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CHAPTER 2

AL-BAQARAH

(286 VERSES)

PART FIVE – VERSES 97 - 132

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

VERSES 97 & 98

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ {97}

Say: One who was an enemy to Jibraeel - for him Revealing it upon your heart by Permission of Allah, in Verification to what was before it and a Guidance and glad tidings for the Momineen [2:97]

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ {98}

One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikaeel, so Allah is an enemy of the Kafireen (unbelievers) [2:98]

قَالَ الْإِمَامُ ع: قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ فِي بُغْضِهِمْ لِجَبْرَئِيلَ الَّذِي كَانَ يُنْفِذُ قَضَاءَ اللَّهِ فِيهِمْ بِمَا يَكْرَهُونَ، وَ ذَمَّهُمْ أَيْضاً وَ ذَمَّ النَّوَاصِبَ فِي بُغْضِهِمْ لِجَبْرَئِيلَ وَ مِيكَائِيلَ وَ مَلَائِكَةِ اللَّهِ- النَّازِلِينَ لِتَأْيِيدِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَلَى الْكَافِرِينَ حَتَّى أَذَلَّهُمْ بِسَيْفِهِ الصَّارِمِ،

The Imam (Hassan Al-Askari[asws]) said: 'Al-Hassan[asws] Bin Ali[asws] said: 'Allah[azwj] the Exalted Condemned the Jews regarding their hatred for Jibraeel[as] who used to implement the Judgment of Allah[azwj] among them with what they were abhorring, and Condemned them as well the *Nasibis* regarding their hatred for Jibraeel[as], and Mikaeel, and the Angels of Allah[azwj], the ones descending for their support for Ali[asws] Bin Abu Talib[asws] against the unbelievers until he[asws] humiliated them by his[asws] strict sword.

فَقَالَ: قُلْ يَا مُحَمَّدُ: مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ مِنَ الْيَهُودِ لِدَفْعِهِ عَنْ «بُخْتَنَصَّرَ» أَنْ يَقْتُلَهُ «دَانِيَالُ» مِنْ غَيْرِ ذَنْبٍ- كَانَ جَنَاهُ «بُخْتَنَصَّرُ» حَتَّى بَلَغَ كِتَابُ اللَّهِ فِي الْيَهُودِ أَجَلَهُ، وَ حَلَ بِهِمْ مَا جَرَى فِي سَابِقِ عِلْمِهِ.

So He[azwj] Said: "***Say*** O Muhammad[saww]! ***One who was an enemy to Jibraeel*** - the ones from the Jews, to defend from Bakht Nasar if he kills Daniel from without a fault. The crime was Bakht Nasr's, until the Book of Allah[azwj] reached among the

Jews of its reason, and there transpired with them what had flowed in the Precedence of His[azwj] Knowledge.

وَ مَنْ كَانَ أَيْضاً عَدُوّاً لِجَبْرَئِيلَ مِنْ سَائِرِ الْكَافِرِينَ، وَ مِنْ أَعْدَاءِ مُحَمَّدٍ وَ عَلِيٍّ الْمُنَاصِبِينَ، لِأَنَّ اللَّهَ تَعَالَى بَعَثَ جَبْرَئِيلَ لِعَلِيٍّ ع مُؤَيِّداً، وَ لَهُ عَلَى أَعْدَائِهِ نَاصِراً.

And the ***One who was***, as well, ***an enemy to Jibraeel***, - from the rest of the unbelievers, and from the enemies of Muhammad[saww] and Ali[asws] – the *Nasibis*, because Allah[azwj] the Exalted Sent Jibraeel[as] to Ali[asws] as a supporter, and a helpers for him against his[asws] enemies.

وَ مَنْ كَانَ عَدُوّاً لِجَبْرَئِيلَ لِمُظَاهَرَتِهِ مُحَمَّداً وَ عَلِيّاً ع وَ مُعَاوَنَتِهِ لَهُمَا وَ إِنْفَاذِهِ لِقَضَاءِ رَبِّهِ عَزَّ وَ جَلَّ- فِي إِهْلَاكِ أَعْدَائِهِ عَلَى يَدِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

And the ***One who was an enemy to Jibraeel*** for his[as] backing Muhammad[saww] and Ali[asws] and his[as] assistance to them[asws], and his[as] implementation of the Judgment of his[as] Lord[azwj] Mighty and Majestic in destroying His[azwj] enemies upon the hand of the one[asws] whom He[azwj] so Desires from His[azwj] servants.

فَإِنَّهُ يَعْنِي جَبْرَئِيلَ نَزَّلَهُ يَعْنِي نَزَلَ هَذَا الْقُرْآنَ عَلى قَلْبِكَ يَا مُحَمَّدُ بِإِذْنِ اللَّهِ بِأَمْرِ اللَّهِ، وَ هُوَ كَقَوْلِهِ: نَزَلَ بِهِ الرُّوحُ الْأَمِينُ. عَلى قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ. بِلِسانٍ عَرَبِيٍّ مُبِينٍ. مُصَدِّقاً مُوَافِقاً لِما بَيْنَ يَدَيْهِ [نَزَّلَ هَذَا الْقُرْآنَ جَبْرَئِيلُ عَلَى قَلْبِكَ يَا مُحَمَّدُ مُصَدِّقاً مُوَافِقاً لِمَا بَيْنَ يَدَيْهِ] مِنَ التَّوْرَاةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ صُحُفِ إِبْرَاهِيمَ وَ كُتُبِ شَيْثٍ وَ غَيْرِهِمْ مِنَ الْأَنْبِيَاءِ.

For his – meaning Jibraeel[as], ***Revealing it*** – meaning Revealed this Quran, ***upon your heart*** – O Muhammad[saww], ***by Permission of Allah*** – by the Command of Allah[azwj], and it is like His[azwj] Words ***The Trustworthy Spirit descended with it [26:193] upon your heart for you to become from the warners [26:193], in a clear Arabic language [26:193]***, ***in Verification to what was before it [2:97]*** – Jibraeel[as] Revealed this Quran upon your[saww] heart, O Muhammad[saww], in verification, in harmony to what was before it – from the Torah, and the Evangel, and the Psalms, and Parchments of Ibrahim[as], and the Books of Shees[as], and others from the Prophets[as].

قَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا الْقُرْآنَ هُوَ النُّورُ الْمُبِينُ، وَ الْحَبْلُ الْمَتِينُ، وَ الْعُرْوَةُ الْوُثْقَى، وَ الدَّرَجَةُ الْعُلْيَا، وَ الشِّفَاءُ الْأَشْفَى، وَ الْفَضِيلَةُ الْكُبْرَى، وَ السَّعَادَةُ الْعُظْمَى، مَنِ اسْتَضَاءَ بِهِ نَوَّرَهُ اللَّهُ، وَ مَنِ اعْتَقَدَ بِهِ فِي أُمُورِهِ عَصَمَهُ اللَّهُ، وَ مَنْ تَمَسَّكَ بِهِ أَنْقَذَهُ اللَّهُ، وَ مَنْ لَمْ يُفَارِقْ أَحْكَامَهُ رَفَعَهُ اللَّهُ، وَ مَنِ اسْتَشْفَى بِهِ شَفَاهُ اللَّهُ،

Rasool-Allah[saww] said: 'This Quran, it is 'النور المبين' the clear light, and the strong rope, and the firmest handle, and the lofty level, and the best healing, and the great merit, and the grand happiness. The one who seeks illumination by it, Allah[azwj] would Enlighten him, and the one who believes in it during his lifetime, Allah[azwj] would Protect him, and the one who attaches with it, Allah[azwj] would Save him, and the one who does not separate from its Ordinances, Allah[azwj] would Elevate him, and the one who seeks healing by it, Allah[azwj] would Heal him.

وَ مَنْ آثَرَهُ عَلَى مَا سِوَاهُ هَدَاهُ اللَّهُ، وَ مَنْ طَلَبَ الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، وَ مَنْ جَعَلَهُ شِعَارَهُ وَ دِثَارَهُ أَسْعَدَهُ اللَّهُ، وَ مَنْ جَعَلَهُ إِمَامَهُ الَّذِي يَقْتَدِي بِهِ- وَ مُعَوَّلَهُ الَّذِي يَنْتَهِي إِلَيْهِ، أَدَّاهُ اللَّهُ إِلَى جَنَّاتِ النَّعِيمِ، وَ الْعَيْشِ السَّلِيمِ. فَلِذَلِكَ قَالَ: هُدىً يَعْنِي هَذَا الْقُرْآنَ هُدًى وَ بُشْرى لِلْمُؤْمِنِينَ يَعْنِي بِشَارَةً لَهُمْ فِي الْآخِرَةِ.

And the one who prefers it over whatever is besides it, Allah[azwj] would Guide him, but the one who seeks the guidance in something else, Allah[azwj] would Let him stray, and the one who makes it his slogan and his garment, Allah[azwj] would Make him happy, and the one who makes it his Imam with which to believe in and his reliance to end up to, Allah[azwj] would Take him to the Gardens of Bliss and the peaceful life. Thus, due to that, He[azwj] Said: ***a Guidance*** – meaning this Quran is a Guidance, ***and glad tidings for the Momineen [2:97]*** – meaning glad tidings for them in the Hereafter.

وَ ذَلِكَ أَنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ بِالرَّجُلِ الشَّاحِبِ يَقُولُ لِرَبِّهِ عَزَّ وَ جَلَّ: [يَا رَبِ] هَذَا أَظْمَأْتُ نَهَارَهُ، وَ أَسْهَرْتُ لَيْلَهُ، وَ قَوَّيْتُ فِي رَحْمَتِكَ طَمَعَهُ، وَ فَسَحْتُ فِي مَغْفِرَتِكَ أَمَلَهُ، فَكُنْ عِنْدَ ظَنِّي [فِيكَ] وَ ظَنِّهِ.

And that is, that the Quran will come on the Day of Judgment with a pale man, saying to its Lord[azwj]: 'O Lord[azwj]! This man was thirsty during his day, and held vigil during his night, and strengthened his greed regarding Your[azwj] Mercy, and widened his work regarding Your[azwj] Forgiveness, so be upon my thoughts – regarding You[azwj] – and his thoughts.

يَقُولُ اللَّهُ تَعَالَى: أَعْطُوهُ الْمُلْكَ بِيَمِينِهِ، وَ الْخُلْدَ بِشِمَالِهِ، وَ اقْرِنُوهُ بِأَزْوَاجِهِ مِنَ الْحُورِ الْعِينِ، وَ اكْسُوا وَالِدَيْهِ حُلَّةً لَا تَقُومُ لَهَا الدُّنْيَا بِمَا فِيهَا.

Allah[azwj] the Exalted would be Saying: "Grant him the kingdom in his right hand, and the eternal life in his left hand, and congratulate him with his wives from the maiden Houries, and clothe his parents in such ornaments which cannot be equated for it by the world and what is in it".

فَيَنْظُرُ إِلَيْهِمَا الْخَلَائِقُ فَيُعَظِّمُونَهُمَا. وَ يَنْظُرَانِ إِلَى أَنْفُسِهِمَا فَيَعْجَبَانِ مِنْهَا وَ يَقُولَانِ: يَا رَبَّنَا أَنَّى لَنَا هَذِهِ وَ لَمْ تَبْلُغْهَا أَعْمَالُنَا فَيَقُولُ اللَّهُ تَعَالَى: وَ مَعَ هَذَا تَاجُ الْكَرَامَةِ، لَمْ يَرَ مِثْلَهُ الرَّاءُونَ، وَ لَا يَسْمَعُ بِمِثْلِهِ السَّامِعُونَ، وَ لَا يَتَفَكَّرُ فِي مِثْلِهِ الْمُتَفَكِّرُونَ.

So the creatures will look at them both and they would revere them both, and they (parents) would be looking at their own selves and they would be astounded from it and they would be saying, 'O our Lord[azwj]! Currently this is for us and our deeds have not reached it (to deserve this)?' So Allah[azwj] the Exalted would be Saying: "And along with this, (Give them) a crown of prestige, such that no beholder has seen the like of it, nor the listeners have heard the like of it, nor the thinkers have thought of the like of it".

فَيُقَالُ: هَذَا بِتَعْلِيمِكُمَا وَلَدَكُمَا الْقُرْآنَ، وَ تَبْصِيرِكُمَا إِيَّاهُ بِدِينِ الْإِسْلَامِ وَ رِيَاضَتِكُمَا إِيَّاهُ- عَلَى حُبِّ مُحَمَّدٍ رَسُولِ اللَّهِ وَ عَلِيٍّ وَلِيِّ اللَّهِ، وَ تَفْقِيهِكُمَا إِيَّاهُ بِفِقْهِهِمَا لِأَنَّهُمَا اللَّذَانِ لَا يَقْبَلُ اللَّهُ لِأَحَدٍ إِلَّا بِوَلَايَتِهِمَا- وَ مُعَادَاةِ أَعْدَائِهِمَا عَمَلًا، وَ إِنْ كَانَ مِلْءَ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ ذَهَباً- تَصَدَّقَ بِهِ فِي سَبِيلِ اللَّهِ.

So it would be said, 'This is due to your teaching your son the Quran both of you visioning him with the Religion of Al-Islam, and both your pleasure of him being upon the love of Muhammad[saww] Rasool[saww] of Allah[azwj], and Ali[asws] Guardian of Allah[azwj], your giving him the understanding of them[asws], because they[asws] are those, Allah[azwj] will not be Accepting a deed for anyone except by their[asws] Wilayah and the enmity to their[asws] enemies, and even if it was filled, what is between the earth to the Throne by gold, given in charity in the Way of Allah[azwj].

فَتِلْكَ مِنَ الْبِشَارَاتِ الَّتِي يُبَشَّرُونَ بِهَا، وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ: وَ بُشْرى لِلْمُؤْمِنِينَ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ مَنْ تَبِعَهُمْ- مِنْ أَخْلَافِهِمِ وَ ذَرَارِيِّهِمْ.

So, these are from the glad tidings which they would be given with, and that is the Speech of Allah[azwj] Mighty and Majestic ***and glad tidings for the Momineen [2:97]*** – the Shias of Muhammad[saww] and Ali[asws], and the one who follows them[asws] from their[asws] successors[asws] and their[asws] offspring.

ثُمَّ قَالَ: مَنْ كانَ عَدُوًّا لِلَّهِ لِإِنْعَامِهِ عَلَى مُحَمَّدٍ وَ عَلِيٍّ وَ عَلَى آلِهِمَا الطَّيِّبِينَ، وَ هَؤُلَاءِ الَّذِينَ بَلَغَ مِنْ جَهْلِهِمْ أَنْ قَالُوا: نَحْنُ نُبْغِضُ اللَّهَ الَّذِي أَكْرَمَ مُحَمَّداً وَ عَلِيّاً بِمَا يَدَّعِيَانِ.

Then He[azwj] Said ***One who was an enemy to Allah*** – for His[azwj] Conferment upon Muhammad[saww], and Ali[asws] and upon their[asws] goodly Progeny[asws], and those from whom it has reached that they are saying, 'We abhor Allah[azwj] Who Honoured Muhammad[saww] and Ali[asws] with what they[asws] are claiming.

وَ جِبْرِيلَ وَ مَنْ كانَ عَدُوّاً لِجِبْرِيلَ، لِأَنَّ اللَّهَ جَعَلَهُ ظَهِيراً لِمُحَمَّدٍ وَ عَلِيٍّ ع عَلَى أَعْدَاءِ اللَّهِ، وَ ظَهِيراً لِسَائِرِ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ كَذَلِكَ.

And Jibraeel - and the one who was an enemy to Jibraeel[as], because Allah[azwj] Made him[as] to be a backer for Muhammad[saww] and Ali[asws] against the enemies of Allah[azwj], and a backer for the rest of the Prophets[as] and the Mursils[as] (Prophet[as] with Divine Books) similarly.

وَ مَلائِكَتِهِ يَعْنِي وَ مَنْ كانَ عَدُوّاً لِمَلَائِكَةِ اللَّهِ- الْمَبْعُوثِينَ لِنُصْرَةِ دِينِ اللَّهِ، وَ تَأْيِيدِ أَوْلِيَاءِ اللَّهِ، وَ ذَلِكَ قَوْلُ بَعْضِ النُّصَّابِ الْمُعَانِدِينَ: بَرِئْتُ مِنْ جَبْرَئِيلَ النَّاصِرِ لِعَلِيٍّ.

And His Angels – meaning, the one who was an enemy of the Angels of Allah[azwj], ones Sent to help the Religion of Allah[azwj], and assist the friends of Allah[azwj]; and these are the Words of some of the *Nasibis*, the inimical ones, 'We are disavowed from Jibraeel[as], the helper of Ali[asws]'.

وَ قَوْلُهُ تَعَالَى وَ رُسُلِهِ وَ مَنْ كانَ عَدُوّاً لِرُسُلِ اللَّهِ مُوسَى وَ عِيسَى وَ سَائِرِ الْأَنْبِيَاءِ الَّذِينَ دَعَوْا إِلَى نُبُوَّةِ مُحَمَّدٍ وَ إِمَامَةِ عَلِيٍّ، وَ ذَلِكَ قَوْلُ النَّوَاصِبِ: بَرِئْنَا مِنْ هَؤُلَاءِ الرُّسُلِ- الَّذِينَ دَعَوْا إِلَى إِمَامَةِ عَلِيٍّ.

And the Words of the Exalted ***and His Rasools*** – and the one who was an enemy to the Rasool[as] of Allah[azwj], Musa[as], and Isa[as], and the rest of the Prophets[as] calling to

the Prophet-hood of Muhammad[saww] and the Imamate of Ali[asws]; and these are the words of the *Nasibis*, 'We are disavowed from these Rasools[as] who are calling to the Imamate of Ali[asws]'.

ثُمَّ قَالَ: وَ جِبْرِيلَ وَ مِيكالَ أَيْ مَنْ كَانَ عَدُوّاً لِجَبْرَئِيلَ وَ مِيكَائِيلَ، وَ ذَلِكَ كَقَوْلِ مَنْ قَالَ مِنَ النَّوَاصِبِ لَمَّا قَالَ النَّبِيُّ ص فِي عَلِيٍّ ع: «جَبْرَئِيلُ عَنْ يَمِينِهِ، وَ مِيكَائِيلُ عَنْ يَسَارِهِ، وَ إِسْرَافِيلُ مِنْ خَلْفِهِ، وَ مَلَكُ الْمَوْتِ أَمَامَهُ، وَ اللَّهُ تَعَالَى مِنْ فَوْقِ عَرْشِهِ نَاظِرٌ بِالرِّضْوَانِ إِلَيْهِ نَاصِرُهُ».

Then He[azwj] Said: ***And Jibraeel and Mikaeel*** – i.e., the one who was an enemy to Jibraeel[as], and Mikaeel[as] (are the Nasibis) and these words of the *Nasibis* regarding what the Rasool Allah[saww] said regarding Ali[asws]: 'Jibraeel[as] is on his[asws] right, and Mikaeel[as] is on his[asws] left, and Israfeel[as] from behind him[asws], and the Angel of Death in front of him[asws], and Allah[azwj] is Looking from above His[azwj] Throne with the Pleasure to him[asws] at their[as] help.

قَالَ بَعْضُ النَّوَاصِبِ: فَأَنَا أَبْرَأُ مِنَ اللَّهِ وَ [مِنْ] جَبْرَئِيلَ وَ مِيكَائِيلَ وَ الْمَلَائِكَةِ الَّذِينَ حَالُهُمْ مَعَ عَلِيٍّ مَا قَالَهُ مُحَمَّدٌ. فَقَالَ: مَنْ كَانَ عَدُوّاً لِهَؤُلَاءِ- تَعَصُّباً عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَإِنَّ اللَّهَ عَدُوٌّ لِلْكافِرِينَ فَاعِلٌ بِهِمْ مَا يَفْعَلُ الْعَدُوُّ بِالْعَدُوِّ- مِنْ إِحْلَالِ النَّقِمَاتِ وَ تَشْدِيدِ الْعُقُوبَاتِ.

One of the *Nasibis* said, 'But I am disavowed from Allah[azwj], and from Jibraeel[as], and Mikaeel[as], and the Angels who are present with Ali[asws], what Muhammad[saww] said. So Allah[azwj] Said: "One who was an enemy to them[as], in prejudice against Ali[asws] Bin Abu Talib[asws], ***so Allah is an enemy of the Kafareen (unbelievers) [2:98]***, Dealing with them what the enemy would do with the enemy, from the releasing of the Revenge and the severe Punishments.

وَ كَانَ سَبَبُ نُزُولِ هَاتَيْنِ الْآيَتَيْنِ- مَا كَانَ مِنَ الْيَهُودِ أَعْدَاءِ اللَّهِ مِنْ قَوْلٍ سَيِءٍ- فِي جَبْرَئِيلَ وَ مِيكَائِيلَ [وَ سَائِرِ مَلَائِكَةِ اللَّهِ] وَ مَا كَانَ مِنْ أَعْدَاءِ اللَّهِ النُّصَّابِ مِنْ قَوْلٍ أَسْوَأَ مِنْهُ- فِي اللَّهِ وَ فِي جَبْرَئِيلَ وَ مِيكَائِيلَ، وَ سَائِرِ مَلَائِكَةِ اللَّهِ:

And the reason for the descent of these two Verses was due to what transpired from the Jews, the enemies of Allah[azwj], from the bad words regarding Jibraeel[as], and Mikaeel[as], and the rest of the Angels of Allah[azwj], and what transpired from the enemies of Allah[azwj], the Nasibi, from the bad words from him regarding Allah[azwj] and regarding Jibraeel[as], and Mikaeel[as] and the rest of the Angels of Allah[azwj].

أَمَّا مَا كَانَ مِنَ النُّصَّابِ، فَهُوَ أَنَّ رَسُولَ اللَّهِ ص لَمَّا كَانَ لَا يَزَالُ يَقُولُ فِي عَلِيٍّ ع الْفَضَائِلَ الَّتِي خَصَّهُ اللَّهُ عَزَّ وَ جَلَّ بِهَا، وَ الشَّرَفَ الَّذِي أَهَّلَهُ اللَّهُ تَعَالَى لَهُ، وَ كَانَ فِي كُلِّ ذَلِكَ يَقُولُ: «أَخْبَرَنِي بِهِ جَبْرَئِيلُ عَنِ اللَّهِ»

As for what transpired from the Nasibi, so it is that when Rasool-Allah[saww] was not ceasing saying the merits regarding Ali[asws] which Allah[azwj] Mighty and Majestic had Particularised him[asws] with, and the nobility which Allah[azwj] the Exalted Made him[asws] to be deserving for, and in all of that he[saww] was saying: 'Jibraeel[as] informed me[saww] from Allah[azwj]'.

وَ يَقُولُ فِي بَعْضِ ذَلِكَ: «جَبْرَئِيلُ عَنْ يَمِينِهِ، وَ مِيكَائِيلُ عَنْ يَسَارِهِ، وَ يَفْتَخِرُ جَبْرَئِيلُ عَلَى مِيكَائِيلَ فِي أَنَّهُ عَنْ يَمِينِ عَلِيٍّ ع الَّذِي هُوَ أَفْضَلُ مِنَ الْيَسَارِ، كَمَا يَفْتَخِرُ نَدِيمُ مَلِكٍ عَظِيمٍ فِي الدُّنْيَا- يُجْلِسُهُ [الْمَلِكُ] عَنْ يَمِينِهِ عَلَى النَّدِيمِ الْآخَرِ- الَّذِي يُجْلِسُهُ عَلَى يَسَارِهِ، وَ يَفْتَخِرَانِ عَلَى إِسْرَافِيلَ الَّذِي خَلْفَهُ بِالْخِدْمَةِ، وَ مَلَكِ الْمَوْتِ الَّذِي أَمَامَهُ بِالْخِدْمَةِ، وَ أَنَّ الْيَمِينَ وَ الشِّمَالَ أَشْرَفُ مِنْ ذَلِكَ- كَافْتِخَارِ حَاشِيَةِ الْمَلِكِ- عَلَى زِيَادَةِ قُرْبِ مَحَلِّهِمْ مِنْ مَلِكِهِمْ.»

And he[saww] was saying in some of that: 'Jibraeel[as] is on his[asws] right, and Mikaeel[as] on his[asws] left, and Jibraeel[as] is priding himself upon Mikaeel[as] in that he[as] is on the right of Ali[asws] which is superior than being on the left, just as the priding of a friend of a great king in the world – the king would sit him – on his right, (priding) over another friend who would be seated upon his left; and they[as] both are priding over Israfeel[as] who is behind him[asws] with the service, and the Angel of Death in front of him[asws] with the service, and that they right and the left are more noble than that, like the priding of the entourage of the king upon the more nearness of their places from their king.

وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي بَعْضِ أَحَادِيثِهِ «إِنَّ الْمَلَائِكَةَ أَشْرَفُهَا عِنْدَ اللَّهِ أَشَدُّهَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع حُبّاً، وَ إِنَّ قَسَمَ الْمَلَائِكَةِ فِيمَا بَيْنَهُمْ: وَ الَّذِي شَرَّفَ عَلِيّاً ع عَلَى جَمِيعِ الْوَرَى بَعْدَ مُحَمَّدٍ الْمُصْطَفَى».

And Rasool-Allah[saww] was saying in one of his[saww] Ahadeeth: 'The Angels, their nobility in the Presence of Allah[azwj] is (based upon) the intensity of their love for Ali[asws] Bin Abu Talib[asws], and that the Angels tend to swear in what is between them: 'By the One[azwj] Who Ennobled Ali[asws] over the entirety of the beings after Muhammad[saww], the Chosen one!'

وَ يَقُولُ مَرَّةً [أُخْرَى]: «إِنَّ مَلَائِكَةَ السَّمَاوَاتِ وَ الْحُجُبِ- لَيَشْتَاقُونَ إِلَى رُؤْيَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا تَشْتَاقُ الْوَالِدَةُ الشَّفِيقَةُ إِلَى وَلَدِهَا الْبَارِّ الشَّفِيقِ- آخِرِ مَنْ بَقِيَ عَلَيْهَا بَعْدَ عَشَرَةٍ دَفَنَتْهُمْ»

And he[saww] was saying another time: 'The Angels of the skies and the Veils are desirous to sight Ali[asws] Bin Abu Talib[asws] just as the mother tends to desire to (sight) her righteous son, the last one from the ones who survived upon her after ten she had buried (died).

فَكَانَ هَؤُلَاءِ النُّصَّابُ يَقُولُونَ: إِلَى مَتَى يَقُولُ مُحَمَّدٌ: جَبْرَئِيلُ وَ مِيكَائِيلُ وَ الْمَلَائِكَةُ- كُلُّ ذَلِكَ تَفْخِيمٌ لِعَلِيٍّ وَ تَعْظِيمٌ لِشَأْنِهِ وَ يَقُولُ اللَّهُ تَعَالَى لِعَلِيٍّ خَاصٌّ مِنْ دُونِ سَائِرِ الْخَلْقِ بَرِئْنَا مِنْ رَبٍّ وَ مِنْ مَلَائِكَةٍ وَ مِنْ جَبْرَئِيلَ وَ مِيكَائِيلَ هُمْ لِعَلِيٍّ بَعْدَ مُحَمَّدٍ مُفَضِّلُونَ. وَ بَرِئْنَا مِنْ رُسُلِ اللَّهِ الَّذِينَ- هُمْ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدَ مُحَمَّدٍ مُفَضِّلُونَ.

So those *Nasibis* were saying, 'Up to when will Muhammad[saww] be saying: 'Jibraeel[as], and Mikaeel[as], and the Angels, all of them are priding for Ali[asws] and in reverence to his[asws] glory? And Allah[azwj] the Exalted is Saying for Ali[asws] in particular from besides the rest of the people? We are disavowed from a Lord[azwj], and from Angels, and from Jibraeel[as], and Mikaeel[as] who are preferring to Ali[asws] after Muhammad[saww]. And we are disavowed from the Rasools[as] of Allah[azwj], those are preferring to Ali[asws] Bin Abu Talib[asws] after Muhammad[saww]'.

قَالَ: ثُمَّ تَنَاوَلَ رَسُولُ اللَّهِ ص الْحَسَنَ بِيَمِينِهِ- وَ الْحُسَيْنَ بِشِمَالِهِ، فَوَضَعَ هَذَا عَلَى كَاهِلِهِ الْأَيْمَنِ، وَ هَذَا عَلَى كَاهِلِهِ الْأَيْسَرِ، ثُمَّ وَضَعَهُمَا عَلَى الْأَرْضِ، فَمَشَى بَعْضُهُمَا إِلَى بَعْضٍ يَتَجَاذَبَانِ، ثُمَّ اصْطَرَعَا، فَجَعَلَ رَسُولُ اللَّهِ ص يَقُولُ لِلْحَسَنِ: «إِيهاً [يَا] أَبَا مُحَمَّدٍ» فَيَقْوَي الْحَسَنُ. وَ يَكَادُ يَغْلِبُ الْحُسَيْنَ [ثُمَّ يَقْوَى الْحُسَيْنَ ع فَيُقَاوِمُهُ].

He[asws] said: 'Then Rasool-Allah[saww] grabbed Al-Hassan[asws] by his[saww] right hand, and Al-Husayn[asws] by his[saww] left hand, and placed this one upon his[saww] right shoulder, and this one upon his[saww] left shoulder, then placed both of them[asws] upon the ground. So they started walking towards each other, grappling, then wrestling. So Rasool-Allah[saww] went on saying to Al-Hassan[asws]: 'Ayha! (Come on) – O Abu Muhammad[asws]!' So Al-Hassan[asws] was strengthened and almost overcame Al-Husayn[asws]. Then Al-Husayn[asws] got stronger and resisted him[asws].

فَقَالَتْ فَاطِمَةُ ع: يَا رَسُولَ اللَّهِ أَ تُشَجِّعُ الْكَبِيرَ عَلَى الصَّغِيرِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص: يَا فَاطِمَةُ أَمَا إِنَّ جَبْرَئِيلَ وَ مِيكَائِيلَ كَمَا قُلْتُ لِلْحَسَنِ: «إِيهاً [يَا] أَبَا مُحَمَّدٍ» قَالا لِلْحُسَيْنِ: «إِيهاً [يَا] أَبَا عَبْدِ اللَّهِ» فَلِذَلِكَ تَقَاوَمَا وَ تَسَاوَيَا-

So (Syeda) Fatima[asws] said: 'O Rasool-Allah[saww]! Are you[saww] emboldening the elder over the younger?' So Rasool-Allah[saww] said to her[asws]: 'O Fatima[asws]! But, Jibraeel[as] and Mikaeel[as], are as I[saww] said to Al-Hassan[asws], 'Ayha! (Come on) – O Abu Muhammad[asws]!' They both said to Al-Husayn[asws]: 'Ayha! (Come on) – O Abu Abdullah[asws]!' Thus, they[asws] were both strengthened and equalised.

أَمَا إِنَّ الْحَسَنَ وَ الْحُسَيْنَ حِينَ كَانَ يَقُولُ رَسُولُ اللَّهِ ص لِلْحَسَنِ: «إِيهاً أَبَا مُحَمَّدٍ» وَ يَقُولُ جَبْرَئِيلُ: «إِيهاً أَبَا عَبْدِ اللَّهِ» لَوْ رَامَ كُلُّ وَاحِدٍ مِنْهُمَا حَمْلَ الْأَرْضِ بِمَا عَلَيْهَا- مِنْ جِبَالِهَا وَ بِحَارِهَا وَ تِلَالِهَا، وَ سَائِرِ مَا عَلَى ظَهْرِهَا- لَكَانَ أَخَفَّ عَلَيْهِمَا مِنْ شَعْرَةٍ عَلَى أَبْدَانِهِمَا،

But, Al-Hassan[asws] and Al-Husayn[asws], when Rasool-Allah[saww] was saying to Al-Hassan[asws]: 'Ayha! (Come on) – O Abu Muhammad[asws]!', and Jibraeel[as] was saying: 'Ayha! (Come on) – O Abu Abdullah[asws]!'. Had each one of them wished to carry the earth along with whatever was from its mountains, and its oceans, and its hills, and the rest of what is upon its surface, it would have been lighter upon them[asws] both than a single hair upon their[asws] bodies.

وَ إِنَّمَا تَقَاوَمَا لِأَنَّ كُلَّ وَاحِدٍ مِنْهُمَا نَظِيرُ الْآخَرِ- هَذَانِ قُرَّتَا عَيْنِي، هَذَانِ ثَمَرَتَا فُؤَادِي، هَذَانِ سَنَدَا ظَهْرِي، هَذَانِ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا، وَ جَدُّهُمَا رَسُولُ اللَّهِ خَيْرُهُمْ أَجْمَعِينَ.

And rather, they[asws] were both strengthened because each one of them[asws] was a match for the other. These two are the delights of my[saww] eyes, and the fruits of my[saww] heart. These two are the support of my[saww] back. These two are the chiefs of the youths of the inhabitants of the Paradise, from the former ones and the latter ones, and their[asws] father[asws] is better than them[asws], and their[asws] grandfather[saww] Rasool-Allah[saww] is better than all of them[asws] together'.

فَلَمَّا قَالَ ذَلِكَ رَسُولُ اللَّهِ ص قَالَتِ الْيَهُودُ وَ النَّوَاصِبُ: إِلَى الْآنِ كُنَّا نُبْغِضُ جَبْرَئِيلَ وَحْدَهُ، وَ الْآنَ قَدْ صِرْنَا نُبْغِضُ مِيكَائِيلَ أَيْضاً- لِادِّعَائِهِمَا لِمُحَمَّدٍ وَ عَلِيٍّ إِيَّاهُمَا وَ لِوَلَدَيْهِ. فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: مَنْ كانَ عَدُوًّا لِلَّهِ وَ مَلائِكَتِهِ وَ رُسُلِهِ- وَ جِبْرِيلَ وَ مِيكالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكافِرِينَ.

So when Rasool-Allah[saww] said that, the Jews and the *Nasibis* (got the news they) said, 'Up to now were used to hate Jibraeel[as] alone, and now we have come to hate Mikaeel[as] as well, for their[as] support to Muhammad[saww], and Ali[asws], and their[asws] sons[asws]'. So Allah[azwj] Mighty and Majestic Said: ***One who was an enemy to Allah and His Angels and His Rasools and Jibraeel and Mikaeel, so Allah is an enemy to the unbelievers [2:98]***''.[1]

VERSE 99

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ {99}

And We have Revealed to you clear Verses and none would disbelieve in these except for the transgressors [2:99]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى: وَ لَقَدْ أَنْزَلْنا إِلَيْكَ يَا مُحَمَّدُ آياتٍ بَيِّناتٍ دَالَّاتٍ عَلَى صِدْقِكَ فِي نُبُوَّتِكَ، مُبَيِّنَاتٍ عَنْ إِمَامَةِ عَلِيٍّ أَخِيكَ وَ وَصِيِّكَ وَ صَفِيِّكَ مُوضِحَاتٍ عَنْ كُفْرِ مَنْ شَكَّ فِيكَ أَوْ فِي أَخِيكَ، أَوْ قَابَلَ أَمْرَ كُلٍّ وَاحِدٍ مِنْكُمَا بِخِلَافِ الْقَبُولِ وَ التَّسْلِيمِ.

The Imam (Hassan Al-Askari[asws]) said: 'Allah[azwj] the Exalted Said: ***And We have Revealed to you***, O Muhammad[saww], ***clear Verses*** – evidencing upon your[saww] truthfulness regarding your[saww] Prophet-hood, clarifying about the Imamate of Ali[asws], your[asws] brother, and your[saww] successor, and your[saww] elite, exposing the *Kufr* of the one who doubts in you[saww] or in your[saww] brother, or confront a matter of each one of you[asws] by opposite to the acceptance and the submission.

ثُمَّ قَالَ: وَ ما يَكْفُرُ بِها بِهَذِهِ الْآيَاتِ الدَّالَّاتِ عَلَى تَفْضِيلِكَ- وَ تَفْضِيلِ عَلِيٍّ بَعْدَكَ عَلَى جَمِيعِ الْوَرَى إِلَّا الْفاسِقُونَ [الْخَارِجُونَ] عَنْ دِينِ اللَّهِ وَ طَاعَتِهِ، مِنَ الْيَهُودِ الْكَاذِبِينَ، وَ النَّوَاصِبِ الْمُتَّسِمِينَ بِالْمُسْلِمِينَ.

Then He[azwj] Said ***and none would disbelieve in these*** – in these Verses, the evidence upon your[saww] merits and the merits of Ali[asws] after you[saww] over the entirety of the beings, ***except for the transgressors [2:99]*** – the ones exiting from the Religion of Allah[azwj] and His[azwj] obedience – from the Jews and the liars, and the *Nasibis* – the ones calling themselves as Muslims''.[2]

[1] Tafseer Imam Hassan Al Askari – S 296 - 299
[2] Tafseer Imam Hassan Al Askari[asws] – S 300

VERSE 100

أَوَكُلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ {100}

Or is it not so that every time they make an agreement, a group of them discards it? But, most of them are not believing [2:100]

قَالَ الْإِمَامُ ع: قَالَ الْبَاقِرُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ يُوَبِّخُ هَؤُلَاءِ الْيَهُودَ الَّذِينَ تَقَدَّمَ ذِكْرُ عِنَادِهِمْ، وَ هَؤُلَاءِ النُّصَّابَ الَّذِينَ نَكَثُوا مَا أُخِذَ مِنَ الْعَهْدِ عَلَيْهِمْ- فَقَالَ: أَ وَ كُلَّما عاهَدُوا عَهْداً وَاتَّقُوا وَ عَاقَدُوا- لِيَكُونُوا لِمُحَمَّدٍ طَائِعِينَ، وَ لِعَلِيٍّ بَعْدَهُ مُؤْتَمِرِينَ، وَ إِلَى أَمْرِهِ صَابِرِينَ نَبَذَهُ نَبَذَ الْعَهْدَ فَرِيقٌ مِنْهُمْ وَ خَالَفَهُ.

The Imam[asws] said: 'Al-Baqir[asws] said: 'Allah[azwj] Mighty and Majestic Said, and He[azwj] was Rebuking these Jews, those whose enmity was mentioned previously, and they are the *Nasibis* who were bearing what agreement had been taken upon them. So He[azwj] Said: ***Or is it not so that every time they make an agreement*** – and they are believing that they would happen to be obedient to Muhammad[saww] and Ali[asws] after him[asws] as participants, and they would be patient upon his[asws] orders, ***discards it*** – discarding the agreement, ***a group of them*** – and oppose it.

قَالَ اللَّهُ: بَلْ أَكْثَرُهُمْ أَكْثَرُ هَؤُلَاءِ الْيَهُودِ وَ النَّوَاصِبِ لا يُؤْمِنُونَ أَيْ فِي مُسْتَقْبَلِ أَعْمَارِهِمْ لَا يَرْعَوْنَ، وَ لَا يَتُوبُونَ مَعَ مُشَاهَدَتِهِمْ لِلْآيَاتِ وَ مُعَايَنَتِهِمْ لِلدَّلَالاتِ.

Allah[azwj] Said: ***But, most of them*** – most of these Jews and the *Nasibis (from among Muslims)*, ***are not believing*** – i.e., in the future of their ages, they will not be caring, nor repenting with their witnessing the signs and their eye witnessing the evidences (miracles)''.[3]

VERSE 101

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ {101}

And when there came to them a Rasool from the Presence of Allah in verification of what was with them, a group of those who had been Given the Book, flung the Book of Allah behind their backs, as if they were not knowing [2:101]

قَالَ الْإِمَامُ ع: قَالَ الصَّادِقُ ع وَ لَمَّا جاءَهُمْ جَاءَ هَؤُلَاءِ الْيَهُودَ وَ مَنْ يَلِيهِمْ مِنَ النَّوَاصِبِ رَسُولٌ مِنْ عِنْدِ اللَّهِ [مُصَدِّقٌ لِما مَعَهُمْ] الْقُرْآنُ مُشْتَمِلًا عَلَى [وَصْفِ] فَضْلِ مُحَمَّدٍ وَ عَلِيٍّ، وَ إِيجَابِ وَلَايَتِهِمَا، وَ وَلَايَةِ أَوْلِيَائِهِمَا، وَ عَدَاوَةِ أَعْدَائِهِمَا

[3] Tafseer Imam Hassan Al Askari[asws] – S 302

The Imam (Hassan Al-Askari[asws]) said: 'Al-Sadiq[asws] said: '***And when there came to them*** – came to these Jews and the ones who followed them, from the *Nasibis* (from among the Muslims), ***a Rasool from the Presence of Allah in verification of what was with them*** – the Quran, inclusive upon the description of the merits of Muhammad[saww] and Ali[asws], and the Obligation of their[asws] friendship and the friendship of their[asws] friends, and enmity to their[asws] enemies.

نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتابَ [كِتابَ اللَّهِ] الْيَهُودُ التَّوْرَاةَ وَ كُتُبَ أَنْبِيَاءِ اللَّهِ ع وَراءَ ظُهُورِهِمْ وَ تَرَكُوا الْعَمَلَ بِمَا فِيهَا- وَ حَسَدُوا مُحَمَّداً عَلَى نُبُوَّتِهِ، وَ عَلِيّاً عَلَى وَصِيَّتِهِ، وَ جَحَدُوا عَلَى مَا وَقَفُوا عَلَيْهِ مِنْ فَضَائِلِهِمَا كَأَنَّهُمْ لا يَعْلَمُونَ فَعَلُوا مَنْ جَحَدَ ذَلِكَ- وَ الرَّدُّ لَهُ فِعْلُ مَنْ لَا يَعْلَمُ، مَعَ عِلْمِهِمْ بِأَنَّهُ حَقٌّ.

A group of those who had been Given the Book, flung the Book of Allah – the Jews (discarded) the Torah and the Books of the Prophets[as] of Allah[azwj], ***behind their backs*** (hid its contents), and they neglected the acting with what was in it, and they envied Muhammad[saww] upon his[saww] Prophet-hood, and Ali[asws] upon his[asws] successor-ship, and they rejected upon what they had been pausing upon, from their[asws] merits, ***as if they were not knowing [2:101]***. They were doing a deed of the one who denies that and rejects him[saww] – (by acting upon) a deed of the one who does not know, although knowing very well what is true''.[4]

VERSES 102 & 103

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ

And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery. And what was Sent down upon the two Angels at Babylon – Harut and Marut - And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!'

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ

So they were learning from them what they could be causing separation with between the man and his wife. And they were not intending (harm for) anyone with it except by the Permission of Allah. And they (people) were learning what would be harming them and not (that which would) be benefiting them.

[4] Tafseer Imam Hassan Al Askari[asws] – S 304

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ {102}

And they had taught to the one who acquired it, there would be no share for him in the Hereafter. And it was evil what they bought by (selling) their souls, if only they had known [2:102]

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَوْ كَانُوا يَعْلَمُونَ {103}

And if they had believed and feared, the Rewards from the Presence of Allah would have been better; if only they had known [2:103]

وَ اتَّبَعُوا هَؤُلَاءِ الْيَهُودُ وَ النَّوَاصِبُ ما تَتْلُوا مَا تَقْرَأُ الشَّياطِينُ عَلى مُلْكِ سُلَيْمانَ وَ زَعَمُوا أَنَّ «سُلَيْمَانَ» بِذَلِكَ السِّحْرِ وَ النِّيرَنْجَاتِ نَالَ مَا نَالَهُ- مِنَ الْمُلْكِ الْعَظِيمِ فَصَدُّوهُمْ بِهِ عَنْ كِتَابِ اللَّهِ،

And they followed – these Jews and the *Nasibis*, ***what was recited***- what was read by ***the Satans in the reign of Suleyman*** – and they claimed that Suleyman[as], with that sorcery and the incantations, achieved what he[as] achieved from the great kingdom, aiming at them with it from the Book of Allah[azwj].

وَ ذَلِكَ أَنَّ الْيَهُودَ الْمُلْحِدِينَ- وَ النَّوَاصِبَ الْمُشَارِكِينَ لَهُمْ فِي إِلْحَادِهِمْ- لَمَّا سَمِعُوا مِنْ رَسُولِ اللَّهِ ص فَضَائِلَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ شَاهَدُوا مِنْهُ وَ مِنْ عَلِيٍّ ع الْمُعْجِزَاتِ- الَّتِي أَظْهَرَهَا اللَّهُ تَعَالَى لَهُمْ عَلَى أَيْدِيهِمَا،

And that is, that the Jews, the atheists, and the *Nasibis* were participants with them in their atheism, due to what they heard from Rasool-Allah[azwj], the merits of Ali[asws] Bin Abu Talib[asws], and they had witnessed from him[saww] and from Ali[asws], the miracles which Allah[azwj] the Exalted had Manifested for them[asws] upon their[asws] hands.

أَفْضَى بَعْضُ الْيَهُودِ وَ النُّصَّابِ إِلَى بَعْضٍ وَ قَالُوا: مَا مُحَمَّدٌ إِلَّا طَالِبُ دُنْيَا بِحِيَلٍ وَ مَخَارِيقَ- وَ سِحْرٍ وَ نِيرَنْجَاتٍ تَعَلَّمَهَا، وَ عَلَّمَ عَلِيّاً ع بَعْضَهَا، فَهُوَ يُرِيدُ أَنْ يَتَمَلَّكَ عَلَيْنَا فِي حَيَاتِهِ، وَ يَعْقِدَ الْمُلْكَ لِعَلِيٍّ بَعْدَهُ، وَ لَيْسَ مَا يَقُولُهُ عَنِ اللَّهِ تَعَالَى بِشَيْءٍ، إِنَّمَا هُوَ قَوْلُهُ فَيَعْقِدُ عَلَيْنَا وَ عَلَى ضُعَفَاءِ عِبَادِ اللَّهِ- بِالسِّحْرِ وَ النِّيرَنْجَاتِ الَّتِي يَسْتَعْمِلُهَا، وَ أَوْفَرُ النَّاسِ

The Jews and the *Nasibis* went to each other, and they said, 'Muhammad[saww] is nothing but a seeker of the world by tricks and feats, and incantations he[saww] learnt, and Ali[asws] (also) knows some of these. Thus, he[saww] is intending to have control upon us during his[saww] lifetime, and tie up the kingdom for Ali[asws] after him[saww]. And what he[saww] is saying to be from Allah[azwj] isn't anything. But rather, it is his[saww] speech. So he[saww] is tying upon us and upon the weak ones of the servants of Allah[azwj] with the sorcery and the incantation which he[saww] is utilising, and setting the people aside.

كَانَ حَظّاً مِنْ هَذَا السِّحْرِ «سُلَيْمَانُ بْنُ دَاوُدَ» الَّذِي مَلَكَ بِسِحْرِهِ الدُّنْيَا كُلَّهَا- مِنَ الْجِنِّ وَ الْإِنْسِ وَ الشَّيَاطِينِ، وَ نَحْنُ إِذَا تَعَلَّمْنَا بَعْضَ مَا كَانَ تَعَلَّمَهُ سُلَيْمَانُ، تَمَكَّنَّا مِنْ إِظْهَارِ مِثْلِ مَا يُظْهِرُهُ مُحَمَّدٌ وَ عَلِيٌّ، وَ ادَّعَيْنَا لِأَنْفُسِنَا مَا يَجْعَلُهُ مُحَمَّدٌ لِعَلِيٍّ، وَ قَدِ اسْتَغْنَيْنَا عَنِ الِانْقِيَادِ لِعَلِيٍّ.

It was so that Suleyman[as] Bin Dawood[as] had a share from this sorcery. By his[as] sorcery, he[as] controlled the world, all of it, from the Jinn, and the humans, and the Satans, and we, when we learn part of what Suleyman[as] had learnt, it would enable us to manifest the like of what Muhammad[saww] and Ali[asws] are manifesting, and we can claim for ourselves what Muhammad[saww] is making to be for Ali[asws], and we would be needless from the subjugation to Ali[asws]'.

فَحِينَئِذٍ ذَمَّ اللَّهُ تَعَالَى الْجَمِيعَ- مِنَ الْيَهُودِ وَ النَّوَاصِبِ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ: نَبَذُوا كِتَابَ اللَّهِ الْآمِرَ بِوَلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ وَرَاءَ ظُهُورِهِمْ فَلَمْ يَعْمَلُوا بِهِ وَ اتَّبَعُوا ما تَتْلُوا كَفَرَةُ الشَّياطِينُ مِنَ السِّحْرِ وَ التِّيرَنْجَاتِ عَلى مُلْكِ سُلَيْمانَ الَّذِينَ يَزْعُمُونَ أَنَّ سُلَيْمَانَ بِهِ مَلَكَ- وَ نَحْنُ أَيْضاً بِهِ نُظْهِرُ الْعَجَائِبَ- حَتَّى يَنْقَادَ لَنَا النَّاسُ وَ نَسْتَغْنِيَ عَنِ الِانْقِيَادَ لِعَلِيٍّ ع.

So, this is where Allah[azwj] the Exalted Condemned the entirety, from the Jews and the *Nasibis*. Allah[azwj] Mighty and Majestic Said: ***flung the Book of Allah [2:101]***– the Command with the Wilayah of Muhammad[saww] and Ali[asws], ***behind their backs [2:101]***– so they were not acting with it, ***And they followed what was recited*** – the *Kufr* of, ***the Satans*** – from the sorcery and the incantations, ***in the reign of Suleyman*** – which they were claiming that Suleyman[as] is controlling with it, and we as well, would be displaying the wonders with it until the people are subjugated to us and we become needless of the subjugation to Ali[asws].

قَالُوا: وَ كَانَ سُلَيْمَانُ كَافِراً سَاحِراً مَاهِراً، بِسِحْرِهِ مَلَكَ مَا مَلَكَ، وَ قَدَرَ عَلَى مَا قَدَرَ فَرَدَّ اللَّهُ تَعَالَى عَلَيْهِمْ فَقَالَ: وَ ما كَفَرَ سُلَيْمانُ وَ لَا اسْتَعْمَلَ السِّحْرَ- كَمَا قَالَ هَؤُلَاءِ الْكَافِرُونَ وَ لكِنَّ الشَّياطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ أَيْ بِتَعْلِيمِهِمُ النَّاسَ السِّحْرَ الَّذِي نَسَبُوهُ إِلَى سُلَيْمَانَ كَفَرُوا،

They said: 'And Suleyman[as] was a disbeliever, an expert sorcerer, a king of the kings by his[as] sorcery, and was able upon what he[as] was able'. So Allah[azwj] Retorted upon them, and He[azwj] Said ***and Suleyman did not disbelieve***, nor did he[as] utilise the sorcery just as these disbelievers are saying, ***but the Satans were disbelieving. They were teaching the people, the sorcery*** – i.e. by their teaching the people, the sorcery which they linked it to Suleyman[as], they were disbelieving.

ثُمَّ قَالَ: وَ ما أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبابِلَ هارُوتَ وَ ماروُتَ قَالَ: كَفَرَ الشَّيَاطِينُ بِتَعْلِيمِهِمُ النَّاسَ السِّحْرَ، وَ بِتَعْلِيمِهِمْ إِيَّاهُمْ بِمَا أَنْزَلَ اللَّهُ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ- اسْمُ الْمَلَكَيْنِ-

Then He[azwj] Said ***And what was Sent down upon the two Angels at Babylon – Harut and Marut***. He[asws] said: 'The *Kufr* of the Satans, by their teaching the people, the sorcery, and by their teaching them with what Allah[azwj] Sent down upon the two Angels at Babylon, Harut and Marut – the names of the two Angels.

قَالَ الصَّادِقُ ع: وَ كَانَ بَعْدَ نُوحٍ ع قَدْ كَثُرَ السَّحَرَةُ وَ الْمُمَوِّهُونَ، فَبَعَثَ اللَّهُ تَعَالَى مَلَكَيْنِ إِلَى نَبِيٍّ ذَلِكَ الزَّمَانِ- بِذِكْرِ مَا يَسْحَرُ بِهِ السَّحَرَةُ، وَ ذِكْرِ مَا يُبْطِلُ بِهِ سِحْرَهُمْ وَ يَرُدُّ بِهِ كَيْدَهُمْ.

Al-Sadiq[asws] said: 'And it was so that after Noah[as], the sorcerers and the impersonators were numerous. So Allah[azwj] the Exalted Sent two Angels to a Prophet[as] of that era with a mention of what he[as] could enchant the magicians with, and mention of what he[as] could invalidate their sorcery, and repel their plots with it.

فَتَلَقَّاهُ النَّبِيُّ عَنِ الْمَلَكَيْنِ- وَ أَدَّاهُ إِلَى عِبَادِ اللَّهِ بِأَمْرِ اللَّهِ، وَ أَمَرَهُمْ أَنْ يَقِفُوا بِهِ عَلَى السِّحْرِ وَ أَنْ يُبْطِلُوهُ، وَ نَهَاهُمْ أَنْ يَسْحَرُوا بِهِ النَّاسَ. وَ هَذَا كَمَا يَدُلُّ عَلَى السَّمِّ مَا هُوَ، وَ عَلَى مَا يُدْفَعُ بِهِ غَائِلَةُ السَّمِّ، ثُمَّ يُقَالُ لِلْمُتَعَلِّمِ ذَلِكَ: هَذَا السَّمُّ، فَمَنْ رَأَيْتَهُ سُمَ فَادْفَعْ غَائِلَتَهُ بِكَذَا، وَ إِيَّاكَ أَنْ تَقْتُلَ بِالسَّمِّ أَحَداً.

So the Prophet[as] received from the two Angels and relayed it to the servants of Allah[azwj], by the Command of Allah[azwj], and instructed them that they should be standing by it against the sorcery and that it would invalidate it, and forbade them that they should be enchanting the people with it. And this is just as the pointing upon the poison, what it is, and upon what it could be repelled with, the effects of the poison. Then he says that to the student, 'This is the poison, so the one whom you see to have been poisoned, repel its effects with that (poison), and beware of killing anyone with the poison!'

ثُمَّ قَالَ: وَ ما يُعَلِّمانِ مِنْ أَحَدٍ وَ هُوَ أَنَّ ذَلِكَ النَّبِيَّ أَمَرَ الْمَلَكَيْنِ- أَنْ يَظْهَرَا لِلنَّاسِ بِصُورَةِ بَشَرَيْنِ وَ يُعَلِّمَانِهِمْ- مَا عَلَّمَهُمَا اللَّهُ تَعَالَى مِنْ ذَلِكَ وَ يَعِظَاهُمْ فَقَالَ اللَّهُ تَعَالَى: وَ ما يُعَلِّمانِ مِنْ أَحَدٍ ذَلِكَ السِّحْرَ وَ إِبْطَالَهُ حَتَّى يَقُولا لِلْمُتَعَلِّمِ: إِنَّما نَحْنُ فِتْنَةٌ: امْتِحَانٌ. لِلْعِبَادِ لِيُطِيعُوا اللَّهَ عَزَّ وَ جَلَّ فِيمَا يَتَعَلَّمُونَ مِنْ هَذَا، وَ يُبْطِلُوا بِهِ كَيْدَ السَّاحِرِ، وَ لَا يَسْحَرُوا لَهُمْ.

Then Allah[azwj] Said: ***And these two were not teaching anyone*** – and it is that the Prophet[as] ordered the two Angels that they appear to the people in the image of two humans, and teach them what Allah[azwj] the Exalted had Taught them from that, and advise them. So Allah[azwj] the Exalted Said ***And these two were not teaching anyone*** – that sorcery and its invalidation, ***until they said*** – to the student, ***'But rather, we are a trial*** – a test, to the servants, so they would be obeying Allah[azwj] Mighty and Majestic regarding what they are being taught from this, and they would be invalidating by it, the plots of the sorcerer, and they would not be enchanting them.

فَلا تَكْفُرْ بِاسْتِعْمَالِ هَذَا السِّحْرِ وَ طَلَبِ الْإِضْرَارِ بِهِ- وَ دُعَاءِ النَّاسِ إِلَى أَنْ يَعْتَقِدُوا [بِكَ] أَنَّكَ بِهِ تُحْيِي وَ تُمِيتُ، وَ تَفْعَلُ مَا لَا يَقْدِرُ عَلَيْهِ إِلَّا اللَّهُ تَعَالَى، فَإِنَّ ذَلِكَ كُفْرٌ.

Therefore do not disbelieve! – by the utilisation of this sorcery, and seeking the harm by it, and calling the people towards believing in you (becoming *peer*/guide), and that you are causing to live and causing to die, and you are (able of) doing what no one is able upon except Allah[azwj] the Exalted. So that is *Kufr*.

قَالَ اللَّهُ تَعَالَى: فَيَتَعَلَّمُونَ يَعْنِي طَالِبِي السِّحْرِ مِنْهُما يَعْنِي مِمَّا كَتَبَتِ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ مِنَ النِّيرَنْجَاتِ، وَ مَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَ مَارُوتَ، يَتَعَلَّمُونَ مِنْ هَذَيْنِ الصِّنْفَيْنِ ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ هَذَا مَنْ يَتَعَلَّمُ لِلْإِضْرَارِ بِالنَّاسِ، يَتَعَلَّمُونَ التَّفْرِيقَ بِضُرُوبِ الْحِيَلِ وَ التَّمَائِمِ وَ الْإِيهَامِ- أَنَّهُ قَدْ دَفَنَ [كَذَا] وَ عَمِلَ كَذَا- لِيَجْلِبَ قَلْبَ الْمَرْأَةِ عَنِ الرَّجُلِ، وَ قَلْبَ الرَّجُلِ عَنِ الْمَرْأَةِ وَ يُؤَدِّيَ إِلَى الْفِرَاقِ بَيْنَهُمَا.

Allah[azwj] the Exalted Said: ***So they were learning*** – meaning the seekers of the sorcery, ***from them*** – meaning from what the Satans had written in the reign of Suleyman[as] from the incantations, and what Allah[azwj] Sent down upon the two Angels at Babylon, Harut and Marut, learning from these two types, ***what they could be causing separation with between the man and his wife*** - This is the one who learnt for harming the people. They were learning causing of the separation by striking the trick, and the amulets, and the illusions, that he buried such and such, and did such and such, in order to turn the heart of the woman away from the man, and the heart of the man away from the woman, and lead to the separation between the two.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ ما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ أَيْ مَا الْمُتَعَلِّمُونَ لِذَلِكَ بِضَارِّينَ بِهِ مِنْ أَحَدٍ- إِلَّا بِإِذْنِ اللَّهِ بِتَخْلِيَةِ اللَّهِ وَ عِلْمِهِ، فَإِنَّهُ لَوْ شَاءَ لَمَنَعَهُمْ بِالْجَبْرِ وَ الْقَهْرِ.

Then, Allah[azwj] Mighty and Majestic Said: ***And they were not harming anyone with it except by the Permission of Allah*** – i.e., what they were learning for that, could not harm anyone with it except by the Permission of Allah[azwj], by the Abandonment of Allah[azwj] and His[azwj] Knowledge, for He[azwj], had He[azwj] so Desired, would have Prevented them with the Compulsion and the Subduing.

ثُمَّ قَالَ: وَ يَتَعَلَّمُونَ ما يَضُرُّهُمْ وَ لا يَنْفَعُهُمْ لِأَنَّهُمْ إِذَا تَعَلَّمُوا ذَلِكَ السِّحْرَ لِيَسْحَرُوا بِهِ وَ يَضُرُّوا، فَقَدْ تَعَلَّمُوا مَا يَضُرُّهُمْ فِي دِينِهِمْ وَ لَا يَنْفَعُهُمْ فِيهِ، بَلْ يَنْسَلِخُونَ عَنْ دِينِ اللَّهِ بِذَلِكَ.

Then He[azwj] Said: ***And they (people) were learning what would be harming them and not (that which would) be benefiting them*** – because they, when they learnt that sorcery, they were enchanting with it and harming. Thus, they had learnt what would harm them in their Religion and not benefit them in it. But, they were breaking off from the Religion of Allah[azwj], by that.

وَ لَقَدْ عَلِمُوا هَؤُلَاءِ الْمُتَعَلِّمُونَ لَمَنِ اشْتَرَاهُ بِدِينِهِ الَّذِي يَنْسَلِخُ عَنْهُ بِتَعَلُّمِهِ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ مِنْ نَصِيبٍ فِي ثَوَابِ الْجَنَّةِ وَ لَبِئْسَ ما شَرَوْا بِهِ أَنْفُسَهُمْ وَ رَهَنُوهَا بِالْعَذَابِ لَوْ كانُوا يَعْلَمُونَ أَيْ لَوْ كَانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاعُوا الْآخِرَةَ، وَ تَرَكُوا نَصِيبَهُمْ مِنَ الْجَنَّةِ، لِأَنَّ الْمُتَعَلِّمِينَ لِهَذَا السِّحْرِ- هُمُ الَّذِينَ يَعْتَقِدُونَ أَنْ لَا رَسُولَ، وَ لَا إِلَهَ، وَ لَا بَعْثَ، وَ لَا نُشُورَ.

And they had taught – these students, ***to the one who acquired it*** – by (selling) his Religion which he is breaking away from it by learning it, ***there would be no share for him in the Hereafter*** – from a share in the Rewards of the Paradise. ***And it was evil what they bought by (selling) their souls*** – and pledged these with the Punishment, ***if only they had known [2:102]*** – i.e., if there were knowing that they have sold the Hereafter and are leaving their shares from the Paradise; because the

students of this sorcery, they are those who are believing that there is neither a Rasool[as], nor a god, nor Resurrection, nor a revival (another life).

فقال: (ولقد علموا لمن اشتراه ماله في الآخرة من خلاق) لانهم يعتقدون أن لا آخرة، فهم يعتقدون أنها إذا لم تكن آخرة فلا خلاق لهم في دار بعد الدنيا، وإن كان . بعد الدنيا . آخرة فهم مع كفرهم بها لاخلاق لهم فيها.

So He[azwj] Said: ***And they had taught to the one who bought it, there would be no share for him in the Hereafter*** – because they are believing that there is no Hereafter. As they are believing that there does not happen to be a Hereafter, so there would be no share for them in the House after the world; and if there was – after the world – a Hereafter, so they, due their *Kufr* with it, there would be no share for them in it.

ثُمَّ قَالَ: وَ لَبِئْسَ ما شَرَوْا بِهِ أَنْفُسَهُمْ بَاعُوا بِهِ أَنْفُسَهُمْ بِالْعَذَابِ، إِذَا بَاعُوا الْآخِرَةَ بِالدُّنْيَا- وَ رَهَنُوا بِالْعَذَابِ [الدَّائِمِ] أَنْفُسَهُمْ لَوْ كانُوا يَعْلَمُونَ أَنَّهُمْ قَدْ بَاعُوا أَنْفُسَهُمْ بِالْعَذَابِ- وَ لَكِنْ لَا يَعْلَمُونَ ذَلِكَ لِكُفْرِهِمْ بِهِ. فَلَمَّا تَرَكُوا النَّظَرَ فِي حُجَجِ اللَّهِ حَتَّى يَعْلَمُوا، عَذَّبَهُمْ عَلَى اعْتِقَادِهِمُ الْبَاطِلَ وَ جَحْدِهِمُ الْحَقَّ.

Then He[azwj] Said: ***And it was evil what they bought by (selling) their souls*** – selling with it their souls with (buying) the Punishment. When they are selling the Hereafter with (buying) the world, and they are pledging with the Punishment – the perpetual – their souls. ***If only they had known [2:102]*** – that they have sold their souls with (buying) the Punishment. But they are not knowing that due to their *Kufr* with it. So when they neglected the consideration regarding the Proofs of Allah[azwj] until they learn, they would be Punished upon their false beliefs and their rejection of the Truth''.[5]

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبان بن عثمان، عن أبي بصير،

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Abaan Bin Usmaan, from Abu Baseer,

عن أبي جعفر (عليه السلام)، قال: «إن سليمان بن داود (عليهما السلام) أمر الجن أن يبنوا له بيتا من قوارير

(It has been narrated) from Abu Ja'far[asws] having said: 'Suleyman[as] Bin Dawood[as] ordered the Jinn that they should build for him a house from glass'.

– قال–: فبينا هو متكئ على عصاه ينظر إلى الشياطين كيف يعملون، و ينظرون إليه إذ حانت منه التفاتة، فإذا هو برجل معه في القبة ففزع منه، و قال: من أنت؟ قال: أنا الذي لا أقبل الرشا، و لا أهاب الملوك، أنا ملك الموت، فقبضه و هو متكئ على عصاه.

He[asws] said: 'So while he[as] was leaning upon his[as] staff, he[as] looked at the Satans, how they were working, and they were looking at him[as], when he[as] glanced turning away, and there was a man with him[as] in the dome. So he[as] panicked from him and

[5] Tafseer Imam Hassan Al Askari[asws] – S 304

said, 'Who are you?' He said, 'I am the one who neither accepts the bribe, nor gifts of the kings. I am the Angel of Death'. So he captured him[as] (his[as] soul), and he[as] was (still) leaning upon his[as] staff'.

فمكثوا سنة يبنون و ينظرون إليه، و يدانون له، و يعملون حتى بعث الله الأرضة، فأكلت منسأته- و هي العصا- فلما خر تبينت الإنس أن لو كان الجن يعلمون الغيب، ما لبثوا سنة في العذاب المهين، فالجن تشكر الأرضة بما عملت بعصا سليمان، فلا تكاد تراها في مكان إلا وجد عندها ماء و طين.

They remained for a year, building and looking at him[as], using their hands for him[as], and they were working until Allah[azwj] Sent the woodworm, so it ate his[as] stick – and it is the staff. So when he[as] fell, it became clear to the humans that if the Jinn were knowing the unseen, they would not have remained for a year in the abasing torment. Thus, the Jinn went to thank the woodworm with what it had done with the staff of Suleyman[as]. But they hardly saw in the place except they found by it, water and clay.

فلما هلك سليمان وضع إبليس السحر و كتبه في كتاب، ثم طواه و كتب على ظهره: هذا ما وضع آصف بن برخيا للملك سليمان بن داود من ذخائر كنوز العلم، و من أراد كذا و كذا فليفعل كذا و كذا، ثم دفنه تحت السرير، ثم استثاره لهم فقرأه

So when Suleyman[as] passed away, Iblees[la] placed the sorcery and wrote it in a letter. Then he[la] folded it and wrote upon its back, 'This is what Asif Bin Barkhiya[as] placed for the kingdom of Suleyman Bin Dawood[as], from the hoards of the treasures of the knowledge. And the one who wants such and such, so let him do such and such'. Then he[la] buried it beneath the Throne, then indicated it for them, so they read it.

فقال الكافرون: ما كان سليمان يغلبنا إلا بهذا، و قال المؤمنون: بل هو عبد الله و نبيه، فقال الله جل ذكره: وَ اتَّبَعُوا ما تَتْلُوا الشَّياطِينُ عَلى مُلْكِ سُلَيْمانَ وَ ما كَفَرَ سُلَيْمانُ وَ لكِنَّ الشَّياطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَ ما أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبابِلَ هارُوتَ وَ مارُوتَ- إلى قوله-: فَيَتَعَلَّمُونَ مِنْهُما ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَ زَوْجِهِ وَ ما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ».

So the unbelievers said, 'Suleyman[as] did not overcome us except by this'. And the Momineen said, 'But, he[asws] was a servant of Allah[azwj] and His[azwj] Prophet[as]'. So Allah[azwj], Majestic is His[azwj] Mention Said ***And they followed what was recited by the Satans in the reign of Suleyman; and Suleyman did not disbelieve, but the Satans were disbelieving. They were teaching the people, the sorcery. And what was Sent down upon the two Angels at Babylon – Harut and Marut - And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!'. So they were learning from them what they could be causing separation with between the man and his wife. And they were not intending (harm for) anyone with it except by the Permission of Allah [2:102]***''.[6]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن أحمد ابن علي الأنصاري، عن علي بن محمد بن الجهم، قال:

[6] تفسير القمّي 1: 54

Ibn Babuway said, 'It was narrated to us by Tameem Bin Abdullah Bin Tameem Al Qarshy, from his father, from Ahmad Ibn Ali Al Ansary, from Ali In Muhammad Bin Al Jaham who said,

سمعت المأمون يسأل الرضا علي بن موسى (عليه السلام) عما يرويه الناس من أمر الزهرة، و أنها كانت امرأة فتن بها هاروت و ماروت، و ما يروونه من أمر سهيل، و أنه كان عشارا باليمن.

I heard Al Mamoun ask Al-Reza Ali[asws] Bin Musa[asws] about what the people are reporting from the matter of Al-Zuhra, and that she was a woman by whom Harut and Marut tempted with, and what they are reporting from the matter of Saheyl, and he was a tax collector at Al-Yemen.

فقال الرضا (عليه السلام): «كذبوا في قولهم: إنهما كوكبان، و إنما كانتا دابتين من دواب البحر، و غلط الناس [و ظنوا] أنهما كوكبان، و ما كان الله تعالى ليمسخ أعداءه أنوارا مضيئة، ثم يبقيهما ما بقيت السماء و الأرض،

So Al-Reza[asws] said: 'They are lying in their speech that these are two stars, and rather they were both creatures from the creatures of the sea; and the people are mistaken, (in thinking) that these are two stars. And it was not for Allah[azwj] that He[azwj] Transforms His[azwj] enemies as shining lights, then Cause them to remain for as long as the sky and the earth remain.

و إن المسوخ لم تبق أكثر من ثلاثة أيام حتى تموت، و ما تناسل منها شيء، و ما على وجه الأرض اليوم مسخ، و إن التي وقع عليها اسم المسوخية مثل القرة و الخنزير و الدب و أشباهها، إنما هي مثل ما مسخ الله على صورها قوما غضب الله عليهم و لعنهم بإنكارهم توحيد الله، و تكذيبهم رسله.

And the transformed ones did not remain for more than three days until they died, and nothing came from their lineage, and there is no transformed (creature) upon the surface of the earth today. And that, upon which the name 'transformed' occurs upon, like the ape, and the pig, and the bear, and similar to these, rather these are similar to what Allah[azwj] Transformed a people upon their images as the Wrath of Allah[azwj] upon them, and Cursed them due to their denying the *Tawheed* (Oneness) of Allah[azwj], and their belying His[azwj] Rasools[as].

و أما هاروت و ماروت، فكانا ملكين علما الناس السحر، ليحترزوا به من سحر السحرة، و يبطلوا به كيدهم، و ما علما أحدا من ذلك شيئا إلا قالا له: إِنَّمَا نَحْنُ فِتْنَةٌ فَلا تَكْفُرْ

And as for Harut and Marut, they were both Angels teaching the sorcery to the people, in order for them to protect themselves by it from the sorcery of the sorcerers, and to invalidate their ploys by it, and they did not teach anyone, anything from that, except they said to him ***And these two were not teaching anyone until they said, 'But rather, we are a trial, therefore do not disbelieve!' [2:102]***'.

فكفر قوم باستعمالهم لما أمروا بالاحتراز منه، و جعلوا يفرقون بما تعلموه بين المرء و زوجه، قال الله تعالى: وَ ما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ يعني بعلمه».

So a people disbelieved by their utilisation of what they had been instructed with the protection by it, and they went on to cause separation by what they had learnt, between the man and his wife. Allah[azwj] the Exalted Said ***And they were not intending (harm for) anyone with it except by the Permission of Allah [2:102]*** – meaning by His[azwj] Knowledge''.[7]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن عبد العظيم بن عبد الله الحسني، قال: حدثني أبو جعفر الثاني (عليه السلام)، [قال: «سمعت أبي] يقول: سمعت أبي موسى بن جعفر (عليه السلام) يقول: دخل عمرو بن عبيد على أبي عبد الله (عليه السلام)، فلما سلم و جلس تلا هذه الآية الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ ثم أمسك، فقال له أبو عبد الله (عليه السلام): ما أسكتك؟ قال: أحب أن أعرف الكبائر من كتاب الله عز و جل.

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Abdul Azeem Bin Abdullah Al-Hasany who said,

'Abu Ja'far[asws] the 2nd narrated to me saying: 'I[asws] heard my[asws] father[asws] saying, 'I[asws] heard my[asws] father[asws] Musa[asws] Bin Ja'far[asws] saying; 'Amro Bin Ubeyd came up to Abu Abdullah[asws]. So when he had greeted, and was seated, he recited this Verse: ***Those who are keeping aside from the major sins and the immoralities [53:32]***, then held back. So Abu Abdullah[asws] said to him: 'What made you silent?' He said, 'I would love to understand the major sins from the Book of Allah[azwj] Mighty and Majestic'.

فقال: نعم- يا عمرو-

So he[asws] said: 'Yes – O Amro – (And one of the ten was: -)

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ،

And the sorcery, because Allah[azwj] Mighty and Majestic ***And they had taught to the one who bought it, there would be no share for him in the Hereafter [2:102]***''.[8]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ اتَّبَعُوا ما تَتْلُوا الشَّياطِينُ بِوَلَايَةِ الشَّيَاطِينِ عَلى مُلْكِ سُلَيْمانَ

Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Baseer, who has narrated the following:

Abu Abdullah[asws] said (Recited the Verse as): ***And they followed what was recited by the Satans with the Wilayah of the Satans in the reign of Suleyman [2:102]***''.[9]

[7] عيون أخبار الرّضا (عليه السّلام) 1: 271/ 2.
[8] Al Kafi – H 2454 (Extract)
[9] Al Kafi – H 14888

VERSE 104

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انْظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {104}

O you those who are believing! Do not be saying 'Raina' and be saying 'Unzurna' and listen; and for the unbelievers there is a painful Punishment [2:104]

وَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع: وَ كَانَتْ هَذِهِ اللَّفْظَةُ: راعِنا مِنْ أَلْفَاظِ الْمُسْلِمِينَ الَّذِينَ يُخَاطِبُونَ بِهَا رَسُولَ اللَّهِ ص يَقُولُونَ: رَاعِنَا، أَيْ ارْعَ أَحْوَالَنَا، وَ اسْمَعْ مِنَّا كَمَا نَسْمَعُ مِنْكَ، وَ كَانَ فِي لُغَةِ الْيَهُودِ مَعْنَاهَا: اسْمَعْ، لَا سَمِعْتَ.

And Musa[asws] Bin Ja'far[asws] said: 'And it was so that this word, 'Raina', is from the words of the Muslims, those who were addressing Rasool-Allah[saww] by it saying, 'Raina', i.e., 'look at our state and hear from us just as we hear from you[saww]'. And in the language of the Jews it's meaning it, 'Listened, (but) not heard you'.

فَلَمَّا سَمِعَ الْيَهُودُ، الْمُسْلِمِينَ يُخَاطِبُونَ بِهَا رَسُولَ اللَّهِ ص يَقُولُونَ: رَاعِنَا وَ يُخَاطِبُونَ بِهَا، قَالُوا: إِنَّا كُنَّا نَشْتِمُ مُحَمَّداً إِلَى الْآنِ سِرّاً، فَتَعَالَوْا الْآنَ نَشْتِمُهُ جَهْراً. وَ كَانُوا يُخَاطِبُونَ رَسُولَ اللَّهِ ص وَ يَقُولُونَ: رَاعِنَا، وَ يُرِيدُونَ شَتْمَهُ.

So when the Jews heard the Muslims addressing Rasool-Allah[saww] with it, saying, 'Raina', addressing with it, they said, 'We used to insult Muhammad[saww] up to now in secret, so come not and let us insult him openly'. And they were addressing Rasool-Allah[saww] and saying, 'Raina', and they were intending to insult him[saww].

فَفَطَنَ لَهُمْ سَعْدُ بْنُ مُعَاذٍ الْأَنْصَارِيُّ، فَقَالَ: يَا أَعْدَاءَ اللَّهِ عَلَيْكُمْ لَعْنَةُ اللَّهِ، أَرَاكُمْ تُرِيدُونَ سَبَّ رَسُولِ اللَّهِ ص وَ تَوَهَّمُونَا أَنَّكُمْ تَجْرُؤُونَ فِي مُخَاطَبَتِهِ مَجْرَانَا، وَ اللَّهِ لَا سَمِعْتُهَا مِنْ أَحَدٍ مِنْكُمْ إِلَّا ضَرَبْتُ عُنُقَهُ، وَ لَوْ لَا أَنِّي أَكْرَهُ أَنْ أَقْدِمَ عَلَيْكُمْ قَبْلَ التَّقَدُّمِ- وَ الِاسْتِئْذَانِ لَهُ وَ لِأَخِيهِ وَ وَصِيِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الْقَيِّمِ بِأُمُورِ الْأُمَّةِ نَائِباً عَنْهُ فِيهَا، لَضَرَبْتُ عُنُقَ مَنْ قَدْ سَمِعْتُهُ مِنْكُمْ يَقُولُ هَذَا.

So, Sa'd Bin Muaz the Helper shrewd to them, and he said, 'O servants of Allah[azwj]! Upon you is the Curse of Allah[azwj]. I see you all intending to insult Rasool-Allah[saww], and we are disappointed that you are being audacious in addressing him[saww] audaciously. By Allah[azwj]! I will not hear it from any one of you except I will strike off his neck. And had it not been for me disliking to precede upon you all before seeking his[saww] permission and of his[saww] brother and his[saww] successor Ali[asws] Bin Abu Talib[asws], the one standing with the affairs of the community as a representative from him[saww] with regards to it, I would have stuck off the neck of the one whom I heard saying this!'

فَأَنْزَلَ اللَّهُ: يَا مُحَمَّدُ مِنَ الَّذِينَ هادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَواضِعِهِ- وَ يَقُولُونَ سَمِعْنا وَ عَصَيْنا وَ اسْمَعْ غَيْرَ مُسْمَعٍ وَ راعِنا- لَيًّا بِأَلْسِنَتِهِمْ وَ طَعْناً فِي الدِّينِ إِلَى قَوْلِهِ فَلا يُؤْمِنُونَ إِلَّا قَلِيلًا.

So Allah[azwj] Revealed: O Muhammad[saww]! From those Jews who are burning the words from its places and are saying: ***From those Jews who are altering the words away from its places and are saying, 'We hear and we disobey', and 'hear without hearing', and 'Raina', distorting with their tongues as a taunt in the Religion*** – up to His (s.w.t.) Words - ***therefore they will not be believing except for a little [4:46]***.

وَ أَنْزَلَ يا أَيُّهَا الَّذِينَ آمَنُوا لا تَقُولُوا راعِنا يَعْنِي فَإِنَّهَا لَفْظَةٌ يَتَوَصَّلُ بِهَا أَعْدَاؤُكُمْ مِنَ الْيَهُودِ إِلَى شَتْمِ رَسُولِ اللَّهِ ص وَ شَتْمِكُمْ.

And Revealed ***O you those who are believing! Do not be saying 'Raina'*** – meaning, it is a word by which your enemies from the Jews are arriving with it to insult Rasool-Allah[saww], and are insulting you (Muslims as well)'.

وَ قُولُوا انْظُرْنا، أَيْ قُولُوا بِهَذِهِ اللَّفْظَةِ، لَا بِلَفْظَةِ رَاعِنَا، فَإِنَّهُ لَيْسَ فِيهَا مَا فِي قَوْلِكُمْ: رَاعِنَا، وَ لَا يُمْكِنُهُمْ أَنْ يَتَوَصَّلُوا بِهَا إِلَى الشَّتْمِ- كَمَا يُمْكِنُهُمْ بِقَوْلِهِمْ رَاعِنَا وَ اسْمَعُوا إِذَا قَالَ لَكُمْ رَسُولُ اللَّهِ ص قَوْلًا وَ أَطِيعُوا.

And be saying 'Unzurna' – i.e., be saying with this word, not with the word 'Raina', for there isn't in it what is in your word 'Raina', and you will not be enabling them to arrive with it to the insult just as you are enabling them by your word, 'Raina', ***and listen*** when Rasool-Allah[saww] says to you some words, and obey.

وَ لِلْكافِرِينَ يَعْنِي الْيَهُودَ الشَّاتِمِينَ لِرَسُولِ اللَّهِ ص عَذابٌ أَلِيمٌ وَجِيعٌ فِي الدُّنْيَا إِنْ عَادُوا بِشَتْمِهِمْ، وَ فِي الْآخِرَةِ بِالْخُلُودِ فِي النَّارِ.

And for the unbelievers – meaning the Jews, the insulting ones to Rasool-Allah[saww], ***there is a painful Punishment [2:104]*** – pain in the world if they repeat with their insults, and in the Hereafter, with the eternity in the Fire''.[10]

VERSE 105

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {105}

They do not like it, those who are disbelieving from the People of the Book, nor the Polytheists, that there should descend upon you from goodness, from your Lord; and Allah Specialises by His Mercy the one He so Desires to; and Allah is with the Mighty Grace [2:105]

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع إِنَّ اللَّهَ تَعَالَى ذَمَّ الْيَهُودَ [وَ النَّصَارَى] وَ الْمُشْرِكِينَ وَ النَّوَاصِبَ فَقَالَ: ما يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتابِ الْيَهُودِ وَ النَّصَارَى وَ لَا الْمُشْرِكِينَ وَ لَا مِنَ الْمُشْرِكِينَ الَّذِينَ هُمْ نَوَاصِبُ- يَغْتَاظُونَ لِذِكْرِ اللَّهِ وَ ذِكْرِ مُحَمَّدٍ وَ فَضَائِلِ عَلِيٍّ ع وَ إِبَانَتِهِ عَنْ شَرِيفِ [فَضْلِهِ وَ] مَحَلِّهِ

[10] Tafseer Imam Hassan Al Askari – S 305

The Imam (Hassan Al-Askari[asws]) said: 'Ali[asws] Bin Musa Al-Reza[asws] said: 'Allah[azwj] the Exalted Condemned the Jews – and the Christians – and the Polytheists, and the *Nasibis*, so He[azwj] Said: ***They do not like it, those who are disbelieving from the People of the Book*** – the Jews and the Christians, ***nor the Polytheists*** – nor from the Polytheists, those who are the *Nasibis*, resenting the Mention of Allah[azwj], and mention of Muhammad[saww], and the merits of Ali[asws] and his[as] sons[asws], about the nobility – and his[asws] merits – of his position;

أَنْ يُنَزَّلَ عَلَيْكُمْ [وَ لَا يَوَدُّونَ أَنْ يُنَزَّلَ عَلَيْكُمْ] مِنْ خَيْرٍ مِنْ رَبِّكُمْ مِنَ الْآيَاتِ الزَّائِدَاتِ- فِي شَرَفِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ ع- وَ لَا يَوَدُّونَ أَنْ يُنَزَّلَ دَلِيلٌ مُعْجِزٌ مِنَ السَّمَاءِ- يُبَيِّنُ عَنْ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا.

That there should descend upon you – they are not liking that there should be descending upon you, ***from goodness, from your Lord*** – from the excessive Signs regarding the nobility of Muhammad[saww], and Ali[asws], and their[asws] goodly Progeny[asws], nor are they liking that there should descend evident miracles from the sky to clarifying about Muhammad[saww], and Ali[asws], and their[asws] Progeny[asws].

فَهُمْ لِأَجْلِ ذَلِكَ يَمْنَعُونَ أَهْلَ دِينِهِمْ- مِنْ أَنْ يُحَاجُّوكَ مَخَافَةَ أَنْ تَبْهَرَهُمْ حُجَّتَكَ وَ تُفْحِمَهُمْ مُعْجِزَتَكَ، فَيُؤْمِنُ بِكَ عَوَامُّهُمْ، وَ يَضْطَرِبُونَ عَلَى رُؤَسَائِهِمْ.

So they, due to that reason, are preventing the people of their Religions from arguing with you, fearing that you[saww] would dazzle them by your[saww] arguments, and make them understand your[saww] miracles, thus their generality would believe in you[saww], and they would be harming upon their chiefs.

فَلِذَلِكَ يَصُدُّونَ مَنْ يُرِيدُ لِقَاءَكَ يَا مُحَمَّدُ، لِيَعْرِفَ أَمْرَكَ بِأَنَّهُ لَطِيفٌ خَلَّاقٌ سَاحِرُ اللِّسَانِ، لَا تَرَاهُ وَ لَا يَرَاكَ خَيْرٌ لَكَ وَ أَسْلَمُ لِدِينِكَ وَ دُنْيَاكَ. فَهُمْ بِمِثْلِ هَذَا يَصُدُّونَ الْعَوَامَّ عَنْكَ.

Therefore, due to that, they are blocking the one who intends to meet you, O Muhammad[saww]. He would recognise your[saww] matter, that it is nice manners, pleasing tongue, and, 'You should neither see him[saww], nor should he[saww] see you, it would be better for you and more safe for your religion and your world'. So they, with the likes of this, are blocking the generality of the people from you[saww].

ثُمَّ قَالَ اللَّهُ تَعَالَى: وَ اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ وَ تَوْفِيقِهِ- لِدِينِ الْإِسْلَامِ وَ مُوَالاةِ مُحَمَّدٍ وَ عَلِيٍّ ع مَنْ يَشاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ عَلَى مَنْ يُوَفِّقُهُ لِدِينِهِ وَ يُهْدِيهِ لِمُوَالاتِكَ وَ مُوَالاةِ أَخِيكَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Then, Allah[azwj] the Exalted Said ***and Allah Specialises by His Mercy*** – and Inclines him to the Religion of Al-Islam and the Wilayah of Muhammad[saww] and Ali[asws], ***the one He so Desires to; and Allah is with the Mighty Grace [2:105]*** – upon the one whom He[azwj] Inclines to His[azwj] Religion, to your[saww] Wilayah and the Wilayah of your[saww] brother Ali[asws] Bin Abu Talib[asws]''.[11]

[11] Tafseer Imam Hassan Al Askari[asws] – S 310

الحسن بن أبي الحسن الديلمي: عمن رواه، بإسناده عن أبي صالح، عن حماد بن عثمان،

Al Hassan Bin Abu Al Hassan Al Daylami, from the one who reported it, by his chain, from Abu Salih, from Hamaad Bin Usmaan,

عن أبي الحسن الرضا، عن أبيه موسى، عن أبيه جعفر (صلوات الله عليهم أجمعين)، في قوله تعالى: يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشاءُ. قال: «المختصون بالرحمة نبي الله و وصيه و عترتهما، إن الله تعالى خلق مائة رحمة، فتسع و تسعون رحمة عنده مذخورة لمحمد و علي و عترتهما، و رحمة واحدة مبسوطة على سائر الموجودين».

(It has been narrated) from Abu Al-Hassan Al-Reza[asws], from his[asws] father[asws] Musa[asws], from his[asws] father[asws] Ja'far[asws] regarding the Words of the High ***[2:105] and Allah Specialises by His Mercy the one He so Desires to [2:105]***. He[asws] said: 'The Choosing especially (المختصون) with the Mercy is for the Prophet[saww] of Allah[azwj], and his[saww] successor[asws], and their[asws] Family[asws]. Allah[azwj] Created one hundred Mercies, so ninety nine of the Mercies in His[azwj] Presence are treasured for Muhammad[saww], and Ali[asws], and their[asws] Family[asws], and one Mercy is extended to the rest of the existing ones'.[12]

VERSES 106 & 107

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {106}

Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it. Do you not know that Allah is Able upon all things? [2:106].

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {107}

Do you not know that Allah, for Him is the Kingdom of the skies and the earth? And there is none for you from besides Allah, from a Guardian nor a Helper [2:107]

قَالَ الْإِمَامُ ع: قَالَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُوسَى الرِّضَا ع ما نَنْسَخْ مِنْ آيَةٍ بِأَنْ نَرْفَعَ حُكْمَهَا أَوْ نُنْسِها بِأَنْ نَرْفَعَ رَسْمَهَا، وَ نُزِيلَ عَنِ الْقُلُوبِ حِفْظَهَا وَ عَنْ قَلْبِكَ يَا مُحَمَّدُ كَمَا قَالَ اللَّهُ تَعَالَى سَنُقْرِئُكَ فَلا تَنْسى- إِلَّا ما شاءَ اللَّهُ أَنْ يُنْسِيَكَ فَرَفَعَ ذِكْرَهُ عَنْ قَلْبِكَ.

[12] تأويل الآيات 1: 77/ 55

The Imam (Hassan Al-Askari[asws]) said: 'Muhammad[asws] Bin Ali[asws] Bin Musa Al-Reza[asws] said: '***Whatever We Abrogate from a Verse*** – if We[azwj] Lift its Ordinance, ***or Cause it to be forgotten*** – or Lift its tradition, and Remove its memorisation from the hearts, and from your[saww] heart, O Muhammad[saww], just as Allah[azwj] the Exalted Said: ***We will Make you read, so you will not forget [87:6] except what Allah so Desires [87:7]***, if We[azwj] Make you[saww] forget, so We[azwj] Lift its remembrance from your[saww] heart.

نَأْتِ بِخَيْرٍ مِنْها يَعْنِي بِخَيْرٍ لَكُمْ، فَهَذِهِ الثَّانِيَةُ أَعْظَمُ لِثَوَابِكُمْ، وَ أَجَلُّ لِصَلَاحِكُمْ مِنَ الْآيَةِ الْأُولَى الْمَنْسُوخَةِ أَوْ مِثْلِها مِنَ الصَّلَاحِ لَكُمْ، أَيْ إِنَّا لَا نَنْسَخُ وَ لَا نُبَدِّلُ إِلَّا وَ غَرَضُنَا فِي ذَلِكَ مَصَالِحُكُمْ.

We Come with better than it – meaning, better for you all. Thus, this second one is greater for your Rewards, and more immediate for your correction that the first Verse, the Abrogated one, ***or similar to it*** – from the correction for you – i.e., We[azwj] neither Abrogate nor do We[azwj] Replace except Our[azwj] Purpose in that is your correction (betterment).

ثُمَّ قَالَ: يَا مُحَمَّدُ أَ لَمْ تَعْلَمْ أَنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيرٌ فَإِنَّهُ قَدِيرٌ يَقْدِرُ عَلَى النَّسْخِ وَ غَيْرِهِ.

Then He[azwj] Said: ***Do you not know that Allah is Able upon all things? [2:106]***. So, if He[azwj] is All-Powerful, He[azwj] is Able upon the Abrogation and something else.

أَ لَمْ تَعْلَمْ يَا مُحَمَّدُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّماواتِ وَ الْأَرْضِ وَ هُوَ الْعَالِمُ بِتَدْبِيرِهَا وَ مَصَالِحِهَا فَهُوَ يُدَبِّرُكُمْ بِعِلْمِهِ وَ ما لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ يَلِي صَلَاحُكُمْ- إِذْ كَانَ الْعَالِمُ بِالْمَصَالِحِ هُوَ اللَّهَ عَزَّ وَ جَلَّ دُونَ غَيْرِهِ وَ لا نَصِيرٍ وَ مَا لَكُمْ [مِنْ] نَاصِرٍ يَنْصُرُكُمْ مِنْ مَكْرُوهٍ- إِنْ أَرَادَ [اللَّهُ] إِنْزَالَهُ بِكُمْ، أَوْ عِقَابٍ إِنْ أَرَادَ إِحْلَالَهُ بِكُمْ.

Do you not know – O Muhammad[saww] - ***that Allah, for Him is the Kingdom of the skies and the earth?*** – And He[azwj] is the Knower of its management and its correction. Thus, He[azwj] Manages you all by His[azwj] Knowledge, ***And there is none for you from besides Allah, from a Guardian*** – to guard your correction when He[azwj] was the Knower with the correction. He[azwj] is Allah[azwj] Mighty and Majestic, besides others, ***nor a Helper [2:107]*** - And there is none for you – from – a helper helping you all from His[azwj] Abhorrence if He[azwj] – Allah[azwj] – Descends it with you, or a Punishment that He[azwj] Intends to Release it with you.

وَ قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع: وَ رُبَّمَا قَدَّرَ عَلَيْهِ النَّسْخَ وَ التَّبْدِيلَ لِمَصَالِحِكُمْ وَ مَنَافِعِكُمْ، لِتُؤْمِنُوا، بِهَا- وَ يَتَوَفَّرَ عَلَيْكُمُ الثَّوَابُ بِالتَّصْدِيقِ بِهَا، فَهُوَ يَفْعَلُ مِنْ ذَلِكَ مَا فِيهِ صَلَاحُكُمْ وَ الْخِيَرَةُ لَكُمْ.

And Muhammad[asws] Bin Ali[asws] said: 'And sometimes He[azwj] Ordains upon it the Abrogation and the Replacement for your correction and your benefit, in order for you to believing in it, and Confer the Rewards upon you due to your ratification of it. So He[azwj] Does that wherein is your correction and the betterment for you all.

ثُمَّ قَالَ: أَ لَمْ تَعْلَمْ يَا مُحَمَّدُ أَنَّ اللَّهَ لَهُ مُلْكُ السَّماواتِ وَ الْأَرْضِ فَهُوَ يَمْلِكُهَا بِقُدْرَتِهِ وَ يَصْرِفُهَا بِحَسَبِ مَشِيَّتِهِ- لَا مُقَدِّمَ لِمَا أَخَّرَ وَ لَا مُؤَخِّرَ لِمَا قَدَّمَ.

Then, He[azwj] Said: ***Do you not know*** – O Muhammad[saww] - ***that Allah, for Him is the Kingdom of the skies and the earth?*** So He[azwj] Controls it by His[azwj] Power and Disburses it by a reckoning of His[azwj] desires, neither Preceding of what is to be delayed, nor delaying what is to precede.

ثُمَّ قَالَ: وَ ما لَكُمْ يَا مَعْشَرَ الْيَهُودِ وَ الْمُكَذِّبِينَ بِمُحَمَّدٍ ص وَ الْجَاحِدِينَ بِنَسْخِ الشَّرَائِعِ مِنْ دُونِ اللَّهِ سِوَى اللَّهِ مِنْ وَلِيٍّ يَلِي مَصَالِحَكُمْ- إِنْ لَمْ يَلِ لَكُمْ رَبُّكُمُ الْمَصَالِحَ وَ لا نَصِيرٍ يَنْصُرُكُمْ مِنْ دُونِ اللَّهِ- فَيَدْفَعُ عَنْكُمْ عَذَابَهُ.

Then He[azwj] Said: ***And there is none for you*** – O group of the Jews and the beliers with Muhammad[saww], and the rejecters with the Abrogation of the Laws, ***from besides Allah*** – besides Allah[azwj], ***from a Guardian*** – guarding your correction, if He[azwj] your Lord[azwj], does not Guard the correction for you, ***nor a Helper [2:107]*** – helping you from besides Allah[azwj], so he would repel His[azwj] Punishment from you''.[13]

العياشي: عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، في قوله: ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها. قال: «الناسخ ما حول، و ما ينساها مثل الغيب الذي لم يكن بعد، كقوله: يَمْحُوا اللَّهُ ما يَشاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتابِ ».

Al Ayyashi, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far[asws] regarding His[azwj] Words ***Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it [2:106]***. He[asws] said: 'The Abrogating (Verse) is what is around, and what it Abrogates, is like the unseen which does not exit afterwards, like His[azwj] Words ***Allah Deletes whatever He so Desires to and Establishes, and with Him is the Mother of the Book [13:39]***'.

قال: «فيفعل الله ما يشاء و يحول ما يشاء، مثل قوم يونس إذ بدا له فرحمهم، و مثل قوله: فَتَوَلَّ عَنْهُمْ فَما أَنْتَ بِمَلُومٍ – قال-: أدركهم برحمته».

He[asws] said: 'Thus, Allah[azwj] does whatever He[azwj] so Desires to and Turns around whatever He[azwj] so Desires to, like the people of Yunus[as], when He[azwj] Changed for him[as], so He[azwj] was Merciful to them, and like His[azwj] Words: ***Then turn your back upon them for you are not to blame [51:54]***'. He[asws] said: 'Made them aware of His[azwj] Mercy'.[14]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ شَاهَوَيْهِ بْنِ عَبْدِ اللَّهِ الْخَلَّابِ قَالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ فِي كِتَابٍ أَرَدْتَ أَنْ تَسْأَلَ عَنِ الْخَلَفِ بَعْدَ أَبِي جَعْفَرٍ وَ قَلِقْتَ لِذَلِكَ فَلَا تَغْتَمَّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُضِلُّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Shahawiya Bin Abdullah Al Khallab who said,

'Abu Al-Hassan[asws] (10th Imam[asws]) wrote to me: 'You wanted to ask about the Caliph after Abu Ja'far[asws] and you were anxious for that. So do not be gloomy, for Allah[azwj]

[13] Tafseer Imam Hassan Al Askari[asws] – S 311
[14] تفسير العياشي 1: 55/ 77.

Mighty and Majestic does not ***Let a people stray after when He has Guided them, until He Clarifies to them what they should fearing [9:115]***.

وَ صَاحِبُكَ بَعْدِي أَبُو مُحَمَّدٍ ابْنِي وَ عِنْدَهُ مَا تَحْتَاجُونَ إِلَيْهِ يُقَدِّمُ مَا يَشَاءُ اللَّهُ وَ يُؤَخِّرُ مَا يَشَاءُ اللَّهُ ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها

And your Master[asws] after me[asws] is Abu Muhammad[asws], (11th Imam[asws]) my[asws] son[asws], and with him[asws] is whatever they (people) would be needy to. Allah[azwj] Brings forward whatever He[azwj] so Desires to and Allah[azwj] Delays whatever He[azwj] so Desires to ***Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it [2:106]***

قَدْ كَتَبْتُ بِمَا فِيهِ بَيَانٌ وَ قِنَاعٌ لِذِي عَقْلٍ يَقْظَانَ .

I[asws] have written with what is a clarification therein and a contentment for the one with an alert intellect'.[15]

عن عمر بن يزيد، قال: سألت أبا عبد الله (عليه السلام)، عن قول الله: ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها؟ فقال: «كذبوا ما هكذا هي، إذا كان ينسخها و يأتي بمثلها لم ينسخها».

From Umar Bin Yazeed, who said,

'I asked Abu Abdullah[asws] about the Words of Allah[azwj] ***Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it or similar to it [2:106]***, so he[asws] said: 'They are lying! It is not like this! When He[azwj] has Abrogated it and Comes with similar to it, So He[azwj] did not Cause it to be forgotten'.

قلت: هكذا قال الله! قال: «ليس هكذا قال تبارك و تعالى». قلت: فكيف؟ قال: «ليس فيها ألف و لا واو، قال: (ما ننسخ من آية أو ننسها نأت بخير منها مثلها)، يقول: ما نميت من إمام أو ننس ذكره نأت بخير منه من صلبه مثله».

I said, 'Like this (is how) Allah[azwj] Said!' He[asws] said: 'Allah[azwj] Blessed and High didn't Say it like this'. I said, 'So how (did He[azwj] Say it)?' He[asws] said: 'There isn't in it, neither an 'Alif' nor a 'Waaw'. He[azwj] Said: ***Whatever We Abrogate from a Verse or Cause it to be forgotten, We Come with better than it, similar to it [2:106]***. He[azwj] is Saying: "Whatever We[azwj] Cause from an Imam[asws] to pass away, or Cause His[azwj] mention to be forgotten, We[azwj] Come with better than him[asws] from his[as] posterity, similar to him[asws]''.[16]

[15] Al Kafi V 1 – The Book Of Divine Authority CH 75 H 12
[16] تفسير العياشي 1: 56/ 78.

VERSE 108

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {108}

Or are you intending that you would be questioning your Rasool, just as Musa was questioned from before; and the one who is (adopting) the Kufr, replacing the Eman with it, so he has strayed (from) the right Way [2:108]

قَالَ الْإِمَامُ ع: قَالَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع أَمْ تُرِيدُونَ بَلْ تُرِيدُونَ يَا كُفَّارَ قُرَيْشٍ وَ الْيَهُودَ أَنْ تَسْئَلُوا رَسُولَكُمْ مَا تَقْتَرِحُونَهُ مِنَ الْآيَاتِ الَّتِي لَا تَعْلَمُونَ هَلْ فِيهَا صَلَاحُكُمْ أَوْ فَسَادُكُمْ كَما سُئِلَ مُوسى مِنْ قَبْلُ وَ اقْتَرَحَ عَلَيْهِ لَمَّا قِيلَ لَهُ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ.

The Imam (Hassan Al-Askari[asws]) said: 'Ali[asws] Bin Muhammad[asws] Bin Ali[asws] Bin Musa Al-Reza[asws] said: '***Or are you intending*** – But, you are intending, O unbelievers of Quraysh and the Jews, ***that you would be questioning your Rasool*** – what you are suggesting it, from the Signs which you are not knowing whether therein is your correction or your corruption, ***just as Musa was questioned from before*** – and suggested upon him[as] for what was said to him[as], ***We will never believe in you until we see Allah manifestly, so the thunderbolt seized you [2:55]***.

وَ مَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمانِ بَعْدَ جَوَابِ الرَّسُولِ لَهُ- إِنَّ مَا سَأَلَهُ لَا يَصْلُحُ اقْتِرَاحُهُ عَلَى اللَّهِ وَ بَعْدَ مَا يُظْهِرُ اللَّهُ تَعَالَى لَهُ مَا اقْتَرَحَ إِنْ كَانَ صَوَاباً.

And the one who is (adopting) the Kufr, replacing the Eman with it – after the answer of the Rasool[saww] to him that it is not correct, what he is suggesting to Allah[azwj], and after Allah (s.w.t.) the Exalted had Manifested what he had suggested, if he was correct.

«وَ مَنْ يَتَبَدَّلِ الْكُفْرَ بِالْإِيمانِ» بِأَنْ لَا يُؤْمِنَ عِنْدَ مُشَاهَدَةِ مَا يَقْتَرِحُ مِنَ الْآيَاتِ أَوْ لَا يُؤْمِنُ إِذَا عَرَفَ أَنَّهُ لَيْسَ لَهُ أَنْ يَقْتَرِحَ، وَ أَنَّهُ يَجِبُ أَنْ يَكْتَفِيَ بِمَا قَدْ أَقَامَهُ اللَّهُ تَعَالَى مِنَ الدَّلَالاتِ، وَ أَوْضَحَهُ مِنَ الْآيَاتِ الْبَيِّنَاتِ،

And the one who is (adopting) the Kufr, replacing the Eman with it - that he will not believe during the witnessing was is suggested from the Verses, or he will not believe when he recognises that it isn't for him that he should suggest, and that it is Obligation that he suffices with what Allah[azwj] the Exalted has Established from the evidences, and Clarified from the clear Signs.

فَيَتَبَدَّلُ الْكُفْرَ بِالْإِيمَانِ- بِأَنْ يُعَانِدَ وَ لَا يَلْتَزِمَ الْحُجَّةَ الْقَائِمَةَ عَلَيْهِ فَقَدْ ضَلَّ سَواءَ السَّبِيلِ أَخْطَأَ قَصْدَ الطُّرُقِ الْمُؤَدِّيَةِ إِلَى الْجِنَانِ، وَ أَخَذَ فِي الطُّرُقِ الْمُؤَدِّيَةِ إِلَى النِّيرَانِ.

Thus he is (adopting) the *Kufr*, replacing the *Eman* with it, being inimical and not necessitating (upon himself) the proofs established upon him, ***so he has strayed (from) the right Way [2:108]*** – erred it aiming for the road leading to the Gardens, and (instead) took to the road leading to the Fires''.[17]

VERSE 109

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {109}

Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs, out of envy from themselves, from after the clarification of the Truth to them. But, be pardoning and overlooking, until Allah Comes with His Command. Allah is Able upon all things [2:109]

قَالَ الْإِمَامُ الْحَسَنُ بْنُ عَلِيٍّ أَبُو الْقَائِمِ ع فِي قَوْلِهِ تَعَالَى: وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمانِكُمْ كُفَّاراً بِمَا يُورِدُونَهُ عَلَيْكُمْ مِنَ الشُّبَهِ حَسَداً مِنْ عِنْدِ أَنْفُسِهِمْ لَكُمْ بِأَنْ أَكْرَمَكُمْ بِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ الطَّاهِرِينَ مِنْ بَعْدِ ما تَبَيَّنَ لَهُمُ الْحَقُّ بِالْمُعْجِزَاتِ الدَّالَّاتِ عَلَى صِدْقِ مُحَمَّدٍ وَ فَضْلِ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ مِنْ بَعْدِهِ.

The Imam Al-Hassan[asws] Bin Ali[asws], father of Al-Qaim[asws] said: 'Regarding the Words of the Exalted: ***Many of the People of the Book would like it, if they could turn you back from after your Eman as Kafirs*** – with what they are responding upon you from the confusion, ***out of envy from the themselves*** – for you all that you have been honoured by Muhammad[saww] and Ali[asws] and their[asws] goodly Progeny[asws], the clean, ***from after the clarification of the Truth to them*** – with the miracles evidencing upon the truthfulness of Muhammad[saww] and the merits of Ali[asws] and their[asws] Progeny[asws] from after him[asws].

فَاعْفُوا وَ اصْفَحُوا عَنْ جَهْلِهِمْ، وَ قَابِلُوهُمْ بِحُجَجِ اللَّهِ، وَ ادْفَعُوا بِهَا أَبَاطِيلَهُمْ حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ فِيهِمْ بِالْقَتْلِ يَوْمَ فَتْحِ مَكَّةَ، فَحِينَئِذٍ تُجْلُونَهُمْ مِنْ بَلَدِ مَكَّةَ وَ مِنْ جَزِيرَةِ الْعَرَبِ، وَ لَا تُقِرُّونَ بِهَا كَافِراً.

But, be pardoning and overlooking – from their ignorance, and confront them with the Arguments of Allah[azwj], and repel their falsehood by these, ***until Allah Comes with His Command*** – regarding them, with the fighting on the Day of the conquest of Makkah. So this is where you[saww] would be exiling them from the city of Makkah and from the Arabian peninsula, and they will not be dwelling in it as Kafirs.

[17] Tafseer Imam Hassan Al Askari[asws] – S 313

إِنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيرٌ وَ لِقُدْرَتِهِ عَلَى الْأَشْيَاءِ قَدَّرَ- مَا هُوَ أَصْلَحُ لَكُمْ فِي تَعَبُّدِهِ إِيَّاكُمْ مِنْ مُدَارَاتِهِمْ- وَ مُقَابَلَتِهِمْ بِالْجِدَالِ بِالَّتِي هِيَ أَحْسَنُ.

Allah is Able upon all things [2:109] – and of His[azwj] Power upon the things is Ordaining what is correct for you all in you worshipping Him[azwj]. Beware of their benevolence and their facing in the debate by that which is good''.[18]

VERSE 110

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {110}

And establish the Salat and give the Zakat, and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah; Allah Sees what you are doing [2:110]

قَالَ الْإِمَامُ ع أَقِيمُوا الصَّلاةَ بِإِتْمَامِ وُضُوئِهَا وَ تَكْبِيرَاتِهَا- وَ قِيَامِهَا وَ قِرَاءَتِهَا وَ رُكُوعِهَا وَ سُجُودِهَا وَ حُدُودِهَا. وَ آتُوا الزَّكاةَ مُسْتَحِقِّيهَا، لَا تُؤْتُوهَا كَافِراً وَ لَا مُنَاصِباً.

The Imam (Hassan Al-Askari[asws]) said: '***And establish the Salat*** – by completing its *Wuzu*, and its *Takbeers*, and its standings, and its recitations, and its *Rukus*, and its Sajdas, and its limits. ***and give the Zakat*** – to its deserving one, not giving it to a *Kafir*, nor a *Nasibi*.

قَالَ رَسُولُ اللَّهِ ص: «الْمُتَصَدِّقُ عَلَى أَعْدَائِنَا كَالسَّارِقِ فِي حَرَمِ اللَّهِ».

Rasool-Allah[saww] said: 'The giver of charity to our[asws] enemies is like the thief in the *Harrum* (Sanctuary) of Allah[azwj] (Kabah).

وَ ما تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ مِنْ مَالٍ تُنْفِقُونَهُ فِي طَاعَةِ اللَّهِ، فَإِنْ لَمْ يَكُنْ لَكُمْ مَالٌ، فَمِنْ جَاهِكُمْ- تَبْذُلُونَهُ لِإِخْوَانِكُمُ الْمُؤْمِنِينَ، تَجُرُّونَ بِهِ إِلَيْهِمُ الْمَنَافِعَ، وَ تَدْفَعُونَ بِهِ عَنْهُمُ الْمَضَارَّ.

And whatever you are sending ahead for yourselves from goodness – from the wealth you are spending in obedience of Allah[azwj]. So if there does not happen to be wealth for you, then from your efforts for your *Momineen* brethren, flow the benefits to them by it, and repelling by it, the harm from them.

تَجِدُوهُ عِنْدَ اللَّهِ يَنْفَعُكُمُ اللَّهُ تَعَالَى- بِجَاهِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا يَوْمَ الْقِيَامَةِ فَيَحُطُّ بِهِ سَيِّئَاتِكُمْ وَ يُضَاعِفُ بِهِ حَسَنَاتِكُمْ، وَ يَرْفَعُ بِهِ دَرَجَاتِكُمْ فَقَالَ: «تَجِدُوهُ عِنْدَ اللَّهِ»

[18] Tafseer Imam Hassan Al Askari[asws] – S 315

You will find it in the Presence of Allah – Allah[azwj] the Exalted will Benefit you all by the virtue of Muhammad[saww], and Ali[asws], and their[asws] Progeny[asws] on the Day of Judgment. So, He[azwj] will Delete your evil deeds by it and He[azwj] would Multiply your good deeds by it, and He[azwj] will Raise your levels by it. Thus, He[azwj] Said: '***you will find it in the Presence of Allah***.

إِنَّ اللَّهَ بِما تَعْمَلُونَ بَصِيرٌ عَالِمٌ لَيْسَ يَخْفَى عَلَيْهِ شَيْءٌ: ظَاهِرُ فِعْلٍ، وَ لَا بَاطِنُ ضَمِيرٍ، فَهُوَ يُجَازِيكُمْ عَلَى حَسَبِ اعْتِقَادَاتِكُمْ وَ نِيَّاتِكُمْ، وَ لَيْسَ هُوَ كَمُلُوكِ الدُّنْيَا الَّذِي يَلْتَبِسُ عَلَى بَعْضِهِمْ، فَيَنْسِبُ فِعْلَ بَعْضِهِمْ إِلَى غَيْرِ فَاعِلِهِ، وَ جِنَايَةَ بَعْضِهِمْ إِلَى غَيْرِ جَانِيهِ فَيَقَعُ ثَوَابُهُ وَ عِقَابُهُ- بِجَهْلِهِ بِمَا لبس [لَيْسَ] عَلَيْهِ- بِغَيْرِ مُسْتَحِقِّهِ.

Allah Sees what you are doing [2:110] – A Knower. There isn't anything concealed from Him[azwj] – neither an apparent deeds nor a hidden conscience. So, He[azwj] would be Recompensing you upon a reckoning of your beliefs and your intentions. And it isn't that He[azwj] is like a king of the world which some of them are pretending upon, so he ends up linking a deed of some of them to other than its performer, and a crime of some of them to other than its perpetrator. His reward and his punishment are by his ignorance with was pretended upon him, with other than its deserving one.

وَ قَالَ رَسُولُ اللَّهِ ص: مِفْتَاحُ الصَّلَاةِ الطَّهُورُ، وَ تَحْرِيمُهَا التَّكْبِيرُ، وَ تَحْلِيلُهَا التَّسْلِيمُ، وَ لَا يَقْبَلُ اللَّهُ صَلَاةً بِغَيْرِ طَهُورٍ، وَ لَا صَدَقَةً مِنْ غُلُولٍ. وَ إِنَّ أَعْظَمَ طَهُورِ الصَّلَاةِ- الَّتِي لَا يَقْبَلُ الصَّلَاةَ إِلَّا بِهِ، وَ لَا شَيْءَ مِنَ الطَّاعَاتِ مَعَ فَقْدِهِ- مُوَالاةُ مُحَمَّدٍ، وَ أَنَّهُ سَيِّدُ الْمُرْسَلِينَ، وَ مُوَالاةُ عَلِيٍّ، وَ أَنَّهُ سَيِّدُ الْوَصِيِّينَ وَ مُوَالاةُ أَوْلِيَائِهِمَا، وَ مُعَادَاةُ أَعْدَائِهِمَا.

And Rasool-Allah[saww] said: 'The key of *Salat* is the cleanliness, and its sanctity is the *Takbeer*, and its conclusion is the greeting, and Allah[azwj] neither Accepts a *Salat* without cleanliness, nor a charity from a fraudster. And greatest cleanliness without which neither the *Salat* is Accepted nor anything from the acts of obedient – (that greatest cleanliness) – is the mastership of Muhammad[saww], and he[saww] is the chief of the Mursils[as], and the mastership of Ali[asws], and he[asws] is the chief of the successors[as], and friendship of their[asws] friends and the enmity of their[asws] enemies''.[19]

VERSES 111 & 112

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {111}

And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111]

[19] Tafseer Imam Hassan Al Askari[asws] – S 318

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {112}

Yes! The one who submits his face to Allah and he is a good doer, so for him would be his Recompense in the Presence of his Lord. There will neither be fear upon them nor will they be grieving [2:112]

قَالَ الْإِمَامُ ع: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع «وَ قالُوا» يَعْنِي الْيَهُودَ وَ النَّصَارَى: قَالَتِ الْيَهُودُ «لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كانَ هُوداً» أَيْ يَهُودِيّاً. وَ قَوْلُهُ «أَوْ نَصارى» يَعْنِي وَ قَالَتِ النَّصَارَى: لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ نَصْرَانِيّاً.

The Imam (Hassan Al-Askari[asws]) said: 'Amir Al-Momineen[asws] said: '***And they are saying*** – meaning the Jews and the Christians. The Jews said: '***He will never enter the Paradise except the one who would be a Jew*** – i.e., Jewish. And His[azwj] Words ***or a Christian*** – meaning, 'And the Christians said, 'He will never enter the Paradise except the one who would be a Christian''.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع: وَ قَدْ قَالَ غَيْرُهُمْ: قَالَتِ الدَّهْرِيَّةُ: الْأَشْيَاءُ لَا بَدْءَ لَهَا، وَ هِيَ دَائِمَةٌ، وَ مَنْ خَالَفَنَا فِي هَذَا ضَالٌّ مُخْطِئٌ [مُضِلٌّ].

Amir Al-Momineen[asws] said: 'And others had (also) said (similarly) – the eternalist said, 'The things, there is no beginning for these, and these are perpetual, and the one who opposes us in this, strays and errs'.

وَ قَالَتِ الثَّنَوِيَّةُ: النُّورُ وَ الظُّلْمَةُ هُمَا الْمُدَبِّرَانِ، وَ مَنْ خَالَفَنَا فِي هَذَا ضَلَّ.

And the dualists said, 'The light and the darkness, these are the two governing forces; and the one who opposes us in this, strays.

وَ قَالَ مُشْرِكُو الْعَرَبِ: إِنَّ أَوْثَانَنَا آلِهَةٌ، مَنْ خَالَفَنَا فِي هَذَا ضَلَ.

And the Arab Polytheists said, 'Our idols are gods. The one who opposes us in this, strays'.

فَقَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمانِيُّهُمْ» الَّتِي يَتَمَنَّوْنَهَا «قُلْ هَاتُوا بُرْهانَكُمْ» عَلَى مَقَالَتِكُمْ «إِنْ كُنْتُمْ صادِقِينَ. ».

So Allah[azwj] the Exalted Said: ***These are their aspirations*** – which they are wishing it. ***Say,*** - to them - ***'Give your proof*** – upon what you are saying, ***if you are truthful'. [2:111]***

قَالَ: فَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ: قُولُوا: إِيَّاكَ نَعْبُدُ أَيْ نَعْبُدُ وَاحِداً لَا نَقُولُ كَمَا قَالَتِ الدَّهْرِيَّةُ: إِنَّ الْأَشْيَاءَ لَا بَدْءَ لَهَا وَ هِيَ دَائِمَةٌ، وَ لَا كَمَا قَالَتِ الثَّنَوِيَّةُ الَّذِينَ قَالُوا: إِنَّ النُّورَ وَ الظُّلْمَةَ هُمَا الْمُدَبِّرَانِ، وَ لَا كَمَا قَالَ مُشْرِكُو الْعَرَبِ: إِنَّ أَوْثَانَنَا آلِهَةٌ،

He (Imam Hassan Al Askari[asws]) said: 'So Rasool-Allah[saww] said to his[saww] companions: '***(It is) You we worship [1:5]*** – i.e. we worship One. We are not saying like what the eternalist say that, 'The things have no beginning for it and these are perpetual'; nor like what the dualists say, those who are saying that, 'The light and the darkness, these two are the governing forces'; nor like what the Arab Polytheists say that, 'Our idols are gods'.

فَلَا نُشْرِكُ بِكَ شَيْئاً، وَ لَا نَدْعُو مِنْ دُونِكَ إِلَهاً كَمَا يَقُولُ هَؤُلَاءِ الْكُفَّارُ، وَ لَا نَقُولُ كَمَا قَالَتِ الْيَهُودُ وَ النَّصَارَى: إِنَّ لَكَ وَلَداً، تَعَالَيْتَ عَنْ ذَلِكَ [عُلُوّاً كَبِيراً].

So we neither associate anything with You[azwj], nor are we calling upon the one besides You[azwj] as a god, just as these *Kafirs* are saying. And we are (also) not saying like what the Jews and the Christians say that, 'For You[azwj] is a son'. You[azwj] are More Exalted than that – Loftier, Greater'.

قَالَ: فَذَلِكَ قَوْلُهُ: وَ قالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كانَ هُوداً أَوْ نَصارى.

He[asws] said: 'So these are His[azwj] Words: ***And they are saying, 'He will never enter the Paradise except the one who would be a Jew or a Christian'. [2:111]***

وَ قَالَ غَيْرُهُمْ مِنْ هَؤُلَاءِ الْكُفَّارِ مَا قَالُوا، قَالَ اللَّهُ تَعَالَى: يَا مُحَمَّدُ تِلْكَ أَمانِيُّهُمُ الَّتِي يَتَمَنَّوْنَهَا بِلَا حُجَّةٍ قُلْ هاتُوا بُرْهانَكُمْ وَ حُجَّتَكُمْ عَلَى دَعْوَاكُمْ إِنْ كُنْتُمْ صادِقِينَ كَمَا أَتَى مُحَمَّدٌ بِبَرَاهِينِهِ الَّتِي سَمِعْتُمُوهَا.

And others from those *Kafirs* said what they said, 'Allah[azwj] the Exalted Said: "O Muhammad[saww]! ***These are their aspirations*** – which they are wishing it, without a proof. ***Say, 'Give your proof*** – and your arguments upon your claims, ***if you are truthful'. [2:111]*** – Just as Muhammad[saww] came with his[saww] those proofs which you have heard.

ثُمَّ قَالَ: بَلى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ يَعْنِي كَمَا فَعَلَ هَؤُلَاءِ الَّذِينَ آمَنُوا بِرَسُولِ اللَّهِ ص لَمَّا سَمِعُوا بَرَاهِينَهُ وَ حُجَجَهُ وَ هُوَ مُحْسِنٌ فِي عَمَلِهِ لِلَّهِ.

Then, He[azwj] Said: '***Yes! The one who submits his face to Allah*** – meaning, just as they, those who are believing in Rasool-Allah[saww] did so due to their hearing his[saww] proofs and his[saww] arguments, ***and he is a good doer*** – in his deeds for Allah[azwj].

فَلَهُ أَجْرُهُ ثَوَابُهُ عِنْدَ رَبِّهِ يَوْمَ فَصْلِ الْقَضَاءِ وَ لا خَوْفٌ عَلَيْهِمْ حِينَ يَخَافُ الْكَافِرُونَ مِمَّا يُشَاهِدُونَهُ مِنَ الْعِقَابِ وَ لا هُمْ يَحْزَنُونَ عِنْدَ الْمَوْتِ- لِأَنَّ الْبِشَارَةَ بِالْجِنَانِ تَأْتِيهِمْ.

So for him would be his Recompense – his Rewards - ***in the Presence of his Lord*** – on the Day of Decisive Judgments, ***There will neither be fear upon them*** – where he used to the fear the *Kafirs* from what he was witnessing from the punishments (in the world), ***nor will they be grieving [2:112]*** – during the death,

because the glad tidings of the Gardens would come to them'' (at the time of their deaths).[20]

VERSE 113

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {113}

And the Jews say: 'The Christians aren't upon anything', and the Christians say: 'The Jews aren't upon anything', and they are reciting the Book. Similar to that, those who are not knowing said similar to their speech. So Allah will Judge between them on the Day of the Judgment regarding what they were differing in. [2:113]

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى وَ قالَتِ الْيَهُودُ لَيْسَتِ النَّصارى عَلى شَيْءٍ مِنَ الدِّينِ بَلْ دِينُهُمْ بَاطِلٌ وَ كُفْرٌ، وَ قالَتِ النَّصارى لَيْسَتِ الْيَهُودُ عَلى شَيْءٍ مِنَ الدِّينِ بَلْ دِينُهُمْ بَاطِلٌ وَ كُفْرٌ وَ هُمْ يَتْلُونَ الْيَهُودُ الْكِتابَ التَّوْرَاةَ.

The Imam (Hassan Al-Askari[asws]) said: 'Allah[azwj] the Exalted Said: ***And the Jews say: 'The Christians aren't upon anything'*** – from the Religion. But their religion is false and *Kufr*. ***And the Christians say: 'The Jews aren't upon anything'*** – from the Religion. But their religion is false and *Kufr*. ***And they*** – the Jews - ***are reciting the Book*** – the Torah.

فَقَالَ: هَؤُلَاءِ وَ هَؤُلَاءِ مُقَلِّدُونَ بِلَا حُجَّةٍ- وَ هُمْ يَتْلُونَ الْكِتَابَ فَلَا يَتَأَمَّلُونَهُ- لِيَعْمَلُوا بِمَا يُوجِبُهُ فَيَتَخَلَّصُوا مِنَ الضَّلَالَةِ.

So he[asws] said: 'These ones and those one are emulating (doing Taqleed) without a proof, and they are reciting the Book, but they are not pondering in order to be acting with what it Obligates, so they would be finished off from the straying.

ثُمَّ قَالَ كَذلِكَ قالَ الَّذِينَ لا يَعْلَمُونَ الْحَقَّ وَ لَمْ يَنْظُرُوا فِيهِ مِنْ حَيْثُ أَمَرَهُمُ اللَّهُ- فَقَالَ بَعْضُهُمْ لِبَعْضٍ- وَ هُمْ مُخْتَلِفُونَ- كَقَوْلِ الْيَهُودِ وَ النَّصَارَى بَعْضُهُمْ لِبَعْضٍ، هَؤُلَاءِ يُكَفِّرَ هَؤُلَاءِ، وَ هَؤُلَاءِ يُكَفِّرَ هَؤُلَاءِ.

Then He[azwj] Said: ***Similar to that, those who are not knowing said*** – the Truth, and they did not look into it from where Allah[azwj] is Commanding them. So some of them said to the others – and they were differing – like the words of the Jews and the Christians, to each other. They (accused) them of *Kufr (disbelief)*, and they (accused) them of *Kufr*.

[20] Tafseer Imam Hassan Al Askari[asws] – S 321 & 324

ثُمَّ قَالَ اللَّهُ تَعَالَى فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيامَةِ فِيما كانُوا فِيهِ يَخْتَلِفُونَ فِي الدُّنْيَا يُبَيِّنُ ضَلَالَهُمْ وَ فِسْقَهُمْ، وَ يُجَازِي كُلُّ وَاحِدٍ مِنْهُمْ بِقَدْرِ اسْتِحْقَاقِهِ.

Then Allah[azwj] the Exalted Said: ***So Allah will Judge between them on the Day of the Judgment regarding what they were differing in. [2:113]*** – in the world, between their straying and their corruption, and He[azwj] will Recompense each one of them in accordance to his entitlement.

وَ قَالَ الْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع: إِنَّمَا أُنْزِلَتِ الْآيَةُ لِأَنَّ قَوْماً مِنَ الْيَهُودِ، وَ قَوْماً مِنَ النَّصَارَى جَاءُوا إِلَى رَسُولِ اللَّهِ ص فَقَالُوا: يَا مُحَمَّدُ اقْضِ بَيْنَنَا. فَقَالَ ص قُصُّوا عَلَيَّ قِصَّتَكُمْ.

And Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] said: 'But rather, the Verse was Revealed because a group from the Jews, and a group from the Christians came over to Rasool-Allah[saww], and they said, 'O Muhammad[saww]!" Judge between us'. So Rasool-Allah[saww] said: 'Relate your stories.

فَقَالَتِ الْيَهُودُ: نَحْنُ الْمُؤْمِنُونَ بِالْإِلَهِ الْوَاحِدِ الْحَكِيمِ وَ أَوْلِيَائِهِ، وَ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ مِنَ الدِّينِ وَ الْحَقِّ. وَ قَالَتِ النَّصَارَى: بَلْ نَحْنُ الْمُؤْمِنُونَ- بِالْإِلَهِ الْوَاحِدِ الْحَكِيمِ وَ أَوْلِيَائِهِ- وَ لَيْسَتْ هَؤُلَاءِ الْيَهُودُ عَلَى شَيْءٍ مِنَ الْحَقِّ وَ الدِّينِ.

The Jews said, 'We are the believers in the God, the One, the Wise, and (we) are His[azwj] friends, and the Christians aren't upon anything from the Religion and the Truth'. And the Christians said, 'But, we are the believers in the God, the One, the Wise, and (we) are His[azwj] friends, and these Jews aren't upon anything from the Truth and the Religion'.

فَقَالَ رَسُولُ اللَّهِ ص: كُلُّكُمْ مُخْطِئُونَ- مُبْطِلُونَ فَاسِقُونَ عَنْ دِينِ اللَّهِ وَ أَمْرِهِ. فَقَالَتِ الْيَهُودُ: كَيْفَ نَكُونُ كَافِرِينَ- وَ فِينَا كِتَابُ اللَّهِ التَّوْرَاةُ نَقْرَؤُهُ وَ قَالَتِ النَّصَارَى: كَيْفَ نَكُونُ كَافِرِينَ- وَ فِينَا كِتَابُ اللَّهِ الْإِنْجِيلُ نَقْرَؤُهُ

So Rasool-Allah[saww] said: 'All of you are erring, and falsifying, and are corrupting about the Religion of Allah[azwj] and His[azwj] Command'. The Jews said, 'How can we happen to be Kafirs and among us is the Book of Allah[azwj], the Torah, we are reading it?' And the Christians said, 'How can we happen to be *Kafirs* and among us is the Book of Allah[azwj], the Evangel, we are reading it?'

فَقَالَ رَسُولُ اللَّهِ ص: إِنَّكُمْ خَالَفْتُمْ أَيُّهَا الْيَهُودُ وَ النَّصَارَى كِتَابَ اللَّهِ وَ لَمْ تَعْمَلُوا بِهِ، فَلَوْ كُنْتُمْ عَامِلِينَ بِالْكِتَابَيْنِ- لَمَا كَفَّرَ بَعْضُكُمْ بَعْضاً بِغَيْرِ حُجَّةٍ، لِأَنَّ كُتُبَ اللَّهِ أَنْزَلَهَا شِفَاءً مِنَ الْعَمَى، وَ بَيَاناً مِنَ الضَّلَالَةِ، يَهْدِي الْعَامِلِينَ بِهَا إِلَى صِرَاطٍ مُسْتَقِيمٍ، كِتَابُ اللَّهِ إِذَا لَمْ تَعْمَلُوا بِهِ كَانَ وَبَالًا عَلَيْكُمْ، وَ حُجَّةُ اللَّهِ إِذَا لَمْ تَنْقَادُوا لَهَا- كُنْتُمْ لِلَّهِ عَاصِينَ وَ لِسَخَطِهِ مُتَعَرِّضِينَ.

So Rasool-Allah[saww] said: 'You are opposing, O you Jews and Christians, the Book of Allah[azwj] and are not acting by it. So if you had been acting with the two Books, you would not have (accused) each other of *Kufr* without a proof, because the Books, Allah[azwj] Reveals these as a healing from the blindness, and as a clarification from the straying. He[azwj] Guides the ones acting by it to the Straight Path. A Book of Allah[azwj], when you are not acting by it, would bear evil results upon you all, and a

proof of Allah[azwj], when you are not driven to it, you would disobedient to Allah[azwj], and be exposed to His[azwj] Wrath''.[21]

VERSE 114

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {114}

And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them, and strives to ruin them? (As for) they, it was not for them that they should be entering them except fearing; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [2:114]

قَالَ: فَذَلِكَ قَوْلُهُ: وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَساجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ. وَ هِيَ مَسَاجِدُ خِيَارِ الْمُؤْمِنِينَ بِمَكَّةَ لِمَا مَنَعُوهُمْ مِنَ التَّعَبُّدِ فِيهَا- بِأَنْ أَلْجَئُوا رَسُولَ اللَّهِ ص إِلَى الْخُرُوجِ عَنْ مَكَّةَ وَ سَعى فِي خَرابِها خَرَابِ تِلْكَ الْمَسَاجِدِ لِئَلَّا تُعْمَرَ بِطَاعَةِ اللَّهِ

He (Imam Hassan Al-Askari[asws]) said: 'So these are His[azwj] Words: ***And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them [2:114]*** – and these were the *Masjids* (built by) the best of the Momineen at Makkah and for preventing them from the worship in them, that when Rasool-Allah[saww] embarked to exit from Makkah, ***and strives to ruin them*** – ruin those *Masjid* built with the obedience of Allah[azwj].

قَالَ اللَّهُ تَعَالَى أُولئِكَ ما كانَ لَهُمْ أَنْ يَدْخُلُوها إِلَّا خائِفِينَ أَنْ يَدْخُلُوا بِقَاعَ تِلْكَ الْمَسَاجِدِ فِي الْحَرَمِ إِلَّا خَائِفِينَ مِنْ عَدْلِهِ وَ حُكْمِهِ النَّافِذِ عَلَيْهِمْ- أَنْ يَدْخُلُوهَا كَافِرِينَ- بِسُيُوفِهِ وَ سِيَاطِهِ لَهُمْ لِهَؤُلَاءِ الْمُشْرِكِينَ فِي الدُّنْيا خِزْيٌ وَ هُوَ طَرْدُهُ إِيَّاهُمْ عَنِ الْحَرَمِ، وَ مَنْعُهُمْ أَنْ يَعُودُوا إِلَيْهِ وَ لَهُمْ فِي الْآخِرَةِ عَذابٌ عَظِيمٌ.

Allah[azwj] the Exalted Said: ***(As for) they, it was not for them that they should be entering them except fearing*** – that they should be entering a spot of that *Masjid* in the Harrum (Sanctuary) only as fearing from His[azwj] Justice and His[azwj] Ruling to be implemented upon them – that they are entering it as Kafirs – by his sword and his whip (for them). ***for them*** –for these Polytheists ***in the world is disgrace*** – and it is His[azwj] Expulsion of them from the Harrum, and Forbidding them from returning to it ***and for them in the Hereafter is a grievous Punishment [2:114]***''.[22]

أبو علي الطبرسي- في معنى الآية- عن أبي عبد الله (عليه السلام): «أنهم قريش حين منعوا رسول الله (صلى الله عليه و آله) دخول مكة و المسجد الحرام».

[21] Tafseer Imam Hassan Al Askari[asws] – S 325
[22] Tafseer Imam Hassan Al Askari[asws] – S 330

Abu Ali Al Tabarsy –

Regarding the meaning of the Verse – from Abu Abdullah[asws] having said: 'These were the Quraysh where they were preventing Rasool-Allah[saww] entering Makkah and the Sacred *Masjid*'.[23]

VERSE 115

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ {115}

And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]

قال: و يؤيد هذا ما رواه أبو جعفر الطوسي بإسناده إلى الفضل بن شاذان، عن داود بن كثير، قال:

He said, 'And it is supported by this, what has been reported Abu Ja'far Al-Tusi by his chain going up to Al-Fazl Bin Shazaan, from Dawood Bin Kaseer who said:

قلت لأبي عبدالله (عليه السلام) أنتم الصلاة في كتاب الله عز و جل، و أنتم الزكاة، و أنتم الحج؟ فقال: «يا داود، نحن الصلاة في كتاب الله عز و جل، و نحن الزكاة، و نحن الصيام، و نحن الحج، و نحن الشهر الحرام، و نحن البلد الحرام، و نحن كعبة الله، و نحن قبلة الله، و نحن وجه الله، قال الله تعالى: فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ، و نحن الآيات، و نحن البينات.

'I said to Abu Abdullah[asws], 'You[asws] (Imams[asws]) are the *Salat* in the Book of Allah[azwj] Mighty and Majestic, and your[asws] are the Zakat, and you[asws] are the Pilgrimage?' He[asws] said: 'O Dawood! We[asws] are the *Salat* in the Book of Allah[azwj] Mighty and Majestic, and we[asws] are the Zakat, and we[asws] are the Fasts, and we[asws] are the Hajj, and we[asws] are the Sacred Months, and we[asws] are the Sacred cities, and we[asws] are the Kabah of Allah[azwj], and we[asws] are the direction (Qiblah) of Allah[azwj], and we[asws] are the Face of Allah[azwj]. Allah[azwj] Said: ***therefore wherever you turn to, so there would be the Face of Allah [2:115]***, and we[asws] are the Signs, and we[asws] are the Evidence'.

عدونا في كتاب الله: الفحشاء و المنكر و البغي، و الخمر و الميسر، و الأنصاب و الأزلام، و الأصنام و الأوثان، و الجبت و الطاغوت، و الميتة و الدم و لحم الخنزير.

And our[asws] enemies in the Book of Allah[azwj] are: - The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars, and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine'.[24]

[23] مجمع البيان 1: 361
[24] (تأويل الآيات 1: 19/ 2

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رحمه الله)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن محمد بن أبي عمير، عن حماد، عن الحلبي،

Ibn Babuwayh said, 'Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from Hamaad, from Al Halby,

عن أبي عبد الله (عليه السلام)، قال: سألته عن الرجل يقرأ السجدة و هو على ظهر دابته؟ قال: «يسجد حيث توجهت به، فإن رسول الله (صلى الله عليه و آله) كان يصلي على ناقته و هو مستقبل المدينة، يقول الله عز و جل: فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ».

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about the man who performs Sajdah whilst being on the back of his animal?' He[asws] said: 'He can perform Sajdah facing whichever direction, for Rasool-Allah[saww] was Praying *Salat* upon his[saww] she-camel whilst he[saww] was facing towards Al-Medina. Allah[azwj] Mighty and Majestic is Saying: ***therefore wherever you turn to, so there would be the Face of Allah [2:115]***'.[25]

عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ فِيهِ قَالَ السَّائِلُ: مَنْ هَؤُلَاءِ الْحُجَجُ؟ قَالَ: هُمْ رَسُولُ اللَّهِ وَ مَنْ حَلَّ مَحَلَّهُ مِنَ أَصْفِيَاءِ اللَّهِ الَّذِينَ قَالَ اللَّهُ. «فَأَيْنَما تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ» الَّذِينَ قَرَنَهُمُ اللَّهُ بِنَفْسِهِ وَ بِرَسُولِهِ، وَ فَرَضَ عَلَى الْعِبَادِ مِنْ طَاعَتِهِمْ مِثْلَ الَّذِي فَرَضَ عَلَيْهِمْ مِنْهَا لِنَفْسِه

From Amir Al-Momineen[asws], a lengthy Hadeeth in which the questioner said, 'Who are these Divine Authorities?' He[asws] said: 'They are Rasool-Allah[saww] and the one who is Permissible to be in his[saww] place from the Elites of Allah[azwj], those for whom Allah[azwj] Said: '***therefore wherever you turn to, so there would be the Face of Allah [2:115]*** – those whom Allah[azwj] Paired with Himself[azwj], and with His[azwj] Rasool[saww], and Necessitated obedience to them[asws] upon the servants similar to that which He[azwj] Necessitated upon them from it, for Himself[azwj]'.[26]

VERSE 116

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ ۖ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلٌّ لَهُ قَانِتُونَ {116}

And they are saying: Allah has Taken a son. Glory be to Him; But, for Him is whatever is in the skies and the earth; all are devoutly obedient to Him [2:116]

[25] علل الشرائع: 358/ 1.
[26] Tafseer Noor Al Saqalayn – V 1 P 118 H 323

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسني، عن علي بن أسباط، عن سليمان مولى طربال، عن هشام الجواليقي، قال: سألت أبا عبد الله (عليه السلام) عن قول: سبحان الله، ما يعنى به؟ قال: «تنزيهه».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al Hasany, from Ali Bin Asbaat, from Suleyman a slave of Tarbaal, from Hisham Al Jawalayqi who said,

'I asked Abu Abdullah[asws] about the Words ***Glory be to Him [2:116]***, what is Meant by it?' He[asws] said: 'He[asws] is above it (to be ever praised)'.[27]

VERSE 117

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {117}

Originator of the skies and the earth, and when He Decrees a matter, so rather He is Saying to it, "Be", so it comes into being [2:117]

حدثنا احمد بن محمد عن الحسن بن محبوب عن على بن رئاب عن سدير قال

Narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab, from Sudeyr who said:

سمعت حمران بن اعين يسئل عن ابى جعفر عليه السلام عن قول الله تعالى بديع السموات والارض قال أبو جعفر ان الله ابتدع الاشياء كلها على غير مثال كان قبله وابتدع السموات والارض ولم يكن قبلهن سموات والارضون اما تسمع لقوله تعالى وكان عرشه على الماء

'I heard Hamraan Bin Ayn ask Abu Ja'far[asws] about the Words of Allah[azwj] the Exalted ***Originator of the skies and the earth [2:117]***'. Abu Ja'far[asws] said: 'The beginning of all things for which there were no examples for from before, and the beginning of the skies and the earth, and there were no skies and the earths before. Have you not heard the Words of the Exalted: ***And His Throne was upon the water [11:7]***?''[28]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال:

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله و من الخلق؟ قال: فقال: «الإرادة من الخلق الضمير، و ما يبدو لهم بعد ذلك من الفعل، و أما من الله تعالى فإرادته للفعل إحداثه لا غير ذلك، لأنه لا يروي و لا يهم و لا يتفكر، و هذه الصفات

[27] الكافي 1: 92/ 11
[28] Basaair Al Darajaat – P 2 Ch 21 (Rare) H 1 (Extract)

منفية عنه، و هي صفات الخلق، فإرادة الله الفعل لا غير ذلك، يقول له: كن فيكون بلا لفظ و لا نطق بلسان، و لا همة و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له».

'I said to Abu Al-Hassan[asws], 'Inform me about the Intention (Will) of Allah[azwj], and of the Creation?' So he[asws] said: 'The Intention from the creatures is the conscience, and whatever begins for them after that is the deed. And as from Allah[azwj] the High, so His[azwj] Intention is the Deed itself and is not apart from that, because He[azwj] neither Narrates, not Concern, nor Contemplates, and these are the qualities denied from it, and these are the qualities of the creatures. So the Intention of Allah[azwj] is the Deed, and no other than that. So ***He is Saying to it, "Be", so it comes into being [2:117]***, without a Word or having Spoken by the tongue, (Utilising) energy or thought, and there is no qualitative state for that, just as there is no qualitative state for Him[azwj] (to exist)'.[29]

VERSES 118 & 119

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۗ كَذَٰلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۚ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ {118}

And said those who are not knowing, 'If only Allah would Speak to us, or a Sign would come to us'. Like that (is what) said those who were before them, similar to their words. Their hearts are alike. We have Clarified the Signs for a people who are convinced. [2:118]

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ {119}

We Sent you with the Truth as a bearer of glad tidings and a Warner, and you will not be Questioned about the companions of the Blazing Fire [2:119]

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن احمد بن ابى عبد الله، عن ابى الحسن علي بن الحسين البرقى، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آبائه عن جده الحسن بن علي بن أبي طالب " ع " قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله اعلمهم فيما سأله فقال لاي شئ سميت محمد وأحمد وابا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

[29] الكافي 1: 85/ 3.

(It has been narrated) from his grandfather[asws] Al-Hassan[asws] Bin Ali[asws] Bin Abu Talib[asws] having said: 'There came a number of Jews to Rasool-Allah[saww]. So they asked him[saww], and he[saww] let them know with regards to what they had asked him[saww]. So (one of them) asked, 'For which thing (reason) have you[saww] been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Bashir', and 'Nazir', and 'Da'aiy'?'

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الارض وأما احمد فإني محمود في السماء وأما أبو القاسم فإن الله عزوجل يقسم يوم القيامة قسمة النار فمن كفربي من الاولين والآخرين ففى النار ويقسم قسمة الجنة فمن آمن بى واقر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربى عزوجل وأما النذير فإني انذر بالنار من عصاني وأما البشير فإني ابشر بالجنة من أطاعني.

So the Prophet[saww] said: 'As for 'Muhammad', so I[saww] am the praised one in the earth; and as for 'Ahmad', so I[saww] am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah[azwj] Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me[saww], from the former ones and the later ones, so he would be in the Fire. And He[azwj] would Divide a division of the Paradise, so the one who believe in me[saww], and accepted with my[saww] Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I[saww] call the people to the Religion of my[saww] Lord[azwj] Mighty and Majestic. And as for 'Al-Nazeer', so I[saww] warn of the Fire to the one who disobeys me[saww]. And as for 'Al-Basheer', so I[saww] give the good news of the Paradise to the one who obeys me[saww]'.[30]

VERSES 120 & 121

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {120}

And they will never be pleased with you, neither the Jews nor the Christians, until you follow their religion. Say: 'Surely the Guidance of Allah is the Guidance. And, if you were to follow their personal desires after that which has come to you from the knowledge, there would not be from Allah for you, from a guardian nor a helper. [2:120]

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ {121}

[30] Al Illal Al Sharaie – V 1 Ch 106 H 1

Those whom We gave the Book are reciting it as is its true recitation, they are believing in it; and the one who disbelieves in it, so those, they are the losers. [2:121]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن أبي ولاد، قال:

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Walaad who said,

سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: الَّذِينَ آتَيْناهُمُ الْكِتابَ يَتْلُونَهُ حَقَّ تِلاوَتِهِ أُولئِكَ يُؤْمِنُونَ بِهِ؟ قال: «هم الأئمة (عليهم السلام) و الكتاب، القرآن المجيد. و إن لم يكونوا هم، و إلّا فمن سواهم؟]».

'I asked Abu Abdullah[asws] about the Words of the Mighty and Majestic: ***Those whom We gave the Book are reciting it as is its true recitation [2:121]***? He[asws] said: 'They[asws] are the Imams[asws]. And the 'Book' is the Glorious Quran. And if it does not happen to be them[asws], so who else could it be besides them[asws]?''.[31]

الحسن بن أبي الحسن الديلمي: عن جعفر بن محمد الصادق (عليه السلام)، في قوله تعالى: الَّذِينَ آتَيْناهُمُ الْكِتابَ يَتْلُونَهُ حَقَّ تِلاوَتِهِ. قال: «يرتلون آياته، و يتفقهون به، و يعملون بأحكامه، و يرجون وعده، و يخافون وعيده، و يعتبرون بقصصه، و يأتمرون بأوامره، و ينتهون بنواهيه

Al Hassan Bin Abu Al Hassan Al Daylami,

From Ja'far[asws] Bin Muhammad Al-Sadiq[asws] regarding the Words of the Exalted ***Those whom We gave the Book are reciting it as is its true recitation [2:121]***. He[asws] said: 'They are reciting the Verses with deliberation, and they are pondering with it, and acting in accordance with its Judgements, and hoping for its Promises, and are fearing its Threats, and learning lessons from its stories, and enjoining by its Orders, and forbidding by its Prohibitions.

ما هو- و الله- حفظ آياته، و درس حروفه، و تلاوة سوره، و درس أعشاره و أخماسه، حفظوا حروفه و أضاعوا حدوده، و إنما هو تدبر آياته و العمل بأحكامه، قال الله تعالى: كِتابٌ أَنْزَلْناهُ إِلَيْكَ مُبارَكٌ لِيَدَّبَّرُوا آياتِهِ».

By Allah[azwj]! It is not the memorising of its Verses, and learning of its letters, and recitation of its Chapters, and learning a tenth of it and a fifth of it. They memorised its letters and wasted its Limits. And rather, it is the pondering over its Verses and the acting by its Judgements. Allah[azwj] the Exalted Says ***[38:29] (It is) a Book We Revealed to you, Blessed, so that they may be pondering over its Verses***'.[32]

[31] 4 /168 :1 الكافي + Kanz Al Daqaiq V2 P 132
[32] إرشاد القلوب: 78.

VERSES 122 & 123

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {122}

O Children of Israel! Recall My Favour which I Bestowed upon you and I had Graced you in the worlds [2:122]

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنْصَرُونَ {123}

And fear a Day no soul would be sufficed by anything from a soul, nor would compensation be Accepted from it, nor would intercession benefit it, nor would they be helping (each other) [2:123]

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ اتَّقُوا يَوْماً لا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئاً لَا تَدْفَعُ عَنْهَا عَذَاباً قَدِ اسْتَحَقَّتْهُ عِنْدَ النَّزْعِ وَ لا يُقْبَلُ مِنْها شَفاعَةٌ يَشْفَعُ لَهَا بِتَأْخِيرِ الْمَوْتِ عَنْهَا وَ لا يُؤْخَذُ مِنْها عَدْلٌ لَا يُقْبَلُ [مِنْهَا] فِدَاءٌ [بِمَكَانِهِ] مَكَانَهُ يُمَاتُ وَ يُتْرَكُ هُوَ.

(Imam Hassan Al-Askari[asws]) said: 'Then Allah[azwj] Mighty and Majestic Said: ***And fear a Day no soul would be suffice by anything from a soul*** – Not repelling a Punishment from it, which he would be deserving of during the death. ***Nor would intercession benefit it*** – interceding for it for the delaying of the death from it, ***nor would compensation be Accepted from it [2:123]*** – not taken from it – a ransom (for someone else to die instead) in his place, and leave him''.[33]

عن إبراهيم بن الفضيل، عن أبي عبد الله (عليه السلام)، قال: «العدل في قول أبي جعفر (عليه السلام): الفداء».

From Ibrahim Bin Al Fazeyl,

(It has been narrated) from Abu Abdullah[asws] having said: 'The ***compensation [2:123]*** in the words of Abu Ja'far[asws] – is the ransoming'.[34]

VERSE 124

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ {124}

[33] Tafseer Imam Hassan Al Askari[asws] – S 119
[34] تفسير العيّاشي 1: 57/ 86

And when his Lord Tested Ibrahim with certain words, so He Completed these. He Said: "I will Make you an Imam for the people". He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]

حدثنا محمد بن هارون عن ابى يحيى الواسطي عن هشام بن سالم ودرست بن ابى منصور الواسطي

It has been narrated to us by Muhammad Bin Haroun, from Abu Yahya Al-Wasity, from Hashaam bin Saalim and Darsat Bin Abu Mansour Al-Wasity, who has said:

عنهما عليهما السلام قال الانبياء والمرسلون على اربع طبقات فنبي منباء في نفسه لا يعدو غيرها ونبى يرى في النوم ويسمع الصوت ولا يعاين في اليقظة ولم يبعث إلى احد وعليه امام مثل ماكان ابراهيم على لوط

From both of them[asws] having said: 'The Prophets[as] and the Rasools[as] are upon four levels. So there is a Prophet[as] who gets the News in his[as] self not with the aid of other than it. And there is a Prophet[as] who sees during the sleep and hears the voice, and does not see with his[as] eyes to anyone during the wakefulness, and upon him[as] is an Imam[as] like what Ibrahim[as] was upon Lut[as];

ونبى يرى في منامه ويسمع الصوت و يعاين الملك وقد ارسل إلى طائفة قلوا أو كثروا كما قال الله فارسلناه إلى مائة الف أو يزيدون قال يزيدون ثلثين الفا ونبى يرى في نومه ويسمع الصوت ويعاين في اليقظة و هو امام مثل اولى العزم وقد

And a Prophet[as] who sees during his[as] dream, and hears the voice, and sees the Angel, and he[as] has been Sent to a group, little or large, just as Allah[azwj] Said "***And We sent him to a hundred thousand, or exceeding (that) [37:147]***" He[asws] said: 'They exceeded by thirty thousand. And there is a Prophet[as] who sees in his[as] sleep, and hears the voice, and sees with his[as] eyes during the wakefulness, and he[asws] is the Imam[asws] like the Determined Ones (*Ul Al-Azm* Rasools[as]).

كان ابراهيم نبيا وليس بامام حتى قال الله انى جاعلك للناس اماما قال ومن ذريتي بانه يكون في ولده كلهم قال لا ينال عهدي الظالمين أي من عبد صنما أو وثنا.

And Ibrahim[as] was a Prophet[as] and he[as] was not an Imam until Allah[azwj] Said: ***He Said: "I will Make you an Imam for the people". He said: 'And from my offspring?'*** Meaning by that, it would happen to be in his[as] sons. He[azwj] Said "***My Covenant cannot be attained by the unjust,*** meaning ones who worship the images and idols'.[35]

حدثنا محمد بن عبد الجبار عن ابى عبد الله البرقى عن فضالة عن عبد الحميد بن نصر قال قال أبو عبد الله ينكرون الامام المفترض الطاعة ويجحدون به والله ما في الارض منزلة اعظم عند الله من مفترض الطاعة وقد كان ابراهيم دهرا ينزل عليه الامر من الله وما كان مفترض الطاعة حتى بدا لله ان يكرمه ويعظمه فقال انى جاعلك للناس اماما فعرف ابراهيم ما فيها من الفضل قال ومن ذريتي فقال لا ينال عهدي الظالمين قال أبو عبد الله أي انما هي في ذريتك لا يكون في غيرهم.

[35] Basaair Al Darajaat – P 8 Ch 1 H 20

It has been narrated to us by Muhammad Bin Abdul Jabbar, from Abu Abdullah Al-Barqy, from Fazaalat, from Abdul Hameed Bin Nasr who said:

'Abu Abdullah[asws] said: 'They are denying the obligatory obedience to the Imam[asws], and they are fighting against it. By Allah[azwj], there is nothing in the earth greater in the Presence of Allah[azwj] than the obligatory obedience. And Ibrahim[as] was around for a long time. The Command Descended upon him[as] from Allah[azwj], and there was no obligatory obedience until Allah[azwj] Honoured him[as] and Made him[as] greater. He[azwj] Said: ***He Said: "I will Make you an Imam for the people"***. Ibrahim[as] realised what it contained of the preference. He[as] said: ***He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]***. Abu Abdullah[asws] said: 'But it is in his[as] (Holy) descendants, and it will not happen to be in others'.[36]

محمد بن علي بن بابويه: قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة بن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، قال: حدثنا محمد بن زياد الأزدي، عن المفضل بن عمر،

Muhammad Bin Ali Bin Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq narrated to us, from Hamza Bin Al Qasim Al Alawy Al Abaasy, from Ja'far Bin Muhammad Bin Maalik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Ziyaat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

عن الصادق جعفر بن محمد (عليه السلام)، قال: سألته عن قول الله عز و جل: وَ إِذِ ابْتَلى إِبْراهِيمَ رَبُّهُ بِكَلِماتٍ ما هذه الكلمات؟ قال: «هي الكلمات التي تلقاها آدم من ربه فتاب عليه، و هو أنه قال: يا رب، أسألك بحق محمد و علي و فاطمة و الحسن و الحسين إلا تبت علي فتاب الله عليه إنه هو التواب الرحيم».

(It has been narrated) from Al-Sadiq Ja'far[asws] Bin Muhammad[asws], said, 'I asked him[asws] about the Words of Allah[azwj] Mighty and Majestic ***And when his Lord Tested Ibrahim with certain words [2:124]***, what are these words?' He[asws] said: 'These are the (same) words which Adam[as] received from his[as] Lord[azwj], so He[azwj] Turned (Mercifully) to him[as], and it is that he[as] said: 'O Lord[azwj]! I[as] ask You[azwj] by the right of Muhammad[saww], and Ali[asws], and (Syeda) Fatima[asws], and Al-Hassan[asws], and Al-Husayn[asws], until You[azwj] Turn towards me[as]'. Therefore Allah[azwj] Turned to him[as] (Mercifully) for He[azwj] is the Oft-Turning, the Merciful'.

فقلت له: يا بن رسول الله، فما يعني عز و جل بقوله: فَأَتَمَّهُنَّ؟ قال: «يعني فأتمهن إلى القائم (عليه السلام) اثني عشر إماما، تسعة من ولد الحسين (عليه السلام)».

So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! So what does the Mighty and Majestic Mean by His[azwj] Words ***so He Completed these***?' He[asws] said: 'It Means – So He[azwj] Completed these up to Al-Qaim[ajfj], twelve Imams[asws], nine from the sons[asws] of Al-Husayn[asws]'.

[36] Basaair Al Darajaat – P 10 Ch 18 H 12

قال المفضل: فقلت له: يا ابن رسول الله، فأخبرني عن قول الله عز و جل: وَ جَعَلَها كَلِمَةً باقِيَةً فِي عَقِبِهِ ؟ قال: «يعني بذلك الإمامة، جعلها الله في عقب الحسين إلى يوم القيامة».

Al-Mufazzal said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! Inform me about the Words of Allah[azwj] Mighty and Majestic ***And He Made it a Word to continue in his posterity [43:28]***?' He[asws] said: 'It Means by that, the Imamate. Allah[azwj] Made it to be in the posterity of Al-Husayn[asws] up to the Day of Judgement'.

قال: فقلت له: يا بن رسول الله، فكيف صارت الإمامة في ولد الحسين دون ولد الحسن، و هما جميعا ولدا رسول الله (صلى الله عليه و آله) و سبطاه، و سيدا شباب أهل الجنة؟

He (Al-Mufazzal) said, 'So I said to him[asws], 'O son[asws] of Rasool-Allah[saww]! So how did the Imamate come to be in the sons[asws] of Al-Husayn[asws] besides the sons[asws] of Al-Hassan[asws], and they[asws] both are the sons[asws] of Rasool-Allah[saww] and his[saww] grandsons[asws], and the Chiefs of the youths of the people of the Paradise?'

فقال (عليه السلام): «إن موسى و هارون كانا نبيين مرسلين أخوين، فجعل الله النبوة في صلب هارون دون صلب موسى، و لم يكن لأحد أن يقول: لم فعل الله ذلك؟ و إن الإمامة خلافة الله عز و جل، ليس لأحد أن يقول: لم جعلها الله في صلب الحسين دون صلب الحسن؟ لأن الله هو الحكيم في أفعاله لا يُسْئَلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْئَلُونَ».

So he[asws] said: 'Musa[as] and Haroun[as] were both Prophets[as], Rasools[as], brothers. So Allah[azwj] Made the Prophet-hood to be in the posterity of Haroun[as] beside the posterity of Musa[as], and it was not for anyone to ask, 'Why did Allah[azwj] do that?' And the Imamate is the Caliphate of Allah[azwj] Mighty and Majestic, and it is not for anyone that he should be saying, 'Why did He[azwj] Make it to be in the posterity of Al-Husayn[asws] besides the posterity of Al-Hassan[asws]?' This is because He[azwj] is Allah[azwj]. He[azwj] is the Wise in His[azwj] Deeds: ***He cannot be questioned concerning what He Does and they shall be questioned' [21:23]***.[37]

عنه: عن محمد بن الحسن، عمن ذكره، عن محمد بن خالد، عن محمد بن سنان، عن زيد الشحام، قال:

From him (Al Kulayni), from Muhammad Bin Al Hassan, from the one who mentioned it, from Muhammad Bin Khalid, from Muhammad Bin Sinan, from Zayd Al Shahaam who said,

سمعت أبا عبد الله (عليه السلام) يقول: «إن الله تبارك و تعالى اتخذ إبراهيم (عليه السلام) عبدا قبل أن يتخذه نبيا، و إن الله اتخذه نبيا قبل أن يتخذه رسولا، و إن الله اتخذه رسولا قبل أن يتخذه خليلا، و إن الله اتخذه خليلا قبل أن يتخذه إماما، فلما جمع له الأشياء قال: إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً».

'I heard Abu Abdullah[asws] saying: 'Allah[azwj] Blessed and High Took Ibrahim[as] as a servant before He[azwj] Took him[as] as a Prophet[as], and that Allah[azwj] Took him[as] as a Prophet[as] before He[azwj] Took him[as] as a Rasool[as], and that Allah[azwj] Took him[as] as a Rasool[as] before He[azwj] Took him[as] as a Friend, and that Allah[azwj] Took him[as] as a

[37] الخصال: 304/ 84 (Extract)

Friend before He[azwj] Took him[as] as an Imam. Therefore, when the things were gathered for him[as], He[azwj] Said: ***"I will Make you an Imam for the people" [2:124]***'.

قال: «فمن عظمها في عين إبراهيم (عليه السلام): قالَ وَ مِنْ ذُرِّيَّتِي قالَ لا يَنالُ عَهْدِي الظَّالِمِينَ- قال-: لا يكون السفيه إمام التقي».

He[asws] said: 'So from its greatness in the eyes of Ibrahim[as] ***He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]***. The foolish one cannot become the Imam of the pious'.[38]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن أبي يحيى الواسطي، عن هشام ابن سالم و درست بن أبي منصور، عنه، قال:

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Hisham Ibn Salim and Dorost Bin Abu Mansour, from him who said,

قال أبو عبد الله (عليه السلام): «قد كان إبراهيم نبيا و ليس بإمام حتى قال الله له: إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً قالَ وَ مِنْ ذُرِّيَّتِي فقال الله: لا يَنالُ عَهْدِي الظَّالِمِينَ من عبد صنما أو وثنا لا يكون إماما».

'Abu Abdullah[asws] said: 'It was so that Ibrahim[as] was a Prophet[as] and wasn't an Imam until Allah[azwj] Said to him[as], ***"I will Make you an Imam for the people". He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]***. The one who worshipped an idol or an image cannot happen to be an Imam[asws]''.[39]

عن حريز، عمن ذكره، عن أبي جعفر (عليه السلام)، في قول الله: لا يَنالُ عَهْدِي الظَّالِمِينَ، أي لا يكون إماما ظالما.

From Hareyz, from the one who mentioned it, from Abu Ja'far[asws] regarding the Words of Allah[azwj]: ***My Covenant cannot be attained by the unjust [2:124]*** – i.e. an unjust one cannot happen to be an Imam''.[40]

عن هشام بن الحكم، عن أبي عبد الله (عليه السلام)، في قول الله: إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً. قال: فقال: «لو علم الله أن اسما أفضل منه لسمانا به».

From Hisham Bin Al-Hakam, from Abu Abdullah[asws], regarding the Words of Allah[azwj] ***"I will Make you an Imam for the people" [2:124]***. He[asws] said: 'If Allah[azwj] Had a name superior than it (Imam), He[azwj] would have Named us[asws] with it''.[41]

الشيخ في (أماليه): عن الحفار، قال: حدثنا إسماعيل، قال: حدثنا أبي و إسحاق بن إبراهيم الدبري، قال حدثنا عبد الرزاق، قال: حدثنا أبي، عن مينا مولى عبد الرحمن بن عوف، عن عبد الله بن مسعود، قال:

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[38] الكافي 1: 133/ 2.
[39] الكافي 1: 133/ 1.
[40] تفسير العيّاشي 1: 58/ 89.
[41] تفسير العيّاشي 1: 58/ 90.

The Sheikh in his Amaali, from Al Hafaar, from Ismail, from his father and Is'haq Bin Ibrahim Al Dabary, from Abdul Razaq, from his father, from Meyna, a slave of Abdul Rahman Bin Awf, from Abdullah Bin Masoud who said,

قال رسول الله (صلى الله عليه و آله): «أنا دعوة أبي إبراهيم». قلنا: يا رسول الله، و كيف صرت دعوة أبيك إبراهيم؟ قال: «أوحى الله عز و جل إلى إبراهيم: إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً

Rasool-Allah[saww] said: 'I[saww] am a supplication of my[saww] father[as] Ibrahim[as]'. We said, 'O Rasool-Allah[saww]! And how did you[saww] come to be a supplication of your[saww] father[as] Ibrahim[as]?'He[saww] said: 'Allah[azwj] Mighty and Majestic Revealed unto Ibrahim[as] ***"I will Make you an Imam for the people" [2:124]***.

فاستخف إبراهيم الفرح، فقال: يا رب، و من ذريتي أئمة مثلي؟ فأوحى الله عز و جل إليه: أن- يا إبراهيم- إِنِّي لا أعطيك عهدا لا أفي لك به.

But, Ibrahim[as] underestimated the happiness, so he[as] said: 'O Lord[azwj]! And from my[as] offspring would be Imams[as] like me[as]?' So Allah[azwj] Mighty and Majestic Revealed unto him[as] that: "O Ibrahim[as]! Yes. I[azwj] cannot Give you[as] a Promise and not Fulfill it for you[as] with it".

قال: يا رب، ما العهد الذي لا تفي لي به؟ قال: لا أعطيك عهدا لظالم من ذريتك. قال: يا رب، و من الظالم من ولدي الذي لا ينال عهدك؟ قال: من سجد لصنم من دوني لا أجعله إماما أبدا، و لا يصلح أن يكون إماما. قال إبراهيم: وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِنَ النَّاسِ.

He[as] said: 'O Lord[azwj]! What is the Promise which You[azwj] cannot Fulfil for me[as] with it?'. He[azwj] Said: "I[azwj] cannot Give you[as] a Promise for the unjust ones from your[as] offspring". He[as] said: 'O Lord[azwj]! And who is the unjust one from my[as] children who will not (be able to) attain Your[azwj] Promise?' He[azwj] Said: "The one who does Sajdah to an idol from besides Me[azwj], I[azwj] will not Make him an Imam, ever, nor is it correct that he happens to be an Imam". Ibrahim[as] said: '***and Keep me and my sons away from worshiping the idols [14:35] Lord! These have led many of the people astray; [14:35]***'.

قال النبي (صلى الله عليه و آله): «فانتهت الدعوة إلي و إلى أخي علي، لم يسجد أحد منا لصنم قط، فاتخذني الله نبيا و عليا وصيا».

The Prophet[saww] said: 'So the supplication ended up to me[as] and to my[saww] brother Ali[asws]. No one from us[asws] ever did Sajdah to an idol, at all. Thus, Allah[azwj] Took me[saww] as a Prophet[saww], and Ali[asws] as a successor[asws]''.[42]

[42] الأمالي 1: 388

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وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ {125}

And when We Made the House (Kabah) as a resort for the people and a security, and Take for yourselves a place for Salat at the standing-place of Ibrahim. And We Covenanted with Ibrahim and Ismail: "Purify My House for performers of the Tawaaf, and the Itikaf, and the Rukus and the Sajdahs!" [2:125]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن محمد بن الفضيل، عن أبي الصباح الكناني، قال:

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Fazeyl, from Abu Al Sabaah Al Kanany who said,

سألت أبا عبد الله (عليه السلام) عن رجل نسي أن يصلي الركعتين عند مقام إبراهيم (عليه السلام) في طواف الحج و العمرة؟ فقال: «إن كان بالبلد صلى الركعتين عند مقام إبراهيم (عليه السلام)، فان الله عز و جل يقول: وَ اتَّخِذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى و إن كان قد ارتحل فلا آمره أن يرجع».

'I asked Abu Abdullah[asws] about a man who forgot to Pray two Cycles at the standing place of Ibrahim[as] during *Tawaaf* of the Hajj and the Umra?' So he[asws] said: 'If he was in the city, he should Pray two Cycles at the standing place of Ibrahim[as], for Allah[azwj] Mighty and Majestic is Saying: ***And Take for yourselves a place for Salat at the standing-place of Ibrahim [2:125]***. But if he has departed, so he is not ordered that he returns'.[43]

عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: سألته عن رجل طاف بالبيت طواف الفريضة، في حج كان أو عمرة، و جهل أن يصلي ركعتين عند مقام إبراهيم (عليه السلام). قال: «يصليها و لو بعد أيام، لأن الله يقول: وَ اتَّخِذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى».

From Al Halby,

(It has been narrated) from Abu Abdullah[asws], said, 'I asked him[asws] about a man who performed *Tawaaf* the House, the Obligatory *Tawaaf* during Hajj or Umra, and was ignorant of the fact that he should Pray two Cycles at the standing place of Ibrahim[as]'. The Imam[asws] said: 'He should Pray these two Cycles even if it is after (some) days, because Allah[azwj] is Saying ***and Take for yourselves a place for Salat at the standing-place of Ibrahim [2:125]***'.[44]

[43] الكافي 4: 425/ 1
[44] تفسير العيّاشي 1: 58/ 92.

الشيخ في (التهذيب): بإسناده، عن موسى بن القاسم، عن صفوان بن يحيى، عمن حدثه،

Al Sheikh in Al Tehzeeb, by his chain, from Musa Bin Al Qasim, from Safwan Bin Yahya, from the one who narrated it,

عن أبي عبد الله (عليه السلام)، قال: «ليس لأحد أن يصلي ركعتي طواف الفريضة إلا خلف المقام، لقول الله: وَ اتَّخِذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى إن صليتهما في غيره فعليك إعادة الصلاة».

(It has been narrated) from Abu Abdullah[asws] having said: 'It isn't for anyone that he prays two Cycles of *Salat* of the Obligatory *Tawaaf* except behind the standing place of Ibrahim[as], due to the Words of Allah[azwj] ***and Take for yourselves a place for Salat at the standing-place of Ibrahim [2:125]***'. If you pray these two (Cycles of *Salat*) somewhere else, so it would be upon you, the repeating of the *Salat*''.[45]

علي بن إبراهيم: قال الصادق (عليه السلام): «يعني نحيا عنه المشركين». و قال: «لما بنى إبراهيم البيت و حج الناس، شكت الكعبة إلى الله تبارك و تعالى ما تلقاه من أيدي المشركين و أنفاسهم، فأوحى الله إليها، قري كعبتي، فإني أبعث في آخر الزمان قوما يتنظفون بقضبان الشجر و يتخللون».

Ali Bin Ibrahim –

Al-Sadiq[asws] said: 'It Means by it that the Polytheists used to live around it'. And he[asws] said: 'When Ibrahim[as] built the House (Kabah) and the people went for Hajj, the Kabah complained to Allah[azwj] Blessed and High what it had faced from the hands of the Polytheists and their (bad) breaths. So Allah[azwj] Revealed unto it: "Soon, My[azwj] Kabah, I[azwj] shall Send at the end of the times a people who would be cleaning with the twigs of the trees (brushing teeth) and picking teeth'.[46]

محمد بن يعقوب: عن حميد بن زياد، عن ابن سماعة، عن غير واحد، عن أبان بن عثمان، عن محمد بن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل يقول في كتابه: طَهِّرا بَيْتِيَ لِلطَّائِفِينَ وَ الْعاكِفِينَ وَ الرُّكَّعِ السُّجُودِ فينبغي للعبد أن لا يدخل مكة إلا و هو طاهر، قد غسل عرقه و الأذى و تطهر».

Muhammad Bin yaqoub, from Hameed Bin Ziyad, from Ibn Sama'at, from someone else, from Abaan Bin Usmaan, from Muhammad Bin Al Halby,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Mighty and Majestic is Saying in His[azwj] Book ***And We Covenanted with Ibrahim and Ismail: "Purify My House for performers of the Tawaaf, and the Itikaf, and the Rukus and the Sajdahs!" [2:125]***. Thus, it is befitting for the servant that he should not enter Makka unless he is clean, and has washed his sweat, and his body parts, and is clean'.[47]

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[45] التهذيب 5: 137/ 451.
[46] تفسير القمّي 1: 59
[47] الكافي 4: 400/ 3.

VERSE 126

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ {126}

And when Ibrahim said: 'Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah and the Last Day'. He said: "And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination" [2:126]

عن عبد الله بن غالب، عن أبيه، عن رجل، قال: سألت علي بن الحسين (عليه السلام) عن قول الله: وَ لا يَزالُونَ مُخْتَلِفِينَ قال: «عنى بذلك من خالفنا من هذه الامة، و كلهم يخالف بعضهم بعضا في دينهم،

From Abdullah Bin Ghalib, from his father, from a man who said,

'I asked Ali[asws] Bin Al-Husayn[asws] about the Words of Allah[azwj]: ***And they will not cease to be differing [11:118]***. He[asws] said: 'It Means by that the ones who oppose us[asws] from this community, and all of them are differing with each other in their Religion.

و أما قوله: إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذلِكَ خَلَقَهُمْ فأولئك أولياؤنا من المؤمنين، و لذلك خلقهم من الطينة الطيبة،

And as for His[azwj] Words ***Except for the ones on whom your Lord has Mercy; and it is for that did He Create them [11:119]*** - so they are our[asws] friends from the Momineen, and it is for that reason He[azwj] Created them from the good clay.

أما تسمع لقول إبراهيم: رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَراتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ – قال– إيانا عنى و أولياءه و شيعته و شيعة وصيه،

Have you not heard the Words of Ibrahim[as] ***'Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah [2:126]***? It Means us[asws] and his[as] friends, and his[as] Shias and the Shias of his[as] successor[as].

قال: وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلى عَذابِ النَّارِ – قال– عنى بذلك و الله من جحد وصيه و لم يتبعه من أمته، و كذلك و الله حال هذه الامة».

He said: "And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire" [2:126]. By Allah[azwj]! It Means

by that the ones who rejected his[as] successor[as] and did not follow him[as], from his[as] community. And similar to that, by Allah[azwj] is the state of this community'.[48]

أبو علي الطبرسي في (مجمع البيان)، قال: روي عن أبي جعفر (عليه السلام): «أن المراد بذلك أن الثمرات تحمل إليهم من الآفاق».

Abu Ali Al Tabarsy, in Majma Al Bayaan, said,

'It has been reported from Abu Ja'far[asws]: 'What is intended by that are the fruits being carried to them[asws] from the horizons'.

وروي عن الصادق (عليه السلام) أنه قال: «إنما هي ثمرات القلوب، أي حببهم إلى الناس ليثوبوا إليهم».

And it has been reported from Al-Sadiq[asws] having said: 'But rather, these are the fruits of the heart, i.e., them[asws] to be beloved to the people in order to be Rewarding to them'.[49]

عن عبد الله بن غالب، عن أبيه، عن رجل،

From Abdullah Bin Ghalib, from his father, from a man,

عن علي بن الحسين (عليه السلام): «قول إبراهيم: رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَراتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ إيانا عنى بذلك و أولياءه و شيعة وصيه».

From Ali[asws] Bin Al-Husayn[asws]: 'The words of Ibrahim: ***'Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah [2:126]*** – He[as] means us[asws] by that, and his[as] friends, and the Shias of his[as] successor[as]'.

قال: «وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلى عَذابِ النَّارِ قال: عنى بذلك من جحد وصيه و لم يتبعه من أمته، و كذلك و الله حال هذه الامة».

He[azwj] Said: '***He said: "And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire" [2:126]***. He[asws] said: 'It means by that, the one from his[as] community who rejects his[as] successor[as] and does not follow him[as], and similar to that, by Allah[azwj], is the state of this community''.[50]

العياشي: رواه بأسانيد عن صفوان الجمال، قال: كنا بمكة فجرى الحديث في قول الله: وَ إِذِ ابْتَلى إِبْراهِيمَ رَبُّهُ بِكَلِماتٍ فَأَتَمَّهُنَّ قال: أتمهن بمحمد و علي و الأئمة من ولد علي (صلى الله عليهم) في قول الله: ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ،

[48] تفسير العيّاشي 2: 164/ 82
[49] مجمع البيان 1: 387.
[50] تفسير العيّاشي 1: 59/ 96.

Al-Ayyashi reported it by chains from Safwan Al-Jamaal who said, 'We were at Makkah, and there flowed the discussion regarding the Words of Allah[azwj] ***And when his Lord Tested Ibrahim with certain words, so He Completed these [2:124]***. He (Imam Al-Sadiq[asws]) said: 'Completed these with Muhammad[saww], and Ali[asws], and the Imams[asws] from the sons[asws] of Ali[asws], as per the Words of Allah[azwj] ***Offspring one from the other; and Allah is Hearing, Knowing [3:34]***.

ثم قال: إِنِّي جاعِلُكَ لِلنَّاسِ إِماماً قالَ وَ مِنْ ذُرِّيَّتِي قالَ لا يَنالُ عَهْدِي الظَّالِمِينَ قال: يا رب، و يكون من ذريتي ظالم؟ قال: نعم، فلان و فلان و فلان و من اتبعهم.

Then Allah[azwj] Said ***"I will Make you an Imam for the people" He said: 'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]***. He[as] said: 'O Lord[azwj]! And would there happen to be an unjust one from my[as] offspring?' He[azwj] Said: "Yes, so and so, and so and so, and so and so, and the ones who follow them".

قال: يا رب، فاجعل لمحمد و علي ما وعدتني فيهما، و عجل نصرك لهما، و إليه أشار بقوله: وَ مَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْراهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَ لَقَدِ اصْطَفَيْناهُ فِي الدُّنْيا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ فالملة: الإمامة.

He[as] said: 'O Lord[azwj]! So Make for Muhammad[saww] and Ali[asws] what You[azwj] Promised me[saww] regarding them[asws] both, and Make Your[azwj] Help to be for them[asws]', and to it is an indication by His[azwj] Words: ***And who would turn away from the religion of Ibrahim except the who makes a fool of himself? And We Chose him in the world; and in the Hereafter he would be from the righteous ones [2:130]***. So the Religion (of Ibrahim[as]) – is the Imamate.

فلما أسكن ذريته بمكة، قال: رَبِّ اجْعَلْ هذا بَلَداً آمِناً وَ ارْزُقْ أَهْلَهُ مِنَ الثَّمَراتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ، فاستثنى مَنْ آمَنَ خوفا أن يقول له: لا، كما قال له في الدعوة الأولى: قالَ وَ مِنْ ذُرِّيَّتِي قالَ لا يَنالُ عَهْدِي الظَّالِمِينَ.

So when he[as] had settled his[as] offspring at Makkah, he[as] said: ***'Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah and the Last Day' [2:126]***. Thus, he[as] made an exclusion clause, 'The ones who are believing', out of fear that He[azwj] might Say: "No!", just as He[azwj] had Said during the first supplication - ***'And from my offspring?' He Said: My Covenant cannot be attained by the unjust [2:124]***.

فلما قال الله: وَ مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلى عَذابِ النَّارِ وَ بِئْسَ الْمَصِيرُ قال: يا رب، و من الذي متعتهم؟ قال: الذين كفروا بآياتي فلان و فلان و فلان.

So when Allah[azwj] Said: ***He said: "And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire; and it is the evil destination" [2:126]***, he[as] said: 'O Lord[azwj]! And who are those whom

You[azwj] will Grant enjoyment to (for a while)?' He[azwj] Said: "Those who are disbelieving in My[azwj] Signs, so and so, and so and so, and so and so!"'.[51]

VERSES 127 - 129

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {127}

And when Ibrahim and Ismail raised the foundations of the House (Kabah): (They said): 'Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:127]

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ {128}

Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128]

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {129}

Our Lord! And Send among them a Rasool from them, who will recite to them Your Verses and Teach them the Book and the Wisdom, and Purify them; surely You are the Mighty, the Wise [2:129]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، و الحسين بن محمد، عن عبدويه بن عامر، و محمد بن يحيى، عن أحمد بن محمد، جميعا، عن أحمد بن محمد بن أبي نصر، عن أبان بن عثمان، عن عقبة ابن بشير،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, and Al Husayn Bin Muhammad, from Abduweyhu Bin Aamir, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether, from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan Bin Usmaan, from Uqba Ibn Basheer,

عن أحدهما (عليهما السلام)، قال: «إن الله عز و جل أمر إبراهيم (عليه السلام) ببناء الكعبة، و أن يرفع قواعدها و يري الناس مناسكهم، فبنى إبراهيم و إسماعيل (عليهما السلام) البيت كل يوم سافا حتى انتهى إلى موضع الحجر الأسود».

[51] تفسير العياشي 1: 57/ 88

(It has been narrated) from one of them[asws] (5th or 6th Imam[asws]), having said: 'Allah[azwj] Mighty and Majestic Commanded Ibrahim[as] with building of the Kabah, and to raise its foundations, and show the people their rituals. So Ibrahim[as] and Ismail[as] built the House every day methodically until they ended up at the place of the Black Stone'.

و قال أبو جعفر (عليه السلام) «فنادى أبو قبيس إبراهيم (عليه السلام): أن لك عندي وديعة فأعطاه الحجر، فوضعه موضعه، ثم إن إبراهيم (عليه السلام) أذن في الناس بالحج، فقال: أيها الناس، إني إبراهيم خليل الله، و إن الله يأمركم أن تحجوا هذا البيت فحجوه، فأجابه من يحج إلى يوم القيامة، و كان أول من أجابه من أهل اليمن.

And Abu Ja'far[asws] said: 'So Ibrahim[as] called Abu Qubays: 'In my[as] possession for you is a deposit'. So they brought (carried) the Stone for him[as], and he[as] placed it in its place. Then Ibrahim[as] proclaimed among the people for the Hajj: 'O you people! I[as] am Ibrahim[as], the Friend of Allah[azwj]! And Allah[azwj] has Commanded you that you should perform Hajj of this House, so perform it!' Thus, everyone who performs Hajj up to the Day of Judgement is answering him[as]. And the first one to answer him[as] were the people of Yemen'.[52]

العياشي: عن المنذر الثوري، عن أبي جعفر (عليه السلام)، قال: سألته عن الحجر. فقال: «نزلت ثلاثة أحجار من الجنة: الحجر الأسود استودعه إبراهيم (عليه السلام)، و مقام إبراهيم، و حجر بني إسرائيل».

Al-Ayyashi, from Al-Manzar Al-Sowry, from Abu Ja'far[asws], said, 'I asked him[asws] about the (Black) Stone, so he[asws] said: 'Three stones descended from the Paradise – the Stone deposited by Ibrahim[as], and the standing place of Ibrahim[as], and the rock of the Children of Israel'.

قال أبو جعفر (عليه السلام): «إن الله استودع إبراهيم الحجر الأبيض، و كان أشد بياضا من القراطيس، فاسود من خطايا بني آدم».

Abu Ja'far[asws] said: 'Allah[azwj] Entrusted Ibrahim[as] with the White Stone, and it was intensely whiter than the papers, but it blackened due to the sins of the Children of Adam[as]'.[53]

عن أبي سلمة، عن أبي عبد الله (عليه السلام): «أن الله أنزل الحجر الأسود من الجنة لآدم، و كان البيت درة بيضاء فرفعه الله إلى السماء و بقي أساسه، فهو حيال هذا البيت».

From Abu Salma,

(It has been narrated) from Abu Abdullah[asws] having said: 'Allah[azwj] Sent down the Black Stone from the Paradise for Adam[as], and the House was a white gem. So Allah[azwj] Raised it to the sky and there (only) remained its foundations, so it is around this House (Kabah)'.

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[52] (Extract) الكافي 4: 205/ 4.
[53] تفسير العيّاشي 1: 59/ 93.

و قال: «يدخله كل يوم سبعون ألف ملك، لا يرجعون إليه أبدا، فأمر الله إبراهيم و إسماعيل (عليهما السلام) أن يبنيا البيت على القواعد».

And he[asws] said: 'Every day seventy thousand Angels enter it, not returning back to it ever. So Allah[azwj] Commanded Ibrahim[as] and Ismail[as] they[as] should build the House upon the foundations'.[54]

عن أبي الورقاء، قال: قلت لعلي بن أبي طالب (عليه السلام) أول شيء نزل من السماء، ما هو؟ قال: «أول شيء نزل من السماء إلى الأرض فهو البيت الذي بمكة، أنزله الله ياقوتة حمراء، ففسق قوم نوح في الأرض، فرفعه حيث يقول: وَ إِذْ يَرْفَعُ إِبْراهِيمُ الْقَواعِدَ مِنَ الْبَيْتِ وَ إِسْماعِيلُ».

And Abu Al Warqa said,

'I said to Ali[asws] Bin Abu Talib[asws], 'The first thing which descended from the sky, what was it?' He[asws] said: 'The first thing which descended from the sky to the earth, so it is the House which is at Makkah (Kabah). Allah[azwj] Sent it down as red Sapphire. The people of Noah[as] transgressed in the earth, so He[azwj] Raised it up, where He[azwj] is Saying ***And when Ibrahim and Ismail raised the foundations of the House (Kabah) [2:127]***'.[55]

فِي مَجْمَعِ الْبَيَانِ وَ رَوَى عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ أَنَّ الْمُرَادَ بِالْأُمَّةِ بَنُو هَاشِمٍ خَاص

In Majma Al-Bayan, and it is reported from Al-Sadiq[asws] that the intended purpose with the 'community' (in Verse 128) is the Clan of Hashim[as] in particular''.[56]

عن أبي عمرو الزبيري، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن أمة محمد (عليه الصلاة و السلام)، من هم؟ قال: «امة محمد بنو هاشم خاصة».

From Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah[asws], said, 'I said to him[asws], 'Inform me about the community of Muhammad[saww], who are they?' He[asws] said: 'The community of Muhammad[saww], is the Clan of Hashim[as] in particular'.

قلت: فما الحجة في امة محمد أنهم أهل بيته الذين ذكرت دون غيرهم؟ قال: «قول الله: وَ إِذْ يَرْفَعُ إِبْراهِيمُ الْقَواعِدَ مِنَ الْبَيْتِ وَ إِسْماعِيلُ رَبَّنا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنا وَ اجْعَلْنا مُسْلِمَيْنِ لَكَ وَ مِنْ ذُرِّيَّتِنا أُمَّةً مُسْلِمَةً لَكَ وَ أَرِنا مَناسِكَنا وَ تُبْ عَلَيْنا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

I said, 'So what is the proof regarding the community of Muhammad[saww] that they are the People[asws] of his[saww] Household who are Mentioned besides the others?' He[asws] said: 'The Words of Allah[azwj] ***And when Ibrahim and Ismail raised the foundations***

[54] تفسير العيّاشي 1: 60/ 98.
[55] تفسير العيّاشي 1: 60/ 100.
[56] Tafseer Noor Al Saqalayn, V 1 P 129 H 378

of the House (Kabah): (They said): 'Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:127] Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128]

فلما أجاب الله إبراهيم و إسماعيل، و جعل من ذريتهم أمة مسلمة، و بعث فيها رسولا منها- يعني من تلك الامة- يتلو عليهم آياته و يزكيهم و يعلمهم الكتاب و الحكمة، ردف إبراهيم (عليه السلام) دعوته الاولى بدعوته الاخرى،

So when Allah[azwj] Answered Ibrahim[as] and Ismail[as], and Made from their[as] offspring a submissive community, and Sent among them a Rasool[saww] from among them – Meaning from that very community – reciting to them His[azwj] Verses, and purifying them, and teaching them the Book and the Wisdom, so Ibrahim[as] succeeded in his[as] first supplication by his[as] other supplication.

فسأل لهم تطهيرا من الشرك و من عبادة الأصنام، ليصح أمره فيهم، و لا يتبعوا غيرهم، فقال: وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيراً مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

So he[as] asked for them to be Purified from the Polytheism and from worshipping of the idols, and the correction of their affairs, and they would not follow others. So he[as] said ***and Keep me and my sons away from worshiping the idols [14:35] Lord! These have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful [14:35]***.

ففي هذه دلالة على أنه لا تكون الأئمة و الامة المسلمة التي بعث فيها محمدا (صلى الله عليه و آله) إلا من ذرية إبراهيم (عليه السلام)، لقوله: اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنامَ».

Thus, in this is the evidence upon the fact that they (general people) would not become Imams and the community of Muslims (submitters) in which Muhammad[saww] was to be Sent, would only be from the offspring of Ibrahim[as], due to His[azwj] Words ***[14:35] and Keep me and my sons away from worshiping the idols***'.[57]

VERSES 130 - 132

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {130}

And who would turn away from the religion of Ibrahim except the who makes a fool of himself? And We Chose him in the world; and in the Hereafter he would be from the righteous ones [2:130]

[57] تفسير العيّاشي 1: 60/ 101.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ {131}

When his Lord said to him: Submit, he said: I submit to the Lord of the worlds [2:131]

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {132}

And Ibrahim bequeath with it to his sons and (so did) Yaqoub: 'O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا حمزة ابن القاسم العلوي العباسي، قال: حدثنا جعفر بن محمد بن مالك الكوفي الفزاري، قال: حدثنا محمد بن الحسين بن زيد الزيات، عن محمد بن زياد الأزدي، عن المفضل بن عمر،

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq narrated to us, from Hamza Ibn Al Qasim Al Alawy Al Abaasy, from Ja'far Bin Muhammad Bin Maalik Al Kufy Al Fazary, from Muhammad Bin Al Husayn Bin Zayd Al Ziyaat, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

عن الصادق جعفر بن محمد (عليه السلام)- في حديث له [ذكر فيه الكلمات التي ابتلى الله بهن إبراهيم (عليه السلام)]- قال: [«ثم استجابة الله دعوته حين قال: رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى و هذه آية متشابهة، و معناها أنه سأل عن الكيفية، و الكيفية من فعل الله عز و جل، متى لم يعلمها العالم لم يلحقه عيب، و لا عرض في توحيده نقص، فقال الله عز و جل: أَ وَ لَمْ تُؤْمِنْ قالَ بَلى.

(It has been narrated) from Al-Sadiq Ja'far[asws] Bin Muhammad[asws] – in a Hadeeth of his[asws] in which is mentioned the words which Allah[azwj] Tested Ibrahim[as] with – said: 'Then Allah[azwj] Answered his[as] supplication where he[as] said ***Lord! Show me how You Revive the dead [2:260]*** – and this is an Allegorical Verse, and its Meaning is that he[as] asked about the modality, and the Modality is from the Deed of Allah[azwj] Mighty and Majestic, when the Knowledgeable One did not Teach him[as], did not fault Him[azwj] nor did he[as] find any deficiency in His[azwj] Oneness. So Allah[azwj] Mighty and Majestic Said ***He said: "Or you are not believing?" He said: 'Yes (I am)!'***

هذه شرط عام، لمن آمن به، متى سئل واحد منهم: أ و لم تؤمن؟ وجب آن يقول: بلى، كما قال إبراهيم (عليه السلام)، و لما قال الله عز و جل لجميع أرواح بني آدم: أَ لَسْتُ بِرَبِّكُمْ قالُوا بَلى، كان أول من قال بلى، محمد (صلى الله عليه و آله)، فصار بسبقه إلى بلى سيد الأولين و الآخرين، و أفضل النبيين و المرسلين، فمن لم يجب عن هذه المسألة بجواب إبراهيم فقد رغب عن ملته]، قال الله عز و جل: وَ مَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْراهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ.

This is a general condition of the one who believes in it, when one from them asks, ***"Or you are not believing?"*** It is Obligatory that he[as] says: 'Yes', just as Ibrahim[as] had said. And when Allah[azwj] Mighty and Majestic Said to the souls of the Children of Adam[as] ***"Am I not your Lord?" They said: 'Yes!' [7:172]***. The first one to say 'Yes', was Muhammad[saww]. Thus he[as] became, by being the first, the Chief of the former ones and the latter ones, and the highest of the Prophets[as] and the Rasools[as]. So the one who does not answer to this question with the answer of Ibrahim[as], so he has turned away from his[as] religion. Allah[azwj] Mighty and Majestic Says: ***And who would turn away from the religion of Ibrahim except the who makes a fool of himself? [2:130]***

ثم اصطفاء الله عز و جل إياه في الدنيا، ثم شهادته له في العاقبة أنه من الصالحين في قوله عز و جل: وَ لَقَدِ اصْطَفَيْناهُ فِي الدُّنْيا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ. و الصالحون هم النبي و الأئمة (صلوات الله عليهم)، الآخذون عن الله أمره و نهيه، و الملتمسون الصلاح من عنده، و المجتنبون للرأي و القياس في دينه في قوله عز و جل: إِذْ قالَ لَهُ رَبُّهُ أَسْلِمْ قالَ أَسْلَمْتُ لِرَبِّ الْعالَمِينَ.

Then Allah[azwj] Mighty and Majestic Chose him[as] in the world, then Testified for him[as] regarding the Hereafter that he[as] would be from the righteous ones in His[azwj] Words, the Mighty and Majestic :***And We Chose him in the world; and in the Hereafter he would be from the righteous ones [2:130]***. And the righteous, they are the Prophets[as] and the Imams[asws] who are taking from Allah[azwj], His[azwj] Commands and Prohibitions, and are the recipients of righteousness from Him[azwj] and keeping aside from the opinions and the analogies in His[azwj] Religion, in his[azwj] Words, the Mighty and Majestic ***When his Lord said to him: Submit, he said: I submit to the Lord of the worlds [2:131]***.

ثم اقتداء من بعده من الأنبياء (عليهم السلام) به في قوله عز و جل:وَ وَصَّى بِها إِبْراهِيمُ بَنِيهِ وَ يَعْقُوبُ يا بَنِيَّ إِنَّ اللَّهَ اصْطَفى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ».

Then they following the example from after him[as] from the Prophets[as], regarding the Words of the Mighty and Majestic: ***And Ibrahim bequeath with it to his sons and (so did) Yaqoub: 'O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]***'.[58]

ابن شهر آشوب و غيره، عن صاحب (شرح الأخبار) قال أبو جعفر (عليه السلام) في قوله تعالى: وَ وَصَّى بِها إِبْراهِيمُ بَنِيهِ وَ يَعْقُوبُ يا بَنِيَّ إِنَّ اللَّهَ اصْطَفى لَكُمُ الدِّينَ فَلا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ قال: «بولاية علي (عليه السلام)».

Ibn Shehr Ashub and someone else, from the author of Sharah Al Akhbaar –

Abu Ja'far[asws] said regarding the Words of the Exalted ***And Ibrahim bequeath with it to his sons and (so did) Yaqoub: 'O my sons! Surely Allah has Chosen for you the Religion, therefore do not be dying unless while you are submitting [2:132]***. He[asws] said '(Submitting) to the Wilayah of Ali[asws]'.[59]

[58] الخصال: 308/ 84
[59] المناقب 3: 95، شرح الأخبار 1: 236/ 238