

٨٨. وَحَكَى عَنْهُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ الْبَاقِرِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ: كَانَ فِي الْأَرْضِ أَمَانَانِ مِنْ عَذَابِ اللَّهِ وَقَدْ رُفِعَ أَحَدُهُمَا فَدُونَكُمْ الْآخِرُ فْتَمَسَّكُوا بِهِ: أَمَّا الْأَمَانُ الَّذِي رُفِعَ فَهُوَ رَسُولُ اللَّهِ (ص) وَأَمَّا الْأَمَانُ الْبَاقِي فَالِاسْتِغْفَارُ قَالَ اللَّهُ تَعَالَى (وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ) وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ.

88. (Imām) Abū Ja‘far Muḥammad ibn ‘Alī al-Bāqir, peace be upon him, has related from Amīr al-mu‘minīn, peace be upon him, that he said: There are two sources of deliverance from the Allāh’s punishment, one of which has been raised up, while the other is before you. You should therefore adhere to it. The source of deliverance which has been raised up is the Messenger of Allāh (may He bless him and his descendants), while the source of deliverance that remains is the seeking of forgiveness. Allāh, the Glorified, has said: And Allāh is not to chastise them while you are among them, nor is Allāh to chastise them while yet they seek forgiveness. (Qur’ān, 8:33)

قال السيد الرضى: وهذا من محاسن الاستخراج ولطائف الاستنباط.

As-Sayyid ar-Raḍī says: This is one of the most beautiful way of deducing the meaning and the most delicate manner of interpretation.