ يَقْطَنِ هَذِهِ وَ اللَّهُ فَتَوَى هَاشِمِيَّةً قَالَ قُلْتُ لَهُ صَدَقْتَ وَ اللَّهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُخْرِجْ هَذَا الْعِلْمَ مِنْكُمْ أَهْلَ الْبَيْتِ قَالَ فَوَ اللَّهُ مَا صَبَرَ الْمَهْدِيُّ أَنْ قَالَ لِي صَدَقْتَ يَا رَافِضِي .

He (the narrator) said, 'So Al-Mahdy said, 'O Ali Bin Yaqteen! By Allah^{azwj}, these are Hashemite *Fatwas*'. He (the narrator) said, 'I said to him, 'You speak the truth, by Allah^{azwj}, O commander of the faithful! The Praise is for Allah^{azwj} Who did not Take away this Knowledge from you, the People^{asws} of the Household'. He (the narrator) said, 'So, by Allah^{azwj}, Al-Mahdy could not be patient and he said to me, 'You speak the truth, of 'Rafizy' (rejecter)'.⁶⁷

VERSE 34

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {34}

And for every community there is a term. So when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34]

⁶⁷ Al Kafi – V 6 – The Book of Drinks Ch 19 H 1

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن محمد الأزدي، عن أبي عبد الله (عليه السلام)، قال: إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ - إلى قوله - تَعْمَلُونَ - قال - تعد السنين، ثم تعد الشهور، ثم تعد الأيام، ثم تعد الساعات، ثم تعد النفس فإذا جاء أَجْلُهُمْ لا يَسْتَأْخِرُونَ سَاعَةً وَ لا يَسْتَقْدِمُونَ.

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al-Azdy,

Abu Abdullah^{asws} having said: **'Say: (As for) the death from which you are fleeing from, so it will surely meet you, then you shall be sent back to the Knower of the hidden and the apparent, and He will Inform you of that which you had done [62:8],** Count the years, then count the months, then count the days, then count the hours, then count the (النفس) seconds **And for every community there is a term. So when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34].**⁶⁸

العياشي: عن أبي عبد الله (عليه السلام) في قوله: فَإِذَا جَاءَ أَجْلُهُمْ لا يَسْتَأْخِرُونَ سَاعَةً وَ لا يَسْتَقْدِمُونَ، قال: «هو الذي يسمى الملك الموت».

Al-Ayyashi,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words **So when their term comes, they can neither delay it for a moment, nor can they bring it forward [7:34],** said: 'It is what is specified to the Angel of Death'.⁶⁹

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

And in a report of Humran –

'From him (Abu Ja'far^{asws} having said: 'As for the term which is not Specified with Him^{azwj}, so it is a suspended one. He^{azwj} Brings it forward during it whatever He^{azwj} so Desires to, and He^{azwj} Delays in it whatever He^{azwj} so Desires to. And as for the Specified term, so it is which He^{azwj} Specified during the Night of Pre-determination (Laylat Al-Qadr)'.⁷⁰

VERSES 35 & 36

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنْ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {35}

⁶⁸ الكافي 3: 44 / 262

⁶⁹ تفسير العياشي 2: 39 / 17

⁷⁰ تفسير العياشي 1: 8 / 355

O children of Adam! Did there not come to you Rasools from you relating My Signs to you? So the ones who fear and amend, there would neither be fear upon them nor would they be grieving [7:35]

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {36}

And those who are belying Our Signs and are being arrogant about these, they are the inmates of the Fire; they would be in it eternally [7:36]

علي بن إبراهيم: قال: حدثنا جعفر بن أحمد قال: حدثنا عبد الكريم، قال: حدثنا محمد بن علي، قال: حدثنا محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُومٌ وَ بُكْمٌ فِي الظُّلُمَاتِ مَنْ يَشَأُ اللَّهُ يُضِلَّهُ وَ مَنْ يَشَأُ يَجْعَلْهُ عَلَى صِرَاطٍ مُسْتَقِيمٍ. فقال (عليه السلام): «نزلت في الذين كذبوا بأوصيائهم صُومٌ وَ بُكْمٌ كما قال الله في الظُّلُمَاتِ مَنْ كَانَ مِنْ وَلَدِ إبليس فإنه لا يصدق بالأوصياء، و لا يؤمن بهم أبداً، و هم الذين أضلهم الله، و من كان من ولد آدم آمن بالأوصياء فهم على صِرَاطٍ مُسْتَقِيمٍ».

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

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

He (the narrator) said, 'And I heard him^{asws} (Abu Ja'far^{asws}) saying: 'They belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}'.⁷¹

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَالَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا: الدَّالَّاتِ عَلَى صِدْقِ مُحَمَّدٍ ص عَلَى مَا جَاءَ بِهِ- مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَى مَا أَدَّاهُ إِلَى عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيِّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ الْبَرِيَّاتِ أُولَٰئِكَ الدَّافِعُونَ لِصِدْقِ مُحَمَّدٍ فِي إِنْبَاءِهِ [وَ الْمُكَذِّبُونَ لَهُ فِي نَصْبِهِ لِأَوْلِيَائِهِ] عَلَى سَيِّدِ الْأَوْصِيَاءِ، وَ الْمُتَنَحِّينَ مِنْ دُرِّيَّةِ الطَّيِّبِينَ الطَّاهِرِينَ أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ.

(Imam Hassan Al-Askari^{asws} said): 'Then the Mighty and Majestic Said: ***And those who are disbelieving and belying our Signs [2:39]*** – the references to the truthfulness of Muhammad^{saww} upon what he^{saww} came with from the news of the previous centuries and upon what was required to the servants of Allah^{azwj}, from the mentioning of the merits of Ali^{asws} and his^{asws} goodly progeny, the best of the meritorious ones, and the meritorious after Muhammad^{saww}, Chief of the righteous ones - they are the repellers of the truthfulness of Muhammad^{saww} in his^{saww} news and the belying ones to him^{saww} regarding his^{saww} appointing for his^{saww} friends, Ali^{asws}, Chief of the successors^{as}, and the chosen ones^{asws} from his^{asws} offspring, the goodly, the clean – ***they are the inmates of the Fire; they would be in it eternally [7:36]***'.⁷²

⁷¹ (Extract) تفسير القمي 1: 199.

⁷² Tafseer Imam Hassan Al Askari^{asws} – S 106

VERSES 37 - 39

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ
الْكِتَابِ ۖ حَتَّىٰ إِذَا جَاءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَإِنَّا مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ ۖ
قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ {37}

So who is more unjust than the one who fabricates a lie upon Allah or belies His Signs? To them their share from the Book would reach them, until when Our messengers come to them causing them to die, they shall say, ‘What were you calling upon from besides Allah?’ They would say, ‘They are lost from us’, and they would be testifying against their own selves that they were Kafirs [7:37]

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ
لَعَنَتْ أُخْتَهَا ۖ حَتَّىٰ إِذَا ادَّارَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا فَآتِهِمْ
عَذَابًا ضِعْفًا مِنَ النَّارِ ۖ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ {38}

He will say: “Enter (to be) among the communities who had passed away from before you, from the Jinn and the humans, in the Fire!” Every time a community enters, its sister (community) would curse it, until when they come across each other altogether in it, their last ones would say for their first ones, ‘Our Lord! They strayed us, so Given them a double Punishment from the Fire’. He will Say: “For all would be double (the Punishment), but you are not knowing” [7:38]

وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ
{39}

And the foremost of them will say to the last of them: ‘So you have no preference over us; therefore taste the Punishment for what you earned’ [7:39]

الطبرسي في قوله تعالى: رَبَّنَا هَٰؤُلَاءِ أَضَلُّونَا، قال الصادق (عليه السلام): «يعني أئمة الجور».

Regarding ***Our Lord! They strayed us [7:38]***, Al-Sadiq^{asws} said: 'It Means the unjust imams (leaders)'.⁷³

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابه، عن آدم بن إسحاق، عن عبد الرزاق ابن مهران، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر (عليه السلام)، قال في قوله تعالى: «وَ مَا أَضَلُّنَا إِلَّا الْمُجْرِمُونَ:» «إِذْ دَعَوْنَا إِلَى سَبِيلِهِمْ، ذَلِكَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِيهِمْ حِينَ جَمَعَهُم إِلَى النَّارِ: قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَأَتَيْنَهُمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ وَ قَوْلُهُ: كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا بَرِءَ مِنْ بَعْضِهِمْ بَعْضٌ، وَ لَعَنَ بَعْضُهُمْ بَعْضًا.

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Adam Bin Is'haq, from Abdul Razzaq Ibn Mahran, from Al Husayn Bin Maymoun, from Muhammad Bin Saalim,

(It has been narrated) from Abu Ja'far^{asws} having said regarding the Words of the Exalted: ***And none but the guilty led us astray [26:99]***, said: 'When they call us to their ways, that is in the Words of Allah^{azwj} Mighty and Majestic with regards to them when He^{azwj} shall Gather them to the Fire: ***their last ones would say for their first ones, 'Our Lord! They strayed us, so Given them a double Punishment from the Fire' [7:38]***, and His^{azwj} Words: ***Every time a community enters, its sister (community) would curse it, until when they come across each other altogether in it [7:38]***, some of them would be disavowing the others, and some of them would be cursing the others'.⁷⁴

VERSES 40 & 41

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجُمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ {40}

Surely those who are belying Our Signs and are being arrogant about it, the doors of the sky would not be Opened for them nor would they be entering the Paradise until the camel penetrates the eye of the needle; and like that We Recompense the criminals [7:40]

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ {41}

For them would be a plain of Hell, and from above them would be coverings (of fire); and like that We Recompense the unjust ones [7:41]

⁷³ مجمع البيان 4: 644.

⁷⁴ (Extract) الكافي 2: 1/26

العياشي: عن منصور بن يونس، عن رجل، عن أبي عبد الله (عليه السلام)، في قول الله: إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ وَ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، قال: «نزلت في طلحة و الزبير، و الجمل جملهم».

Al Ayyashi, from Mansour Bin Yunus, from a man,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **Surely those who are belying Our Signs and are being arrogant about it, the doors of the sky would not be Opened for them nor would they be entering the Paradise until the camel penetrates the eye of the needle; and like that We Recompense the criminals [7:40]**, said: 'It was Revealed regarding Talha, and Al-Zubeyr, and the camel (which was) their camel (Ayesha being on it)'.⁷⁵

ذَكَرَهُ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ قَالَ حَدَّثَنِي أَبِي عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ ضُرَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ الْجَمَلِ طَلْحَةَ وَ الزُّبَيْرَ وَ الْجَمَلَ جَمْلُهُمْ.

Ali Bin Ibrahim mentioned it in his Tafseer. He said, 'My father narrated to me, from Fazalat, from Aban Bin Usman, from Zareys,

'From Abu Ja'far^{asws} having said: 'This Verse (7:40) was Revealed regarding the people of (the battle of) the camel – Talha, and Al-Zubeyr, and the camel (which was) their camel (Ayesha being on it)'.⁷⁶

الطبرسي: روي عن أبي جعفر الباقر (عليهما السلام) أنه قال: «أما المؤمنون فترفع أعمالهم و أرواحهم إلى السماء، فتفتح لهم أبوابها، و أما الكافر فيصعد بعمله و روحه حتى إذا بلغ إلى السماء نادى مناد: اهبطوا به إلى سجين، و هو واد بحضر موت يقال له: برهوت».

Al-Tabarsy – It has been reported,

(It has been narrated) from Abu Ja'far Al-Baqir^{asws} having said: 'As for the Momineen, so their deeds would be raised along with their spirits, to the sky, and its doors would be opened up for them. And as for the Infidels, so there shall ascend their spirits along with their deeds. When they reach to the sky, a Caller would Call out: 'Descend with these to Sijjeen!' – And it is a valley at Hazramaut called Barhoot'.⁷⁷

و روي عن سعيد بن جناح، قال: حدثني عوف بن عبد الله الأزدي، عن جابر بن يزيد الجعفي، عن أبي جعفر (عليه السلام) - في حديث قبض روح الكافر - و قال: «تخرج روحه، فيضعها ملك الموت بين مطرقة و سندان، فيفضخ أطراف أنامله، و آخر ما يشدخ منه العينان، فتسطع لها ريح منتنة يتأذى منها أهل الناكلهم أجمعون، فيقولون: لعنة الله عليها من روح كافرة منتنة خرجت من الدنيا».

⁷⁵ تفسير العياشي 2: 40 / 17.

⁷⁶ (2) تفسير القمي: ج 1 ص 230.

⁷⁷ مجمع البيان 4: 646.

And it is reported from Saeed Bin Janah, from Awf Bin Abdullah Al Azdy, from Jabir Bin Yazeed Al Jufy,

‘From Abu Ja’far^{asws} – in a Hadeeth of capture of the soul of the Kafir – and he^{asws} said: ‘His (the Kafir’s) soul exits, and the Angel of death places it between a hammer and an anvil (of fire). So it exposes the ends of his nails, and the end of what ruptures his eyes from. So there spreads out for him a stinky wind, the inhabitants of the Fire calling out from it, all of them together, and they are saying, ‘The Curse of Allah^{azwj} be on it from a soul of a Kafir, stink coming out from the world’.

فيلعنه الله، و يلعنه اللاعنون، فإذا أوتي بروحه إلى السماء الدنيا أغلقت عنه أبواب السماء، و ذلك قوله: لا تُفْتَحْ لَهُمْ أَبْوَابُ السَّمَاءِ وَ لَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلْجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَ كَذَلِكَ نَجْزِي الْمُجْرِمِينَ يقول الله تعالى: ردوها عليه مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى.

Then Allah Curses him, and the cursing ones curse him. So when they come with his soul to the sky of the world, the doors of the sky are locked from it, and these are His^{azwj} Words: **the doors of the sky would not be Opened for them nor would they be entering the Paradise until the camel penetrates the eye of the needle; and like that We Recompense the criminals [7:40].** Allah^{azwj} the Exalted is Saying: **“From it We Created you, and into it We shall be Returning you, and from it We shall be Extracting you once again [20:55]”**.⁷⁸

VERSES 42 & 43

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ {42}

And (as for) those who are believing and doing righteous deeds, We do not Encumber a soul except to its capacity – they are the dwellers of the Paradise, they would be therein eternally [7:42]

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ بَجَرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ ۖ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۖ لَقَدْ جَاءَتْ رُسُلٌ رَبَّنَا بِالْحَقِّ ۖ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ {43}

And We will Remove whatever malice is in their chests; the rivers shall flow beneath them and they would be saying, ‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. Rasools of our Lord had come with the Truth’. And We shall Call out to

⁷⁸ الاختصاص: 360

them: “This is the Paradise (which) you inherited due to what you were doing” [7:43]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ هِلَالٍ عَنْ أَبِيهِ عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنَّ هَدَانَا اللَّهُ فَقَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ دُعِيَ بِالنَّبِيِّ (صلى الله عليه وآله) وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِالْأئِمَّةِ مِنْ وَلَدِهِ (عليهم السلام) فَيُنْصَبُونَ لِلنَّاسِ فَإِذَا رَأَتْهُمْ شِيعَتُهُمْ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنَّ هَدَانَا اللَّهُ يَغْنِي هَدَانَا اللَّهُ فِي وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأئِمَّةِ مِنْ وَلَدِهِ (عليهم السلام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Hilal, from his father, from Abu Al Saffatij, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Majestic and Mighty: **The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]**. So he^{asws} said: ‘When it will be the Day of Judgment. They would call the Prophet^{saww}, and Amir Al-Momineen^{asws} and the Imams^{asws} from his^{asws} sons^{asws}, and they^{asws} would be established for the people. So when their^{as} Shias see them^{asws}, they would be saying **The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]** - meaning Allah^{azwj} Guided us regarding the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from his^{asws} sons^{asws}.⁷⁹

كتاب (صفة الجنة و النار): عن أبي جعفر أحمد بن محمد بن عيسى، قال: حدثني سعيد بن جناح، عن عوف بن عبد الله الأزدي، عن أبي عبد الله (عليه السلام)، قال: تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ صَافٍ لَيْسَ.

In the book *Sifat Al-Jannat WAl-Al-Naar* – from Abu Ja’far Ahmad Bin Muhammad Bin Isa, who said that it has been narrated from Saeed Bin Junaah, from Awf Bin Abdullah Al-Azdy,

‘Abu Abdullah^{asws} said: ‘**the rivers shall flow beneath them [7:43]** - rivers of water which does not change, clear and not muddy.’⁸⁰

وَ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ الْحَرَامَ فَأَمْسِ حَتَّى تَذُوَّ مِنَ الْحَجَرِ الْأَسْوَدِ فَتَسْتَقْبِلْهُ وَ تَقُولُ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنَّ هَدَانَا اللَّهُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ أَكْبَرُ مِنْ خَلْقِهِ وَ أَكْبَرُ مِنْ أَحْشَى وَ أَحَدَرٍ وَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُنْجِي بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And in a report of Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you enter the Sacred Masjid, so walk until you approach the Black Stone, so touch it and you should be saying, ‘The Praise is for Allah^{azwj} Who **The Praise is for Allah Who**

⁷⁹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 33

⁸⁰ الاختصاص: 352.

Guided us to this, and we would not have been rightly Guided if Allah had not Guided us [7:43]. Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest, Greater than His^{azwj} creation, and Greater than the ones whom I fear and am cautious of, and there is no god except for Allah^{azwj} Alone, there being no associates for Him^{azwj}. For Him^{azwj} is the Kingdom, and the Praise. He^{azwj} Revives and Causes to die, and He^{azwj} Causes to die and He^{azwj} Revives. In His^{azwj} Hand is the Goodness, and He^{azwj} is Able upon everything.

و تُصَلِّي عَلَى النَّبِيِّ وَ آلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ وَ تُسَلِّمُ عَلَى الْمُرْسَلِينَ كَمَا فَعَلْتَ حِينَ دَخَلْتَ الْمَسْجِدَ ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أُوْمِنُ بِوَعْدِكَ وَ أُوفِي بِعَهْدِكَ.

And you should send Blessing upon the Prophet^{saww} and the Progeny^{asws} of the Prophet^{saww}, and you should send greetings upon the *Mursil* Prophets^{as}, just as you did when you entered the Masjid. Then you should be saying, ‘O Allah^{azwj}! I believe in Your^{azwj} Promise and I am loyal with Your^{azwj} Covenant’.⁸¹

VERSES 44 & 45

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۚ فَآذَنَ مُؤَدِّنُ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {44}

And the dwellers of the paradise will call out to the inmates of the Fire, ‘Surely, we have found what our Lord Promised us, to be true; so did you (also) find what your Lord Promised you, to be true?’ They will say, ‘Yes’. Then a proclaimer would proclaim among them: ‘The Curse of Allah is on the unjust, [7:44]

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ {45}

Those who are blocking from the Way of Allah and are seeking it to be crooked, and they are disbelievers in the Hereafter [7:45]

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «المؤذن: أمير المؤمنين (صلوات الله عليه)، يؤذن أذانا يسمع الخلائق كلها، والدليل على ذلك قول الله عز وجل في سورة براءة: وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ فَقَالَ أمير المؤمنين (عليه السلام): كنت أنا الأذان في الناس».

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Al Fazeyl,

⁸¹ Al Kafi – V 4 – The Book of Hajj Ch 120 H 2

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'The proclaimer (المؤذن) is Amir-Al-Momineen^{asws}, who would proclaim (أذانا) which all the creatures would hear. And the evidence upon that are the Words of Allah^{azwj} Mighty and Majestic in Surah Bara'at (Chapter 9): **And a proclamation from Allah and His Rasool [9:3]**. Thus, Amir-Al-Momineen^{asws} said: 'I^{asws} was the proclamation among the people'.⁸²

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ (عليه السلام) عَنْ قَوْلِهِ تَعَالَى فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ قَالَ الْمُوَظَّنُّ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washha, from Ahmad Bin Umar Al Hallah who said,

'I asked Abu Al-Hassan^{asws} about the Words of the Exalted: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust!'** [7:44]. He^{asws} said: 'The proclaimer is Amir Al-Momineen^{asws}'.⁸³

و عنه، قال: حدثنا أبو العباس محمد بن إبراهيم بن إسحاق الطالقاني (رحمه الله)، قال: حدثنا عبد العزيز بن يحيى بالبصرة، قال: حدثني المغيرة بن محمد، قال: حدثنا رجاء بن سلمة، عن عمرو بن شمر، عن جابر الجعفي، عن أبي جعفر محمد بن علي (عليه السلام)، قال: «خطب أمير المؤمنين علي بن أبي طالب (صلوات الله عليه) بالكوفة منصرفه من النهروان، و بلغه أن معاوية يسبه و يعيبه و يقتل أصحابه، فقام خطيباً، فحمد الله و أثني عليه، و صلى على رسول الله (صلى الله عليه و آله)،

And from him (Al Sadouq) who said, 'Abu Al Abbas Muhammad Bin Ibrahim Is'haw Al Talaqany narrated to us, from Abdul Aziz Bin Yahya At Al Basra, from Al Mugheira Bin Muhammad, from Raja'a Bin Salma, from Amro Bin Shmr, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws} gave a sermon at Al-Kufa, after leaving from (the battle of) Al-Naharwan, and it reached him^{asws} that Muawiya is insulting him^{asws} and faulting him^{asws} and is killing his^{asws} companions. So he^{asws} stood up to address. He^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, and sent greetings upon Rasool-Allah^{saww}.

و ذكر الخطبة إلى أن قال فيها: و أنا المؤذن في الدنيا و الآخرة، قال الله عز و جل: فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ أنا ذلك المؤذن، و قال: وَ أَذَانٌ مِنَ اللَّهِ وَ رَسُولِهِ فَأَنَا ذَلِكَ الْأَذَانُ».

And (Abu Ja'far^{asws} mentioned the sermon until he^{asws} said in it: 'And I^{asws} am the 'Muezzin' (Caller) in the world and the Hereafter. Allah^{azwj} Mighty and Majestic Says: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust!'** [7:44]. I^{asws} am that Muezzin. And He^{azwj} Said '**And a proclamation from Allah and His Rasool [9:3]**. So I^{asws} am that 'Azan (proclamation)'.⁸⁴

⁸² تفسير القمّي 1: 231

⁸³ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 70

⁸⁴ معاني الأخبار: 9 / 59

عنه: بإسناده عن أبي صالح، عن ابن عباس، أنه قال: لعلي (عليه السلام) في كتاب الله أسماء لا يعرفها الناس، قوله: فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ فَهُوَ الْمُؤَذِّنُ بَيْنَهُمْ] يقول: «ألا لعنة الله على الذين كذبوا بولايتي و استخفوا بحقي».

From him, by his chain, from Abu Salih, from Ibn Abbas –

‘He said to Ali^{asws}, ‘In the Book of Allah^{azwj} there are names (which) the people do not recognise. His^{azwj} Words: ***Then a proclaimer would proclaim among them [7:44]***, so He^{azwj} is the Muezzin between them?’ He^{asws} was saying: ‘Indeed! Curse of Allah^{azwj} be upon those who are belying my^{asws} Wilayah and are taking lightly with my^{asws} rights’.⁸⁵

⁸⁵ مجمع البيان 4: 651، ينابيع المودة: 101