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## CHAPTER 7

## AL-A'RAAF

(206 VERSES)

## VERSES 103 to 159

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## VERSES 103 - 108

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ {103}

*Then we Sent from after them, Musa with Our Signs to Pharaoh and his chiefs, but they wrongfully rejected these, so look how was the end result of the mischief makers [7:103]*

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {104}

*And Musa said: 'O Pharaoh! I am a Rasool from the Lord of the Worlds [7:104]*

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي  
إِسْرَائِيلَ {105}

*It is befitting upon me that I should not be saying upon Allah except for the Truth. There have (already) come to you clear Proofs from your Lord, therefore send the Children of Israel with me' [7:105]*

قَالَ إِن كُنتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِن كُنتَ مِنَ الصَّادِقِينَ {106}

*He said: 'If you have come with a Sign, then give it, if you were from the truthful ones' [7:106]*

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ {107}

*So he cast his staff, and it was a clear serpent [7:107]*

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {108}

**And he brought out his hand, and it was white to the beholders [7:108]**

القَمِيّ مَقْطُوعاً و نسب حديثه في المجمع إلى الباقر عليه السلام و الصادق عليه السلام قال

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> having said:

قال موسى: أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ. قال فرعون: أَتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ فلم يبق أحد من جلساء فرعون إلا هرب، و دخل فرعون من الرعب ما لم يملك به نفسه فقال فرعون: نشدتك بالله، و بالرضاع، إلا ما كفتها عني، فكفها، ثم نزعه يده، فإذا هي بيضاء للناظرين، فلما أخذ موسى العصا رجعت إلى فرعون نفسه، و هم بتصديقها، فقام إليه هامان، فقال له: بينما أنت إله تعبد، إذ صرت تابعا لعبدا!

Pharaoh<sup>la</sup> said: **He said: 'If you have come with a Sign, then give it, if you were from the truthful ones' [7:106] So he cast his staff, and it was a clear serpent [7:107].** So there did not remain anyone from those who were gathered around Pharaoh<sup>la</sup>, except that he fled. And terror entered into Pharaoh<sup>la</sup> and he<sup>la</sup> was not in control of himself<sup>la</sup>. So Pharaoh<sup>la</sup> said, 'We adjure you<sup>as</sup> by Allah<sup>azwj</sup> and by the nurturing (that we nurtured you<sup>as</sup> with), restrain it from me!' So he<sup>as</sup> restrained it. **And he brought out his hand, and it was white to the beholders [7:108].** So when Musa<sup>as</sup> grabbed back the staff, Pharaoh<sup>la</sup> regained control of himself<sup>la</sup>, and they (people) ratified him<sup>as</sup>. So Haman stood up to him<sup>la</sup> and said, 'While you<sup>la</sup> are a god being worshipped, then you<sup>la</sup> have become obedient to a servant!'<sup>1</sup>

## VERSES 109 - 112

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ {109}

**The chiefs from the people of Pharaoh said, 'Surely this a very knowledgeable sorcerer [7:109]**

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ۖ فَمَاذَا تَأْمُرُونَ {110}

**He intends to throw you all out of your land. So what are your instructions? [7:110]**

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ {111}

<sup>1</sup> (Extract 3) تفسير القمّي 2: 118

**They (assembled people) said, 'Stall him and his brother, and send collectors into the cities [7:111]**

يَا تُؤْكُ بِكُلِّ سَاحِرٍ عَلِيمٍ {112}

**To bring to you every knowledgeable sorcerer [7:112]**

وكان فرعون و هامان قد تعلموا السحر، و إنما غلبا الناس بالسحر، و ادعى فرعون الربوبية بالسحر،

And Pharaoh<sup>la</sup> and Haman had learnt the sorcery, but rather they had overcome the people with the sorcery. And Pharaoh<sup>la</sup> had claimed the lordship with the sorcery.<sup>2</sup>

العياشي: عن يونس بن زبيان، قال: قال: «إن موسى و هارون، حين دخلا على فرعون، لم يكن في جلسائه يومئذ ولد سفاح، كانوا ولد نكاح كلهم، و لو كان فيهم ولد سفاح لأمر بقتلهما. فقالوا: أَرْجِهْ وَ أَخَاهُ وَ أَمْرُهُ بِالتَّأْنِي وَ النَّظَرِ»

Al-Ayyashi, from Yunus Bin Zabyan who said,

'He<sup>asws</sup> said: 'When Musa<sup>as</sup> and Haroun<sup>as</sup> came up to Pharaoh<sup>la</sup>, there was no one in that gathering who was a son of adultery. All of them were sons by marriage. And had there been among them sons of adultery, the command would have been to kill the both of them<sup>as</sup>. **'Stall him and his brother, and send collectors into the cities [7:111]**, and he<sup>la</sup> ordered to hold off and the consideration'.

ثم وضع يده على صدره، قال: «و كذلك نحن لا ينزع إلينا إلا كل خبيث الولادة».

Then he<sup>asws</sup> placed his<sup>asws</sup> hand upon his<sup>asws</sup> own chest and said: 'And similar to that are us<sup>asws</sup>. No one removes us<sup>asws</sup> except if he is of evil birth'.<sup>3</sup>

## VERSES 113 - 126

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ {113}

**And the sorcerers came to Pharaoh. They said, 'Surely for us should be the recompense if it so transpires that we are the prevailing ones' [7:113]**

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ {114}

**He said, 'Yes, and you shall be from the ones of proximity [7:114]**

<sup>2</sup> (Extract 4) تفسير القمي 2: 118

<sup>3</sup> تفسير العياشي 2: 62 / 24

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ {115}

**They said, 'O Musa! Either you cast or we would be the casting ones'. [7:115]**

قَالَ أَلْقُوا ۖ فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَزْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ {116}

**He said: 'Cast!' So when they cast, they bewitched the eyes of the people and frightened them, and they came with a great sorcery [7:116]**

وَأَوْحَيْنَا إِلَىٰ مُوسَى أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {117}

**And We Revealed to Musa: "Cast your staff!" So it went on to swallow what they were faking [7:117]**

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ {118}

**So the truth was established, and what they were doing was falsified [7:118]**

فَعُلبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ {119}

**Thus they were overcome over there and they returned belittled [7:119]**

وَأَلْقَى السَّحَرَةُ سَاجِدِينَ {120}

**And the sorcerers fell down prostrating [7:120]**

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {121}

**They said, 'We believe in the Lord of the Worlds, [7:121]**

رَبِّ مُوسَى وَهَارُونَ {122}

**Lord of Musa and Haroun [7:122]**

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّ هَذَا لَمَكْرٌ مَكْرُومُهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا أَهْلَهَا ۖ فَسَوْفَ تَعْلَمُونَ {123}

**Pharaoh said, 'You are believing in him before my having permitted you? Surely this is a plot you plotted in the city in order to turn its people out from it, but soon you shall be knowing [7:123]**

لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ {124}

**I will cut off your hands and your feet on opposite sides, then will I crucify you all together' [7:124]**

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ {125}

**They said, 'Surely to our Lord we shall be returning [7:125]**

وَمَا تَنْقُمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا ۚ رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ {126}

**And you are not taking revenge from us except that we believe in the Signs of our Lord when they came to us. Our Lord! Pour patience upon us and Cause us to die as submitters' [7:126]**

القَمِّيَّ مَقْطُوعًا وَ نَسَبَ حَدِيثَهُ فِي الْمَجْمَعِ إِلَى الْبَاقِرِ عَلَيْهِ السَّلَامُ وَ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir<sup>asws</sup> and Al Sadiq<sup>asws</sup> having said:

فلما أصبح بعث في المدائن حاشرين، مدائن مصر كلها، و جمعوا ألف ساحر، و اختاروا من الألف مائة، و من المائة ثمانين، فقال السحرة لفرعون: قد علمت أنه ليس في الدنيا أسحر منا، فإن غلبنا موسى فما يكون لنا عندك؟ قال: إِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ عِنْدِي، أَشَارَكُمْ فِي مَلَكِي.

So when it was the morning, he<sup>la</sup> sent heralds in the city, all of the cities of Egypt, and gathered together a thousand magicians, who had been chosen from a hundred thousand, and from the hundred, chose eighty. So the magicians said to Pharaoh<sup>la</sup>, 'You<sup>la</sup> very well know that there are no magicians in the world who are better than us, so if we were to overcome Musa<sup>as</sup>, what would be for us, from you<sup>la</sup>?' He<sup>la</sup> said **He said, 'Yes, and you shall be from the ones of proximity [7:114], I<sup>la</sup> shall share with you all from my<sup>la</sup> kingdom'.**

قالوا: فإن غلبنا موسى، و أبطل سحرنا، علمنا أن ما جاء به ليس من قبل السحر، و لا من قبل الحيلة، و آمنا به، و صدقناه. فقال فرعون: إن غلبكم موسى، صدقته أنا أيضا معكم، و لكن أجمعوا كيدهم، أي حيلتكم.

They said, 'But if Musa<sup>as</sup> were to overcome us, and invalidate our magic, we would know that what he<sup>as</sup> has come with, there is no magic before it, nor is there any

excuse before it, and we would believe in it, and ratify him<sup>as</sup>. So Pharaoh<sup>la</sup> said, 'If Musa<sup>as</sup> were to overcome you, I<sup>la</sup> would also ratify him<sup>as</sup> along with you all, but form a consensus on your plans, i.e. what you all would be doing'.

قال: «وكان موعدهم يوم عيد لهم، فلما ارتفع النهار من ذلك اليوم، جمع فرعون الخلق، و السحرة، و كانت له قبة طولها في السماء ثمانون ذراعاً، و قد كانت كسيت بالحديد و الفولاذ المصقول، فكانت إذا وقعت الشمس عليها، لم يقدر أحد أن ينظر إليها، من لمع الحديد، و وهج الشمس، و جاء فرعون و هامان، و قعدا عليها ينظران، و أقبل موسى ينظر إلى السماء، فقالت السحرة لفرعون: إنا نرى رجلاً ينظر إلى السماء، و لن يبلغ سحرنا إلى السماء، و ضمنت السحرة من في الأرض.

And the day came which had been promised to them (for the contest). So when the day rose, Pharaoh<sup>la</sup> gathered the creatures, and the magicians, and he<sup>la</sup> had for himself<sup>la</sup> a tall dome, the length of eighty cubits, which had been covered with iron and polished steel. And whenever the sun shone upon it, it was not possible for anyone to be able to look towards it, due to the reflection of the iron from the brightness of the sun. Pharaoh<sup>la</sup> and Haman came up and sat upon it, overlooking everything. And Musa<sup>as</sup> came up and looked at the sky. So the magicians said to Pharaoh<sup>la</sup>, 'We see a man who is looking at the sky, and our magic does not reach to the sky, and we can ensure the magic upon the ones in the earth'.

فقالوا لموسى: إِمَّا أَنْ تُلقِيَّ وَ إِمَّا أَنْ نَكُونَ نَحْنُ الْمُلقِيَّ قال لهم موسى: ألقوا ما أنتم ملقون فآلقوا جباههم و عصيهم فأقبلت تضطرب، و صالت مثل الحيات، و هاجت، فقالوا: بعرّة فرعون إنا لنحن الغالبون.

So they said to Musa<sup>as</sup> ***They said, 'O Musa! Either you cast or we would be the casting ones' [7:115]. Musa<sup>as</sup> said to them Musa said to them: Cast what you are going to be casting [26:43] So they cast down their ropes and their sticks [26:44]*** and these appeared to shake, and move like the excited snakes. So they said ***By the Might of Pharaoh, we shall be victorious.***

فهال الناس ذلك، فأوجس في نفسه خيفة موسى، فنودي: لا تخف إناك أنت الأعلى و ألقى ما في يمينك تلقف ما صنعوا إنما صنعوا كيد ساحر و لا يفلح الساحر حيث أتى.

That shocked the people and Musa<sup>as</sup> felt fear within himself<sup>as</sup>, so We<sup>azwj</sup> Called out ***Fear not, surely you shall be the uppermost [20:68] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wherever he may have come from [20:68].***

فألقي موسى عصاه، فذابت في الأرض مثل الرصاص، ثم طلع رأسها، و فتحت فاهها، و وضعت شديقها الأعلى على رأس قبة فرعون، ثم دارت، و أرخت شفتها السفلى، و التقمت عصي السحرة، و حبالها، و غلب كلهم، و انهزم الناس حين رأوها، و عظمها، و هولها، مما لم تر العين، و لا وصف الواصفون مثله قبل، فقتل في الهزيمة، من وطء الناس بعضهم بعضاً، عشرة آلاف رجل و امرأة و صبي، و دارت على قبة فرعون - قال - فأحدث فرعون و هامان في ثيابهما، و شاب رأسهما، و غشي عليهما من الفزع.

So Musa<sup>as</sup> cast his<sup>as</sup> staff, so it melted into the ground like the lead, then emerged its head, and opened its mouth, and placed its jaw on the top of the dome of Pharaoh<sup>la</sup>. Then it lowered itself, and it swallowed up all of the sticks and ropes of the magicians. And the defeated people, when they saw it, they magnified it, for the eyes had never seen the like of it before, nor had any description of the describers had every described it before. There was a stampede from the people, which killed four thousand men and women and children. And it turned towards the dome of Pharaoh<sup>la</sup> – and Pharaoh<sup>la</sup> and Haman had wetted their clothes, and had been overwhelmed from the panic.<sup>4</sup>

المفيد في (الاختصاص): عن أحمد بن محمد بن يحيى العطار، عن أبيه، عن حمدان بن سليمان النيسابوري، قال: حدثنا عبد الله بن محمد اليماني، عن منيع، عن مجاشع، عن المعلى، عن محمد بن الفيض، عن محمد بن علي (عليهما السلام)، قال: «كانت عصا موسى لآدم سقطت إلى شعيب، ثم صارت إلى موسى، و إنما لعندنا، و إن عهدي بها آنفا، و إنما لخضراء كهيتها حين انتزعت من شجرتها، و إنما لتتلق إذا استنطقت،

Al Mufeed (in the book) Al Ikhtisas, from Ahmad Bin Muhammad Bin Yahya Al Ataar, from his father, from hamdan Bin suleyman Al Neyshapouri, from Abdullah Bin Muhammad Al Yamani, from Mani'e, from Majashie, from Al moala, from Muhammad Bin Al Fayz,

(It has been narrated) from Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> having said: 'The staff of Musa<sup>as</sup> was for Adam<sup>as</sup>. It came to be with Shuayn, then it came to Musa<sup>as</sup>, and it is with us<sup>asws</sup>, and that I<sup>asws</sup> can come with it right now, and it is as green as when it was broken from its tree, and it speaks when questioned.

أعدت لقائنا يصنع بها ما كان موسى (عليه السلام) يصنع بها، و إنما لتروع و تلقف ما يأفكون، و تصنع ما تؤمر،

It is prepared for our<sup>asws</sup> Qaim<sup>asws</sup>. He<sup>asws</sup> would do with it what Musa<sup>as</sup> had done with it, and it would intimidate and devour whatever they would be faking, and it does whatever it is ordered to.

فكان حيث أقبلت تلقف ما يأفكون، فتحت لها شعبتان، كانت إحداها في الأرض و الاخرى في السقف، و بينهما أربعون ذراعاً، فتلقف ما يأفكون، بلسانها».

It so happened when it came and devour what they were faking, it opened two of its jaws, one of them was in the ground and the other was in the ceiling, and between the two was (a measurement of) forty cubits, and it devoured what they were faking by its tongue”<sup>5</sup>.

<sup>4</sup> (Extract 5) تفسير القمي 2: 118

<sup>5</sup> تفسير العياشي 2: 63 / 24



## VERSE 127

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ۚ قَالَ  
سَنُقْتُلُ أبنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ {127}

**And the chiefs from the people of Pharaoh said, 'Will you leave Musa and his people to make mischief in the land and abandon you and your god?' He (Pharaoh) said, 'We shall kill their sons and let their women live, and we are subduers above them' [7:127]**

قَالَ الْإِمَامُ ع قَالَ تَعَالَى: وَ اذْكُرُوا يَا بَنِي إِسْرَائِيلَ إِذْ بَجَيْنَاكُمْ أَنْجَيْنَا أَسْلَافَكُمْ مِنْ آلِ فِرْعَوْنَ وَ هُمُ الَّذِينَ كَانُوا يَذْنُونَ إِلَيْهِ بِقَرَابَتِهِ وَ بِدِينِهِ وَ مَذْهَبِهِ يَسُومُونَكُمْ كَانُوا يُعَذِّبُونَكُمْ سُوءَ الْعَذَابِ شِدَّةَ الْعَذَابِ كَانُوا يَحْمِلُونَهُ عَلَيْكُمْ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'The Exalted Said: "And recall, O Children of Israel **And when We Rescued you [2:49]** – Rescued your ancestors **from Pharaoh's people** – and there were those who are going closer to him<sup>la</sup>, his<sup>la</sup> nearness, and his<sup>as</sup> religion, and his<sup>la</sup> doctrine **who were afflicting you** – they were punishing you all **with evil punishments** – the intensity of the punishment which they were loading upon you all'.

قَالَ: وَ كَانَ مِنْ عَذَابِهِمُ الشَّدِيدِ - أَنَّهُ كَانَ فِرْعَوْنُ يُكَلِّفُهُمْ عَمَلَ الْبِنَاءِ وَ الطِّينِ - وَ يُخَافُ أَنْ يَهْرَبُوا عَنِ الْعَمَلِ، فَأَمَرَ بِتَقْيِيدِهِمْ فَكَانُوا يَنْقُلُونَ ذَلِكَ الطِّينَ عَلَى السَّلَالِيمِ إِلَى السُّطُوحِ، فَرُبَّمَا سَقَطَ الْوَاحِدُ مِنْهُمْ فَمَاتَ أَوْ زَمِنَ وَ لَا يَخْفَلُونَ بِهِمْ إِلَى أَنْ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع: قُلْ لَهُمْ: لَا يَبْتَدِءُونَ عَمَلًا - إِلَّا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ لِيَخِفَّ عَلَيْهِمْ.

He<sup>asws</sup> said: 'And it was from their severe punishments, that Pharaoh<sup>la</sup> was encumbering them the construction work and the mud (bricks for the building), and he<sup>la</sup> feared that they might be fleeing from the work, so he<sup>la</sup> ordered with imprisoning them. So they used to transfer that mud upon the baskets to the ceilings. Sometimes one of them would fall and die or be crippled, and they would not be sympathising with him, until Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>: "Say to them that they should not begin work except with the *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, so it would be lightened upon them". So they were doing that, and it was easier upon them.

فَكَانُوا يَفْعَلُونَ ذَلِكَ، فَيَخِفُّ عَلَيْهِمْ. وَ أَمَرَ كُلَّ مَنْ سَقَطَ وَ زَمِنَ - مِمَّنْ نَسِيَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ - أَنْ يَقُولَهَا عَلَى نَفْسِهِ إِنْ أَمْكَنَهُ - أَيِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ أَوْ يُقَالَ عَلَيْهِ إِنْ لَمْ يُمْكِنَهُ، فَإِنَّهُ يَقُومُ وَ لَا يَضُرُّهُ ذَلِكَ فَفَعَلُوهَا فَسَلِمُوا.

"And instruct everyone who falls and is cripples, from the ones who forgot the *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, that he should be saying it upon himself, if he is able to – i.e., the *Salat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> – or it should be said upon him if he is not able to, for he would stand, and that (fall) would not harm him". So, they did that, and were safe.

يَذْبَحُونَ أَبْنَاءَكُمْ وَ ذَلِكَ لَمَّا قِيلَ لِفِرْعَوْنَ: أَنَّهُ يُوَلَّدُ فِي بَنِي إِسْرَائِيلَ مَوْلُودٌ يَكُونُ عَلَى يَدِهِ هَلَاكُكَ، وَ زَوَالُ مُلْكِكَ. فَأَمَرَ بِذَبْحِ أَبْنَائِهِمْ،

**They were slaughtering your sons** – and that was due to what was said to Pharaoh<sup>la</sup>, ‘There would be born among the Children of Israel, a new-born, upon whose hand would be your<sup>la</sup> destruction and the decline of your<sup>la</sup> kingdom’. So he<sup>la</sup> ordered with the slaughter of your sons.

فَكَانَتِ الْوَاحِدَةُ [مِنْهُمْ] تُصَانِعُ الْقَوَائِلَ عَنْ نَفْسِهَا - لِقَائِ نَيْمٍ عَلَيْهَا [وَيْتَمٍ] حَمْلُهَا، ثُمَّ تُلْقِي وَلَدَهَا فِي صَحْرَاءٍ، أَوْ غَارِ جَبَلٍ، أَوْ مَكَانٍ غَامِضٍ وَ تَقُولُ عَلَيْهِ عَشْرَ مَرَّاتٍ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ، فَيَقْبِضُ اللَّهُ [لَهُ] مَلَكًا يُرِيْبُهُ، وَ يُدِرُّ مِنْ إِبْصَعٍ لَهُ لَبَنًا يَمْصُهُ، وَ مِنْ إِبْصَعٍ طَعَامًا [لَيْسًا] يَتَغَدَّاهُ إِلَى أَنْ نَشَأَ بَنُو إِسْرَائِيلَ وَ كَانَ مِنْ سَلَمٍ مِنْهُمْ وَ نَشَأَ أَكْثَرُ مَنْ قُتِلَ.

And it was so that one of them (women) would bribe the midwives from herself, lest she would betray her, and complete her pregnancy. Then she would cast her son in the desert, or a mountain cave, or a hidden place, and she would be saying upon him ten times, the *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>. So Allah<sup>azwj</sup> would (then) Allocate and Angel for him to nourish him, and milk would flow from his finger for him to lick from, and soft food from a (another) finger to provide him, until the Children of Israel grew, and it was so that the ones who were safe from them were more than the ones who were killed.

وَ يَسْتَحْيُونَ نِسَاءَكُمْ يُنْفِقُونَهُنَّ وَ يَتَّخِذُونَهُنَّ إِمَاءً، فَضَجُّوا إِلَى مُوسَى وَ قَالُوا: يَفْتَرِعُونَ بَنَاتِنَا وَ أَخَوَاتِنَا.

**And were letting your women live** – They were letting them remain and were taking them as maids. So they were vociferous to Musa<sup>as</sup> and they said: ‘Our daughter and our sisters are languishing!’

فَأَمَرَ اللَّهُ تِلْكَ الْبَنَاتِ كُلَّمَا رَأَتْهُنَّ رَبُّنَّ مِنْ ذَلِكَ - صَلَّيْنِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ فَكَانَ اللَّهُ يُرِيْدُهُنَّ أَوْلِيَاكَ الرِّجَالِ، إِمَّا بِشُغْلٍ أَوْ مَرَضٍ أَوْ زَمَانَةٍ أَوْ لُطْفٍ مِنْ أَلْفَافِهِ فَلَمْ يَفْتَرِشْ مِنْهُنَّ امْرَأَةً، بَلْ دَفَعَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ عَنْهُنَّ - بِصَلَاتَيْنِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ.

So Allah<sup>azwj</sup> Commanded those daughters that every time they were suspicious and doubting from that, they should be sending *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>. And it was so that Allah<sup>azwj</sup> Repelled those (Pharaoh's<sup>la</sup>) men from them by their sending *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ فِي ذَلِكُمْ أَيْ فِي ذَلِكَ الْإِنْجَاءِ - الَّذِي أَنْجَاكُمْ مِنْهُمْ رُبُّكُمْ بَلَاءَ نِعْمَةٍ مِنْ رَبِّكُمْ عَظِيمٍ كَبِيرٍ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said: **And during that you were in** – i.e., during that rescuing which your Lord<sup>azwj</sup> Rescued you all **an enormous Trial** – a great Favour - **from your Lord**.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا بَنِي إِسْرَائِيلَ اذْكُرُوا إِذْ كَانَ الْبَلَاءُ يُصْرَفُ عَنْ أَسْلَافِكُمْ - وَ يَخْفُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، أَمْ مَا تَعْلَمُونَ أَنَّكُمْ إِذَا شَاهَدْتُمُوهُ، وَ آمَنْتُمْ بِهِ كَانَتْ النِّعْمَةُ عَلَيْكُمْ أَكْثَرَ [وَأَفْضَلَ] وَ فَضْلُ اللَّهِ عَلَيْكُمْ [أَكْثَرَ] وَ أَجْزَلَ.

Allah<sup>azwj</sup> Mighty and Majestic Said: “**O Children of Israel! Recall**, when the affliction was diverted away from your ancestors and lightened by the sending of *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>. So, are you not knowing that you all, when you witnessed it and believed in it, that the Favour upon you is greater and more superior – and the Grace of Allah<sup>azwj</sup> upon you – is abundant - and more liberal”<sup>6</sup>

## VERSE 128

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ {128}

**Musa said to his people, ‘Seek Assistance with Allah and be patient. Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]**

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ {129}

**They said, ‘We have been harmed before you came to us and since you came to us’. He said: ‘Perhaps your Lord will Destroy your enemy and Make you rulers in the land, then He will look at how you are behaving’ [7:129]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ وَجَدْنَا فِي كِتَابِ عَلِيِّ ( عَلَيْهِ السَّلَام ) إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ أَنَا وَ أَهْلُ بَيْتِي الَّذِينَ أَوْرَثَنَا اللَّهُ الْأَرْضَ وَ نَحْنُ الْمُتَّقُونَ وَ الْأَرْضُ كُلُّهَا لَنَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Khalid Al Kabuly,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: ‘We<sup>asws</sup> found in the Book of Ali<sup>asws</sup> that **Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128].** I<sup>asws</sup> and the People<sup>asws</sup> of my<sup>asws</sup> Household are those whom Allah<sup>azwj</sup> Caused to inherit the earth, and we<sup>asws</sup> are the pious, and the earth, all of it is for us<sup>asws</sup>.

<sup>6</sup> Tafseer Imam Hassan Al-Askari<sup>asws</sup> – S 120

فَمَنْ أَحْيَا أَرْضًا مِنَ الْمُسْلِمِينَ فَلْيَعْمُرْهَا وَ لِيُؤَدَّ خَرَجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا فَإِنْ تَرَكَهَا أَوْ أَخْرَجَهَا وَ أَخَذَهَا رَجُلٌ مِنَ الْمُسْلِمِينَ مِنْ بَعْدِهِ فَعَمَرَهَا وَ أَحْيَاهَا فَهُوَ أَحَقُّ بِهَا مِنَ الَّذِي تَرَكَهَا يُؤَدِّي خَرَجَهَا إِلَى الْإِمَامِ مِنْ أَهْلِ بَيْتِي وَ لَهُ مَا أَكَلَ مِنْهَا حَتَّى يَظْهَرَ الْقَائِمُ مِنْ أَهْلِ بَيْتِي بِالسَّيْفِ

So the one from the Muslims who revives it, so let him build it and let him pay its tax to the Imam<sup>asws</sup> from the People<sup>asws</sup> of my<sup>asws</sup> Household, and for him would be what he consumes from it. So if he were to neglect it or ruin it, and (another) man from the Muslims was to take it from after him, and he builds it, so he would be more rightful with it than the one who neglected it. He should pay its tax to the Imam<sup>asws</sup> from the People<sup>asws</sup> of my<sup>asws</sup> Household, and for him would be whatever he consumes from it, until there appears Al-Qaim<sup>asws</sup> from the People<sup>asws</sup> of my<sup>asws</sup> Household with the sword.

فَيَحْوِيهَا وَ يَمْنَعُهَا وَ يُخْرِجُهُمْ مِنْهَا كَمَا حَوَاهَا رَسُولُ اللَّهِ ( صلى الله عليه وآله ) وَ مَنَعَهَا إِلَّا مَا كَانَ فِي أَيْدِي شِبَعَيْنَا فَإِنَّهُ يُعَاطِعُهُمْ عَلَى مَا فِي أَيْدِيهِمْ وَ يَتْرُكُ الْأَرْضَ فِي أَيْدِيهِمْ .

So he<sup>asws</sup> would contain it and prevent it and throw them out from it just as Rasool-Allah<sup>saww</sup> had contained it and prevented it, except what was in the hands of our<sup>asws</sup> Shias, so it would be their piece upon what is in their hands, and he<sup>asws</sup> would leave the land to be in their hands'.<sup>7</sup>

العباشي: عن عمار الساباطي، قال: سمعت أبا عبد الله (عليه السلام) يقول: إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ، قال: «فَمَا كَانَ لِلَّهِ فَهُوَ لِرَسُولِهِ، وَ مَا كَانَ لِرَسُولِهِ فَهُوَ لِلْإِمَامِ بَعْدَ رَسُولِ اللَّهِ (صلى الله عليه وآله)».

Al-Ayyashi, from Amaar Al Sabaaty who said,

'I heard Abu Abdullah<sup>asws</sup> saying ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants [7:128].*** So whatever was for Allah<sup>azwj</sup>, so it is for His<sup>azwj</sup> Rasool<sup>saww</sup>. And whatever was for His<sup>azwj</sup> Rasool<sup>saww</sup>, so it is for the Imam<sup>asws</sup> after Rasool-Allah<sup>saww</sup>.<sup>8</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ صَالِحِ بْنِ حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ لَمَّا جُلِيَ أَبُو جَعْفَرٍ (عليه السلام) إِلَى الشَّامِ إِلَى هِشَامِ بْنِ عَبْدِ الْمَلِكِ وَ صَارَ بِنَابِهِ قَالَ لِأَصْحَابِهِ وَ مَنْ كَانَ بِخَضْرَتِهِ مِنْ بَنِي أُمَيَّةَ إِذَا رَأَيْتُمُونِي قَدْ وَبَّحْتُ مُحَمَّدَ بْنَ عَلِيٍّ ثُمَّ رَأَيْتُمُونِي قَدْ سَكَتُ فَلْيُقْبِلْ عَلَيْهِ كُلُّ رَجُلٍ مِنْكُمْ فَلْيُؤَبِّخْهُ ثُمَّ أَمَرَ أَنْ يُؤَدَّنَ لَهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbat, from Salih Bin Hamza, from his father, from Abu Bakr Al Hazramy who said,

'When Abu Ja'far<sup>asws</sup> was carried to Syria to Hisham Bin Abdul Malik and came to his door, he said to his companions, the ones who were in his presence from the Clan of Umayya, 'When you all see me to have rebuked Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then you

<sup>7</sup> Al Kafi V 1 – The Book Of Divine Authority CH 105 H 1

<sup>8</sup> تفسير العياشي 2: 65/25.

see me to be silent, so let every man from you speak against him<sup>asws</sup>, so let him rebuke him<sup>asws</sup>. Then he ordered to permit for him<sup>asws</sup> (to enter).

فَلَمَّا دَخَلَ عَلَيْهِ أَبُو جَعْفَرٍ ( عليه السلام ) قَالَ بِيَدِهِ السَّلَامَ عَلَيْكُمْ فَعَمَّهُمْ جَمِيعاً بِالسَّلَامِ ثُمَّ جَلَسَ فَازْدَادَ هِشَامٌ عَلَيْهِ حَقّاً بِتَرْكِهِ السَّلَامَ عَلَيْهِ بِالْخِلَافَةِ وَ جُلُوسِهِ بَعْدَ إِذْنٍ فَأَقْبَلَ يُوجِّهُهُ وَ يَقُولُ فِيمَا يَقُولُ لَهُ يَا مُحَمَّدَ بْنَ عَلِيٍّ لَا يَزَالُ الرَّجُلُ مِنْكُمْ قَدْ شَقَّ عَصَا الْمُسْلِمِينَ وَ دَعَا إِلَى نَفْسِهِ وَ زَعَمَ أَنَّهُ الْإِمَامُ سَفْهاً وَ قِلَّةَ عِلْمٍ وَ وَجَّهَهُ بِمَا أَرَادَ أَنْ يُوجِّهَهُ

When Abu Ja'far<sup>asws</sup> came over to him, he<sup>asws</sup> said: 'The greetings be upon you all', by the gesture of his<sup>asws</sup> hand, and generalised them all with the greetings. Then he<sup>asws</sup> was seated. Hisham increased the resentment upon him<sup>asws</sup> for his<sup>asws</sup> neglecting the greetings upon him with the Caliphate, and his<sup>asws</sup> sitting down without his permission. He turned to face him<sup>asws</sup> and he was saying, among what he was saying, 'O Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>! The man from among you (Imams<sup>asws</sup>) does not cease to cause cracks in the staff of the Muslims and calling to himself<sup>asws</sup> and claims that he<sup>asws</sup> is the Imam<sup>asws</sup> of the foolish ones, and of little knowledge!' And he rebuked him<sup>asws</sup> with whatever he intended to rebuke him<sup>asws</sup>.

فَلَمَّا سَكَتَ أَقْبَلَ عَلَيْهِ الْقَوْمُ رَجُلٌ بَعْدَ رَجُلٍ يُوجِّهُهُ حَتَّى انْقَضَى آخِرُهُمْ فَلَمَّا سَكَتَ الْقَوْمُ نَهَضَ ( عليه السلام ) قائماً ثُمَّ قَالَ أَيُّهَا النَّاسُ أَيْنَ تَذْهَبُونَ وَ أَيْنَ يُرَادُ بِكُمْ بِنَا هَدَى اللَّهُ أَوْلَكُمْ وَ بِنَا يَحْتِمُ آخِرَكُمْ فَإِنْ يَكُنْ لَكُمْ مُلْكٌ مُعَجَّلٌ فَإِنَّ لَنَا مُلْكاً مُؤَجَّلاً وَ لَيْسَ بَعْدَ مُلْكِنَا مُلْكٌ لِأَنَّ أَهْلَ الْعَاقِبَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

When he was silent, the group of people turned to face him, man after a man, rebuking him<sup>asws</sup> until the last of them terminated. When the group of people were silent, he<sup>asws</sup> rushed standing up, then said: 'O you people! Where are you going? And where are you intending to be? By us<sup>asws</sup> Allah<sup>azwj</sup> Guided your former ones and by us<sup>asws</sup> would end your later ones. So, if there happens to be a kingdom for you at the moment, so for us<sup>asws</sup> would be a kingdom in the future, and there wouldn't be a kingdom after our<sup>asws</sup> kingdom, because we<sup>asws</sup> are the people of the end-of-times. Allah<sup>azwj</sup> Mighty and Majestic is Saying: **and the end-result is for the pious [7:128]**.

فَأَمَرَ بِهِ إِلَى الْحَبْسِ فَلَمَّا صَارَ إِلَى الْحَبْسِ تَكَلَّمَ فَلَمْ يَبْقَ فِي الْحَبْسِ رَجُلٌ إِلَّا تَرَشَّفَهُ وَ حَنَّ إِلَيْهِ فَجَاءَ صَاحِبُ الْحَبْسِ إِلَى هِشَامٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي خَائِفٌ عَلَيْكَ مِنْ أَهْلِ الشَّامِ أَنْ يَحُولُوا بَيْنَكَ وَ بَيْنَ مَجْلِسِكَ هَذَا ثُمَّ أَخْبَرَهُ بِخَبْرِهِ فَأَمَرَ بِهِ فَحُمِلَ عَلَى الْبَرِيدِ هُوَ وَ أَصْحَابُهُ لِيُرَدُّوا إِلَى الْمَدِينَةِ وَ أَمَرَ أَنْ لَا يُخْرَجَ لَهُمُ الْأَسْوَاقُ وَ حَالَ بَيْنَهُمْ وَ بَيْنَ الطَّعَامِ وَ الشَّرَابِ

He (Caliph Hisham) ordered with him<sup>asws</sup> to the prison. When he<sup>asws</sup> came to be in the prison, he<sup>asws</sup> spoke, and there did not remain a man in the prison except that he sympathised with him<sup>asws</sup> and inclined towards him<sup>asws</sup>. So the warden of the prison went over to Hisham and he said, 'O commander of the faithful! I am fearing upon you from the people of Syria that they would overturn between you and this gathering of yours'. Then he informed him with his<sup>asws</sup> news. He ordered with him<sup>asws</sup> to be carried upon the transport camels, him<sup>asws</sup> and his<sup>asws</sup> companions, in order to be returned to Al-Medina, and he ordered that the markets (commodities) do not be brought out to them, and there be a hindrance between them and the food and the drinks.

فَسَارُوا ثَلَاثًا لَا يَجِدُونَ طَعَامًا وَلَا شَرَابًا حَتَّىٰ انْتَهَوْا إِلَىٰ مَدْيَنَ فَأُغْلِقَ بَابُ الْمَدِينَةِ دُونَهُمْ فَشَكَ أَصْحَابُهُ الْجُوعَ وَالْعَطَشَ قَالَ فَصَعِدَ جَبَلًا لِيُشْرِفَ عَلَيْهِمْ فَقَالَ بِأَعْلَىٰ صَوْتِهِ يَا أَهْلَ الْمَدِينَةِ الظَّالِمُ أَهْلُهَا أَنَا بَقِيَّةُ اللَّهِ يَقُولُ اللَّهُ بَقِيَّةُ اللَّهِ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ

So they travelled for three (days), neither finding any food nor water, until they ended up to Madayn, but the doors of the city were closed to them. His<sup>asws</sup> companions complained of the hunger and the thirst, so he<sup>asws</sup> ascended a hill in order to overlook upon them, and he<sup>asws</sup> said at the top of his<sup>asws</sup> voice: 'O people of the city, the unjust ones being its inhabitants! I<sup>asws</sup> am the remaining one of Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying: **What remains of Allah is better for you if you are Momineen, and I am not a keeper over you [11:86]**.

قَالَ وَكَانَ فِيهِمْ شَيْخٌ كَبِيرٌ فَأَتَانَهُمْ فَقَالَ لَهُمْ يَا قَوْمَ هَذِهِ وَاللَّهِ دَعْوَةُ شُعَيْبِ النَّبِيِّ وَاللَّهُ لَئِنْ لَمْ تَخْرُجُوا إِلَىٰ هَذَا الرَّجُلِ بِالسُّوْاقِ لَتُؤْخَذَنَّ مِنْ فَوْقِكُمْ وَمِنْ تَحْتِ أَرْجُلِكُمْ فَصَدَّقُونِي فِي هَذِهِ الْمَرَّةِ وَأَطِيعُونِي وَكَذَّبُونِي فِيمَا تَسْتَأْنِفُونَ فَإِنِّي لَكُمْ نَاصِحٌ

He (the narrator) said, 'And among them there was an old man. He went over to them (the people of the city) and said to them, 'O group of people! By Allah<sup>azwj</sup>, this is the calling of Shuayb<sup>as</sup> the Prophet<sup>as</sup>. By Allah<sup>azwj</sup>! If you do not go out to this man with the commodities, you would be seized from your above and from below your feet, therefore ratify me during this time, and obey me, and you can belie me regarding what you are carrying, for I am a (sincere) adviser to you all'.

قَالَ فَبَادَرُوا فَأَخْرَجُوا إِلَىٰ مُحَمَّدِ بْنِ عَلِيٍّ وَأَصْحَابِهِ بِالسُّوْاقِ فَبَلَغَ هِشَامَ بْنَ عَبْدِ الْمَلِكِ خَبْرُ الشَّيْخِ فَبَعَثَ إِلَيْهِ فَحَمَلَهُ فَلَمْ يُدَرِ مَا صَنَعَ بِهِ .

He (the narrator) said, 'So they came out to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> and his<sup>asws</sup> companions with the commodities and the news of the old man reached Hisham Bin Abdul Malik. He sent (people) to him (the old man), and they attacked him, and it is not known what they did with him'.<sup>9</sup>

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وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَذْكُرُونَ {130}

**And We had Seized the people of Pharaoh with the years (of droughts) and shortages of the fruits, perhaps they would be mindful [7:130]**

<sup>9</sup> Al Kafi V 1 – The Book Of Divine Authority CH 118 H 5

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ ۖ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَائِرُهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {131}

**But whenever good came to them, they said, 'This is for us'; and if an evil afflicted them, they attributed its omen to Musa and the ones with him. Indeed! Rather, their omen is with Allah, but most of them are not knowing [7:131]**

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {132}

**And they said, 'Whatever you bring from a Sign to bewitch us with, we will still not believe in you' [7:132]**

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ {133}

**Therefore, We Sent upon them the flood, and the locusts, and the lice, and the blood as decisive Signs. But, they were arrogant and they were a criminal people [7:133]**

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَىٰ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ {134}

**And when the Pestilence (Plague) fell upon them, they said, 'O Musa! Supplicate to your Lord for us with what He Promised with you. So if you remove the Pestilence from us we will believe you and send the Children of Israel with you' [7:134]**

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بِالْعُوهِ إِذَا هُمْ يَنْكُتُونَ {135}

**But whenever We Removed the Pestilence from them to a term which they had to reach, they were breaking (their word) [7:135]**

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {136}

**Therefore We Took Revenge from them, and We Drowned them in the sea because they were belying Our Signs and were heedless about it. [7:136]**

القَمِيّ مقطوعاً و نسب حديثه في المجمع إلى الباقر عليه السلام و الصادق عليه السلام قال

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> having said:

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

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

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

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

فَقَالَ فِرْعَوْنُ لِمُوسَى ادْعُ رَبَّكَ - حَتَّى يَكْفَ عَنَّا الطُّوفَانَ حَتَّى أَخْلِي عَنْ بَنِي إِسْرَائِيلَ وَ أَصْحَابِكَ، فَدَعَا مُوسَى رَبَّهُ فَكَفَّ عَنْهُمْ الطُّوفَانَ وَ هَمَّ فِرْعَوْنُ أَنْ يُخْلِيَ عَنْ بَنِي إِسْرَائِيلَ، فَقَالَ لَهُ هَامَانُ إِنْ خَلَّيْتَ عَنْ بَنِي إِسْرَائِيلَ غَلَبَكَ مُوسَى وَ أَزَالَ مُلْكَكَ، فَقَبِلَ مِنْهُ وَ لَمْ يُخَلِّ عَنْ بَنِي إِسْرَائِيلَ،

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

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

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



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

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

وَقَالَ أَوَّلُ مَا خَلَقَ اللَّهُ الْقُمَّلُ فِي ذَلِكَ الزَّمَانِ، فَلَمْ يُخَلِّ عَنْ بَنِي إِسْرَائِيلَ،

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

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

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

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

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

فَلَمَّا رَفَعَ اللَّهُ عَنْهُمْ الدَّمَ غَدَرُوا - وَ لَمْ يُخَلُّوا عَنْ بَنِي إِسْرَائِيلَ فَأَرْسَلَ اللَّهُ عَلَيْهِمُ الرَّجَزَ وَ هُوَ التَّلَجُّ - وَ لَمْ يَرَوْهُ قَبْلَ ذَلِكَ - فَمَاتُوا فِيهِ وَ حَزِرُوا حَزَرًا شَدِيدًا وَ أَصَابَتْهُمْ مَا لَمْ يَعْهَدُوا قَبْلَهُ - فَقَالُوا ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ - لَئِنْ كَشَفْتَ عَنَّا الرَّجَزَ لَنُؤْمِنَنَّ لَكَ - وَ لَتُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ فَدَعَا رَبَّهُ فَكَشَفَ عَنْهُمْ التَّلَجَّ فَخَلَّى عَنْ بَنِي إِسْرَائِيلَ

But when Allah<sup>azwj</sup> Raised the blood from them, they betrayed and did not free the Children of Israel. So Allah<sup>azwj</sup> Sent the Pestilence upon them, and it is the (red) hailstorm, and it had not been seen (in those parts) before that. So they died during it (in great numbers), and they panicked with intense panic and it hit them what they had not reckoned before it, and they said, **Supplicate to your Lord for us with**

**what He Pacted with you. So if you remove the Pestilence from us we will believe you and send the Children of Israel with you' [7:134].** So he<sup>as</sup> supplicated to his<sup>as</sup> Lord<sup>azwj</sup> and the snow was Removed from them, and he<sup>la</sup> freed the Children of Israel.

فَلَمَّا خَلَّى عَنْهُمْ اجْتَمَعُوا إِلَى مُوسَى ع وَخَرَجَ مُوسَى مِنْ مِصْرَ وَاجْتَمَعَ إِلَيْهِ مَنْ كَانَ هَرَبَ مِنْ فِرْعَوْنَ وَ بَلَغَ فِرْعَوْنَ ذَلِكَ - فَقَالَ لَهُ هَامَانُ قَدْ نَهَيْتُكَ أَنْ تُخَلِّيَ عَنْ بَنِي إِسْرَائِيلَ فَقَدْ اجْتَمَعُوا إِلَيْهِ - فَجَزَعَ فِرْعَوْنَ وَ بَعَثَ فِي الْمَدَائِنِ حَاشِرِينَ\* وَ خَرَجَ فِي طَلَبِ مُوسَى.

So when he<sup>la</sup> freed the, they gathered to Musa<sup>as</sup>, and Musa<sup>as</sup> went out from Egypt, and there had (also) ones who had escaped from Pharaoh<sup>la</sup>, and (news of) that reached Pharaoh<sup>la</sup>. So Haman said to him<sup>la</sup>, 'I had prevented you<sup>la</sup> from freeing the Children of Israel, and they have (now) gathered to him<sup>as</sup>. So Pharaoh<sup>la</sup> panicked and sent collectors into the cities, and went out seeking Musa<sup>as.10</sup>

## VERSES 137 – 142

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا ۖ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ {137}

**And We Caused the people, those who were deemed weak, to inherit the eastern lands and its western ones which We had Blessed in; and the beautiful Word of your Lord was fulfilled upon the Children of Israel due to their being patient, and We Annihilated what Pharaoh and his people were doing and what they were building [7:137]**

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَىٰ قَوْمٍ يَعْبُكُونَ عَلَىٰ أَصْنَامٍ لَهُمْ ۖ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ {138}

**And We Got the Children of Israel to cross the sea, and they came to a people devoting themselves to their idols. They said, 'O Musa! Make a god for us just as there is a god for them'. He said, 'You are an ignorant people [7:138]**

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ {139}

(Extract) تفسير القمي، ج 1، ص: 238 10

***Surely they would be destroyed by what they are indulging in, and it would be invalidated, what they have been doing' [7:139]***

قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ {140}

***He said: 'Should I seek for you all a god other than Allah, and He has Preferred you over the worlds? [7:140]***

وَإِذْ أَجْنَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ ۖ يَقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {141}

***And when We Rescued you from the people of Pharaoh subjecting you to evil punishment. They were killing your sons and were letting your womenfolk live, and in that was a grievous affliction from your Lord [7:141]***

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۚ وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ {142}

***And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. And Musa said to his brother Haroun: 'Be my Caliph among my people and be righteous, and do not follow the way of the mischief makers' [7:142]***

الْقَمِيِّ مَقْطُوعاً وَ نَسَبَ حَدِيثَهُ فِي الْمَجْمَعِ إِلَى الْبَاقِرِ عَلَيْهِ السَّلَامُ وَ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> having said:

وَأَمَّا قَوْلُهُ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً- وَ أَتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى مُوسَى أَنِّي أَنْزِلُ عَلَيْكَ التَّوْرَةَ الَّتِي فِيهَا الْأَحْكَامُ إِلَى أَرْبَعِينَ يَوْماً- وَ هُوَ دُو الْفَعْدَةِ وَ عَشْرَةٌ مِنْ ذِي الْحِجَّةِ،

And as for His<sup>azwj</sup> Words: ***And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights [7:142]*** – Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Musa<sup>as</sup>: “I<sup>azwj</sup> shall Reveal the Torah unto you<sup>as</sup> in which were Ordinances to forty days” – and it is (the month of) Zul Qadah and ten from Zil-Hijja.

فَقَالَ مُوسَى لِأَصْحَابِهِ- إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ وَعَدَنِي- أَنْ يُنْزِلَ عَلَيَّ التَّوْرَةَ وَ الْأَلْوَحَ إِلَى ثَلَاثِينَ يَوْماً، وَ أَمَرَهُ اللَّهُ أَنْ لَا يَقُولَ إِلَى أَرْبَعِينَ يَوْماً فَتَضَيِّقَ صُدُورَهُمْ،

So Musa<sup>as</sup> said to his<sup>as</sup> companions: 'Allah<sup>azwj</sup> Blesse and Exalted has Promised me<sup>as</sup> that He<sup>azwj</sup> would be Revealing the Torah unto me<sup>as</sup> and the Tablets, to thirty days' – and Allah<sup>azwj</sup> had Commanded him<sup>as</sup> that he<sup>as</sup> should not be saying: 'To forty days', for it would constrict their chests.

فَدَهَبَ مُوسَى إِلَى الْمِيقَاتِ - وَ اسْتَخْلَفَ هَارُونَ عَلَى بَنِي إِسْرَائِيلَ فَلَمَّا جَاوَزَ الثَّلَاثُونَ يَوْمًا وَ لَمْ يَرْجِعْ مُوسَى، غَضِبُوا فَأَرَادُوا أَنْ يَقْتُلُوا هَارُونَ وَ قَالُوا إِنَّ مُوسَى كَذَبَنَا وَ هَرَبَ مِنَّا وَ اتَّخَذُوا الْعِجْلَ وَ اعْبُدُوهُ [عَبْدُوهُ]،

So, Musa<sup>as</sup> went to the appointment and made Haroun<sup>as</sup> the Caliph upon the Children of Israel. So when the thirty days were exceeded and Musa<sup>as</sup> did not return, they got angry and they intended to kill Haroun<sup>as</sup>, and they said, 'Surely Musa<sup>as</sup> liked and has fled from us, and (we should) be taking to the calf and worship it'.

فَلَمَّا كَانَ يَوْمٌ عَشْرَةٌ مِنْ ذِي الْحِجَّةِ أَنْزَلَ اللَّهُ عَلَى مُوسَى الْأَلْوَحَ وَ مَا يَحْتَاجُونَ إِلَيْهِ مِنَ الْأَحْكَامِ - وَ الْأَخْبَارِ وَ السُّنَنِ وَ الْقِصَصِ،

So when it was the ten days from Zil-Hijja, Allah<sup>azwj</sup> Revealed unto Musa<sup>as</sup>, the Tablets and whatever they would be needy to him<sup>as</sup> for, from the Ordinances, and the news, and the Sunnahs, and the stories.<sup>11</sup>

ابن شهر آشوب، قال علي (عليه السلام) لرأس الجالوت، لما قال له: لم تلبثوا بعد نبينا إلا ثلاثين سنة، حتى ضرب بعضكم وجه بعض بالسيف. فقال (عليه السلام): «و أنتم، لم تحف أقدامكم من ماء البحر حتى قلتم لموسى (عليه السلام): اجعل لنا إلهاً كما لهم آلهة».

Ibn Shehr Ashub –

Ali<sup>asws</sup> said to the chief of the Jews, when he said to him<sup>asws</sup>, 'It had not been thirty years after your Prophet<sup>as</sup>, and you all struck each other's faces with the sword', so he<sup>asws</sup> said to him: 'And you all, had hardly taken your feet out from the seas when you said to Musa<sup>as</sup> **'Make a god for us just as there is a god for them' [7:138]**'.<sup>12</sup>

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام)، قال: «إن موسى لما خرج وافداً إلى ربه واعداهم ثلاثين يوماً، فلما زاد الله على الثلاثين عشراً قال قومه: أحلفنا موسى. فصنعوا ما صنعوا».

From Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Musa<sup>as</sup>, when he<sup>as</sup> went out to his<sup>as</sup> Lord<sup>azwj</sup>, promised them thirty days. So when Allah<sup>azwj</sup> Increased thirty by ten, his<sup>as</sup> people said, 'Musa<sup>as</sup> has left us behind!' So they made what they made'.<sup>13</sup>

<sup>11</sup> تفسير القمي، ج 1، ص: 240

<sup>12</sup> المناقب 2: 46.

<sup>13</sup> تفسير العياشي 2: 71 / 26.

**VERSES 143 & 144**

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۚ قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَعِقًا ۚ فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ {143}

**And when Musa came to Our Appointment and his Lord Spoke to him, he said, 'Lord! Show me (Yourself), to look at You'. He Said: "You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me". So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. So when he awoke, he said, 'Glorious are You! I turn to You and I am the first of the Momineen' [7:143]**

قَالَ يَا مُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ {144}

**He said: 'O Musa! I hereby Choose you over the people by My Messages and by My Speech, therefore take what I Give you and be from the grateful ones!' [7:144]**

القَمِيَّ مَقْطُوعًا وَ نَسَبَ حَدِيثَهُ فِي الْمَجْمَعِ إِلَى الْبَاقِرِ عَلَيْهِ السَّلَامُ وَ الصَّادِقِ عَلَيْهِ السَّلَامُ قَالَ

(Tafseer) Qummi – An extract, and he linked his Hadeeth in Al-Majmua to Al-Baqir<sup>asws</sup> and Al-Sadiq<sup>asws</sup> having said:

فَلَمَّا أُنْزِلَ اللَّهُ عَلَيْهِ التَّوْرَةَ وَ كَلَّمَهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ فَأَوْحَىٰ اللَّهُ لَنْ تَرَانِي أَيْ لَا تَقْدِرُ عَلَىٰ ذَلِكَ وَ لَكِنْ انظُرْ إِلَى الْجَبَلِ - فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

**'So when Allah<sup>azwj</sup> Revealed the Torah unto him<sup>as</sup> and Spoke to him<sup>as</sup>, he<sup>as</sup> said: 'Lord! Show me (Yourself), to look at You'. He Said: "You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me" [7:143].**

قَالَ فَرَفَعَ اللَّهُ الْحِجَابَ - وَ نَظَرَ إِلَى الْجَبَلِ فَسَاحَ الْجَبَلُ فِي الْبَحْرِ - فَهُوَ يَهْوِي حَتَّى السَّاعَةِ وَ نَزَلَتِ الْمَلَائِكَةُ وَ فُتِحَتْ أَبْوَابُ السَّمَاءِ، فَأَوْحَى اللَّهُ إِلَى الْمَلَائِكَةِ أَذْرِكُوا مُوسَى لَا يَهْرُبْ، فَنَزَلَتِ الْمَلَائِكَةُ وَ أَحَاطَتْ بِمُوسَى وَ قَالُوا تُبْ يَا ابْنَ عِمْرَانَ: فَقَدْ سَأَلَتِ اللَّهُ عَظِيمًا،

He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Raised the Veil and Looked at the mountain, and the mountain collapsed into the sea, and it is plunged until now (mixed with the sea bed), and the Angels descended and opened the doorways of the sky, and Allah<sup>azwj</sup> Revealed unto the Angels: "Meet Musa<sup>as</sup> (so) he<sup>as</sup> does not run away!" So the

Angels descended and surrounded Musa<sup>as</sup>, and they said, 'O son<sup>as</sup> of Imran<sup>as</sup>! You<sup>as</sup> have asked Allah<sup>azwj</sup> for a grievous (thing)'.

فَلَمَّا نَظَرَ مُوسَى إِلَى الْجَبَلِ قَدْ سَاحَ - وَ الْمَلَائِكَةُ قَدْ نَزَلَتْ، وَقَعَ عَلَى وَجْهِهِ، فَمَاتَ مِنْ خَشْيَةِ اللَّهِ وَ هُوَ مَا رَأَى، فَرَدَّ اللَّهُ عَلَيْهِ رُوحَهُ فَرَفَعَ رَأْسَهُ وَ أَفَاقَ وَ قَالَ سُبْحَانَكَ ثُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ أَيُّ أَوَّلٍ مَنْ أُصَدِّقُ أَنَّكَ لَا تُرَى،

So when Musa<sup>as</sup> looked at the mountain to have had collapsed, and the Angels had descended and fallen upon his<sup>as</sup> face, he<sup>as</sup> died from fear of Allah<sup>azwj</sup> and the terror of what he<sup>as</sup> had seen. Then Allah<sup>azwj</sup> Returned his<sup>as</sup> soul unto him<sup>as</sup>, so he<sup>as</sup> raised his<sup>as</sup> head and woke up and said: **'Glorious are You! I turn to You and I am the first of the Momineen' [7:143]** – i.e., the first one to ratify that 'You<sup>azwj</sup> cannot be seen'.

فَقَالَ اللَّهُ لَهُ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَ بِكَلَامِي - فَخُذْ مَا آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ فَنَادَاهُ جِبْرَائِيلُ يَا مُوسَى أَنَا أَخُوكَ جِبْرَائِيلُ.

So Allah<sup>azwj</sup> Said to him<sup>as</sup>: **'O Musa! I hereby Choose you over the people by My Messages and by My Speech, therefore take what I Give you and be from the grateful ones!'** [7:144]. And Jibraeel<sup>as</sup> called out to him<sup>as</sup>: 'O Musa<sup>as</sup>! I<sup>as</sup> am your<sup>as</sup> brother Jibraeel<sup>as</sup>!'<sup>14</sup>

ابن بابويه، 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 ابن موسى (عليه السلام) فقال له المأمون: يا بن رسول الله، أليس من قولك أن الأنبياء معصومون؟ قال: «بلى» فسأله عن آيات من القرآن في الأنبياء، فكان فيما سأله أن قال له:

Ibn Babuwayh said, 'Tameem Bin Abdullah Bin Al Qarshy narrated to us, from his father, from Hamdaan bin Suleyman Al Neshapouri, from Ali Bin Muhammad Bin Al Jahm who said,

'I was present at the gathering of Al-Mamoun, and in his presence was Al-Reza<sup>asws</sup>. Al-Mamoun said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Is it not from your<sup>asws</sup> own words that the Prophets<sup>as</sup> are infallible?' He<sup>asws</sup> said: 'Yes'. So he asked him<sup>asws</sup> about Verses from the Quran with regards to the Prophets, and from what he said to him<sup>asws</sup> was –

فما معنى قول الله عز و جل: وَ لَمَّا جَاءَ مُوسَى لِمِيقَاتِهِ وَ كَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَ لَكِنْ أَنْظُرْ إِلَى الْجَبَلِ؟ كيف يجوز أن يكون كلم الله موسى ابن عمران (عليه السلام) لا يعلم أن الله عز و جل لا يجوز عليه الرؤية حتى يسأله هذا السؤال؟

**'So what is the Meaning of the Words of Allah<sup>azwj</sup> Mighty and Majestic And when Musa came to Our Appointment and his Lord Spoke to him, he said, 'Lord! Show me (Yourself), to look at You'. He Said: "You can never see Me, but look**

<sup>14</sup> تفسير القمي، ج 1، ص: 240

**at the mountain [7:143]? How is it that 'The Speaker with Allah<sup>azwj</sup> (Kaleemullah) Musa Ibn Imran did not know that it is not possible for him<sup>as</sup> to see Allah<sup>azwj</sup> Mighty and Majestic, to the extent that he<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup>, this question?'**

فقال الرضا (عليه السلام): «إن كليم الله موسى بن عمران (عليه السلام) علم أن الله تعالى عز أن يرى بالأبصار، و لكنه لما كلمه الله عز و جل و قرينه نجيا رجع إلى قومه فأخبرهم أن الله عز و جل كلمه و قرينه و ناجاه، فقالوا: لن نؤمن لك حتى نسمع كلامه كما سمعت

So Al-Reza<sup>asws</sup> said: 'Surely the 'Speaker with Allah<sup>azwj</sup>, Musa<sup>as</sup> Bin Imran knew that Allah<sup>azwj</sup> is Mightier than that He<sup>azwj</sup> should be seen with the eyes, but, when Allah<sup>azwj</sup> Mighty and Majestic Spoke to him<sup>as</sup>, and Made him<sup>as</sup> to come close, he<sup>as</sup> returned to his<sup>as</sup> people and informed them that Allah<sup>azwj</sup> Mighty and Majestic Spoke to him<sup>as</sup> and Made him<sup>as</sup> come close and Whispered to him<sup>as</sup>, so they said, 'We will never believe you<sup>as</sup> until we hear His<sup>azwj</sup> Speech just as you<sup>as</sup> heard.

و كان القوم سبع مائة ألف رجل، فاختر منهم سبعين ألفاً، ثم اختار منهم سبعة آلاف، ثم اختار منهم سبع مائة، ثم اختار منهم سبعين رجلاً لميقات ربه.

And his people were seven hundred thousand, so he chose seventy thousand from them. Then he<sup>as</sup> chose from these, seven thousand. Then he<sup>as</sup> chose from these seven hundred. Then chose from these, seventy men for the appointment with his<sup>as</sup> Lord<sup>azwj</sup>.

فخرج بهم إلى طور سيناء، فأقامهم في سفح الجبل، و صعد موسى (عليه السلام) إلى الطور، فسأل الله تبارك و تعالى أن يكلمه و يسمعهم كلامه، فكلّمه الله تعالى ذكره و سمعوا كلامه من فوق و أسفل و يمين و شمال و وراء و أمام، لأن الله تعالى أحدثه في الشجرة، ثم جعله منبعثاً منها حتى سمعوه من جميع الوجود،

So he<sup>as</sup> went out with them to the (mount) Toor of Sinai. He<sup>as</sup> encamped them at the low part of the mountain, and Musa<sup>as</sup> ascended to Al-Toor. So he asked Allah<sup>azwj</sup> Blessed and High that He<sup>azwj</sup> should Speak to him<sup>as</sup> so that they would hear His<sup>azwj</sup> Speech. Thus, Allah<sup>azwj</sup>, Exalted is His<sup>azwj</sup> Mention, Spoke to him<sup>as</sup> and they heard His<sup>azwj</sup> Speech from the top, and bottom, and right, and left, and back, and front, because Allah<sup>azwj</sup> the Exalted Made it to be in the tree, then Made it to be broadcast from it until it could be heard from all the directions.

فقالوا له: لن نؤمن لك بأن الذي سمعناه كلام الله حتى نرى الله جهرة، فلما قالوا هذا القول العظيم و استكبروا و عتوا بعث الله عز و جل عليهم صاعقة، فأخذتهم بظلمهم فماتوا،

But, they said to him<sup>as</sup>, 'We will never believe you<sup>as</sup> that we heard the Speech of Allah<sup>azwj</sup> until we see Allah<sup>azwj</sup> openly. So when they said this grievous speech, and were arrogant, and revolted, Allah<sup>azwj</sup> Mighty and Majestic Sent against them a thunderbolt which Seized them for their injustice, and they died.

فقال موسى (عليه السلام): يا رب، ما أقول لبني إسرائيل إذا رجعت إليهم و قالوا: إنك ذهبت بهم فقتلتهم لأنك لم تكن صادقاً فيما ادعيت من مناجاة الله تعالى إياك؟ فأحياهم الله و بعثهم معه، فقالوا: إنك لو سألت الله أن يريك أن تنظر إليه لأجابك و كنت تخبرنا كيف هو فنعرفه حق معرفته؟

So Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! What shall I<sup>as</sup> say to the Children of Israel when I<sup>as</sup> return back to them and they would say, 'You<sup>as</sup> went out with them and killed them because you<sup>as</sup> were not truthful with regards to your<sup>as</sup> claim of Allah<sup>azwj</sup> the Exalted having Spoken to you<sup>as</sup>?'. Therefore, Allah<sup>azwj</sup> Revived them and Sent them with him<sup>as</sup>. So they said, 'If only you would ask Allah<sup>azwj</sup> that He<sup>azwj</sup> Should Show Himself<sup>azwj</sup> so that you<sup>as</sup> could look at Him<sup>azwj</sup> and you<sup>as</sup> would informed us how He<sup>azwj</sup> so that we can recognise Him<sup>azwj</sup> as He<sup>azwj</sup> deserves to be'.

فقال موسى (عليه السلام): يا قوم، إن الله لا يرى بالأبصار، و لا كيفية له، و إنما يعرف بآياته، و يعلم بأعلامه. فقالوا: لن نؤمن لك حتى تسأله. فقال موسى (عليه السلام): يا رب، إنك قد سمعت مقالة بني إسرائيل، و أنت أعلم بصلاحهم. فأوحى الله جل جلاله إليه: يا موسى، سألوك، فلن أؤاخذك بجهلهم.

So Musa<sup>as</sup> said: 'O people! Surely Allah<sup>azwj</sup> cannot be seen by the eyes, nor is His<sup>azwj</sup> Quality as such. But rather, He<sup>azwj</sup> is recognised by His<sup>azwj</sup> Signs and is Known by what He<sup>azwj</sup> Makes Known'. So they said, we will never believe you<sup>as</sup> until you<sup>as</sup> ask Him<sup>azwj</sup>. So Musa<sup>as</sup> said: 'O Lord<sup>azwj</sup>! You<sup>azwj</sup> have Heard the speech of the Children of Israel, and You<sup>azwj</sup> are more Knowing of their righteousness. So Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majestic Revealed unto him<sup>as</sup>. "O Musa<sup>as</sup>! Ask Me<sup>azwj</sup> whatever you<sup>as</sup> want to ask, for I<sup>azwj</sup> would never Seize you<sup>as</sup> due to their ignorance".

فعند ذلك قال موسى (عليه السلام): رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَ لَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ وَ هُوَ يَهُوِي فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ بَايَةً مِنْ آيَاتِهِ جَعَلَهُ دَكًّا وَ خَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ يَقُول: رجعت إلى معرفتي بك عن جهل قومي و أنا أول المؤمنين منهم بأنك لا ترى»

Therefore, it was during that, Musa<sup>as</sup> said: ***And when Musa came to Our Appointment and his Lord Spoke to him, he said, 'Lord! Show me (Yourself), to look at You'. He Said: "You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me". So when His Lord Manifest (His Glory) to the mountain, it went on to crumble, and Musa fell down unconscious. So when he awoke, he said, 'Glorious are You! I turn to You - I<sup>as</sup> hereby return to my<sup>as</sup> recognition of You<sup>azwj</sup> from the ignorance of my<sup>as</sup> people and I am the first of the Momineen' [7:143] - from them that You<sup>azwj</sup> cannot be seen'.***

فقال المأمون: لله درك يا أبا الحسن.



So Al-Mamoun said, 'For Allah<sup>azwj</sup> is the Provision of understanding, O Abu Al-Hassan<sup>asws</sup>'.<sup>15</sup>

و عنه، قال: حدثنا الحسين بن علي، قال: حدثنا هارون بن موسى، [قال: أخبرني محمد بن الحسن]، قال: أخبرنا محمد بن الحسن الصفار، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن هشام، قال: كنت عند الصادق جعفر بن محمد (عليه السلام) إذ دخل عليه معاوية بن وهب و عبد الملك بن أعين، فقال له معاوية ابن وهب: يا بن رسول الله، ما تقول في الخبر الذي روي عن رسول الله (صلى الله عليه و آله) رأى ربه، على أي صورة رآه؟ و عن الحديث الذي رواه أن المؤمنين يرون ربهم في الجنة، على أي صورة يرونه؟

And from him, who said, 'Al Husayn Bin Ali narrated to use, from Haroun Bin Musa, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hisham who said,

'I was in the presence of Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> when Muawiya Bin Wahab came to him<sup>asws</sup>, along with Abdul Malik Bin Ayn. So Muawiya Ibn Wahab said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! What are you<sup>asws</sup> saying regarding the Hadeeth, which is being reported from Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> saw his<sup>saww</sup> Lord<sup>azwj</sup>. Upon which image did he<sup>saww</sup> see Him<sup>azwj</sup>? And from the Hadeeth which is reported from him<sup>saww</sup> that the Momineen would be seeing their Lord<sup>azwj</sup> in the Paradise. Upon which image would they be seeing Him<sup>azwj</sup>?'

فتبسم (عليه السلام) ثم قال: «يا معاوية، ما أقبح بالرجل يأتي عليه سبعون سنة أو ثمانون سنة يعيش في ملك الله و يأكل من نعمه، ثم لا يعرف الله حق معرفته؟».

So he<sup>asws</sup> smiled, then said: 'O Muawiya! What could be more uglier for the man who reached the age of seventy years, or eighty years, living in the Kingdom of Allah<sup>azwj</sup> and eats from His<sup>azwj</sup> Bounties, then he does not recognise Allah<sup>azwj</sup> as He<sup>azwj</sup> deserves to be recognised?'

ثم قال (عليه السلام): «يا معاوية، إن محمدا (صلى الله عليه و آله) لم ير الرب تبارك و تعالى بمشاهدة العيان، و إن الرؤية على وجهين: رؤية القلب و رؤية البصر، فمن عنى برؤية القلب فهو مصيب، و من عنى برؤية البصر فقد كذب و كفر بالله و بآياته، لقول رسول الله (صلى الله عليه و آله): من شبه الله بخلقه فقد كفر».

Then he<sup>asws</sup> said: 'O Muawiya! Surely, Muhammad<sup>saww</sup> did not see the Lord<sup>azwj</sup> Blessed and Exalted by the sight of the eyes. And the seeing is upon two perspectives – seeing of the heart and seeing of the eyes. So the one who means to see by the heart, he is on the right track, and the one who means to see by the eyesight, so he has lied, and has blasphemed against Allah<sup>azwj</sup> and His<sup>azwj</sup> Signs, for the words Rasool-Allah<sup>saww</sup> are: 'The one who (makes) resemblances of Allah<sup>azwj</sup> with His<sup>azwj</sup> creatures, so he has blasphemed'.

<sup>15</sup> عيون أخبار الرضا (عليه السلام) 1: 200 / 1

و لقد حدثني أبي، عن أبيه، عن الحسين بن علي (عليهم السلام)، قال: سئل أمير المؤمنين (عليه السلام) فقيل له: يا أخا رسول الله، هل رأيت ربك؟ فقال: كيف أعبد من لم أره؟ لم تره العيون بمشاهدة العيان، و لكن رأته القلوب بحقائق الإيمان.

And my<sup>asws</sup> father<sup>asws</sup> has narrated to me<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Al-Husayn Bin Ali<sup>asws</sup> having said: 'Amir-Al-Momineen<sup>asws</sup> was asked, 'O brother<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Have you<sup>asws</sup> seen your<sup>asws</sup> Lord<sup>azwj</sup>?' So he<sup>asws</sup> said: 'How can I<sup>asws</sup> worship One whom I<sup>asws</sup> have not seen? The eyes cannot see Him<sup>azwj</sup> by the eyesight, but He<sup>azwj</sup> is seen by the hearts by the realities of the Eman (faith)'.

و إذا كان المؤمن يرى ربه بمشاهدة البصر، فإن كل من جاز عليه البصر و الرؤية فهو مخلوق، و لا بد للمخلوق من خالق، فقد جعلته إذن محدثاً مخلوقاً، و من شبهه بخلقه فقد اتخذ مع الله شريكاً.

And when it so happens that a Momin sees his Lord<sup>azwj</sup> by the witnessing of the sight, then everyone whom the sight and the seeing allows unto him, so he is a creature, and it is inevitable for the creature (that he is) from a Creator, and he would have Made Him<sup>azwj</sup> then as a temporal being, a creation, and the one who resembles Him<sup>azwj</sup> with His<sup>azwj</sup> creatures, so he has taken an associate with Allah<sup>azwj</sup>.

ويلهم، ألم يسمعوا قول الله تعالى: لا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ قوله لموسى (عليه السلام): لَنْ تَرَانِي وَ لَكِنْ انْظُرْ إِلَى الْجَبَلِ فَإِنَّ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا

Woe be unto them! Have they not heard the Words of Allah<sup>azwj</sup> the Exalted: **Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103]**? And His<sup>azwj</sup> Words to Musa<sup>as</sup> **"You can never see Me, but look at the mountain, so if it remains steady in its place, then you would see Me". So when His Lord Manifest (His Glory) to the mountain, it went on to crumble [7:143]**?

و إنما طلع من نوره على الجبل كضوء يخرج من سم الخياط فدكدكت الأرض، و صعقت الجبال، و خر موسى صعقاً- أي ميتاً- فلما أفاق ورد عليه روحه قال: سبحانك تبت إليك من قول من زعم أنك ترى، و رجعت إلى معرفتي بك أن الأبصار لا تدركك، و أنا أول المؤمنين و أول المقرين بأنك ترى و لا ترى و أنت بالمنظر الأعلى».

And rather, His<sup>azwj</sup> Light emerged upon the mountain like an illumination coming out from an eye of the needle, and the ground crumbled and the mountain collapsed, and Musa fell down unconscious – i.e. died. So when he<sup>as</sup> awoke, his<sup>as</sup> soul had been returned to him<sup>as</sup>, **'he said, 'Glorious are You! I turn to You [7:143]**, away from the words of the one who alleges that You<sup>azwj</sup> can be seen, and I<sup>as</sup> return to my<sup>as</sup> recognition with You<sup>azwj</sup> that the visions cannot grasp You<sup>azwj</sup>, **and I am the first of the Momineen' [7:143]**, and the first of the acknowledgers that You<sup>azwj</sup> See and cannot be seen, and You<sup>azwj</sup> are with the Highest of the viewings'.

ثم قال (عليه السلام): «إن أفضل الفرائض و أوجبها على الإنسان معرفة الرب، و الإقرار له بالعبودية، و حد المعرفة أن يعرف الله أن «4» لا إله غيره، و لا شبهه له و لا نظير، و أن يعرف أنه قاسم مثبت موجود غير فقيد، موصوف من غير شبهه له و لا نظير له و لا مبطل ليس كمثله شيء و هو السميع البصير

Then he<sup>asws</sup> said: 'The most superior of the Impositions and the most Obligatory of these upon the human beings is recognition of the Lord<sup>azwj</sup>, and the acknowledgment to Him<sup>azwj</sup> with the servitude. And a limit of the recognition in recognising Allah<sup>azwj</sup> is that there is no god apart from Him<sup>azwj</sup>, and there is no resemblance for Him<sup>azwj</sup>, nor an equal, and that one recognises He<sup>azwj</sup> infinitely pre-existent, a fixed existence without a termination. He<sup>azwj</sup> is described from without a resemblance for Him<sup>azwj</sup>, nor an equal for Him<sup>azwj</sup>, nor an invalidation **nothing is a likeness of Him; and He is the Hearing, the Seeing [42:12]**.

و بعده معرفة الرسول و الشهادة له بالنبوة، و أدنى معرفة الرسول الإقرار بنبوته و أن ما أتى به من كتاب أو أمر أو نهي فذلك عن الله عز و جل.

And after Him<sup>azwj</sup>, is the recognition of the Rasool<sup>saww</sup> and the testimony for him<sup>saww</sup> with the Prophet-hood. And the least recognition of the Rasool<sup>saww</sup> is the acknowledgment with his<sup>saww</sup> Prophet-hood, and that whatever he<sup>saww</sup> came with, from a Book, or a Command, or a Prohibition, so that is from Allah<sup>azwj</sup> Mighty and Majestic.

و بعده معرفة الإمام الذي به يأتى بنعته و صفته و اسمه في حال العسر و اليسر، و أدنى معرفة الإمام أنه عدل النبي إلا درجة النبوة، و وارثه، و أن طاعته طاعة الله و طاعة رسول الله (صلى الله عليه و آله)، و التسليم له في كل أمر، و الرد إليه و الأخذ بقوله.

And after him<sup>saww</sup> is recognition of the Imam<sup>asws</sup> complete with his<sup>asws</sup> attributes, and his<sup>asws</sup> description, and his<sup>asws</sup> name, in a state of adversity and the ease. And the least recognition of the Imam<sup>asws</sup> is that he<sup>asws</sup> is equal to the Prophet<sup>saww</sup> except for the lever of the Prophet-hood, and is his<sup>saww</sup> inheritor, and that obedience to him<sup>asws</sup> is obedience to Allah<sup>azwj</sup> and the obedience to Rasool-Allah<sup>saww</sup>, and the submission to him<sup>asws</sup> in all matter, and the referring to him<sup>asws</sup>, and the taking with his<sup>asws</sup> words.

و يعلم أن الإمام بعد رسول الله (صلى الله عليه و آله) علي بن أبي طالب، و بعده الحسن، ثم الحسين، ثم علي بن الحسين، و بعد علي محمد ابنه، و بعد محمد جعفر ابنه، و بعد جعفر موسى ابنه، و بعد موسى علي ابنه، «1» و بعد علي محمد ابنه، و بعد محمد علي ابنه، و بعد علي الحسن ابنه، و الحجة من ولد الحسن.

And he should know that the Imam<sup>asws</sup> after Rasool-Allah<sup>saww</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and after him<sup>asws</sup> is Al-Hassan<sup>asws</sup>, then Al-Husayn<sup>asws</sup>, then Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, and after Ali<sup>asws</sup> is Muhammad<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, and after Muhammad<sup>asws</sup> is Ja'far<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, and after Ja'far<sup>asws</sup> is Musa<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, and after Musa<sup>asws</sup> is Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, and after Ali<sup>asws</sup> is Muhammad<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, and after Muhammad<sup>asws</sup> is Ali<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, and after Ali<sup>asws</sup> is Al-Hassan<sup>asws</sup> his<sup>asws</sup> son<sup>asws</sup>, and the Divine Authority (Al-Hujjat<sup>asws</sup>) from the sons of Al-Hassan<sup>asws</sup>.

ثم قال: يا معاوية، جعلت لك في هذا أصلاً فاعمل عليه، فلو كنت تموت على ما كنت عليه لكان حالك أسوأ الأحوال، فلا يغرنك قول من زعم أن الله تعالى يرى بالنظر، و قد قالوا أعجب من هذا،

Then he<sup>asws</sup> said: 'O Muawiya! I<sup>asws</sup> has made for you in this, an origin (base), so work upon it, and had you died while being upon what you had been on, your state would be the most evil of the states. Therefore, do not be deceived by the words of the ones who claim that Allah<sup>azwj</sup> can be seen with the sight, and they have said stranger (things) than this.

أو لم ينسبوا آدم (عليه السلام) إلى المكروه؟ أو لم ينسبوا إبراهيم (عليه السلام) إلى ما نسبوه؟ أو لم ينسبوا داود (عليه السلام) إلى ما نسبوه من القتل من حديث الطير؟ أو لم ينسبوا يوسف الصديق إلى ما نسبوه من حديث زليخا؟ أو لم ينسبوا موسى (عليه السلام) إلى ما نسبوه؟ أو لم ينسبوا رسول الله (صلى الله عليه وآله) إلى ما نسبوه من حديث زيد؟ أو لم ينسبوا علي بن أبي طالب (عليه السلام) إلى ما نسبوه من حديث القطيفة؟

Or did they not ascribe Adam<sup>as</sup> to the abomination? Or did they not ascribe Ibrahim<sup>as</sup> to what they ascribed? Or did they not ascribe Dawood<sup>as</sup> to what they ascribed, from the murder from Hadeed of the bird? Or did they not ascribe Yusuf<sup>asws</sup> the truthful to what they ascribed from the Hadeeth of Zuleykha? Or did they not ascribe Musa<sup>as</sup> to what they ascribed? Or did they not ascribe Rasool-Allah<sup>saww</sup> to what they ascribed from the Hadeeth of Zayd? Or did they not ascribe Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> to what they ascribed from the Hadeeth of Al-Qateyfa?

إنهم أرادوا بذلك توبيخ الإسلام ليرجعوا على أعقابهم، أعمى الله أبصارهم كما أعمى قلوبهم، تعالى الله عن ذلك علوا كبيرا».

They are intending with that, rebuking Al-Islam in order to return back upon their heels. May Allah<sup>azwj</sup> Blind their visions just as He<sup>azwj</sup> has Blinded their hearts. Exalted is He<sup>azwj</sup> from that, Loftier, Greater".<sup>16</sup>

وروى بعض اصحابنا عن احمد بن محمد السيارى قال وقد سمعت انا من احمد بن محمد قال حدثني أبو محمد عبيد بن ابي عبد الله الفارسي وغيره رفعوه إلى ابي عبد الله عليه السلام قال ان الكرويين قوم من شيعتنا من الخلق الاول جعلهم الله خلف العرش لو قسم نور واحد منهم على اهل الارض لكفاهم

And one of our companions has reported from Ahmad Bin Muhammad Al-Sayyari who said that he heard from Ahmad Bin Muhammad, from Abu Muhammad Ubeyd Bin Abu Abdullah Al-Farsy and another one –

With an unbroken chain going up to Abu Abdullah<sup>asws</sup> - Abu Abdullah<sup>asws</sup> said: 'From those of the Proximity, there is a group from our<sup>asws</sup> Shias from the first creation, Allah<sup>azwj</sup> Made them to be behind the Throne. If the light from even one of them were to be divided on the inhabitants of the Earth, it would suffice for them'.

ثم قال ان موسى لما سئل ربه ما سأل امر واحدا من الكرويين فتجلى للجبل فجعله ذكاً.

Then he<sup>asws</sup> said: 'When Musa<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> that he<sup>as</sup> asked for, He<sup>azwj</sup> Commanded one from the Proximity ones who manifested his glory to the mountain, and made it to crumble'.<sup>17</sup>

<sup>16</sup> كفاية الأثر: 256.

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وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ  
يَأْخُذُوا بِأَحْسَنِهَا ۚ سَأُرِيكُمْ دَارَ الْفَاسِقِينَ {145}

**And We Prescribed to him in the Tablets, Advice from all things and detail of everything: "Grab firmly and order your people that they should be taking with the best of it. I will show you the abode of the mischief-makers [7:145]**

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ  
يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَلِكَ بِأَنَّهُمْ  
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {146}

**I will Turn away from My Signs those who are being arrogant in the earth without right; and even if they were to see every Sign they would not be believing in it, and even if they were to see the right way they would not be taking it as a way; and (but) if they were to see the way of error, they would be taking it as a way; that is because they were belying Our Signs and were heedless from these [7:146]**

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۚ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ  
{147}

**And those who are belying Our Signs and meeting of the Hereafter, their deeds would be nullified. Would they be Recompensed except for what they had being doing? [7:147]**

العباشي: عن أبي حمزة، عن أبي عبد الله (عليه السلام)، قال في الجفر: «إن الله تبارك و تعالى لما أنزل الألواح على موسى (عليه السلام) أنزلها عليه و فيها تبيان كل شيء، كان أو هو كائن إلى أن تقوم الساعة، فلما انقضت أيام موسى أوحى الله إليه أن استودع الألواح، و هي زبرجدة من الجنة، جبلا يقال له (زينة) فأتى موسى الجبل، فانشق له الجبل، فجعل فيه الألواح ملفوفة،

Al-Ayyashi, from Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said regarding Al-Jafr: 'When Allah<sup>azwj</sup> Blessed and Exalted Revealed the Tablets upon Musa<sup>as</sup>, in it was the explanation of all things, of what had happened and what is to happen up to the

Establishment of the Hour. So when the days of Musa<sup>as</sup> came to an end, Allah<sup>azwj</sup> Revealed unto him<sup>as</sup> to Entrust the Tablets – and these were of Aquamarine from the Paradise – to a mountain called Zayna. So Musa<sup>as</sup> came to the mountain, and it split up for him<sup>as</sup>. Thus, Musa<sup>as</sup> kept the Tablets wrapped up in it.

فلما جعلها فيه انطبق الجبل عليها، فلم تزل في الجبل حتى بعث الله نبيه محمدا (صلى الله عليه و آله) فأقبل ركب من اليمن، يريدون نبيه (صلى الله عليه و آله)، فلما انتهوا إلى الجبل انفرج، و خرجت الألواح ملفوفة كما وضعها موسى (عليه السلام)، فأخذها القوم، فلما وقعت في أيديهم ألقى الله في قلوبهم الرعب أن ينظروا إليها و هابوها حتى يأتوا بها رسول الله (صلى الله عليه و آله).

So when he<sup>as</sup> kept these in it, the mountain closed up on it. These did not cease to be in the mountain until Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Prophet Muhammad<sup>saww</sup>. There came some riders from Al-Yemen seeking their Prophet<sup>saww</sup>. So when they ended up at the mountain, it opened up, and the Tablets came out wrapped just as Musa<sup>as</sup> had kept them there. So these people took them. So when these Tablets came to be in their hands, Allah<sup>azwj</sup> Cast terror into their hearts from looking inside the wrapping until they came up with these to Rasool-Allah<sup>saww</sup>.

و أنزل الله جبرئيل على نبيه (صلى الله عليه و آله) فأخبره بأمر القوم و بالذي أصابوه، فلما قدموا على النبي (صلى الله عليه و آله) سلموا عليه، ابتدأهم فسألهم عما وجدوا، فقالوا: و ما علمك بما وجدنا؟ قال: أخبرني به ربي، و هو الألواح. قالوا: نشهد أنك لرسول الله. فأخرجوها فدفعوها إليه فنظر إليها و قرأها، و كانت بالعبراني، ثم دعا أمير المؤمنين (عليه السلام) فقال: دونك هذه، ففيها علم الأولين و الآخرين، و هي ألواح موسى، و قد أمرني ربي أن أدفعها إليك.

And Jibraeel<sup>as</sup> descended upon his<sup>as</sup> Prophet<sup>saww</sup> and informed him<sup>saww</sup> of the affair of the people and of that which they had come across. So when they came in front of the Prophet<sup>saww</sup>, they greeted him<sup>saww</sup>, he<sup>saww</sup> initiated by asking about what they had found'. So they said, 'And what is your<sup>saww</sup> knowledge of what we have found?' He<sup>saww</sup> said: 'My<sup>saww</sup> Lord<sup>azwj</sup> Informed me<sup>saww</sup> that these are the Tablets'. They said, 'We testify that you<sup>saww</sup> are the Rasool-Allah<sup>saww</sup>'. So they brought these out and handed these over to him<sup>saww</sup>. He<sup>saww</sup> looked at them and recited it – and it was in Hebrew. Then he<sup>saww</sup> called Amir-ul-Momineen<sup>asws</sup> and said: 'Take these, for therein is the Knowledge of the former ones and the later ones, and these are the Tablets of Musa<sup>as</sup>, and my<sup>saww</sup> Lord<sup>azwj</sup> has Informed me<sup>saww</sup> to hand these over to you<sup>asws</sup>'.

فقال: يا رسول الله، لست أحسن قراءتها. قال: إن جبرئيل أمرني أن أمرك أن تضعها تحت رأسك ليلتك هذه، فإنك تصبح و قد علمت قراءتها. قال: فجعلها تحت رأسه، فأصبح و قد علمه الله كل شيء فيها، فأمره رسول الله (صلى الله عليه و آله) بنسخها، فنسخها في جلد شاة، و هو الجفر، و فيه علم الأولين و الآخرين، و هو عندنا، و الألواح عندنا، و عصا موسى عندنا، و نحن ورثنا النبيين (صلى الله عليهم أجمعين).

So he<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! Would it not be better if I<sup>asws</sup> were to recite it?' He<sup>saww</sup> said: 'Jibraeel<sup>as</sup> has told me<sup>saww</sup> that I<sup>saww</sup> should tell you<sup>asws</sup> that you<sup>asws</sup> should place it under your<sup>asws</sup> head during this night. So when you<sup>asws</sup> wake up in the morning, you<sup>asws</sup> would have come to know its recitation'. (Abu Ja'far<sup>asws</sup>) said:

'He<sup>asws</sup> kept it under his<sup>asws</sup> head, and in the morning Allah<sup>azwj</sup> had Taught him<sup>asws</sup> everything which was in it So Rasool-Allah<sup>saww</sup> ordered him<sup>asws</sup> to make a copy of it. So he<sup>asws</sup> made a copy of it in the skin of a sheep. And this is Al-Jafr, and in it is the Knowledge of the former ones and the later ones, and it is with us<sup>asws</sup>, and the Tablets of Musa<sup>as</sup>, and the Staff of Musa<sup>as</sup> is with us<sup>asws</sup>, and we<sup>asws</sup> are the inheritors of the Prophets<sup>as</sup>'.

قال: قال أبو جعفر (عليه السلام): «تلك الصخرة التي حفظت ألواح موسى تحت شجرة في واد يعرف بكذا».

He (the narrator) said, 'Abu Ja'far<sup>asws</sup> said: 'That is the rock which protects the Tablets of Musa<sup>as</sup>, under a tree in a valley known as such and such'.<sup>18</sup>

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

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

'Abu Abdullah<sup>asws</sup> having said: 'What are the people saying regarding The Determined Ones (أولي العزم) (Prophets<sup>as</sup>) and with regard to your companion<sup>asws</sup>?', Meaning Amir-Al-Momineen<sup>asws</sup>. I said (they say), 'He<sup>asws</sup> is not ahead of any of the Determined Ones (Ul Al Azm Prophets<sup>as</sup>)'.

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

So he<sup>asws</sup> said: 'Surely, Allah<sup>azwj</sup> Said about Musa<sup>as</sup>: **And We Prescribed to him in the Tablets, Advice from all things [7:145]**, and did not Say "All things". And Said about Isa<sup>as</sup>: **and that I may make clear to you part of what you differ in [43:63]**, and did not say 'All things which you are differing in'.

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

And Said about your Master<sup>asws</sup> – Meaning Amir-Al-Momineen<sup>asws</sup>: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**. And Allah<sup>azwj</sup> Mighty and Majestic Said: **nor any wet nor dry except it is in an apparent Book [6:59]**. And the Knowledge of this Book is with him<sup>asws</sup>,<sup>19</sup>

<sup>18</sup> تفسير العياشي 2: 77 / 28

<sup>19</sup> الاحتجاج: 375.

عَنْ مُحَمَّدِ بْنِ سَابِقِ بْنِ طَلْحَةَ الْأَنْصَارِيِّ قَالَ كَانَ مِمَّا قَالَ هَارُونُ لِأَبِي الْحَسَنِ مُوسَى ع حِينَ أُدْخِلَ عَلَيْهِ - مَا هَذِهِ الدَّارُ قَالَ: هَذِهِ دَارُ الْفَاسِقِينَ،

From Muhammad Bin Sabiq Bin Talha Al Ansary who said,

'It was from what Haroun (Al Rasheed) said to Abu Al-Hassan Musa<sup>asws</sup> when he<sup>as</sup> went over to him, 'What is this **the abode [7:145]?**' He<sup>asws</sup> said: 'It is the abode of the mischief makers'.

قَالَ: وَ قَرَأَ «سَاصِرْفُ عَنْ آيَاتِي- الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَ إِنَّ يَرَوْا سَبِيلَ الْعَذَابِ سَبِيلًا» يَعْنِي وَ إِنَّ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا- وَ إِنَّ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا،

He (the narrator) said, 'And he<sup>asws</sup> recited: ***I will Turn away from My Signs those who are being arrogant in the earth without right . . . and (but) if they were to see the way of error, they would be taking it as a way [7:146]*** – Meaning, ***and even if they were to see every Sign they would not be believing in it, and even if they were to see the right way they would not be taking it as a way***'.

فَقَالَ لَهُ هَارُونُ: فَدَارَ مَنْ هِيَ قَالَ هِيَ لِشَيْعَتِنَا قُرَّةٌ وَ لِعَيْرِهِمْ فِتْنَةٌ- قَالَ: فَمَا بَالُ صَاحِبِ الدَّارِ لَا يَأْخُذُهَا قَالَ: أَخَذَتْ مِنْهُمْ [مِنْهُ] عَامِرَةٌ- وَ لَا يَأْخُذُهَا إِلَّا مَعْمُورَةٌ.

So Haroun said to him<sup>asws</sup>, 'So the abode, who is it (actually) for?' He<sup>asws</sup> said: 'It is a delight for our<sup>asws</sup> Shias and an ordeal for others'. He said, 'So what is the matter the owners of the house are not taking it?' He<sup>asws</sup> said: 'From them they would be taking from it as it is being built, and they would not be taking it except as fully built'<sup>20</sup>.

وعنه: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن شعيب الحداد، عن زكريس الكناسي، قال: كنت عند أبي عبد الله (عليه السلام) و عنده أبو بصير، فقال أبو عبد الله (عليه السلام): «إن داود ورث علم الأنبياء، و إن سليمان ورث داود، و إن محمدا (صلى الله عليه و آله) ورث سليمان، و إنا ورثنا محمدا (صلى الله عليه و آله)، و إن عندنا صحف إبراهيم، و ألواح موسى (عليهما السلام)».

And from him, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Shuayb Al-Hadaad, from Zareys Al-Kanasy who said,

'I was in the presence of Abu Abdullah<sup>asws</sup>, and with him<sup>asws</sup> was Abu Baseer. So Abu Baseer said, 'Dawood<sup>as</sup> inherited Knowledge of the Prophets<sup>as</sup>, and Sulayman<sup>as</sup> inherited Dawood<sup>as</sup>, and Muhammad<sup>saww</sup> inherited Sulayman<sup>as</sup>, and we<sup>asws</sup> are the inheritors of Muhammad<sup>saww</sup>, and in our<sup>asws</sup> possession are the Parchments of Ibrahim<sup>as</sup>, and the Tablets of Musa<sup>as</sup>'.

فقال أبو بصير: إن هذا هو العلم فقال: «يا أبا محمد، ليس هذا هو العلم، إنما العلم ما يحدث بالليل و النهار، يوما بيوم، و ساعة بساعة».

H 78 – تفسير العياشي، ج 2، ص: 29<sup>20</sup>



Abu Baseer said, 'Surely, this is the knowledge'. So he<sup>asws</sup> said: 'O Abu Muhammad! This is not the Knowledge. But rather, the Knowledge is what newly occurs by the night and the day, day after day, and moment after moment'.<sup>21</sup>

## VERSES 148- 151

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ خُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُوَارٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا ۚ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ {148}

***And the people of Musa took to making a body of a calf from their ornaments, for it being a hollow sound. Were they not seeing that it was neither speaking to them nor guiding them to a way? They took it, and they were unjust [7:148]***

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {149}

***And when it fell into their hands and they saw that they had strayed, they said, 'If our Lord is not Merciful to us, we would become from the losers' [7:149]***

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۚ أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ ۚ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنُ أُمِّ إِبْرَاهِيمَ إِنَّ الْقَوْمَ اسْتَضَعُّفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ {150}

***And when Musa returned to his people, angry, unhappy, he said: 'Evil was your replacing me from after me. Were you all impatient of the Command of your Lord?' And he threw the Tablets and grabbed the head of his brother dragging towards him. He said: 'Son of my mother! Surely the people weakened me and they almost killed me, therefore do not let the enemies to gloat with me nor consider me to be with the unjust people' [7:150]***

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ ۚ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {151}

***He said: 'My Lord! Forgive me and my brother and Enter us into Your Mercy, and You are the most Merciful of the merciful ones' [7:151]***

<sup>21</sup> الكافي 1: 4 / 175

قَالَ الْإِمَامُ ع: كَانَ مُوسَى بْنُ عِمْرَانَ ع يَقُولُ لِبَنِي إِسْرَائِيلَ: إِذَا فَرَّجَ اللَّهُ عَنْكُمْ وَ أَهْلَكَ أَعْدَاءَكُمْ - آتَيْكُمْ بِكِتَابٍ مِنْ رَبِّكُمْ، يَشْتَمِلُ عَلَى أَوَامِرِهِ وَ نَوَاهِيهِ وَ مَوَاعِظِهِ وَ عِبَرِهِ وَ أَمْثَالِهِ.

The Imam (Hassan Al-Askari<sup>asws</sup>) said: 'It was so that Musa<sup>as</sup> Bin Imran<sup>as</sup> was saying to the Children of Israel: 'When Allah<sup>azwj</sup> has Relieved from you and Destroyed your enemies, I<sup>as</sup> shall come to you with a Book from your Lord<sup>azwj</sup> including His<sup>azwj</sup> Commands and His<sup>azwj</sup> Prohibition, and His<sup>azwj</sup> Exhortations, and His<sup>azwj</sup> Lessons, and His<sup>azwj</sup> Examples'.

فَلَمَّا فَرَّجَ اللَّهُ تَعَالَى عَنْهُمْ، أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَأْتِيَ لِلْمِعَادِ، وَ يَصُومَ ثَلَاثِينَ يَوْمًا عِنْدَ أَصْلِ الْجَبَلِ، وَ ظَنَّ مُوسَى أَنَّهُ بَعْدَ ذَلِكَ يُعْطِيهِ الْكِتَابَ.

So when Allah<sup>azwj</sup> had relieved from them, Allah<sup>azwj</sup> Mighty and Majestic Commanded him<sup>as</sup> that he<sup>as</sup> should come to the appointed (time and place), and he<sup>as</sup> should Fast for thirty days at the base of the mountain, and Musa<sup>as</sup> thought that after that, He<sup>azwj</sup> would Give him<sup>as</sup> the Book.

فَصَامَ مُوسَى ثَلَاثِينَ يَوْمًا [عِنْدَ أَصْلِ الْجَبَلِ] فَلَمَّا كَانَ فِي آخِرِ الْأَيَّامِ اسْتَاكَ قَبْلَ الْفِطْرِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ [إِلَيْهِ] يَا مُوسَى أَمَا عَلِمْتَ أَنَّ خُلُوفَ قِمِّ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمِسْكِ صُمَّ عَشْرًا أُخَرَ وَ لَا تَسْتَكْ عِنْدَ الْإِفْطَارِ. فَقَعَلَ ذَلِكَ مُوسَى ع.

So Musa<sup>as</sup> Fasted for thirty days, at the base of the mountain. So when it was during the last of the days, he<sup>as</sup> brushed his<sup>as</sup> teeth before the breaking of the Fast. So Allah<sup>azwj</sup> Mighty and Majestic Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! But, do you<sup>as</sup> not know that the breath of the mouth of a fasting one is more aromatic in My<sup>azwj</sup> Presence than the smell of musk? Fast for another ten days, and do not brush your<sup>as</sup> teeth during the breaking of the Fast". So, Musa<sup>as</sup> did that.

وَ كَانَ وَعَدَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْطِيَهُ الْكِتَابَ بَعْدَ أَرْبَعِينَ لَيْلَةً، فَأَعْطَاهُ إِيَّاهُ. فَجَاءَ السَّامِرِيُّ فَشَبَّهَ عَلَى مُسْتَضْعَفِي بَنِي إِسْرَائِيلَ، وَ قَالَ: وَعَدَكُمْ مُوسَى أَنْ يَرْجِعَ إِلَيْكُمْ بَعْدَ أَرْبَعِينَ لَيْلَةً، وَ هَذِهِ عِشْرُونَ لَيْلَةً وَ عِشْرُونَ يَوْمًا تَمَّتْ أَرْبَعُونَ أَخْطَأَ مُوسَى رَبَّهُ، وَ قَدْ أَتَاكُمْ رَبُّكُمْ، أَرَادَ أَنْ يُرِيَكُمْ: أَنَّهُ قَادِرٌ عَلَى أَنْ يَدْعُوَكُمْ إِلَى نَفْسِهِ بِنَفْسِهِ - وَ أَنَّهُ لَمْ يَبْعَثْ مُوسَى لِحَاجَةٍ مِنْهُ إِلَيْهِ.

And Allah<sup>azwj</sup> Mighty and Majestic has Promised that He<sup>azwj</sup> would Give him<sup>as</sup> the Book after forty nights, so He<sup>azwj</sup> Gave it to him<sup>as</sup>. So Al-Samiri came and caused doubts upon the weak ones of the Children of Israel and said: 'Musa<sup>as</sup> promised you all that he<sup>as</sup> would be returning to you all after forty nights, and these are twenty night and twenty days completing forty. Musa<sup>as</sup> mistook his<sup>as</sup> Lord<sup>azwj</sup>, and your Lord<sup>azwj</sup> has come to you, intending to show Himself<sup>azwj</sup> to you that He<sup>azwj</sup> is Able upon Calling you all to Himself<sup>azwj</sup>, by Himself<sup>azwj</sup>, and that He<sup>azwj</sup> did not Send Musa<sup>as</sup> for there being a need from Him<sup>azwj</sup> to him<sup>as</sup>'.

فَظَهَرَ لَهُمُ الْعِجْلُ الَّذِي كَانَ عَمَلُهُ - فَقَالُوا لَهُ: فَكَيْفَ يَكُونُ الْعِجْلُ إِهْمًا قَالَ لَهُمْ: إِنَّمَا هَذَا الْعِجْلُ يُكَلِّمُكُمْ مِنْهُ رَبُّكُمْ - كَمَا كَلَّمَ مُوسَى مِنَ الشَّجَرَةِ فَلَا إِلَهَ فِي الْعِجْلِ - كَمَا كَانَ فِي الشَّجَرَةِ. فَضَلُّوا بِذَلِكَ وَ أَضَلُّوا.

So, he displayed the calf to them which he had made, and they said to him, 'So how can the calf happen to be our Lord<sup>azwj</sup>?' He said to them, 'But rather, this calf would be speaking to you, your Lord<sup>azwj</sup> Speaking from it, just as He<sup>azwj</sup> Spoke to Musa<sup>as</sup> from the tree. Thus, his<sup>as</sup> God is in the calf just as He<sup>azwj</sup> is in the tree'. So they strayed by that and strayed (others as well).

[فَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ قَالَ: يَا أَيُّهَا الْعِجْلُ- أَكَانَ فِيكَ رَبُّنَا كَمَا يَزْعُمُ هَؤُلَاءِ فَنَطَقَ الْعِجْلُ وَ قَالَ: عَزَّ رَبُّنَا عَنْ أَنْ يَكُونَ الْعِجْلُ حَاقِبًا لَهُ، أَوْ شَيْءٌ مِنَ الشَّجَرَةِ وَ الْأَمْكِنَةِ عَلَيْهِ مُشْتَمِلًا، لَا وَ اللَّهُ يَا مُوسَى وَ لَكِنَّ السَّامِرِيَّ نَصَبَ عِجْلًا- مُؤَحَّرَةً إِلَى الْحَائِطِ وَ حَفَرَ فِي الْجَانِبِ الْآخَرِ فِي الْأَرْضِ، وَ أَجْلَسَ فِيهِ بَعْضُ مَرَدَّتِهِ فَهُوَ الَّذِي وَضَعَ فَاذَهُ عَلَى ذُبُرِهِ، وَ تَكَلَّمَ بِمَا تَكَلَّمَ- لَمَّا قَالَ: هَذَا إِلَهُكُمْ وَ إِلَهُ مُوسَى

So when Musa<sup>as</sup> returned to his<sup>as</sup> people, he<sup>as</sup> said: 'O you calf! Was there our Lord<sup>azwj</sup> inside you just as they are claiming?' So the calf spoke and said, 'Our Lord<sup>azwj</sup> is Mightier than the calf to be encompassing to Him<sup>azwj</sup>, or something from the tree and the places to be inclusive upon Him<sup>azwj</sup>. No, by Allah<sup>azwj</sup>, O Musa<sup>as</sup>! But, Al-Samiri established a calf with its back to the wall, and drilled a hole in another side in the ground, and got one of his apostates so it inside it. Thus, he was the one who placed his mouth upon its behind and spoke with what it spoke saying: **This is your god and the god of Musa [20:88].**

يَا مُوسَى بْنَ عِمْرَانَ مَا خَذَلَ هَؤُلَاءِ بَعِيدَاتِي وَ اتَّخَذِي إِلَهًا- إِلَّا لِتَهَؤُنَهُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ جُحُودِهِمْ بِمُؤَالَاتِهِمْ وَ بُبُوءَةِ النَّبِيِّ مُحَمَّدٍ وَ وَصِيَّةِ الْوَصِيِّ حَتَّى آذَاهُمْ إِلَى أَنْ اتَّخَذُونِي إِلَهًا.

(The calf said): O Musa<sup>as</sup> Bin Imran<sup>as</sup>! Nothing disgraced them by worshipping me and taking me as a god, except of their complacency (self-satisfaction) with the sending of *Salawat* upon Muhammad<sup>saww</sup> and his<sup>as</sup> goodly Progeny<sup>asws</sup>, and their rejecting of their<sup>asws</sup> Wilayah and the Prophet-hood of the Prophet Muhammad<sup>saww</sup> and the successorship of the successor<sup>asws</sup>, until they were inimical to them<sup>asws</sup> up to their taking me as a god'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ: فَإِذَا كَانَ اللَّهُ تَعَالَى إِنَّمَا خَذَلَ عَبْدَهُ الْعِجْلُ- لِتَهَؤُنَهُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ وَصِيَّةِ عَلِيٍّ فَمَا تَخَافُونَ مِنَ الْخِدْلَانِ الْأَكْبَرِ- فِي مُعَانَدَتِكُمْ لِمُحَمَّدٍ وَ عَلِيٍّ وَ قَدْ شَاهَدْتُمُوهُمَا، وَ تَبَيَّنَتْ آيَاتُهُمَا وَ دَلَالَتُهُمَا

Allah<sup>azwj</sup> Mighty and Majestic Said: "So when Allah<sup>azwj</sup> the Exalted, rather, Disgraced the worshippers of the calf due to their self-satisfaction with the sending of *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> successor Ali<sup>asws</sup>, so are you not fearing the great disgrace in your enmity to Muhammad<sup>saww</sup> and Ali<sup>asws</sup>, and you have witnessed both of them<sup>asws</sup>, and their signs and their<sup>asws</sup> proofs have appeared to you?".

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ- لَعَلَّكُمْ تَشْكُرُونَ أَيْ عَفَوْنَا عَنْ أَوَائِلِكُمْ عِبَادَتَهُمُ الْعِجْلُ، لَعَلَّكُمْ يَا أَيُّهَا الْكَافِرُونَ فِي عَصْرِ مُحَمَّدٍ مِنْ بَنِي إِسْرَائِيلَ تَشْكُرُونَ تِلْكَ النِّعْمَةَ عَلَى أَسْلَافِكُمْ وَ عَلَيْكُمْ بَعْدَهُمْ.

Then Allah<sup>azwj</sup> Mighty and Majestic Said **Then We Pardoned you from after that so that you might be grateful [2:52]** – i.e., We<sup>azwj</sup> Pardoned your former ones for having worshipped the calf, so that perhaps, O you who are existing in the era of

Muhammad<sup>saww</sup>, from the Children of Israel, you would be thanking for those Bounties upon your ancestors and upon you from after them.

[ثُمَّ] قَالَ ع: وَ إِنَّمَا عَفَا اللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ - لِأَنَّهُمْ دَعَوْا اللَّهَ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ جَدَّدُوا عَلَى أَنْفُسِهِمُ الْوَلَايَةَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ. فَعِنْدَ ذَلِكَ رَحِمَهُمُ اللَّهُ وَ عَفَا عَنْهُمْ.

Then he<sup>asws</sup> said: ‘And rather, Allah<sup>azwj</sup> Mighty and Majestic Pardoned them because they supplicated to Allah<sup>azwj</sup> through Muhammad<sup>saww</sup> and his<sup>saww</sup> goodly Progeny<sup>asws</sup>, and they renewed upon their hearts the Wilayah of Muhammad<sup>saww</sup> and Ali<sup>asws</sup> and their<sup>asws</sup> goodly Progeny<sup>asws</sup>. Thus, during that, Allah<sup>azwj</sup> had a Mercy on them and Pardoned (their sins) from them’.<sup>22</sup>

### لما ذا لم يقم أمير المؤمنين عليه السلام بالسيف فى قضايا السقيفة

## **Why Amir-ul-Momineen<sup>asws</sup> did not make a stand with the sword during the issues of Al-Saqifa**

فقال الأشعث بن قيس - وغضب من قوله - : فما يمنعك يا بن أبي طالب حين بويع أخو تيم بن مرة وأخو بني عدي بن كعب وأخو بني أمية بعدهما، أن تقاتل وتضرب بسيفك؟ وأنت لم تخطبنا خطبة - منذ كنت قدمت العراق - إلا وقد قلت فيها قبل أن تنزل عن منبرك: (والله إني لأولى الناس بالناس وما زلت مظلوما منذ قبض الله محمدا صلى الله عليه وآله). فما منعك أن تضرب بسيفك دون مظلمتك؟

Ash’as Bin Qays said that he was angered from his<sup>asws</sup> words - : ‘So, what prevented you<sup>asws</sup>, O Ibn Abu Talib<sup>asws</sup>, when allegiances were given to the brother of Taym Bin Marat (Abu Bakr), and the brother of the Clan of Udayy Bin Ka’ab (Umar), and the brother of the Clan of Umayya (Usman) after these two, to fight and strike by the sword? And you<sup>asws</sup> have never preached us with a sermon – since you<sup>asws</sup> came to Al-Iraq – except that you<sup>asws</sup> have said in it, before you<sup>asws</sup> came down from your<sup>asws</sup> Pulpit: ‘By Allah<sup>azwj</sup>, I<sup>asws</sup> am the highest of the people than the people themselves, and I<sup>asws</sup> have not ceased to be an oppressed one since Allah<sup>azwj</sup> Captured Muhammad<sup>saww</sup>. So what prevented you<sup>asws</sup> to strike by your<sup>asws</sup> sword to do away with being oppressed?’

فقال له علي عليه السلام: يا بن قيس، قلت فاسمع الجواب: لم يمنعني من ذلك الجبن ولا كراهية للقاء ربي، وأن لا أكون أعلم أن ما عند الله خير لي من الدنيا والبقاء فيها، ولكن منعني من ذلك أمر رسول الله صلى الله عليه وآله وعهده إلي.

Ali<sup>asws</sup> said to him: ‘O Ibn Qays, you have said, so now listen to the answer. Neither was it the cowardice that prevented me<sup>asws</sup> nor was it abhorrence of meeting my<sup>asws</sup> Lord<sup>azwj</sup>, and it was not the knowledge that what is with Allah<sup>azwj</sup> is better for me<sup>asws</sup>

<sup>22</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 122

than the words and what remains within it, but what prevented me<sup>asws</sup> from that was the order of the Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> oath to me<sup>asws</sup>.

أخبرني رسول الله صلى الله عليه وآله بما الأمة صانعة بي بعده، فلم أك بما صنعوا - حين عاينته - بأعلم مني ولا أشد يقينا مني به قبل ذلك، بل أنا بقول رسول الله صلى الله عليه وآله أشد يقينا مني بما عاينت وشهدت.

Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup> of what the community will be plotting against me<sup>asws</sup> after him<sup>saww</sup>. There was none more knowledgeable than myself<sup>asws</sup> of what they were going to do - when I<sup>asws</sup> saw it with my<sup>asws</sup> own eyes - and more intensely convinced than myself<sup>asws</sup> about it even before that, but I<sup>asws</sup> had more conviction on the words of the Rasool-Allah<sup>saww</sup> than what I<sup>asws</sup> saw with my<sup>asws</sup> own eyes and witnessed.

فقلت: يا رسول الله، فما تعهد إلي إذا كان ذلك؟ قال: إن وجدت أعوانا فانبذ إليهم وجاهدتهم، وإن لم تجد أعوانا فاكفف يدك واحقق دمك حتى تجد على إقامة الدين وكتاب الله وسنتي أعوانا.

I<sup>asws</sup> said: 'O Messenger of Allah<sup>saww</sup>, so what is your<sup>saww</sup> oath to me<sup>asws</sup>, if that were to happen?' He<sup>saww</sup> said: 'If you<sup>asws</sup> find helpers, then reject them and struggle against them, and if you<sup>asws</sup> do not find helpers, hold back your<sup>asws</sup> hand and save your<sup>asws</sup> blood, and until such time as you<sup>asws</sup> find helpers for the Establishment of the Religion, and the Book of Allah<sup>azwj</sup>, and my<sup>saww</sup> Sunnah'.

وأخبرني صلى الله عليه وآله أن الأمة ستخذلني وتبايع غيري وتتبع غيري. وأخبرني صلى الله عليه وآله أني منه بمنزلة هارون من موسى، وأن الأمة سيصيرون من بعده بمنزلة هارون ومن تبعه والعجل ومن تبعه، إذ قال له موسى: (يا هارون، ما منعك إذ رأيتهم ضلوا ألا تتبعن أفعصيت أمري قال يا بن أم إن القوم استضعفوني وكادوا يقتلونني)، وقال: (يا بن أم لا تأخذ بلحيتي ولا برأسي، إني خشيت أن تقول فرقت بين بني إسرائيل ولم ترقب قولي).

And he<sup>saww</sup> informed me<sup>asws</sup> that the community will be abandoning me<sup>asws</sup> and will pay allegiance to someone else and follow him. And he<sup>saww</sup> informed me<sup>asws</sup> that I<sup>asws</sup> am to him<sup>saww</sup> at the status which Haroun<sup>as</sup> had with Musa<sup>as</sup>, and that the community will end up becoming, after him<sup>saww</sup>, in a similar position that Haroun<sup>as</sup> faced and the ones that followed him<sup>as</sup>, and the calf and the ones that followed it, when Musa<sup>as</sup> said to him<sup>as</sup>: 'O Haroun<sup>as</sup>, what prevented you<sup>as</sup>, when you<sup>as</sup> saw them going astray and disobeying my<sup>as</sup> orders?' He<sup>as</sup> said **'Son of my mother! Surely the people weakened me and they almost killed me [7:150]**, and said: 'Do not hold me<sup>as</sup> by my<sup>as</sup> beard and my<sup>as</sup> head, I<sup>asws</sup> was afraid to tell the dispersed ones of the Children of Israel, and they did not wait for my<sup>as</sup> words'.

وإنما يعني: إن موسى أمر هارون - حين استخلفه عليهم - إن ضلوا فوجد أعوانا أن يجاهدتهم، وإن لم يجد أعوانا أن يكف يده ويحقق دمه ولا يفرق بينهم. وإني خشيت أن يقول لي ذلك أخي رسول الله صلى الله عليه وآله: (لم فرقت بين الأمة ولم ترقب قولي وقد عهدت إليك إن لم تجد أعوانا أن تكف يدك وتحقق دمك ودم أهل بيتك وشيعتك)؟

And it means that Musa<sup>as</sup> ordered Haroun<sup>as</sup> - when he<sup>as</sup> made him<sup>as</sup> to be the Caliph - that when they go astray, so if he<sup>as</sup> were to find helpers then he<sup>as</sup> should strive

against them, and if he<sup>as</sup> does not find any helpers then he<sup>as</sup> should hold back his<sup>as</sup> hand and save his<sup>as</sup> blood and not cause friction between them. And I<sup>asws</sup> am afraid that my<sup>asws</sup> brother<sup>saww</sup> Rasool-Allah<sup>saww</sup> would say to me<sup>asws</sup> that: 'Why did you<sup>asws</sup> create friction between the community and did not heed my<sup>saww</sup> words and what I<sup>saww</sup> had covenanted to you<sup>asws</sup> that if you<sup>asws</sup> do not find helpers then you<sup>asws</sup> should hold back your<sup>asws</sup> hand and save your<sup>asws</sup> blood, and the blood of the People<sup>asws</sup> of your<sup>asws</sup> Household, and your<sup>asws</sup> Shiah?'<sup>23</sup>

[ ابن رستم الطبري ] قال أبو جعفر محمد بن هارون بن موسى التلعكبري: أخبرنا مخل بن ابراهيم النهدي قال: حدثنا مطر بن أرقم قال: حدثنا أبو حمزة الثمالي، عن علي بن الحسين (عليهما السلام)، قال: لما قبض النبي (صلى الله عليه وآله) وبويع أبو بكر، تخلف علي (عليه السلام) فقال عمر لأبي بكر: ألا ترسل إلى هذا الرجل المتخلف فيجئ فيبايع؟ قال أبو بكر: يا قنفذ إذهب إلى علي وقل له: يقول لك خليفة رسول الله (صلى الله عليه وآله) تعال بايع! فرفع علي (عليه السلام) صوته، وقال: سبحان الله ما أسرع ما كذبتكم على رسول الله (صلى الله عليه وآله)!

Ibn Rustam Al Tabari said, 'Abu Ja'far Muhammad Bin Haroun Bin Musa al Tala'kbary, from Makhoul Bin Ibrahim Al Nahdy, from Matar Bin Arqam, from Abu Hamza Al Sumaly,

(It has been narrated) from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'When the Prophet<sup>saww</sup> passed away and Abu Bakr took allegiances, Ali<sup>asws</sup> opposed. So Umar said to Abu Bakr, 'Will you not send a message to this opposing man so that he would come and pledge his<sup>asws</sup> allegiance?' Abu Bakr said, 'O Qunfuz! Go to Ali<sup>asws</sup> and say to him<sup>asws</sup>, 'The Caliph of Rasool-Allah<sup>saww</sup> is saying to you<sup>asws</sup>, 'Come, pledge allegiance'. (When Qunfuz went to him<sup>asws</sup>), Ali<sup>asws</sup> raised his<sup>asws</sup> voice and said: 'Glory be to Allah<sup>azwj</sup>! How quickly you have lied against Rasool-Allah<sup>saww</sup>!'

قال: فرجع فأخبره، ثم قال عمر: ألا تبعث إلى هذا الرجل المتخلف فيجئ فيبايع؟ فقال لقنفذ: إذهب إلى علي، فقل له: يقول لك أمير المؤمنين: تعال بايع،

He<sup>asws</sup> said: 'So he (Qunfuz) returned and informed him. Then Umar said, 'Will you not send to this opposing man so that he<sup>asws</sup> would come and pledge allegiance?' So he (Abu Bakr) said to Qunfuz, 'Go to Ali<sup>asws</sup> and say to him<sup>asws</sup>, 'The commander of the faithful is saying to you<sup>asws</sup>, 'Come, and pledge allegiance'.

فذهب قنفذ، فضرب الباب، فقال علي (عليه السلام): من هذا؟ قال: أنا قنفذ، فقال: ما جاء بك؟ قال: يقول لك أمير المؤمنين: تعال فبايع! فرفع علي (عليه السلام) صوته، وقال: سبحان الله! لقد إدعى ما ليس له،

So Qunfuz went and knocked upon the door. So Ali<sup>asws</sup> said: 'Who is this?' He said, 'I am Qunfuz'. So he<sup>asws</sup> said: 'What (message) have you come with?' He said, 'The commander of the faithful is saying to you<sup>asws</sup>, 'Come, and pledge allegiance!'. So Ali<sup>asws</sup> raised his<sup>asws</sup> voice and said: 'Glory be to Allah<sup>azwj</sup>! He is claiming what is not for him'.

<sup>23</sup> Kitab Suleym Bin Qays Al Hilali – H 12

فجاء: فأخبره، فقام عمر فقال: انطلقوا إلى هذا الرجل حتى نجى به، فمضى إليه جماعة، فضربوا الباب، فلما سمع علي (عليه السلام) أصواتهم لم يتكلم، وتكلمت امرأته، فقالت: من هؤلاء؟ فقالوا: قولي لعلي: يخرج ويباع،

So he (Qunfuz) went and informed him (Abu Bakr). So Umar arose and said, 'Let us go to this man until we come with him<sup>asws</sup>'. So they went to him<sup>asws</sup> together. They knocked on the door. So when Ali<sup>asws</sup> heard their voices, he<sup>asws</sup> did not speak, and his<sup>asws</sup> wife<sup>asws</sup> spoke, so she<sup>asws</sup> said: 'Who are they?' So they said, 'Tell Ali<sup>asws</sup> to come out and pledge allegiance!'

فرفعت فاطمة (عليها السلام) صوتها، فقالت: يا رسول الله ما لقينا من أبي بكر وعمر بعدك؟!! فلما سمعوا صوتها، بكى كثير من كان معه ثم انصرفوا، وثبت عمر في ناس معه،

So Fatima<sup>asws</sup> raised her<sup>asws</sup> voice, and she<sup>asws</sup> said, 'O Rasool-Allah<sup>saww</sup>! What we<sup>asws</sup> are facing from Abu Bakr and Umar after you<sup>saww</sup>!?' So when they heard her<sup>asws</sup> voice, the ones who were with him wept a lot, then they left, and Umar remained among some people with him.

فأخرجوه وانطلقوا به إلى أبي بكر حتى أجلسوه بين يديه!، فقال أبو بكر: بايع، قال: فإن لم أفعل؟، قال: إذا والله الذي لا إله إلا هو تضرب عنقك!، قال علي (عليه السلام): فأنا عبد الله وأخو رسوله

So they brought him<sup>asws</sup> out and went to Abu Bakr until they seated him<sup>asws</sup> in front of him. So Abu Bakr said, 'Pledge allegiance'. He<sup>asws</sup> said: 'And if I<sup>asws</sup> do not do it?' He said, 'Then, by Allah<sup>azwj</sup> Who, there is no god except for Him<sup>azwj</sup>, your<sup>asws</sup> neck would be struck off!' Ali<sup>asws</sup> said: 'But, I<sup>asws</sup> am a servant of Allah<sup>azwj</sup> and the brother of His<sup>azwj</sup> Rasool<sup>saww</sup>.'

قال (أبو بكر): بايع، قال: فإن لم أفعل، قال: إذا والله الذي لا إله إلا هو، تضرب عنقك، فالتفت علي (عليه السلام) إلى القبر، وقال: \* (ابن أم إن القوم استضعفوني وكادوا يقتلونني) \* ثم بايع وقام!

Abu Bakr said, 'Pledge allegiance!' (Imam Ali)<sup>asws</sup> said: 'And if I<sup>asws</sup> were not to do it?' He said, 'Then, by Allah<sup>azwj</sup> Who, there is not god except for Him<sup>azwj</sup>, your<sup>asws</sup> neck would be struck off'. So Ali<sup>asws</sup> turned towards the grave (of Rasool-Allah<sup>saww</sup>) and said '**Son of my mother! Surely the people weakened me and they almost killed me [7:150]**'. Then he<sup>asws</sup> (was forced to) pledged allegiance, and arose'.<sup>24</sup>

## VERSES 152 - 154

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَاهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۚ وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ {152}

<sup>24</sup> Tafseer Abu Hamza Al Sumaly – H 106 (Non-Shiah source)

**Surely those who took to the calf, they attained the Wrath from their Lord and disgrace in the life of the world; and like that do We Recompense the fabricators [7:152]**

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {153}

**And those who do evil deeds, then repent from after it and believe, surely your Lord, from after it, would be Forgiving, Merciful [7:153]**

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَحَ ۖ وَفِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ {154}

**And when the anger of Musa subsided, he took the Tablets, and in its inscription was Guidance and Mercy for those who were scared of their Lord [7:154]**

هَذَا الْإِسْنَادُ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السَّنْدِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللَّهِ عَزَّ وَ جَلَّ أَرْبَعِينَ يَوْمًا أَوْ قَالَ مَا أَجْمَلَ عَبْدٌ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ أَرْبَعِينَ يَوْمًا إِلَّا زَهَّدَهُ اللَّهُ عَزَّ وَ جَلَّ فِي الدُّنْيَا وَ بَصَّرَهُ ذَائِعَهَا وَ دَوَّاهَا فَأُتِبَتْ الْحِكْمَةُ فِي قَلْبِهِ وَ انْطَقَ بِهَا لِسَانُهُ

By this chain, from Sufyan Bin Uyayna, from Al Sindy,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'If a servant maintains pure *Emān* (belief) in Allah<sup>azwj</sup> for forty days, Allah<sup>azwj</sup> Purifies his heart in this world and Shows him his illness and the cure for them (illness).

ثُمَّ تَلَا إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيِّئًا لَهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَ ذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَ كَذَلِكَ نَجْزِي الْمُفْتَرِينَ فَلَا تَرَى صَاحِبَ بَدْعَةٍ إِلَّا ذَلِيلًا وَ مُفْتَرِيًا عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى رَسُولِهِ (صلى الله عليه وآله) وَ عَلَى أَهْلِ بَيْتِهِ (صلوات الله عليهم) إِلَّا ذَلِيلًا .

Then he<sup>asws</sup> recited: **Surely those who took to the calf, they attained the Wrath from their Lord and disgrace in the life of the world; and like that do We Recompense the fabricators [7:152].** So you will not see the innovator except as disgraced and the forger of lies upon Allah<sup>azwj</sup> Mighty and Majestic, and upon His<sup>azwj</sup> Rasool<sup>saww</sup>, and upon the People<sup>asws</sup> of his<sup>saww</sup> Household, except as a disgraced one'.<sup>25</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَ الْمَغْفُورَةِ أَمَا وَ اللَّهُ إِنَّهَا لَيْسَتْ إِلَّا لِأَهْلِ الْإِيمَانِ

<sup>25</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 6



Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ibn Mahboub, Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'O Muhammad Bin Muslim! The sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* do (good deeds) to what he can resume after the repentance and the Forgiveness. But, by Allah<sup>azwj</sup>! It is not for anyone except for the people of *Emān*'.

قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَالِاسْتِغْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدُ بْنُ مُسْلِمٍ أ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدُمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللَّهُ تَوْبَتَهُ

I said, 'Supposing if he repeats after the repentance and the Forgiveness from the sins, and repeats in the repentance?' So he<sup>asws</sup> said: 'O Muhammad Bin Muslim! Do you see that *Momin* servant regretting upon his sin and seeking Forgiveness from it and repenting, then Allah<sup>azwj</sup> does not Accept his repentance?'

قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مَرَارًا يُذْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللَّهُ فَقَالَ كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللَّهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَاتِ فَإِنَّكَ أَنْ تَقْنَطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللَّهِ .

I said, 'Supposing he does that repeatedly, sinning then repenting and seeking Forgiveness of Allah<sup>azwj</sup>?' So he<sup>asws</sup> said: 'Every time the *Momin* repeats with the seeking of the Forgiveness and the repentance, Allah<sup>azwj</sup> Repeats upon him with the Forgiveness, and that Allah<sup>azwj</sup> is Most-Forgiving, the Merciful. He<sup>azwj</sup> Accepts the repentance and Forgives the evil deeds. So the *Momineen* should beware from despairing from the Mercy of Allah<sup>azwj</sup>.<sup>26</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْفَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ كَمَا يَفْرَحُ أَحَدُكُمْ بِضَالَّتِهِ إِذَا وَجَدَهَا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> is as Happy with the repentance of his *Momin* servant when he repents, just as one of you is happy with his lost property when he finds it'.<sup>27</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ السَّنَةَ لَكَثِيرَةٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الشَّهْرَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ الْجُمُعَةَ لَكَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبِلَ اللَّهُ تَوْبَتَهُ ثُمَّ قَالَ إِنَّ يَوْمًا لَكَثِيرٌ مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبْلَ اللَّهِ تَوْبَتَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from the one who mentioned it,

<sup>26</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 6

<sup>27</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 191 H 13

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The one who repents one year before his death, Allah<sup>azwj</sup> would Accept his repentance'. Then he<sup>asws</sup> said: 'A year is a lot. The one who repents by a month before his death, Allah<sup>azwj</sup> would Accept his repentance'. Then he<sup>asws</sup> said: 'A month is a lot. The one who repents one Friday (week) before his death, Allah<sup>azwj</sup> would Accept his repentance'. Then he<sup>asws</sup> said: 'A Friday (week) is a lot. The one who repents one day before his death, Allah<sup>azwj</sup> would Accept his repentance'. Then he<sup>asws</sup> said: 'A day is a lot. The one who repents before he sees (the death), Allah<sup>azwj</sup> would Accept his repentance'.<sup>28</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا بَلَغَتِ النَّفْسُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى خَلْقِهِ لَمْ يَكُنْ لِلْعَالَمِ تَوْبَةٌ وَ كَانَتْ لِلْجَاهِلِ تَوْبَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When the soul reaches this', and dropped his<sup>asws</sup> hand to his<sup>asws</sup> throat, 'there would be no repentance for the knower, and the for the ignorant there would (still) be repentance'.<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ الْأَحْمَسِيِّ قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَفَى بِالنَّدَمِ تَوْبَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Al Ahmasy,

He (the narrator) said, 'And Abu Ja'far<sup>asws</sup> said: 'The regret suffices as a repentance'.<sup>30</sup>

## VERSES 155 & 156

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا ۖ فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِيَّايَ ۖ أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا ۖ إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ وَتَهْدِي مَن تَشَاءُ ۖ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا ۖ وَأَنْتَ خَيْرُ الْغَافِرِينَ {155}

**And Musa chose seventy men of his community for Our Appointment. So when the tremor Seized them, he said: 'Lord! If You had so Desires, You could have Destroyed them from before, and myself (as well). Will You Destroy us due to what the foolish ones from us have done? Surely, it is only a Trial. You stray by it the one You so Desire to and Guide the one You so Desire to. You**

<sup>28</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 2

<sup>29</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 193 H 3

<sup>30</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 188 H 1

**are our Guardian, therefore Forgive us and be Merciful to us, and You are the best of the forgivers [7:155]**

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۚ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ ۚ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ {156}

**And Ordain for us goodness in this world and in the Hereafter. Surely, You Guided us to You'. He Said: "My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends to all things". So, We Ordained it for those who are fearing and paying the Zakat, and believing in Our Signs [7:156]**

العياشي: عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «لما ناجى موسى (عليه السلام) ربه أوحى إليه: أن يا موسى، قد فتننت قومك. قال: و بماذا يا رب؟ قال: بالسامري، صاغ لهم من حليهم عجلا. قال: يا رب، إن حليهم لتحتمل أن يصاغ منها غزال أو تمثال أو عجل، فكيف فتننتهم؟ قال: صاغ لهم عجلا فنخار. فقال: يا رب، و من أخاره؟ قال: أنا. قال عندها موسى: إِنَّ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَ تَهْدِي مَنْ تَشَاءُ».

Al-Ayyashi, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When his<sup>as</sup> Lord<sup>azwj</sup> Spoke to Musa<sup>as</sup>, He<sup>azwj</sup> Revealed unto him<sup>as</sup>: "O Musa<sup>as</sup>! I<sup>azwj</sup> have Tried your<sup>as</sup> people'. He<sup>as</sup> said: 'And with what, O Lord<sup>azwj</sup>?' He<sup>azwj</sup> Said: "By Al-Samiri who forged out a calf from their ornaments". He<sup>as</sup> said: 'O Lord<sup>azwj</sup>! The ornaments were forged into a gazelle, or an image or a calf, so how did it tempt them?' He<sup>azwj</sup> Said: "Made for them a calf which roared'. So he<sup>as</sup> said: 'And who made it to roar?' He<sup>azwj</sup> Said: 'I<sup>azwj</sup> did". Musa<sup>as</sup> said during that **You stray by it the one You so Desire to and Guide the one You so Desire to [7:155]**.<sup>31</sup>

سعد بن عبد الله: عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن الحسين بن علوان، عن محمد بن داود العبدي، عن الأصبع بن نباتة،

Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaalm, from Al Husayn Bin alwaan, from Muhammad Bin Dawood Al Abady, from Al Asbagh Bin Nabata,

عن أمير المؤمنين (عليه السلام) - في كلامه لابن الكواء - قال له: «اسأل عما بدا لك». فقال: نعم، إن أناسا من أصحابك يزعمون أنهم يردون بعد الموت؟ فقال أمير المؤمنين (عليه السلام): «نعم، تكلم بما سمعت، و لا ترد في الكلام، فما قلت لهم».

(It has been narrated) from Amir-Al-Momineen<sup>asws</sup> - in a speech of his<sup>asws</sup> to Ibn Al-Kawa - said to him, 'Ask whatever occurs to you'. So he said, 'Yes. Some people from your<sup>asws</sup> companions are alleging that they would be returning after the death?'

<sup>31</sup> تفسير العياشي 2: 85 / 31.

So Amir-Al-Momineen<sup>asws</sup> said: 'Yes. Speak with what you heard, and do not increase in the speech. So, what did you say to them?'

قال: قلت: لا أؤمن بشيء مما قلتم؟ فقال له أمير المؤمنين (صلوات الله عليه): «ويلك، إن الله عز و جل ابتلى قوما بما كان من ذنوبهم، فأماهم قبل آجالهم التي سميت لهم، ثم ردهم إلى الدنيا ليستوفوا رزقهم، ثم أماهم بعد ذلك».

He (Ibn Al Kawa) said, 'I said, 'I do not believe in anything from what you are saying?' So Amir-Al-Momineen<sup>asws</sup> said: 'Woe be unto you! Allah<sup>azwj</sup> Mighty and Majestic Tried a people due what was from their sins, so He<sup>azwj</sup> Killed them before their term which was specified for them, then Returned them to the world in order to fulfil their sustenance, then Killed them after that'.

قال: فكبر على ابن الكواء و لم يهتد له، فقال له أمير المؤمنين: «ويلك تعلم أن الله عز و جل قال في كتابه: وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَاَنْطَلَقَ بِهِمْ لِيَشْهَدُوا لَهُ إِذَا رَجَعُوا عِنْدَ الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ أَن ربي قد كلمني،

He (the narrator) said, 'So that was grievous upon Ibn Al-Kawa, and (he) was not Guided to it. So Amir-Al-Momineen<sup>asws</sup> said to him: 'Woe be unto you! Do you know that Allah<sup>azwj</sup> Mighty and Majestic Says in His<sup>azwj</sup> Book: **And Musa chose seventy men of his community for Our Appointment [7:155]**. So, he<sup>as</sup> went with them in order for them to witness for him<sup>as</sup> when they return in the presence of the assembly from the Children of Israel - (Musa<sup>as</sup> said) that, 'My<sup>as</sup> Lord<sup>azwj</sup> has Spoken to me<sup>as</sup>'.

فلو أنهم سلموا ذلك له و صدقوه لكان خيرا لهم، و لكنهم قالوا لموسى (عليه السلام): لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً قَالَ اللَّهُ عز و جل: فَأَخَذْتُكُمُ الصَّاعِقَةَ يَعْنِي الْمَوْتَ وَ أَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ فترى - يا ابن الكواء - أن هؤلاء رجعوا إلى منازلهم بعد ما ماتوا؟».

Had they submitted to that and ratified him<sup>as</sup>, it would have been better for them, but they said to Musa<sup>as</sup>: **And when you said: O Musa! We will never believe in you until we see Allah manifestly, so the thunderbolt seized you and you were looking on [2:55]. Then We Resurrected you from after your death that you may be grateful [2:56]**. So you see - O Ibn Al-Kawa – that they returned to their houses after having died?'

فقال ابن الكواء: و ما ذلك، ثم أماهم مكانهم؟ فقال له أمير المؤمنين (عليه السلام): «لا، ويلك! أ و ليس قد أخبرك في كتاب الله حيث يقول: وَ ظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَ السَّلْوَى؟ فهذا بعد الموت إذ بعثهم».

So Ibn Al-Kawa said, 'And what was that, then that killed them in their places?' So Amir-Al-Momineen<sup>asws</sup> said to him: 'No, woe be unto you! Or hasn't He<sup>azwj</sup> Informed you in the Book of Allah<sup>azwj</sup> where He<sup>azwj</sup> is Saying **[2:57] And We Shaded upon you the clouds and We Sent to you manna and quails?** So this is after the death, when He<sup>azwj</sup> Resurrected them'.<sup>32</sup>

<sup>32</sup> مختصر بصائر الدرجات: 22

## The choosing

ابن بابويه، قال: حدثنا محمد بن علي بن حاتم المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي - في حديث طويل - عن القائم (عليه السلام)، قال: قلت: فأخبرني يا مولاي، عن العلة التي تمنع القوم من اختيار إمام لأنفسهم؟ قال: «مصلح أو مفسد؟» قلت: مصلح.

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Ali Bin Hatim, well known as Al Kirmani, from Abu Al Abbas Ahmad Bin Isa al Waha'a Al Bahdady, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Shaybani, from Ahmad Bin Masrour, from Sa'ad Bin Abdullah Al Qummi,

'In a lengthy Hadeeth from Al-Qaim<sup>asws</sup> - he (the narrator) said, 'I said, 'So inform me, O my Master<sup>asws</sup>, about the reason which forbids the people from choosing an Imam for themselves?' He<sup>asws</sup> said: 'The righteous or corrupt one?' I said, 'Righteous'.

قال: «فهل يجوز أن تقع خيرتهم على المفسد بعد أن لا يعلم أحد ما يخطر ببال غيره من صلاح أو فساد؟» قلت: بلى. قال: «فهي العلة أوردها لك برهاناً - و في رواية أخرى: أيدها لك برهان - يثق به عقلك، أخبرني عن الرسل الذين اصطفاهم الله تعالى، و أنزل الكتب عليهم و أيدهم بالوحي و العصمة، إذ هم أعلام الأمم، و أهدى إلى الاختيار منهم، مثل موسى و عيسى (عليهما السلام) هل يجوز مع وفور عقلهما و كمال علمهما إذا هما بالاختيار أن تقع خيرتهما على المنافق و هما يظنان أنه مؤمن؟» قلت: لا.

He<sup>asws</sup> said: 'So is it allowed that their choice could occur upon the corrupt one after the fact that it is not known for anyone what is in the mind of others, from righteousness or corruption?' I said, 'Yes'. He<sup>asws</sup> said: 'So it is the reason I<sup>asws</sup> am citing to you as a proof (which your intellect can rely with it). Inform me<sup>asws</sup> about the Rasools<sup>as</sup> whom Allah<sup>azwj</sup> the Exalted Chose, and Revealed the Book unto them<sup>as</sup>, and Aided them with the Revelation and the infallibility, when they<sup>as</sup> were the flags of the community, and more guided to the choosing than them, like Musa<sup>as</sup> and Isa<sup>as</sup>, would it be allowable with the sharpness of their<sup>as</sup> intellects and the perfection of their<sup>as</sup> knowledge, when they<sup>asws</sup> are with the choosing, would their choice occur upon the hypocrite, and they<sup>asws</sup> are both thinking that he is a Momin?' I said, 'No'.

فقال: «هذا موسى كلیم الله مع وفور عقله و كمال علمه و نزول الوحي عليه اختار من أعيان قومه و وجوه عسكره لميقات ربه سبعين رجلاً، ممن لا يشك في إيمانهم و إخلاصهم، فوقعت خيرته على المنافقين،

He<sup>asws</sup> said: 'The this is Musa<sup>as</sup>, speaker with Allah<sup>azwj</sup>, with the sharpness of his<sup>as</sup> intellect and perfection of his<sup>as</sup> knowledge, and the descent of the Revelation upon him<sup>as</sup>, choosing seventy men as assistants from his<sup>as</sup> people and the forefront of his<sup>as</sup> soldiers, for the Appointment of his<sup>as</sup> Lord<sup>azwj</sup>, from the ones he<sup>as</sup> had not doubt regarding their Eman and their sincerity, but his<sup>as</sup> choice occurred upon the hypocrites.

قال الله عز و جل: وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا إِلَى قَوْلِهِ: لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ فلما وجدنا اختيار من قد اصطفاه الله للنبوّة واقعا على الأفسد دون الأصلح، و هو يظن أنه الأصلح دون الأفسد، علمنا أن الاختيار ليس إلا لمن يعلم ما تخفي الصدور، و ما تكن الضمائر و تنصرف عليه السرائر، و أن لا خطر لاختيار المهاجرين و الأنصار بعد وقوع خيرة الأنبياء على ذوي الفساد لما أرادوا أهل الصلاح».

Allah<sup>azwj</sup> Mighty and Majestic Said: ***And Musa chose seventy men of his community for Our Appointment [7:155], and His<sup>azwj</sup> Words We will never believe in you until we see Allah manifestly [2:55] so the lightning seized them due to their injustice [4:153].*** So when we find that the choice of the one whom Allah<sup>azwj</sup> had Chosen him<sup>as</sup> for the Prophet-hood occurring upon the corrupt one besides the righteous one, and he<sup>as</sup> was thinking that he is the righteous one besides the corrupt one, we know that the choice isn't for anyone except the One<sup>azwj</sup> Who Know what is concealed in the chests, and what the consciences would happen to be, and the secrets would be utilized upon, and that there is danger in the choice of the Emigrants and the Helpers, after the choice of the Prophets<sup>as</sup> have occurred upon the one with corruption, when they<sup>as</sup> had intended (to choose) the people of righteousness'.<sup>33</sup>

## VERSE 157

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ {157}

***Those who are following the Rasool, the Prophet, the Ummy (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad, and removing from them their burdens and their shackles which would be upon them. So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]***

محمد بن يعقوب: بإسناده عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ - إلى قوله: - وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ، قال: «النور في هذا الموضع أمير المؤمنين و الأئمة (عليهم السلام)».

<sup>33</sup> كمال الدين و تمام النعمة: 21/ 461، تقدّم مع تخرجه و التعليق عليه ذيل الآية (143) من هذه السورة، الحديث (4).

Muhammad Bin Yaqoub, by his chain,

(It has been narrated) from Abu Abdullah regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **Those who are following the Rasool, the Prophet, the Ummay (Makkan) whom they are finding written with them in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil, and permitting for them the good things and prohibiting upon them the bad [7:157]** - up to His<sup>azwj</sup> Words: **and follow and follow the Light which descends with him, they would be the successful ones [7:157]**, he<sup>asws</sup> said: 'The Light in this place is Amir-Al-Momineen<sup>asws</sup> and the Imams<sup>asws</sup>'.<sup>34</sup>

عن أبي بصير، في قول الله: فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّوْهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ. قال أبو جعفر (عليه السلام): «النور هو علي (عليه السلام)».

From Abu Baseer,

'Regarding the Words of Allah<sup>azwj</sup>: **So those who believe in him, and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]**, Abu Abdullah<sup>asws</sup> said: 'The Light, he<sup>asws</sup> is Ali<sup>asws</sup>'.<sup>35</sup>

في (نهج البيان): روي عن النبي (صلى الله عليه و آله)، أنه قال: «أي الخلق أعجب إيماناً؟ فقالوا: الملائكة. فقال: «الملائكة عند ربهم، فما لهم لا يؤمنون؟» فقالوا: الأنبياء. فقال: «الأنبياء يوحى إليهم، فما لهم لا يؤمنون؟» فقالوا: نحن. فقال: «أنا فيكم فما لكم لا تؤمنون؟ إنما هم قوم يكونون بعدكم، فيجدون كتاباً في ورق فيؤمنون به، و هذا معنى قوله: وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ».

In Nahj Al Bayan –

'It has been reported from the Prophet<sup>saww</sup> having said: 'Which creatures are more amazing in their Eman (belief)?' So they said, 'The Angels'. So he<sup>saww</sup> said: 'The Angels are in the Presence of their Lord<sup>azwj</sup>, so what is for them not to believe in?' So they said, 'The Prophets<sup>as</sup>'. So he<sup>saww</sup> said: 'The Prophets<sup>as</sup> had Revelation descend upon them<sup>as</sup>, so what is for them<sup>as</sup> not to believe in?' So they said, 'Us'. So he<sup>saww</sup> said: 'I<sup>saww</sup> am among you all, so what is there for you not to believe in? But rather, these are the people who will have Eman (conviction) after you all, so they would find a writing (Hadeeth) on paper and they would believe in it, and this is the Meaning of His<sup>azwj</sup> Words: **and follow and follow the Light which descends with him, they would be the successful ones [7:157]**'.<sup>36</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيٍّ عَشْرَةُ أَنْبِيَاءَ وَ تِسْعَةٌ وَ ثَمَانِيَةُ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِأَدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

<sup>34</sup> الكافي 1: 2 / 150.

<sup>35</sup> تفسير العياشي 2: 88 / 31.

<sup>36</sup> مجمع البيان 4: 750.

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far<sup>asws</sup> having said: 'So there came in between every two Prophets<sup>as</sup>, ten, or nine, or eight Prophets<sup>as</sup>, and all of them were Prophets<sup>as</sup>, and there happened for every Prophet<sup>as</sup> what happened for Noah<sup>as</sup>, as is what had happened to Adam<sup>as</sup>, and Hud<sup>as</sup>, and Salih<sup>as</sup>, and Shuayb<sup>as</sup>, and Ibrahim<sup>as</sup> until it ended up to Yusuf Bin Yaqoub<sup>as</sup>.

فَلَمَّا نَزَلَتِ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَكَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيَّ مُوسَى يُوشَعَ بْنِ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ مُحَمَّدٌ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

So when the Torah was Revealed unto Musa<sup>as</sup>, it gave the glad tidings of Muhammad<sup>saww</sup>, and in between Yusuf<sup>as</sup> and Musa<sup>as</sup> were Prophets<sup>as</sup>. And Musa<sup>as</sup> had bequeathed to Yoshua bin Noon<sup>as</sup> and he<sup>as</sup> was the young man whom Allah<sup>azwj</sup> Mentioned in His<sup>azwj</sup> Book. The Prophets<sup>as</sup> never ceased to give the glad tidings of Muhammad<sup>saww</sup> until Allah<sup>azwj</sup> Blessed and Exalted Sent the Messiah Isa Bin Maryam<sup>as</sup>.

فَبَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ يَغْنِي الْيَهُودَ وَ النَّصَارَى مَكْتُوباً يَغْنِي صِفَةً مُحَمَّدٌ (صلى الله عليه وآله) عَنْهُمْ يَغْنِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْبِرُ عَنْ عِيسَى وَ مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى مُحَمَّدٌ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So he<sup>as</sup> gave glad tidings of Muhammad<sup>saww</sup> and these are the Words of the Exalted: **they are finding [7:157]** - meaning the Jews and the Christians, **written with them** meaning the description of Muhammad<sup>saww</sup> **in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil**, and these are the Words of Allah<sup>azwj</sup>: **And when Isa son of Maryam said giving the glad tidings of a Rasool who will come after me, his name being Ahmad [61:6]**, and Musa<sup>as</sup> and Isa<sup>as</sup> gave the glad tidings of Muhammad<sup>saww</sup> just as the Prophets<sup>as</sup> had given to one another until it reached Muhammad<sup>saww</sup> 37.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) ( عَنْ الْإِسْطِطَاعَةِ وَ قَوْلِ النَّاسِ فَقَالَ وَ تَلَا هَذِهِ الْآيَةَ وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لَذَلِكَ خَلَقَهُمْ يَا أَبَا عُبَيْدَةَ النَّاسُ مُخْتَلِفُونَ فِي إِصَابَةِ الْقَوْلِ وَ كُلُّهُمْ هَالِكٌ قَالَ قُلْتُ قَوْلُهُ إِلَّا مَنْ رَحِمَ رَبُّكَ قَالَ هُمْ شِيعَتُنَا وَ لِرَحْمَتِهِ خَلَقَهُمْ وَ هُوَ قَوْلُهُ وَ لَذَلِكَ خَلَقَهُمْ

A number of our companions, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Ubeyda Al Haza'a who said,

<sup>37</sup> Al Kafi – 14540 (Extract)



'I asked Abu Ja'far<sup>asws</sup> about the capability and the words of the people. So he<sup>asws</sup> said and recited this Verse: **'and they will not stop differing [11:118] Except for those on whom your Lord has Mercy; and it is for that did He Create them [11:119].** He<sup>asws</sup> said: 'O Abu Ubeyda! The people are differing regarding the correct words, and all of them are destroyed'. I said, '(But what about) His<sup>azwj</sup> Words **Except for those on whom your Lord has Mercy [11:119]?**' He<sup>asws</sup> said: 'These are our<sup>asws</sup> Shias, and it is for His<sup>azwj</sup> Mercy did He<sup>azwj</sup> Create them, and it is in His<sup>azwj</sup> Words **and it is for that did He Create them [11:119].**

يَقُولُ لِبِطَاعَةِ الْإِمَامِ الرَّحْمَةِ الَّتِي يَقُولُ وَرَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ يَقُولُ عِلْمُ الْإِمَامِ وَ وَسِعَ عِلْمُهُ الَّذِي هُوَ مِنْ عِلْمِهِ كُلَّ شَيْءٍ هُمْ  
شِيعَتُنَا

He<sup>azwj</sup> is Saying for the obedience to the Imam<sup>asws</sup> of the Mercy which He<sup>azwj</sup> is Saying: **and My Mercy Extends to all things [7:156].** He<sup>azwj</sup> is Saying that the knowledge of the Imam<sup>asws</sup> and that which is from his<sup>asws</sup> knowledge encompasses everything, they being our<sup>asws</sup> Shias'.

ثُمَّ قَالَ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ يَعْنِي وَلَايَةَ غَيْرِ الْإِمَامِ وَ طَاعَتَهُ

Then He<sup>azwj</sup> Said: **So We Ordained it for those who are fearing [7:156]** - Meaning the wilayah of another imam (leader) and his obedience.

ثُمَّ قَالَ يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَعْني النَّبِيُّ ( صلى الله عليه وآله ) وَ الْوَصِيِّ وَ الْقَائِمِ يَأْمُرُهُمْ بِالْمَعْرُوفِ إِذَا قَامَ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ الْمُنْكَرُ مَنْ أَنْكَرَ فَضْلَ الْإِمَامِ وَ حَقْدَهُ وَ يُجِلُّ لَهُمُ الطَّيِّبَاتِ أَخَذَ الْعِلْمَ مِنْ أَهْلِهِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَ الْخَبَائِثُ قَوْلٌ مَنْ خَالَفَ

Then He<sup>azwj</sup> Said **whom they are finding written with them in the Torah and the Evangel [7:157]** - Meaning the Prophet<sup>saww</sup> and the successor<sup>asws</sup> and Al-Qaim<sup>asws</sup> (that) he would be instructing them with the good things when he<sup>asws</sup> rises **and forbidding them from the evil**, the one who denies the merits of the Imam<sup>asws</sup> and rejects it, **and permitting for them the good things**, taking of the knowledge from its rightful ones, **and prohibiting upon them the bad**, and the bad things are the words of the one who opposes (the Imams<sup>asws</sup>).

وَ يَضَعُ عَنْهُمْ إِصْرَهُمْ وَ هِيَ الذُّنُوبُ الَّتِي كَانُوا فِيهَا قَبْلَ مَعْرِفَتِهِمْ فَضْلَ الْإِمَامِ وَ الْأَعْلَالُ الَّتِي كَانَتْ عَلَيْهِمْ وَ الْأَعْلَالُ مَا كَانُوا يَقُولُونَ مِمَّا لَمْ يَكُونُوا أُمُرُوا بِهِ مِنْ تَرْكِ فَضْلِ الْإِمَامِ فَلَمَّا عَرَفُوا فَضْلَ الْإِمَامِ وَضَعَ عَنْهُمْ إِصْرَهُمْ وَ الْإِصْرُ الذَّنْبُ وَ هِيَ الْأَصَارُ

**and removing from them their burdens** - and these are the sins which they used to be in before their recognition of the merits of the Imam<sup>asws</sup>, **and their shackles which would be upon them** - and the shackles of what they were saying from what they did not happen to have been ordered with, from neglecting the merits of the Imams<sup>asws</sup>. So when they do recognise the merits of the Imam<sup>asws</sup>, their offences would be removed from them, and the offence is the sin, and it is the offence'.

ثُمَّ نَسَبَهُمْ فَقَالَ فَالَّذِينَ آمَنُوا بِهِ يَعْنِي بِالْإِمَامِ وَ عَزَّوَهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ يَعْنِي الَّذِينَ اجْتَنَبُوا الْجِبْتَ وَ الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَ الْجِبْتُ وَ الطَّاغُوتُ فُلَانٌ وَ فُلَانٌ وَ الْعِبَادَةُ طَاعَةُ النَّاسِ هُمْ ثُمَّ

Then He<sup>azwj</sup> Linked them, so He<sup>azwj</sup> Said **So those who believe in him** - Meaning the Imam<sup>asws</sup>, **and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]** - Meaning those who kept aside from the 'Jibt' and 'Taghoot'. And the 'Jibt' and 'Taghoot' is so and so, and so and so, and so and so, and the worship is the obedience of the people to them'.

قَالَ أَنِيبُوا إِلَى رَبِّكُمْ وَ أَسْلِمُوا لَهُ ثُمَّ جَزَاهُمْ فَقَالَ هُمْ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ الْإِمَامُ يُبَشِّرُهُمْ بِقِيَامِ الْقَائِمِ وَ يَظْهَرُ وَ يَقْتُلُ أَعْدَائِهِمْ وَ بِالنَّجَاةِ فِي الْآخِرَةِ وَ الْوُزُودِ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الصَّادِقِينَ عَلَى الْخَوْضِ .

**And return to your Lord time after time and submit to Him [39:54].** Then He<sup>azwj</sup> Recompensed them so He<sup>azwj</sup> Said **For them is good news in the life of the world and in the Hereafter [10:64].** And the Imam<sup>asws</sup> gives them the good news of the rising of Al-Qaim<sup>asws</sup> and of his<sup>asws</sup> appearance, and of the killing of their enemies, and of the salvation in the Hereafter, and the return to Muhammad<sup>saww</sup>, may Allah<sup>azwj</sup> Send *Salawat* upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, the truthful, at the Fountain'.<sup>38</sup>

و عن الباقر عليه السلام: أَنَّهُ سُئِلَ لِمَ سَمِيَ النَّبِيُّ الْأُمِّيَّ قَالَ نَسَبَ إِلَى مَكَّةَ وَ ذَلِكَ مِنْ قَوْلِ اللَّهِ لِيُنْذِرَ أُمَّ الْقُرَى وَ مَنْ حَوْلَهَا\* وَ أُمَّ الْقُرَى مَكَّةَ فَقِيلَ أُمِّيَ لِذَلِكَ.

And from Al Baqir<sup>asws</sup>, he<sup>asws</sup> was asked, 'Why was the Prophet<sup>saww</sup> named as the Ummi?' He<sup>asws</sup> said: 'It is attributed to Makkah, and that is from the Words of Allah<sup>azwj</sup>: **to warn the Mother City and those around it [42:7]**, and the Mother city is Makkah, therefore he<sup>saww</sup> is called Ummi due to that'.<sup>39</sup>

## VERSE 158

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ {158}

**Say: 'O you people! I am a Rasool of Allah to you all, Who for Him is the Kingdom of the skies and the earth. There is no god except Him, He Causes to live and die. Therefore believe in Allah and His Rasool, the prophet, the Ummi**

<sup>38</sup> Al Kafi V 1 – The Book Of Divine Authority CH 108 H 83

<sup>39</sup> تفسير الصافي، ج 2، ص: 242

**(From Makkah) who believes in Allah and His Words, and follow him, so you may be rightly Guided' [7:158]**

ابن بابويه: عن محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب (عليه السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه وآله) فقالوا: يا محمد، أنت الذي تزعم أنك رسول الله، و أنك الذي يوحى إليك كما أوحى إلى موسى ابن عمران؟

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his father, from his grandfather Al Hassan,

Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said regarding his<sup>asws</sup> grandfather<sup>saww</sup>: 'A number of Jews came to Rasool-Allah<sup>saww</sup>, so they said, 'O Muhammad<sup>saww</sup>! Are you<sup>asws</sup> the one who is alleging that you<sup>asws</sup> are a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and that Revelation descends upon you<sup>asws</sup> just as it did unto Musa<sup>as</sup> Bin Imran<sup>as</sup>?'

فسكت النبي (صلى الله عليه وآله) ساعة، ثم قال: نعم، أنا سيد ولد آدم و لا فخر، و أنا خاتم النبيين، و إمام المتقين، و رسول رب العالمين.

So the Prophet<sup>saww</sup> was silent for a while, then said: 'Yes, I<sup>saww</sup> am the Chief of the sons of Adam<sup>as</sup> and no pride, and I<sup>saww</sup> am the last of the Prophets<sup>as</sup>, and Imam of the pious, and a Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the Worlds.

قالوا: إلى من، إلى العرب أم إلى العجم، أم إلينا؟ فأنزل الله عز و جل: قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً.

They said, 'To whom, to the Arabs or to the non-Arabs, or to us?' Thus, Allah<sup>azwj</sup> Mighty and Majestic Revealed: **Say: 'O you people! I am a Rasool of Allah to you all [7:158].'**<sup>40</sup>

## VERSE 159

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {159}

**And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**

From Abu Al Sabah Al Bakry who said,

<sup>40</sup> الأمالي: 1/157

عن أبي الصهباء البكري، قال: سمعت علي بن أبي طالب (عليه السلام)، دعا رأس الجالوت، و أسقف النصارى، فقال: «إني سائلكما عن أمر، و أنا أعلم به منكما، فلا تكتماني، يا رأس الجالوت، بالذي أنزل التوراة على موسى، و أطعمهم المن و السلوى، و ضرب لهم في البحر طريقا ييسا، و فجر لهم من الحجر الطوري اثنتي عشرة عينا، لكل سبط من بني إسرائيل عينا، إلا ما أحبرتني على كم افترقت بنو إسرائيل بعد موسى؟» فقال: فرقة واحدة.

'I heard Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> call Ra'as Al-Jalouth and Asqaf Al-Ansary, and he<sup>asws</sup> said: 'I<sup>asws</sup> ask both of you about a matter, and although I<sup>asws</sup> am more knowing with it than you two, therefore do not conceal from me, O Ra'as Al-Jalouth. By the One<sup>azwj</sup> Who Revealed the Torah upon Musa<sup>as</sup>, and fed them the Manna and the Quails, and Struck a dry path for then in the sea, and Gushed for them twelve springs from the rocks of (mount) Toor, for each tribe from the Children of Israel there being a spring, inform me<sup>asws</sup>, upon how many sect did the Children of Israel divide into after Musa<sup>as</sup>? So he said, 'One sect'.

فقال: «كذبت و الله الذي لا إله إلا هو، لقد افترقت على إحدى و سبعين فرقة، كلها في النار إلا واحدة، فإن الله يقول: وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَْعْدِلُونَ فهذه التي تنجو».

So he<sup>asws</sup> said: 'You lie! By Allah<sup>azwj</sup> Who, there is no god except Him<sup>azwj</sup>, they have separated upon seventy one sects. All of them would be in the Fire except one, for Allah<sup>azwj</sup> is Saying: ***'And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]***'.<sup>41</sup>

[ الفضل الطبرسي ] في حديث أبي حمزة الثمالي أن موسى (عليه السلام) لما أخذ الألواح قال: رب إني لأجد في الألواح أمة هي خير أمة أخرجت للناس يأمرهم بالمعروف وينهون عن المنكر فاجعلهم امتي، قال: تلك أمة أحمد.

Al Fazal Al Tabarsy, in a Hadeeth of Abu Hamza Al Sumaly,

'When Musa<sup>asws</sup> took the Tablets, said: 'Lord<sup>azwj</sup>! I<sup>asws</sup> find in my<sup>as</sup> Tablets, a community which is the best of the communities raised for the people, enjoining the good and forbidding from the evil, therefore, Make them to be my<sup>as</sup> community'. He<sup>azwj</sup> Said: "That is the community of Ahmad<sup>saww</sup>".

قال: رب إني لأجد في الألواح أمة هم الآخرون في الخلق السابقون في دخول الجنة فاجعلهم امتي، قال: تلك أمة أحمد.

He<sup>as</sup> said: 'Lord<sup>azwj</sup>! I<sup>as</sup> find in the Tablets, a community who are the last among the creatures and the first ones in entering the Paradise, therefore Make them to be my<sup>as</sup> community'. He<sup>azwj</sup> Said: "That is the community of Ahmad<sup>saww</sup>".

قال: رب إني لأجد في الألواح أمة كتبهم في صدورهم يقرأونها فاجعلهم امتي، قال: تلك أمة أحمد.

تفسير العياشي 2: 91 / 32<sup>41</sup>

He<sup>as</sup> said: 'Lord<sup>azwj</sup>! I<sup>as</sup> find in the Tablets, a community, Written in their chests, they are reading it, therefore Make them to be my<sup>as</sup> community'. He<sup>azwj</sup> Said: "That is the community of Ahmad<sup>saww</sup>".

قال: رب اني لأجد في الألواح امة يؤمنون بالكتاب الأول وبالكتاب الآخر ويقاثلون الأعور الكذاب فاجعلهم امتي، قال: تلك امة أحمد.

He<sup>as</sup> said: 'Lord<sup>azwj</sup>! I<sup>as</sup> find in my<sup>as</sup> Tablets, a community who are believing in the Former Book, and the Last Book, and they are fighting against the one-eyed liar, therefore Make them as my<sup>as</sup> community'. He<sup>azwj</sup> Said: "That is the community of Ahmad<sup>saww</sup>".

قال: رب اني أجد في الألواح امة إذا هم أحدهم بحسنة ثم لم يعملها كتبت له حسنة وان عملها كتبت له عشرة أمثالها، وإن هم بسيئة ولم يعملها لم يكتب عليه وان عملها كتبت عليه سيئة واحدة فاجعلهم امتي، قال: تلك امة أحمد.

He<sup>as</sup> said: 'Lord<sup>azwj</sup>! I<sup>as</sup> find in the Tablets a community, when one of them thinks of doing a good deed, a good deed is Written for him, and if he does it, ten like are Written for him, and if they think a sin and do not do it, it is not Written against him, and if he were to commit, one sin is Written against him, therefore Make them to be my<sup>as</sup> community'. He<sup>azwj</sup> Said: "That is the community of Ahmad<sup>saww</sup>".

قال: رب اني أجد في الألواح امة هم الشافعون وهم المشفوع لهم فاجعلهم امتي، قال: تلك امة أحمد. قال موسى: رب اجعلني من امة أحمد (صلى الله عليه وآله). قال أبو حمزة: فأعطى موسى آيتين لم يعطوها يعني امة أحمد.

He<sup>as</sup> said: 'Lord<sup>azwj</sup>! I<sup>as</sup> find in the Tablets, a community who are interceding and are being interceded for, therefore Make them to be as my<sup>as</sup> community'. He<sup>azwj</sup> Said: "That is the community of Ahmad<sup>saww</sup>".

قال الله: يا موسى إني اصطفيتك على الناس برسالاتي وبكلامي وقال: \* (ومن قوم موسى أمة يهدون بالحق وبه يعدلون) \* قال: فرضي موسى (عليه السلام) كل الرضا.

Allah<sup>azwj</sup> Said: "O Musa<sup>as</sup>! I<sup>azwj</sup> Chose you<sup>as</sup> over the people with My<sup>azwj</sup> Message, and with My<sup>azwj</sup> Speech", and Said: **And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**. He<sup>asws</sup> said: 'So Musa<sup>as</sup> was pleased with each of the Pleasures (of the Lord<sup>azwj</sup>)'.<sup>42</sup>

حدثنا علي بن اسماعيل عن محمد بن عمرو الزيات عن ابيه عن ابن مسكان عن سدير الصيرفي قال سمعت ابا جعفر عليه السلام يقول اني لا عرف رجلا من اهل المدينة اخذ قبل انطباق الارض إلى الفئة التي قال الله في كتابه ومن قوم موسى امة يهدون بالحق وبه يعدلون لمشاجرة كانت فيما بينهم واصلح بينهم ورجع ولم يقعد

<sup>42</sup> Tafseer Abu Hamza Al Sumaly - H 108

It has been narrated to us by Ali Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from his father, from Ibn Muskaan, from Sudeyr Al-Sayrafi who said:

'I heard Abu Ja'far<sup>asws</sup> say: 'I<sup>asws</sup> know of a man<sup>asws</sup> from the inhabitants of Al-Medina who took to the land about whom<sup>asws</sup> Allah<sup>azwj</sup> Says in His<sup>azwj</sup> Book: **And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]**, a dispute that was between them and effected a reconciliation between them, and returned without having sat down.

فمر بنطفكم فشرب منها يعني الفرات ثم مر عليك يا ابا الفضل يقرع عليك بابك ومر برجل عليه. مسح معقل به عشرة موكلون يستقبل في الصيف عين الشمس ويوقد حوله النيران ويدورون به حذاء الشمس حيث دارت كلما مات من العشرة واحد اضاف إليه اهل القرية واحد الناس يموتون والعشرة لا ينقصون فمر به رجل فقال ما قصتك قال له الرجل ان كنت عالما فما اعرفك بامري

He<sup>asws</sup> passed your well and drank from it, meaning Al-Furaat, then passed you, O Abu Al-Fazal, knocked on your door, and passed a man who had been tied up by ten people, who were making him face the sun in the summer, and lit the fires around him, and were turning him to face the sun wherever it turns. When any of the ten dies, one of the inhabitants of the town takes his place. They all die in turn but their number is never deficient. He<sup>asws</sup> passed by the man and said: 'What is your story?' The man said to him<sup>asws</sup>, 'If you<sup>asws</sup> are from the scholars, you<sup>asws</sup> will be aware of my affair'.

ويقال انه ابن آدم القاتل وقال محمد بن مسلم وكان الرجل محمد بن علي.

And it has been said that he was the son of Adam<sup>as</sup>, the killer, and Muhammad Bin Muslim said that the man<sup>asws</sup> was Muhammad Bin Ali<sup>asws</sup>.<sup>43</sup>

العياشي: عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، في قول الله: وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعدِلُونَ، قال: «قوم موسى هم أهل الإسلام».

Al Ayyashi, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup>: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**. He<sup>asws</sup> said: 'The people of Musa<sup>as</sup>, they are the people of Al-Islam".<sup>44</sup>

عن المفضل بن عمر، عن أبي عبد الله (عليه السلام)، قال: «إذا قام قائم آل محمد (صلى الله عليه و آله) استخرج من ظهر الكوفة سبعة و عشرين رجلا، خمسة عشر من قوم موسى الذين يقضون بالحق و به يعدلون، و سبعة من أصحاب الكهف، و يوشع وصي موسى، و مؤمن آل فرعون، و سلمان الفارسي، و أبا دجانة الأنصاري، و مالك الأشتر».

<sup>43</sup> Basaair Al Darajaat – P 8 Ch 12 H 11

<sup>44</sup> تفسير العياشي 2: 89/31.

From Mufazzal Bin Umar,

‘From Abu Abdullah<sup>asws</sup> having said: ‘When the Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> rises, he<sup>asws</sup> would extract from the back of Al-Kufa, twenty seven men – fifteen being from the people of Musa<sup>as</sup> who were judging with the Truth and by it they were dispensing justice, and seven from the Companions of the Cave, and Yoshua Bin Noon<sup>as</sup> the successor<sup>as</sup> of Musa<sup>as</sup>, and the Momin from the people of Pharaoh<sup>la</sup>, and Salman Al-Farsy<sup>ra</sup>, and Abu Dajjana Al-Ansary<sup>ra</sup>, and Malik Al-Ashtar<sup>ra</sup>’.<sup>45</sup>

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<sup>45</sup> تفسير العياشي 2: 32 / 90.