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## CHAPTER 16

## AL-NAHL

## (128 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده، عن عاصم بن حميد الحناط، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة النحل في كل شهر، كفي المغرم في الدنيا. و سبعين نوعا من أنواع البلاء أهونه الجنون و الجذام و البرص، و كان مسكنه في جنة عدن، و هي وسط الجنان».

Ibn Babuwayh, by his chain, from Aasim Bin Hameed Al Hanaat, from Muhammad Bin Muslim,

Abu Ja'far<sup>asws</sup> has said: 'The one who recites *Surah Al-Nahl* during every month, it would suffice him against the loss of the world, and seventy types of afflictions would be lessened from him, the insanity, and the leprosy, and the vitiligo<sup>1</sup>, and his dwelling would be in the Garden of Eden, and it is in the middle of the Paradise'.<sup>2</sup>

## VERSES 1 &amp; 2

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {1} يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ {2}

**[16:1] Allah's Command will come, therefore do not hasten it; Glory be to Him, and Exalted is He above what they are describing [16:2] He Sends down the Angels with the Spirit by His Command on whomsoever He Desires from His servants (saying): Give the warning that there is no god except for Me, therefore you should be fearing**

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد، عن عبيد الله بن موسى العلوي، قال: حدثنا علي بن الحسين، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام) في قوله عز و جل: أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ. قال: «هو أمرنا، أمر الله عز و جل أن لا يستعجل به حتى يؤيده الله بثلاثة أجناد: الملائكة، و المؤمنين، و الرعب، و خروجه كخروج رسول الله (صلى الله عليه و آله)، و ذلك قوله عز و جل: كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ».

Muhammad Bin Ibrahim Al No'mani, from Ali Bin Ahmad, from Ubeydullah Bin Musa Al Alawy, from Ali Bin Al Husayn, from Ali Bin Hisaan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[16:1] Allah's Command will come, therefore do not hasten it**, he<sup>asws</sup> said: 'It is our<sup>asws</sup> Command, the Command of Allah<sup>azwj</sup> Mighty and Majestic, that



1

2. ثواب الأعمال: 107.

there is no hastening of it until Allah<sup>azwj</sup> Supports it with three armies – the Angels, and the Believers, and the fear. And his<sup>asws</sup> (Al-Qaim<sup>asws</sup>) rising is like the rising of Rasool-Allah<sup>saww</sup>, and these are the Words of the Mighty and Majestic **[8:5] Even as your Lord Caused you to go forth from your house with the Truth**.<sup>3</sup>

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة): قال: أخبرني أبو المفضل محمد بن عبد الله، قال: أخبرنا محمد بن همام، قال: أخبرنا جعفر بن محمد بن مالك، قال: حدثنا علي بن يونس الخزاز، عن إسماعيل بن عمر بن أبان، عن أبيه، عن أبي عبد الله (عليه السلام) قال: «إذا أراد الله قيام القائم (عليه السلام)، بعث جبرئيل (عليه السلام) في صورة طائر أبيض، فيضع إحدى رجليه على الكعبة و الأخرى على بيت المقدس، ثم ينادي بأعلى صوته أتى أمر الله فلا تستعجلوه

Abu Ja'far Muhammad Bin Jareer Al Tabary in Masnad Fatima<sup>asws</sup>, said, 'Abu Al Mufazzal Muhammad Bin Abdullah<sup>asws</sup> informed me, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Ali Bin Yunus Al Khazaz, from Ismail Bin Umar Bin Abaan, from his father,

'Abu Abdullah<sup>asws</sup> has said: 'When Allah<sup>azwj</sup> Intends Al-Qaim<sup>asws</sup> to rise, He<sup>azwj</sup> would Send Jibraeel<sup>as</sup> in the image of a white bird. So he<sup>as</sup> would place one of his feet upon the Kaaba, and the other upon Bayt Al-Maqdas. Then he<sup>as</sup> would call out in a loud voice **[16:1] Allah's Command will come, therefore do not hasten it**'.

- قال- فيحضر القائم فيصلي عند مقام إبراهيم ركعتين، ثم ينصرف و حوالبه أصحابه، و هم ثلاثمائة و ثلاثة عشر رجلا، إن فيهم لمن يسري من فراشه ليلا فيخرج و معه الحجر، فيلقبه فتعشب الأرض».

He<sup>asws</sup> said: 'So, Al-Qaim<sup>asws</sup> would appear, and Pray two Cycles at *Maqaam-e-Ibrahim<sup>as</sup>*. Then he<sup>asws</sup> would leave and his<sup>asws</sup> companions would be around him<sup>asws</sup>. And they would be three hundred and thirteen men. Among them would be ones who would have slept upon their beds at night, and would come out with him<sup>asws</sup> at Al-Hajar (The Black Stone). So they would meet him<sup>asws</sup>, and the earth would become greener'.<sup>4</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن علي بن أسباط، عن الحسين بن أبي العلاء، عن سعد الإسكاف، قال: أتى رجل أمير المؤمنين (عليه السلام) يسأله عن الروح، أليس هو جبرئيل؟ فقال له أمير المؤمنين (عليه السلام): «جبرئيل (عليه السلام) من الملائكة، و الروح غير جبرئيل» فكرر ذلك على الرجل، فقال له: لقد قلت عظيما من القول، ما أحد يزعم أن الروح غير جبرئيل.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ali Bin Asbaat, from Al Husayn Bin Abu Al A'ala, from Sa'ad Al Sakaaf who said,

'A man came up to Amir-ul-Momineen<sup>asws</sup> asking him<sup>asws</sup> about the Spirit, 'Is he not Jibraeel<sup>as</sup>?' So Amir-ul-Momineen<sup>asws</sup> said to him: 'Jibraeel<sup>as</sup> is from the Angels, and the Spirit is other than Jibraeel<sup>as</sup>'. So he<sup>asws</sup> reiterated that upon the man, so he said to him<sup>asws</sup>, 'You<sup>asws</sup> have spoken a great thing from the words. There is no one (else) who claim that the Spirit is other than Jibraeel<sup>as</sup>'.

فقال له أمير المؤمنين (عليه السلام): «إنك ضال تروي عن أهل الضلال، يقول الله عز و جل لنبيه (صلى الله عليه و آله): أتى أمر الله فلا تستعجلوه سبحانه و تعالى عما يشركون يُنزلُ الملائكة بالروح و الروح غير الملائكة».

Amir-ul-Momineen<sup>asws</sup> said to him: 'You have strayed reporting from the people of the error. Allah<sup>azwj</sup> is Saying to His<sup>azwj</sup> Prophet<sup>saww</sup> **[16:1] Allah's Command will come,**

<sup>3</sup> الغيبة: 43 /243

<sup>4</sup> دلائل الإمامة: 252

**therefore do not hasten it; Glory be to Him, and Exalted is He above what they are describing [16:2] He Sends down the Angels with the Spirit. And the Spirit is other than the Angels'.**<sup>5</sup>

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله على من يشاء من عباده أن أنذروا أنه لا إله إلا أنا فأنقون يقول: «بالكتاب و النبوة».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words [16:2] on whomsoever He Desires from His servants (saying): Give the warning that there is no god except for Me, therefore you should be fearing. He<sup>azwj</sup> is Saying: "With the Book and the Prophet-hood".<sup>6</sup>

## VERSES 3 - 7

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ تَعَالَىٰ عَمَّا يُشْرِكُونَ {3} خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ {4} وَالْأَنْعَامَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ {5} وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ {6} وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا يَشُقُّ الْأَنْفُسَ ۗ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ {7}

**[16:3] He Created the skies and the earth with the Truth, Exalted is He above what they are describing [16:4] He Created the human being from a seed but he is an open contender [16:5] And He Created the cattle for you; you have in them warm clothing and benefits, and from them do you eat [16:6] And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture) [16:7] And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Kind, Merciful**

محمد بن يعقوب: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن عبد الله بن يحيى الكاهلي، قال: سمعت أبا عبد الله (عليه السلام) يقول- و ذكر الحج- فقال: «قال رسول الله (صلى الله عليه و آله): هو أحد الجهادين، و هو جهاد الضعفاء. و إنا نحن لها هنا، و نحن قريب، و لنا مياه متصلة، ما نبلغ الحج حتى يشق علينا، فكيف أنتم في بعد البلاد؟»

Muhammad Bin Yaqoub, from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Yahya Al Kahily who said,

'I heard Abu Abdullah<sup>asws</sup> saying – and mentioned the Hajj – so he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'It is one of the Jihaads (Holy Struggles), and it is the Jihaad of the weak ones. And we are over here for it, and we are nearby, and for us it's water is continuous. We do not reach the Hajj until we go through difficulties, so how is it with you in the remote cities?

و ما من ملك و لا سوقة يصل إلى الحج إلا بمشقة، من تغيير مطعم أو مشرب أو ريح أو شمس لا يستطيع ردها، و ذلك قوله عز و جل: وَ تَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا يَشُقُّ الْأَنْفُسَ ۗ إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ».

<sup>5</sup> الكافي 1: 215 / 6.

<sup>6</sup> تفسير القمي 1: 382.

And there is none from the kings or the crowd which arrives to the Hajj except with difficulties, from the changing (spoiling) of the food, or the (turbulence of the) winds, or the (heat of the) sun, with no ability to repel it. And these are the Words of the Mighty and Majestic [16:7] **And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Kind, Merciful.**<sup>7</sup>

## VERSES 8 - 15

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ {8} وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {9} هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ {10} يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {11}

**[16:8] And the horses and mules and donkeys that you might ride upon them and as an ornament; and He Creates what you are not knowing about [16:9] And upon Allah is (to Show) the right way, and there are some deviating (ways); and had He so Desired He would have guided you all together [16:10] He it is Who Sends down water from the sky for you; by it you drink, and by it (grow) the trees upon which you pasture [16:11] He Causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and from all the fruits; most surely there is a Sign in this for a people who reflect**

وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {12} وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ {13} وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَبْلًا حَلْبَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاحِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ {14} وَالْقَى فِي الْأَرْضِ رَوَاسِي أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لِعَلَّكُمْ تَهْتَدُونَ {15}

**[16:12] And He Made subservient to you the night and the day and the sun and the moon, and the stars are made subservient by His Command; surely there are signs in this for a people who ponder [16:13] And what He has Created in the earth from varied vegetation, surely there is a Sign in this for a people who are mindful [16:14] And He it is Who has Made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His Bounty and that you may be thankful [16:15] And He has Cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright**

العياشي: عن زرارة، عن أحدهما (عليهما السلام)، قال: سألته عن أبوال خيل و البغال و الحمير. قال: فكرهما. قلت: أليس لحمها حلالاً؟ قال: فقال: «أليس قد بين الله لكم: و الأنعامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ مِنْهَا تَأْكُلُونَ وَ قَالَ فِي الْخَيْلِ وَ الْبِغَالِ وَ الْحَمِيرِ: لِيَتْرَكِبُوهَا وَ زِينَةً فَجَعَلَ لِلْأَنْعَامِ الَّتِي قَصَّ اللَّهُ فِي الْكِتَابِ، وَ جَعَلَ لِلرُّكُوبِ الْخَيْلَ وَ الْبِغَالَ وَ الْحَمِيرَ، وَ لَيْسَ لِحُمُومِهَا بَحْرَامٌ وَ لَكِنِ النَّاسُ عَافَوْهَا».

Al Ayashi, from Zarara,

(It has been narrated) from one of the two<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the urine of the horses, and the mules and the donkeys. He<sup>asws</sup> said: 'It is abhorrent'. I said, 'Is their flesh not Permissible?' So he<sup>asws</sup> said: 'Has not Allah<sup>azwj</sup>

<sup>7</sup> الكافي 4: 253 / 7.

Explained for you **[16:5] And He Created the cattle for you; you have in them warm clothing and benefits, and from them do you eat.** And He<sup>azwj</sup> Said regarding the horses, and the mules, and the donkeys **[16:8] that you might ride upon them and as an ornament.** Thus He<sup>azwj</sup> Made for the eating, the animal which Allah<sup>azwj</sup> has Related in the Book, and Made for the riding, the horses, and the mules, and the donkeys. And their flesh is not Prohibited, but the people excuse (themselves) from it'.<sup>8</sup>

## VERSES 16 & 17

وَعَلَامَاتٍ<sup>ع</sup> وَبِالنَّجْمِ هُمْ يَهْتَدُونَ {16} أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ {17}

**[16:16] And landmarks; and by the star they are being guided [16:17] Is He then Who Creates, like the one who does not create? Are you not then minding?**

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلى بن محمد، عن أبي داود المسترق، قال: حدثنا داود الجصاص، قال: سمعت أبا عبد الله (عليه السلام) يقول: وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ، قال: «النجم: رسول الله (صلى الله عليه و آله)، و العلامات: الأئمة (عليهم السلام)».

Muhammad Bin Yaqoub, from Al Husayn Bin Muhammad Al Ash'ary, from Moala Bin Muhammad, from Abu Dawood Al Mustaraq, from Dawood Al Hasaas who said,

'I heard Abu Abdullah<sup>asws</sup> saying **[16:16] And landmarks; and by the star they are being guided.** He<sup>asws</sup> said: 'The star – Rasool-Allah<sup>saww</sup>, and the landmarks – The Imams<sup>asws</sup>,<sup>9</sup>

العباشي: عن المفضل بن صالح، عن بعض أصحابه، عن أحدهما (عليهما السلام)، في قوله: وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قال: «هو أمير المؤمنين (عليه السلام)».

Al Ayyashi, from Al Mufazzal Bin Salih, from one of his companions,

(It has been narrated) from one of the two<sup>asws</sup> (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) regarding His<sup>azwj</sup> Words **[16:16] And landmarks; and by the star they are being guided.** He<sup>asws</sup> said: 'It is Amir-ul-Momineen<sup>asws</sup>,<sup>10</sup>

الطبرسي، قال: قال أبو عبد الله (عليه السلام): «نحن العلامات، و النجم رسول الله (صلى الله عليه و آله)، و لقد قال: إن الله جعل النجوم أمانا لأهل السماء، و جعل أهل بيتي أمانا لأهل الأرض».

Al Tabarsy who said,

'Abu Abdullah<sup>asws</sup> said: 'We<sup>asws</sup> are the landmarks, and the star is Rasool-Allah<sup>saww</sup>, and he<sup>saww</sup> had said: 'Surely Allah<sup>azwj</sup> Made the stars as security for the people of the

<sup>8</sup> تفسير العياشي 2: 255 / 6

<sup>9</sup> الكافي 1: 160 / 1.

<sup>10</sup> تفسير العياشي 2: 255 / 7، شواهد التنزيل 1: 327 / 453.

sky, and Made the People<sup>asws</sup> of my<sup>saww</sup> Household as salvation for the people of the earth'.<sup>11</sup>

## VERSES 18 & 19

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۗ إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ {18} وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ {19}

**[16:18] And if you were to count Allah's Favours, you would not be able to number them; surely Allah is Forgiving, Merciful [16:19] And Allah Knows what you are concealing and what you are doing openly**

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا قَرَأَ هَذِهِ الْآيَةَ وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا يَقُولُ سُبْحَانَ مَنْ لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ نِعْمِهِ إِلَّا الْمَعْرِفَةَ بِالتَّقْصِيرِ عَنْ مَعْرِفَتِهَا كَمَا لَمْ يَجْعَلْ فِي أَحَدٍ مِنْ مَعْرِفَةِ إِذْرَاكِهِ أَكْثَرَ مِنَ الْعِلْمِ أَنَّهُ لَا يَدْرِكُهُ

Ali Bin Muhammad, from one of his companions, with an unbroken chain, said:

'Whenever Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to recite this Verse: **[16:18] And if you were to count Allah's Favours, you would not be able to number them**, he<sup>asws</sup> would say: 'Glory be to the One Who<sup>azwj</sup> never Made it to be in anyone the recognition of His<sup>azwj</sup> Favours except for the recognition falling short of (Al-Taqseer) recognising, just as He<sup>azwj</sup> has never Made it to be in anyone the recognition of being aware of Him<sup>azwj</sup> more than the knowledge that He<sup>azwj</sup> cannot be perceived.

فَشَكَرَ جَلًّا وَ عَزَّ مَعْرِفَةَ الْعَارِفِينَ بِالتَّقْصِيرِ عَنْ مَعْرِفَةِ شُكْرِهِ فَجَعَلَ مَعْرِفَتَهُمُ بِالتَّقْصِيرِ شُكْرًا كَمَا عِلْمَ الْعَالَمِينَ أَنَّهُمْ لَا يَدْرِكُونَهُ فَجَعَلَهُ إِيمَانًا عَلِمًا مِنْهُ أَنَّهُ قَدْ وَسَّعَ الْعِبَادَ فَلَا يَتَجَاوَزُ ذَلِكَ فَإِنَّ شَيْئًا مِنْ خَلْقِهِ لَا يَبْلُغُ مَدَى عِبَادَتِهِ وَ كَيْفَ يَبْلُغُ مَدَى عِبَادَتِهِ مَنْ لَا مَدَى لَهُ وَ لَا كَيْفَ تَعَالَى اللَّهُ عَنْ ذَلِكَ عَلُوًّا كَبِيرًا.

So gratitude be to the Majestic and Mighty for the recognition of the recognisers by their reduced recognition as appreciation, so He<sup>azwj</sup> Made their reduced recognition as an expression of gratitude, just as He<sup>azwj</sup> Knows that the knowledge of the knowledgeable people would not be able to perceived Him<sup>azwj</sup>, so He<sup>azwj</sup> made Belief as knowledge from it, so they cannot exceed that. So no one from His<sup>azwj</sup> creatures can reach the limit of worshipping Him<sup>azwj</sup>, and how can one reach the limit of worship of the One Who<sup>azwj</sup> has no Limits for Him<sup>azwj</sup>, impossible! Allah<sup>azwj</sup> is Higher than that, Exalted and Great'.<sup>12</sup>

## VERSES 20 - 25

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ {20} أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {21} الْهَكَمَ إِلَهٌ وَاحِدٌ ۚ قَالِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ {22} لَا جَرَمَ أَنْ اللَّهُ يَعْلَمَ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ {23} وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {24} لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۗ وَمَنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا يَزِرُونَ {25}

**[16:20] And those whom they are calling upon besides Allah have not created anything whilst they are themselves have been Created [16:21] Dead (are they),**

<sup>11</sup> مجمع البيان 5: 545.

<sup>12</sup> Al Kafi – H 15039



**not living, and they are not aware of when they shall be Resurrected [16:22] Your God is one God; so (as for) those who are not believing in the Hereafter, their hearts are in denial and they are being arrogant [16:23] Undoubtedly, Allah Knows what they are concealing and what they are revealing; surely He does not love the arrogant [16:24] And when it is said to them, what is it that your Lord has Revealed? They say: Stories of the ancients [16:25] That they may bear their burdens entirely on the Day of Judgement, and (also) of the burdens of those whom they are leading astray without knowledge; Indeed, evil is what they are bearing**

علي، بن إبراهيم، قال: حدثني جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة الثمالي، قال: سمعت أبا جعفر (عليه السلام) يقول في قوله: **فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ: «يعني أنهم لا يؤمنون بالرجعة أنها حق فلوبهم منكراً يعني أنها كافرة وَ هُمْ مُسْتَكْبِرُونَ يعني أنهم عن ولاية علي (عليه السلام) مستكبرون لا جرم أن الله يعلم ما يسرون وَ ما يعلنون إنه لا يجبُ المُستكبرين عن ولاية علي (عليه السلام)».**

Ali Bin Ibrahim said, 'Ja'far Bin Ahmad narrated to me, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far<sup>asws</sup> saying regarding His<sup>azwj</sup> Words **[16:22] so (as for) those who are not believing in the Hereafter. 'It Means they are not believing in the Return (الرجعة). It is a reality their hearts are in denial Meaning they are disbelievers in it and they are being arrogant Meaning they are being arrogant from the Wilayah of Ali<sup>asws</sup> [16:23] Undoubtedly, Allah Knows what they are concealing and what they are revealing; surely He does not love the arrogant of the Wilayah of Ali<sup>asws</sup>.**

و قال: «نزلت هذه الآية هكذا: وَ إِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ **في علي** قالوا أساطيرُ الأولين».

And he<sup>asws</sup> said: **'This Verse was Revealed like this [16:24] And when it is said to them, what is it that your Lord has Revealed regarding Ali<sup>asws</sup>? They say: Stories of the ancients'**.<sup>13</sup>

العباشي: عن جابر عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئاً وَ هُمْ يُخْلَقُونَ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَ مَا يَسْعُرُونَ أَيَّانَ يُبْعَثُونَ. قال: «الذين يدعون من دون الله: الأول و الثاني و الثالث، كذبوا رسول الله (صلى الله عليه و آله) بقوله: والوا علياً و اتبعوه. فعادوا علياً (عليه السلام) و لم يوالوه، و دعوا الناس إلى ولاية أنفسهم، فذلك قول الله: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ».

Al Ayyashi,

(It has been narrated) from Jabir, from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about this Verse **[16:20] And those whom they are calling upon besides Allah have not created anything whilst they are themselves have been Created [16:21] Dead (are they), not living, and they are not aware of when they shall be Resurrected.** He<sup>asws</sup> said: **'The ones who are calling upon besides Allah<sup>azwj</sup> are the first one, the second one and the third one. They belied Rasool-Allah<sup>saww</sup> of his<sup>saww</sup> words: 'And support Ali<sup>asws</sup> and follow him<sup>asws</sup>. But, they left Ali<sup>asws</sup> and did not support him<sup>asws</sup>, and called the people to their own wilayah. So these are the Words of Allah<sup>azwj</sup> [16:20] And those whom they are calling upon besides Allah'**.

<sup>13</sup> تفسير القمي 1: 383.

قال: «و أما قوله: لا يَخْلُقُونَ شَيْئاً فَإِنَّهُ يَعْنِي لا يعبدون شيئاً وَ هُمْ يُخْلُقُونَ فَإِنَّهُ يَعْنِي وَ هم يعبدون،

He<sup>asws</sup> said: 'And as for His<sup>azwj</sup> Words [16:20] **have not created anything** it Means they are not worshipping anything **whilst they are themselves have been Created** it Means they are worshipping.

و أما قوله: أَمْوَاتٌ غَيْرُ أَحْبَاءٍ يَعْنِي كفاراً غير مؤمنين، و أما قوله: وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ فَإِنَّهُ يَعْنِي أَنَّهُمْ لا يُؤْمِنُونَ، أَنَّهُمْ يَشْرِكُونَ إِلَهُكُمْ إِلَهُ وَاحِدٌ فَإِنَّهُ كَمَا قَالَ اللهُ.

And as for His<sup>azwj</sup> Words [16:21] **Dead (are they), not living**, it Means Infidels, not Believers **and they are not aware of when they shall be Resurrected** it Means they are not believing, they are associating [16:22] **Your God is one God**. So it is as Allah<sup>azwj</sup> Says.

و أما قوله: فَالَّذِينَ لا يُؤْمِنُونَ فَإِنَّهُ يَعْنِي عن ولاية علي (عليه السلام) مستكبرون، قال الله لمن فعل ذلك وعيدا منه: لا جَرَمَ أَنَّ اللهُ يَعْلَمُ مَا يُسْرُونَ وَ مَا يُعْلِنُونَ إِنَّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ عن ولاية علي (عليه السلام).

And as for His<sup>azwj</sup> Words [16:22] **so (as for) those who are not believing** so they are being arrogant from the Wilayah of Ali<sup>asws</sup>. Allah<sup>azwj</sup> Says to the one who does that [16:23] **Undoubtedly, Allah Knows what they are concealing and what they are revealing; surely He does not love the arrogant about the Wilayah of Ali**<sup>asws</sup>, 14

عن مسعدة بن صدقة، قال: مر الحسين بن علي (عليه السلام) بمساكين قد بسطوا كساء لهم، فألقوا عليه كسرا، فقالوا: هلم يا بن رسول الله، فثنى وركه فأكل معهم، ثم تلا إنَّهُ لا يُحِبُّ الْمُسْتَكْبِرِينَ ثم قال: «قد أجبتم فأجيبوني» قالوا: نعم- يا ابن رسول الله، فقاموا معه حتى أتوا منزله، فقال للرباب: «أخرجي ما كنت تدخرين».

From Mas'ada Bin Sadaqa who said,

'Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> passed by (some) needy (people) who had spread their mat for themselves. So they cast part of it to him<sup>asws</sup> and said, 'Come, O son<sup>asws</sup> of Rasool-Allah<sup>sawwj</sup>!' So he<sup>asws</sup> sat down and ate with them. Then he<sup>asws</sup> recited [16:23] **surely He does not love the arrogant**. Then he<sup>asws</sup> said: 'I responded to you all, so you should respond to me<sup>asws</sup> (as well)'. They said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>sawwj</sup>!' So they stood up with him<sup>asws</sup> until they came to his<sup>asws</sup> house. So he<sup>asws</sup> said to Al-Rabab<sup>as</sup>: 'Bring out what (food) you<sup>as</sup> had set aside for me<sup>asws</sup>', 15

وَ بِهِذَا الْإِسْنَادِ عَنْ أَبِيانَ عَنْ عُقْبَةَ بْنِ بَشِيرِ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدِ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ وَ اللهُ يَا كُمَيْتُ لَوْ كَانَتْ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنَّ لَكَ مَا قَالَ رَسُولُ اللهِ (صلى الله عليه وآله) لِحَسَّانِ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوْحُ الْفُؤَادِ مَا دَبَّيْتِ عَنَّا

And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

'I came up to Abu Ja'far<sup>asws</sup>, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, O Kumeyt, if we<sup>asws</sup> had in our<sup>asws</sup> possession some wealth, we<sup>asws</sup> would have given you from it, but for you is

14 . تفسير العياشي 2: 14 / 256 .

15 . تفسير العياشي 2: 15 / 257 .

what the Rasool<sup>saww</sup> Allah<sup>azwj</sup> said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us<sup>saww</sup>'.

قَالَ قُلْتُ خَبَّرَنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَ اللَّهُ يَا كُمَيْتُ مَا أَهْرِيْقَ مَحْجَمَةً مِنْ دَمٍ وَ لَا أُحْذِ مَالٌ مِنْ غَيْرِ حِلِّهِ وَ لَا قَلْبَ حَجْرٍ عَنْ حَجْرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

I said, 'Inform me about the two men'. He (the narrator) said: 'He<sup>asws</sup> took the pillow and folded it unto his<sup>asws</sup> chest' and said: 'By Allah<sup>azwj</sup>, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks'.<sup>16</sup>

## VERSE 26

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {26}

**[16:26] Those before them had plotted, so Allah Demolished their building from their foundations, so the roof fell down upon them from above them, and the Punishment came to them from where they were not aware of**

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن أبي أيوب، عن محمد بن مسلم، عن أبي جعفر (عليه السلام) في قوله: قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ. قال: «بيت مكرهم، أي ماتوا فألقاهم الله في النار، و هو مثل لأعداء آل محمد (عليه و عليه السلام)».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[16:26] Those before them had plotted, so Allah Demolished their building from their foundations, so the roof fell down upon them from above them, and the Punishment came to them from where they did were not aware of.** He<sup>asws</sup> said: 'A house (which was) for their plotting. That is, they died and Allah<sup>azwj</sup> Cast them into the Fire, and they are a parable for the enemies of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>17</sup>

ابن بابويه: بإسناده عن الرضا (عليه السلام) عن آبائه، عن علي (عليه السلام) قال: «يوم الأربعاء خر عليهم السقف من فوقهم».

Ibn Babuwayh, by his chain,

(It has been narrated) from Al-Reza<sup>asws</sup>, who from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'It was the day of Wednesday that the roof fell down upon them from above them'.<sup>18</sup>

عن الحسن بن زياد الصيقلي، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَمْ يَعْلَمِ الَّذِينَ آمَنُوا فَآتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ»

<sup>16</sup> الكافي 8: 102 / 75.

<sup>17</sup> تفسير القمي 1: 384.

<sup>18</sup> الخصال: 78 / 388.

From Al Hassan Bin Ziyad Al Sayqal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: **[16:26] Those before them had plotted, and the ones who believed did not know about it so Allah Demolished their building from their foundations, so the roof fell down upon them from above them**'.<sup>19</sup>

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: قَاتَى اللهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ. قال: «كان بيت غدر يجتمعون فيه إذا أرادوا الشر».

From Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: **[16:26] so Allah Demolished their building from their foundations.** It was a house of treachery in which they were gathering when they intended the evil'.<sup>20</sup>

## VERSES 27 - 37

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ ۖ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخُزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {27} الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ ۖ فَأَلْقَوْا السَّلَمَ ۖ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۖ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {28} فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ {29}

**[16:27] Then on the Day of Judgement He will Bring them to disgrace and say: Where are the associates you attributed to Me, for whose sake you became hostile? Those who are given the Knowledge would say: Surely the disgrace and the evil is upon the unbelievers this Day [16:28] Those whom the Angels cause to die whilst they are unjust to themselves. Then would they offer submission: We did not used to do any evil. Yes! Surely Allah is more Knowing what you had been doing [16:29] So enter the gates of Hell, to abide therein eternally; so evil is the dwelling place of the arrogant**

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَالَّذَارُ الْآخِرَةَ خَيْرٌ ۖ وَلَنِعْمَ دَارُ الْمُتَّقِينَ {30} جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ لَهُمْ فِيهَا مَا يَشَاءُونَ ۖ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ {31} الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ طَيِّبِينَ ۖ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ {32}

**[16:30] And it is said to those who are pious: What is it that your Lord has Revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the Hereafter is better; and most excellent is the abode of the pious [16:31] The Gardens of Eden, they shall be entering them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah Recompense the pious [16:32] Those whom the Angels cause to die in a good state, saying: Peace be on you: enter the Paradise for what you had been doing**

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ ۖ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {33} فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {34} وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا

<sup>19</sup> تفسير العياشي 2: 22 / 258

<sup>20</sup> تفسير العياشي 2: 23 / 258

عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرَّسُولِ إِلَّا  
الْبَلَاغُ الْمُبِينُ {35}

**[16:33] Are they awaiting except that the Angels should come to them or that the Command of your Lord should Come. Thus did those who were before them; and Allah was not unjust to them, but they were unjust to themselves [16:34] So the evil (consequences) of what they did shall afflict them and that which they mocked at shall encompass them [16:35] And they who associated say: If Allah had so Desired, we would not have worshipped anything besides Him, (neither) us nor our fathers, nor would we have (prescribed) Prohibitions other than His. Thus did those who were before them; So, is then anything incumbent upon Rasools except for a plain delivery (of the Message)?**

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسَبِّرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {36} إِنْ تَحَرَّصَ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ {37}

**[16:36] And We Sent in every nation a Rasool saying: Worship Allah and keep aside from the Idols. So among them were ones whom Allah Guided and among them were ones against whom error was due; therefore travel in the land, then look to see what was the end of the beliers [16:37] If you desire for them to be Guided, yet surely Allah does not Guide one who leads astray, and there is none from the helpers for them**

أهل البيت عليهم السلام هم الملجأ في الفتن

## The PEOPLE<sup>ASWS</sup> OF THE HOUSEHOLD, THEY<sup>ASWS</sup> ARE THE SHELTER IN THE 'FITNA' (STRIFE)

أما بعد، فإنه لا بد من رحى تطحن ضلالة، فإذا طحنت قامت على قطبها. ألا وإن لطحنها روقا وإن روقها حدها وعلى الله فلها. ألا وإني وأبرار عترتي وأطائب أرومتي أحلم الناس صغارا وأعلمهم كبارا.

Having said that, it does not have to be a hand mill in order to grind the misguidance, for the mill stands upon its pole. Indeed! When it is grinding, it has a limit to it, and upon Allah<sup>azwj</sup> there is not. Indeed! Myself<sup>asws</sup> and my<sup>asws</sup> good Family<sup>asws</sup> and the good ones from my<sup>asws</sup> relatives are the most forbearing of the people when they are young and the most knowledgeable of them in their adulthood.

معنا راية الحق والهدى، من سبقها مرق ومن خذلها محق ومن لزمها لحق. إنا أهل بيت من علم الله علمنا، ومن حكم الله الصادق قيلنا، ومن قول الصادق سمعنا. فإن تتبعونا تهتدوا ببصائرنا وإن تتولوا عنا يعذبكم الله بأيدينا أو بما شاء. نحن أفق الإسلام، بنا يلحق المبطلين وإلينا يرجع التائب.

With us is the banner of the truth and guidance, the one who wants to over take it will exit Religion due to misguidance, and the one who abandons it will perish (meet destruction), and the one who adheres to it will arrive to the truth. Us, the People<sup>asws</sup> of the Household, we teach from the Knowledge of Allah<sup>azwj</sup>, and it is from the Wisdom of Allah<sup>azwj</sup> that we speak truthfully, and it is from the truthful speech that we<sup>asws</sup> hear. So, if you all were to follow us<sup>asws</sup>, you will be guided by our<sup>asws</sup> vision, and if you turn away from us<sup>asws</sup> you will be Punished by Allah<sup>azwj</sup> by our<sup>asws</sup> hands or

in whatever manner that He<sup>azwj</sup> so Desires. We are the zenith (source) of Islam. It is by us<sup>asws</sup> that the one who lags behind can catch up, and the one who repents can return.

والله لولا أن تستعجلوا ويتأخر الحق لنبأتكم بما يكون في شباب العرب والموالي، فلا تسألوا أهل بيت محمد العلم قبل إبانته، ولا تسألوهم المال على العسر فتخلوهم، فإنه ليس منهم البخل.

By Allah<sup>azwj</sup>, if you do not make haste and truth is not delayed, I<sup>asws</sup> would give you the news of that which would even be understood by the youths of the Arabs and their friends. However, do not ask the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup> about the knowledge before its time, and do not ask them<sup>asws</sup> for the wealth during hardship, lest you consider them<sup>asws</sup> to be miserly, for miserliness is not from them<sup>asws</sup>.

وكونوا أحلاس البيوت، ولا تكونوا عجلا بذرا. كونوا من أهل الحق تعرفوا به وتتعارفوا عليه، فإن الله خلق الخلق بقدرته وجعل بينهم الفضائل بعلمه وجعل منهم عبادا اختارهم لنفسه ليحتج بهم على خلقه.

And assume (honourable) positions in your dwellings rather becoming like the wandering calves. Be from the people of the truth and to be recognised by it, for Allah<sup>azwj</sup> Created the creatures by His<sup>azwj</sup> Power and Made preferences to be between them by His<sup>azwj</sup> Knowledge, and Made servants<sup>asws</sup> from among them Chosen by Himself<sup>azwj</sup> in order to establish arguments over His<sup>azwj</sup> creatures by them<sup>asws</sup>.

فجعل علامة من أكرم منهم طاعته وعلامة من أهان منهم معصيته. وجعل ثواب أهل طاعته النضرة في وجهه في دار الأمن والخلد الذي لا يورع أهله، وجعل عقوبة أهل معصيته نارا تأجج لغضبه، (وما ظلمهم الله ولكن كانوا أنفسهم يظلمون).

So He<sup>azwj</sup> Made them<sup>asws</sup> to be the 'Signs'. The one who honours them<sup>asws</sup> will be in obedience, and the one who disregards them<sup>asws</sup> will be disobedient. And He<sup>azwj</sup> Made the Reward for the obedient ones to be blissful in their faces in the House of Safety and the eternity in which they will not separate from their families, and Made the Punishment for the people of disobedience to be the Fire which has been ignited by His<sup>azwj</sup> Wrath. **[16:33] and Allah was not unjust to them, but they were unjust to themselves.**

يا أيها الناس، إنا أهل بيت بنا ميز الله الكذب، وبنا يفرج الله الزمان الكلب وبنا ينزع الله ريق الذل من أعناقكم وبنا يفتح الله وبنا يختم الله. فاعتبروا بنا وبعدوننا وبهدانا وبهداهم وبسيرتنا وسيرتهم وميتتنا وميتتهم، يموتون بالعدل والقرح والديبيلة، ونموت بالبطن والقتل والشهادة.

O you people! It is through us<sup>asws</sup>, the People<sup>asws</sup> of the Household, that Allah<sup>azwj</sup> Exposed the lies, and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Removes the hardships from the dogs (aggressors), and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Removes the rope of humiliation from your necks, and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Begins and it is by us<sup>asws</sup> that Allah<sup>azwj</sup> Ends. So, take lessons by us<sup>asws</sup> and by our<sup>asws</sup> enemies, and by our<sup>asws</sup> guidance and by their guidance, and by our<sup>asws</sup> ways and by their ways, and by our

departed ones<sup>asws</sup> and by their dead ones. They die from bad illnesses and ulcers and lumps, whilst we<sup>asws</sup> die from abdominal pain and murder and martyrdom.<sup>21</sup>

الشيخ في (أماليه) قال: حدثنا أبو عبد الله محمد بن محمد بن النعمان (رحمه الله)، قال: أخبرني أبو الحسن علي بن محمد بن حبیب الكاتب، قال: أخبرني الحسن بن علي الزعفراني، قال: أخبرني أبو إسحاق إبراهيم بن محمد الثقفي، قال: حدثنا عبد الله بن محمد بن عثمان، قال: حدثنا علي بن محمد بن أبي سعيد، عن فضيل بن الجعد، عن أبي إسحاق الهمداني، عن أمير المؤمنين (عليه السلام) فيما كتب لمحمد بن أبي بكر، و لأهل مصر حين ولاء مصر - في حديث طويل - قال (عليه السلام): «يا عباد الله، إن أقرب ما يكون العبد من المغفرة والرحمة حين يعمل [لله] بطاعته و ينصحه في توبته، عليكم بتقوى الله فإنها تجمع الخير، و لا خير غيرها، و يدرك بها من الخير ما لا يدرك غيرها من خير الدنيا و خير الآخرة، قال الله عز و جل: وَ قِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلْنَا عَلَيْكُمْ قَالُوا خَيْرٌ لِّلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَ لَادَارُ الْآخِرَةَ خَيْرٌ وَ لَنِعَمَ دَارُ الْمُتَّقِينَ».

Al Sheykh in his Amaali said, 'Abu Abdullah Muhammad Bin Muhammad Bin Al No'man narrated to us, from Abu Al Hassan Ali Bin Muhammad Bin Hubays the Scribe, from Al Hassan Bin Ali Al Za'frany, from Abu Is'haq Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Muhammad Bin Usman, from Ali Bin Muhammad Bin Abu Saeed, from Fazeyl Bin Al Ja'ad, from Abu Is'haq Al Hamdany,

(It has been narrated) from Amir-ul-Momineen<sup>asws</sup> regarding what he<sup>asws</sup> wrote to Muhammad Bin Abu Bakr, and to the people of Egypt when he<sup>asws</sup> made him a ruler of Egypt – in a lengthy Hadeeth - said: 'O servants of Allah<sup>azwj</sup>! The closest of what a servant can get to the Forgiveness and the Mercy is where he works in the obedience of Allah<sup>azwj</sup> and he gets guidance through repentance. It is upon you to fear Allah<sup>azwj</sup> for in it is all the goodness, and there is no good apart from it. And the good can be perceived what cannot be perceived apart from it, from the good of the world and the good of the Hereafter. Allah<sup>azwj</sup> Mighty and Majestic Says [16:30] **And it is said to those who are pious: What is it that your Lord has Revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the Hereafter is better; and most excellent is the abode of the pious**'.<sup>22</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد ابن عيسى، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «كل راية ترفع قبل قيام القائم، فصاحبها طاغوت يعبد من دون الله عز و جل».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from hamaad Ibn Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: Every flag which is raised before the rising of Al-Qaim<sup>asws</sup>, so its owner is a tyrant who worships besides Allah<sup>azwj</sup> Mighty and Majestic'.<sup>23</sup>

العباشي: عن خطاب بن مسلمة، قال: قال أبو جعفر (عليه السلام): «ما بعث الله نبيا قط إلا بولايتنا و البراءة من أعدائنا، و ذلك قول الله عز و جل في كتابه: وَ لَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَ اجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَ مِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ بتكذيبهم آل محمد (صلوات الله عليهم أجمعين)، ثم قال: فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ».

<sup>21</sup> Kitaab Sulaym Bin Qays Al Hilali – H 17

<sup>22</sup> الأمالى 1: 24

<sup>23</sup> الكافي 8: 452 / 295.

Al Ayyashi, from Khataab Bin Maslama who said,

'Abu Ja'far<sup>asws</sup> said: 'Allah<sup>azwj</sup> did not Send a Prophet<sup>as</sup> at all except with our<sup>asws</sup> Wilayah and the distancing (Tabarra) from our<sup>asws</sup> enemies. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic in His<sup>azwj</sup> Book [16:36] **And We Sent in every nation a Rasool saying: Worship Allah and keep aside from the Idols. So among them were ones whom Allah Guided and among them were ones against whom error was due to their belying the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.** Then He<sup>azwj</sup> Said **therefore travel in the land, then look to see what was the end of the beliers**'.<sup>24</sup>

## VERSES 38 & 39

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {38} لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ {39}

**[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies. Yes! It is a Promise binding upon Him, True, but most of the people are not knowing [16:39] So that He might Manifest to them that about which they are differing in, and that those who disbelieve would know that they were liars**

سَهْلٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَبَارَكَ وَتَعَالَىٰ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ مَا تَقُولُ فِي هَذِهِ الْآيَةِ قَالَ قُلْتُ إِنَّ الْمُشْرِكِينَ يَزْعُمُونَ وَيَخْلِفُونَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّ اللَّهَ لَا يَبْعَثُ الْمَوْتَىٰ قَالَ فَقَالَ تَبَّ لِمَنْ قَالَ هَذَا سَلَهُمْ هَلْ كَانَ الْمُشْرِكُونَ يَخْلِفُونَ بِاللَّهِ أَمْ بِالْبَلَاتِ وَالْعُرَىٰ قَالَ قُلْتُ جُعِلَتْ فِدَاكَ فَأَوْجِدِيهِ

Sahl, from Muhammad, from his father, from Abu Baseer who said:

'I said to Abu Abdullah<sup>asws</sup> the Words of the Blessed and the High<sup>azwj</sup>: **[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies. Yes! It is a Promise binding upon Him, True, but most of the people are not knowing**, he<sup>asws</sup> said: 'O Abu Baseer! What do you (people) say about this Verse?' I replied, 'The Polytheists are alleging and swearing upon oath to Rasool-Allah<sup>saww</sup> that Allah<sup>azwj</sup> does not Resurrect the dead'. Imam<sup>asws</sup> said: 'Woe be unto the ones who say this. Ask them, 'Do the Polytheists swear by Allah<sup>azwj</sup> or by *Al-Laah*, and *Al-Uzza* (names of worshipped idols)?' I replied, 'May I be sacrificed for you<sup>asws</sup>, enlighten me'.

قَالَ فَقَالَ لِي يَا أَبَا بَصِيرٍ لَوْ قَدْ قَامَ قَائِمُنَا بَعَثَ اللَّهُ إِلَيْهِ قَوْمًا مِنْ شِبَعَتِنَا قَبَاغَ سُبُوفِهِمْ عَلَىٰ عَوَاتِقِهِمْ فَيُبَلِّغُ ذَلِكَ قَوْمًا مِنْ شِبَعَتِنَا لَمْ يَمُوتُوا فَيَقُولُونَ بُعِثَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ مِنْ قُبُورِهِمْ وَ هُمْ مَعَ الْقَائِمِ فَيُبَلِّغُ ذَلِكَ قَوْمًا مِنْ عَدُونَا فَيَقُولُونَ يَا مَعْشَرَ النَّسِيَةِ مَا أَكْذَبَكُمْ هَذِهِ دَوْلَتُكُمْ وَ أَنْتُمْ تَقُولُونَ فِيهَا الْكُذْبَ لَا وَ اللَّهُ مَا عَاشَ هُوَ لَاءِ وَ لَا يَعْيشُونَ إِلَىٰ يَوْمِ الْقِيَامَةِ قَالَ فَحَكَى اللَّهُ قَوْلَهُمْ فَقَالَ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ .

Imam<sup>asws</sup> replied to me: 'O Abu Baseer! When our<sup>asws</sup> Rising One (Al-Qaim<sup>asws</sup>) makes the stand, Allah<sup>azwj</sup> will Send to him<sup>asws</sup> a group from our<sup>asws</sup> Shias with the sheaths of their swords upon their shoulders. So that (news) will reach a group from our<sup>asws</sup> Shias who did not die. So they will say, so and so and so and so have been

<sup>24</sup> تفسير العياشي 2: 25 / 258.



resurrected from their graves and they are with Al-Qaim<sup>asws</sup>. So that (news) will reach a group from our<sup>asws</sup> enemies, so they will say, 'O group of Shias, what lies you speak. This is your government and you are speaking lies about it? No, by Allah<sup>azwj</sup>, those have never lived nor will they ever be living up to the Day of Judgement'. He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Quoted their words, so He<sup>azwj</sup> Said: **[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies**'.<sup>25</sup>

عن سيرين، قال: كنت عند أبي عبد الله (عليه السلام) إذ قال: «ما يقول الناس في هذه الآية و أقسموا بالله جهد أيمانهم لا يبعث الله من يموت؟» قال: يقولون: لا قيامة و لا بعث و لا نشور. فقال: «كذبوا و الله، إنما ذلك إذا قام القائم، و كر معه المكرون، فقال أهل خلافكم: قد ظهرت دولتكم، يا معشر الشيعة، و هذا من كذبكم، تقولون: رجع فلان و فلان و فلان».

From Sireen who said, 'I was in the presence of Abu Abdullah<sup>asws</sup> when he<sup>asws</sup> said: 'What are the people saying regarding this Verse **[16:38] And they swear by Allah with the most energetic of their oaths: Allah will not Resurrect the one who dies?**' He (the narrator) said, 'They are saying that there is neither a Day of Judgement, nor Resurrection, nor (a new) growth'. So he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, they are lying! But rather, that is when Al-Qaim<sup>asws</sup> rises, and the attackers who are with him<sup>asws</sup> attack, the people of the opposition would say, 'Your government has appeared, O group of Shias! And this is from your lies that you all are saying, 'So and so, and so and so and so and so and so have returned.

لا و الله لا يبعث الله من يموت، ألا ترى أنه قال: و أقسموا بالله جهد أيمانهم كان المشركون أشد تعظيماً للآيات و العزى من أن يقسموا بغيرها، فقال الله: بلى و عداء عليه حقاً، ليبين لهم الذي يختلِفون فيه و ليعلّم الذين كفروا أنهم كانوا كاذبين إنما قولنا لشيء إذا أردناه أن نقول له كُن فيكون».

No, by Allah<sup>azwj</sup>! Allah<sup>azwj</sup> does not Resurrect the dead'. Have you not seen that He<sup>azwj</sup> Says **[16:38] And they swear by Allah with the most energetic of their oaths.** The Polytheists used to be very severe in their reverence of Al Laat, and Al Uzza than to swear by other than these. So Allah<sup>azwj</sup> Said **Yes! It is a Promise binding upon Him, True [16:39] So that He might Manifest to them that about which they are differing in, and that those who disbelieve would know that they were liars**'.<sup>26</sup>

## VERSES 40 - 42

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ {40} وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ {41} الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {42}

**[16:40] But rather, Our Word for a thing when We Intend it, is that We say to it, Be, and it becomes [16:41] And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:42] Those who are patient and upon their Lord do they are relying**

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة، من الله و من الخلق؟ قال: قال: «الإرادة من الخلق الضمير، و ما يبدو لهم بعد ذلك من

<sup>25</sup> الكافي 8: 14 / 50.

<sup>26</sup> تفسير العياشي 2: 28 / 259.

الفعل و أما من الله تعالى فإرادته إحدائه، لا غير ذلك، لأنه لا يروي و لا بهم، و لا يتفكر، و هذه الصفات 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».

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

'I said to Abu Al-Hassan<sup>asws</sup>, 'Inform me about the Intention (Will), is it from Allah<sup>azwj</sup> or from the creation?' He<sup>asws</sup> said: 'The Intention (Will) is from the creation of the conscience, and what appears from these from the deeds. And as for the Intention (Will) from Allah<sup>azwj</sup> the High, so His<sup>azwj</sup> Intention is His<sup>azwj</sup> creation, not other than that, because He<sup>azwj</sup> neither narrates, nor imagines, nor thinks, and these are the characteristics are negating from it, and these are the characteristics of the creatures. So the Intention (Will) of Allah<sup>azwj</sup> is the deed, not other than that. He<sup>azwj</sup> Says to it: "Be!" So it becomes, without a word, nor speaking by a tongue, without (requiring) energy, nor thinking, and there is no 'how' for that, for there is no 'how' for Him<sup>azwj</sup>.<sup>27</sup>

## VERSES 43 & 44

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43} بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

**[16:43] And We did not Send before you any but men unto whom We Sent Revelation - so ask the People of the Reminder if you do not know – [16:44] With clear arguments and the Scriptures; and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن عبد الله بن عجلان، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ. قال: «قال رسول الله (صلى الله عليه و آله): الذكر أنا، و الأئمة أهل الذكر».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Abdullah Bin Ajlan,

Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[16:43] so ask the People of the Reminder if you do not know**, he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the Reminder (الذكر), and the Imams<sup>asws</sup> are the People<sup>asws</sup> of the Reminder (أهل الذكر).<sup>28</sup>

حدثنا محمد بن الحسين عن محمد بن اسمعيل عن منصور بن يونس عن ابي بكر الحضرمي قال كنت عند ابي جعفر عليه السلام ودخل عليه الورد اخو الكميث فقال جعلني الله فداك اخترت لك سبعين مسألة ما يحضرني مسألة واحدة منها قال ولا واحدة ياورد قال بلى قد حضرني واحدة قال وما هي قال قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال ياورد امركم الله تبارك وتعالى ان تسئلونا ولنا ان شئنا اجبتاكم وان شئنا لم نجبكم.

Narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Hazramy who said:

<sup>27</sup> الكافي 1: 85 / 3.

<sup>28</sup> (Extract) الكافي 1: 163 / 1.

'I was with Abu Ja'far<sup>asws</sup> when Al-Warad the brother of Al-Kumeyt entered. He said, 'May Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>, I had chosen seventy questions for you<sup>asws</sup>, but I can only recall one of them.' He<sup>asws</sup> said: 'And not another one, O Warad?' He said, 'Yes, I recall one.' He<sup>asws</sup> said: 'And which one is that?' He said, 'The Statement of Allah<sup>azwj</sup> Blessed and High [16:43] **so ask the People of the Reminder if you do not know**' He<sup>asws</sup> said: 'O Warad, Allah<sup>azwj</sup> Blessed and High has Commanded you to ask from us<sup>asws</sup> (we<sup>asws</sup> are the *Ahl Al-Zikr*) and it is up to us<sup>asws</sup>, if we<sup>asws</sup> like, we<sup>asws</sup> answer you, but if we<sup>asws</sup> find it inappropriate, we<sup>asws</sup> don't (reply).'<sup>29</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن صفوان عن ابي عثمان عن المعلى بن خنيس عن ابي عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال هم آل محمد فذكرنا له حديث الكلبي انه قال هي في اهل الكتاب قال فلغنه وكذبه.

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Safwaan, from Abu Usman, from Al-Moala Bin Khunays who has reported the following:

Abu Abdullah<sup>asws</sup> regarding the Statement of Allah<sup>azwj</sup> the High [16:43] **so ask the People of the Reminder (Ahl Al-Zikr) if you do not know** said: 'They are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'. We mentioned to him<sup>asws</sup> the narration of Al-Kalbi that he said that this is regarding the People of the Book (Jews and Christians). He said that he<sup>asws</sup> cursed them and belied them.'<sup>30</sup>

حدثنا عبد الله بن جعفر عن محمد بن عيسى عن محمد بن سنان عن اسمعيل بن جابر وعبد الكريم عن عبد الحميد بن ابي الديلم عن ابي عبد الله عليه السلام في قول الله تعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون قال كتاب الله الذكر واهله آل محمد الذين امر الله بسؤالهم ولم يؤمروا بسؤال الجاهل وسمى الله القرآن ذكرا فقال وانزلنا اليك الذكر لتبين للناس ما نزل إليهم ولعلمهم يتفكرون.

Narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Muhammad Bin Sinan, from Ismail Bin Jaabir and Abdul Kareem, from Abdul Hameed Bin Abu Al-Dalam who has reported the following:

Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High [16:43] **so ask the People of the Reminder (Ahl Al-Zikr) if you do not know** said: 'The Book of Allah<sup>azwj</sup> is the Reminder, and its People<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> are the ones whom Allah<sup>azwj</sup> has Commanded to ask them<sup>asws</sup> and did not Command to ask the ignorant ones, and Allah<sup>azwj</sup> has Called the Quran, the Reminder and Said [16:44] **With clear arguments and the Scriptures; and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder**'.<sup>31</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن ابي داود المسترق عن ثعلبة بن ميمون عن زرارة قال قلت لابي جعفر عليه السلام قول الله تبارك وتعالى فاسئلوا اهل الذكر ان كنتم لا تعلمون من المعنى بذلك قال قلت فانتم المسؤولون قال نعم قال قلت ونحن السائلون قال نعم قلت فعلينا ان نسئلكم قال نعم قلت وعليكم ان تجيبونا قال لا ذاك اليانا ان شئنا فعلنا وان شئنا لم نفعل ثم قال هذا عطاؤنا فامنن أو امسك بغير حساب

Narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Dawood Al-Mustaraq, from Tha'albat Bin Maymoun who has reported the following:

<sup>29</sup> Basaair Al Darajaat – P 1 Ch 19 H 1

<sup>30</sup> Basaair Al Darajaat – P 1 Ch 19 H 15

<sup>31</sup> Basaair Al Darajaat – P 1 Ch 19 H 19

Zarara asked from Abu Ja'far<sup>asws</sup> the Words of Allah<sup>azwj</sup> Blessed and High **[16:43] so ask the People of the Reminder if you do not know**, what is meant by that, are you<sup>asws</sup> the ones to be asked from? He<sup>asws</sup> said: 'Yes.' I said, 'And we are the ones who ask?' He<sup>asws</sup> said: 'Yes.' I said, 'It is upon us that we have to ask you<sup>asws</sup>?' He<sup>asws</sup> said: 'Yes.' I said, 'And it is upon you<sup>asws</sup> to answer us?' He<sup>asws</sup> said: 'No, that is up to us<sup>asws</sup> if we like we<sup>asws</sup> will do that and if we like we<sup>asws</sup> will not do that.' Then said: **'[38:39] This is Our Gift, therefore give out freely or withhold, without measure'**.<sup>32</sup>

و عنه: عن محمد، عن أحمد، عن ابن فضال، عن ابن بكير، عن حمزة بن الطيار، أنه عرض على أبي عبد الله (عليه السلام) بعض خطب أبيه، حتى إذا بلغ موضعاً منها، قال له: «كف و اسكت». ثم قال أبو عبد الله (عليه السلام): «لا يسعكم فيما ينزل بكم مما لا تعلمون إلا الكف عنه و التثبث، و الرد إلى أئمة الهدى حتى يحملوكم فيه على القصد، و يجلوا عنكم العمى، و يعرفوكم فيه الحق، قال الله تبارك و تعالى: فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ».

And from him (Yaqoub Al Kulayni), from Ahmad, from Ibn Fazal, from Ibn Bakeyr,

from Hamza Bin Al Tayaar who presented to Abu Abdullah<sup>asws</sup> one of the sermons of his father, until when he reached a subject from it, he<sup>asws</sup> said: 'Pause, and be silent'. Then Abu Abdullah<sup>asws</sup> said: 'There is no leeway for you with regards to what has come down to you from what you do not know, except for the pausing from it and (getting the) confirmation for it, and to refer it to the Imams<sup>asws</sup> of Guidance until he<sup>asws</sup> makes you all to bear (understand) its purpose, and makes the blindness to go away from you, and makes you all to recognise the truth which is in it. Allah<sup>azwj</sup> Blessed and High Said **[16:43] so ask the People of the Reminder if you do not know'**.<sup>33</sup>

ابن بابويه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت، قال: حضر الرضا (عليه السلام) مجلس المأمون بمرور و قد اجتمع في مجلسه جماعة من علماء العراق و خراسان، و ذكر الحديث إلى أن قال فيه الرضا (عليه السلام): «نحن أهل الذكر الذين قال الله في كتابه: فَسَلُّوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ فنحن أهل الذكر، فاسألونا إن كنتم لا تعلمون».

Ibn Babuwayh said, 'Ali Bin Al Husayn Bin Shazawiya Al Mo'dab and Ja'far Bin Muhammad Bin Masroor narrated to us, from Muhammad Bin Abdullah Bin Ja'far Al Humeiry, from his father, from Al Rayaan Bin Al Salt who said,

'Al-Reza<sup>asws</sup> was present at a gathering of Al-Mamoun at Merv, and there had gathered in his gathering, from the scholars of Al Iraq and Khurasan', and he mentioned the Hadeeth until Al Reza<sup>asws</sup> said: 'We<sup>asws</sup> are the People<sup>asws</sup> of the Reminder whom Allah<sup>azwj</sup> has Mentioned in His<sup>azwj</sup> Book **[16:43] so ask the People of the Reminder if you do not know**. So we<sup>asws</sup> are the People<sup>asws</sup> of the Reminder, so you all should be asking us<sup>asws</sup> if you do not know'.

فقال العلماء: إنما عنى الله بذلك اليهود و النصارى. فقال أبو الحسن (عليه السلام): «سبحان الله، و هل يجوز ذلك؟ إن يدعونا إلى دينهم، و يقولون: هو أفضل من دين الإسلام».

So the scholars said, 'But rather, what Allah<sup>azwj</sup> has Meant by that are the Jews and the Christians!' So Abu Al Hassan<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! And is that

<sup>32</sup> Basaair Al Darajaat – P 1 Ch 19 H 24

<sup>33</sup> الكافي 1: 10 /40

possible? Then we all are being called to their Religions, and they would be saying that it is higher than the Religion of Al-Islam!

فقال المأمون: فهل عندك في ذلك شرح بخلاف ما قالوا، يا أبا الحسن؟ فقال (عليه السلام): «نعم، الذكر: رسول الله (صلى الله عليه وآله) ونحن أهله، وذلك بين في كتاب الله تعالى حيث يقول في سورة الطلاق: فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ فَاذْكُرُوا: رسول الله، ونحن أهله».

So Al Mamoun said, 'So, is there an explanation with you<sup>asws</sup> which is different from what they are saying, O Abu Al Hassan<sup>asws</sup>?' He<sup>asws</sup> said: 'Yes. The Reminder (الذكر) is Rasool-Allah<sup>saww</sup>, and we<sup>asws</sup> are its People<sup>asws</sup>. And that is explained in the Book of Allah<sup>azwj</sup> where He<sup>azwj</sup> is Saying in Surah Al Talaq [65:10] **therefore fear Allah, O men of understanding who believe! Allah has Sent down to you a Reminder, [65:11] A Rasool who recites to you the clear Verses of Allah.** So the Reminder is Rasool-Allah<sup>saww</sup>, and we<sup>asws</sup> are its People<sup>asws</sup>,<sup>34</sup>

## VERSES 45 - 47

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {45} أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ {46} أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ {47}

**[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them or that Punishment may come upon them from where they are not aware of? [16:46] Or that He may not Seize them in the course of their journeys, then they shall not (be able to) escape [16:47] Or that He may not Seize them by Causing them to suffer gradual loss, for your Lord is Kind, Merciful**

العياشي: عن إبراهيم بن عمر، عن سمع أبا جعفر (عليه السلام) يقول: «إن عهد نبي الله صار عند علي بن الحسين (عليه السلام)، ثم صار عند محمد بن علي (عليه السلام)، ثم يفعل الله ما يشاء، فالزم هؤلاء، فإذا خرج رجل منهم معه ثلاثمائة رجل، ومعه راية رسول الله (صلى الله عليه وآله)، عامدا إلى المدينة حتى يمر بالبيداء فيقول: هذا مكان القوم الذين خسف بهم، وهي الآية التي قال الله: أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ».

Al Ayyashi, from Ibrahim Bin Umar, from the one who heard

Abu Ja'far<sup>asws</sup> saying: 'The Covenant of the Prophet<sup>saww</sup> of Allah<sup>azwj</sup> came to be with Ali<sup>asws</sup> Bin Al Husayn<sup>asws</sup>, then came to be with Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, then Allah<sup>azwj</sup> did whatsoever He<sup>azwj</sup> so Desired to. So there is a commitment for those, that when a man<sup>asws</sup> comes out and with him<sup>asws</sup> are three hundred men, and with him<sup>asws</sup> is the flag of Rasool-Allah<sup>saww</sup>, he<sup>asws</sup> would deliberately go to Al-Bayda, so he<sup>asws</sup> would be saying: 'This is the place where the people would be submerged with, and it is the Verse which Allah<sup>azwj</sup> Says **[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them or that Punishment may come upon them from where they are not aware of?**<sup>35</sup>

عن ابن سنان، عن أبي عبد الله (عليه السلام) سئل عن قول الله تعالى: أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ، قال: «هم أعداء الله، وهم يمسخون ويقذفون ويسيحون في الأرض».

<sup>34</sup> عيون أخبار الرضا (عليه السلام) 1: 228 / 1

<sup>35</sup> تفسير العياشي 2: 261 / 34.

From Ibn Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having asked about the Words of Allah<sup>azwj</sup> the High **[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them**, he<sup>asws</sup> said: 'They are the enemies of Allah<sup>azwj</sup>, and they would be metamorphosed, and would be thrown, and they would be melt in the earth'.<sup>36</sup>

حَدَّثَنِي مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبِ الْأَسَدِيِّ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( عَلَيْهِ السَّلَام ) يَعْظُ النَّاسَ وَ يُرْهِدُهُمْ فِي الدُّنْيَا وَ يُرْغِبُهُمْ فِي أَعْمَالِ الْآخِرَةِ بِهَذَا الْكَلَامِ فِي كُلِّ جُمُعَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ حَفِظَ عَنْهُ وَ كُتِبَ

Narrated to me Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ibrahim, from his father altogether from Al-Hassan Bin Mahboub, from Abdullah Bin Ghalib Al-Asady from his father, from Saeed Bin Al-Musayyab who said:

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of Rasool-Allah<sup>saww</sup> which was preserved and written down.

وَ أَشْعُرُوا فَلَوْبِكُمْ خَوْفَ اللَّهِ وَ تَذَكَّرُوا مَا قَدْ وَعَدَكُمُ اللَّهُ فِي مَرْجِعِكُمْ إِلَيْهِ مِنْ حُسْنِ تَوَابِهِ كَمَا قَدْ خَوَّفَكُمُ مِنْ شَدِيدِ الْعِقَابِ فَإِنَّهُ مِنْ خَافَ شَيْئاً حَذَرَهُ وَ مَنْ حَذَرَ شَيْئاً تَرَكَهُ وَ لَا تَكُونُوا مِنَ الْعَاقِلِينَ الْمَائِلِينَ إِلَى زُهْرَةِ الدُّنْيَا الَّذِينَ مَكَرُوا السَّيِّئَاتِ فَإِنَّ اللَّهَ يَقُولُ فِي مُحْكَمِ كِتَابِهِ أ فَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّفٍ

You must get your hearts to feel the fear of Allah<sup>azwj</sup> and remember what He<sup>azwj</sup> has Promised you regarding your returning to Him<sup>azwj</sup> from the good Rewards from Him<sup>azwj</sup>, just as you fear the harsh Punishment, for the one who fears something would be cautious of it, and the one who is cautious of something would avoid it. And do not become of the oblivious ones, the ones inclined towards the flowers of the world of those who devise evil, for Allah<sup>azwj</sup> Said in His<sup>azwj</sup> Decisive Book: **[16:45] Do the ones who are plotting evil feel secure that Allah will not Cause the earth to submerge them or that Punishment may come upon them from where they are not aware of? [16:46] Or that He may not Seize them in the course of their journeys, then they shall not (be able to) escape [16:47] Or that He may not Seize them by Causing them to suffer gradual loss.**

فَاخْذَرُوا مَا حَذَرَكُمُ اللَّهُ بِمَا فَعَلَ بِالظَّالِمَةِ فِي كِتَابِهِ وَ لَا تَأْمَنُوا أَنْ يُنْزَلَ بِكُمْ بَعْضَ مَا تَوَاعَدَ بِهِ الْقَوْمَ الظَّالِمِينَ فِي الْكِتَابِ وَ اللَّهُ لَقَدْ وَعَظَكُمُ اللَّهُ فِي كِتَابِهِ بِغَيْرِكُمْ فَإِنَّ السَّعِيدَ مَنْ وَعَظَ بِغَيْرِهِ وَ لَقَدْ أَسْمَعَكُمُ اللَّهُ فِي كِتَابِهِ مَا قَدْ فَعَلَ بِالْقَوْمِ الظَّالِمِينَ مِنْ أَهْلِ الْقُرَى قَبْلَكُمْ حَيْثُ قَالَ وَ كَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَ إِنَّمَا عَنَى بِالْقَرْيَةِ أَهْلَهَا حَيْثُ يَقُولُ وَ أَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ فَقَالَ عَزَّ وَ جَلَّ فَلَمَّا أَحْسُوا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ بِعَنَى يَهْرُبُونَ قَالَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أَنْتُمْ فِيهِ وَ مَسَاكِينِكُمْ لَعَلَّكُمْ تَسْتَلُونَ فَلَمَّا أَتَاهُمْ الْعَذَابُ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَلْتُ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

So be cautious of what Allah<sup>azwj</sup> has Cautioned you with what He<sup>azwj</sup> has Done with the unjust ones in His<sup>azwj</sup> Book, and do not feel secure from what has been Promised for the unjust people in the Book. By Allah<sup>azwj</sup>, Allah<sup>azwj</sup> has Advised you all in His<sup>azwj</sup>

<sup>36</sup> تفسير العياشي 2: 35 / 261.

Book by way of other people. So, happy is the one who takes a lesson from the advice given to others.<sup>37</sup>

## VERSES 48 - 51

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَتًى ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ {48} وَاللَّهُ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يَسْتَكْبِرُونَ {49} يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {50} وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَاقْبَلُوا فَارْهُبُونَ {51}

**[16:48] Do they not consider what Allah has Created? Its (very) shadows incline from right and left, Prostrating to Allah while they are in humbleness? [16:49] And whatever is in the skies and what is in the earth, from (walking) creatures, and the Angels, and they are not being arrogant [16:50] They are fearing their Lord from above them and are doing what they are commanded to [16:51] And Allah Said: Do not take to two gods, but rather He is One God; so it is Me alone that you should fear**

الطبرسي في (الاحتجاج): قال: سئل أبو عبد الله (عليه السلام) قيل له: و لم لا يجوز أن يكون صانع العالم أكثر من واحد؟ قال أبو عبد الله (عليه السلام): «لا يخلو قولك أنهما اثنان من أن يكونا قديمين قويين أو يكونا ضعيفين، أو يكون أحدهما قويا و الآخر ضعيفا، فإن كانا قويين، فلم لا يدفع كل واحد منهما صاحبه و يتفرد بالربوبية؟ و إن زعمت أن أحدهما قوي و الآخر ضعيف ثبت أنه واحد كما تقول للعجز الظاهر في الثاني، و إن قلت: إنهما اثنان لم يخل من أن يكونا متفقين من كل جهة أو مفترقين من كل جهة، فلما رأينا الخلق منتظما، و الفلك جاريا، و اختلاف الليل و النهار و الشمس و القمر، دل ذلك على صحة الأمر و التدبير و انتلاف الأمور، و أن المدبر واحد».

Al Tabarsy in Al Ihtijaj, said,

‘Abu Abdullah<sup>asws</sup> was asked, ‘And why is it not possible for there to be more than one makers of the universe? Abu Abdullah<sup>asws</sup> said: ‘Your speech is not without saying that there are two, one who is older and stronger, or weaker. Or one of them is stronger and the other one is weak. For, if both of them are strong, then why does not one of them repel his companions and be alone for the Lordship? And if you claim that one of them is strong, and the other is weak, it proves that there is one, just as you are saying for the apparent deficit in the second one. And if you say that there are two, and that they are co-incident in every aspect, or separate in every aspect. So when we see the creation as its management, and the planets flowing in orbits, and the alternation of the night and the day, and the sun and the moon, that evidences upon the correctness of the order, and the management of it, and the coalition of the matters, that there is One Mastermind’.<sup>38</sup>

العباشي: عن أبي بصير، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ يَعْنِي بِذَلِكَ وَ لَا تَتَّخِذُوا إِمَامَيْنِ إِنَّمَا هُوَ إِمَامٌ وَاحِدٌ».

Al Ayyashi, from Abu Baseer who said,

<sup>37</sup> Al Kafi – 14477 (Extract)

<sup>38</sup> الاحتجاج: 333.

'I heard Abu Abdullah<sup>asws</sup> saying: '[16:51] **Do not take to two gods, but rather He is One God**, it Means by that, 'Do not take two Imams (at a time), but rather he<sup>asws</sup> is one Imam<sup>asws</sup>',<sup>39</sup>

## VERSE 52 - 63

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصْبَاً أَفْعَرَ اللَّهُ تَتَّقُونَ {52} وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ {53} ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ {54}

**[16:52] And for Him is whatsoever there is in the skies and the earth, and for Him is the Religion and the obedience; will you then be fearing other than Allah? [16:53] And whatever Favour is (bestowed) upon you it is from Allah; then when harm touches you, so it is to Him you are crying for Aid [16:54] Then, when He Removes the harm from you, so a group from among you are associating others with their Lord**

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {55} وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَكْفُرُونَ {56} وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ {57} وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {58} يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ {59}

**[16:55] being ungrateful for what We have Given them; So enjoy yourselves, for soon you would come to know [16:56] And they are setting apart for what they do not know, a portion of what We have Sustained them with. By Allah, you shall most certainly be questioned about that which you had been forging [16:57] And they are ascribing daughters to Allah, Glory be to Him; and for themselves whatever they are desiring [16:58] And when a daughter is announced to one of them his face becomes black and he is full of wrath [16:59] He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it in the dust? Indeed! Evil is what they are judging**

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ وَهُوَ الْعَزِيزُ الْحَكِيمُ {60} وَلَوْ يَوَاحِدُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخَّرُهُمْ إِلَىٰ آجَلٍ مُّسَمًّى فإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۗ وَلَا يَسْتَقْدِمُونَ {61}

**[16:60] For those who do not believe in the Hereafter it is an evil attribute, and Allah's is the Exalted Example; and He is the Mighty, the Wise [16:61] And if Allah had Seized the people for their injustices, He would not Leave on the earth a single creature, but He Respites them till an appointed term; so when their term comes they shall not be able to delay (it) for a while nor bring it forward**

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكُذْبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ {62} تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ آلِ إِمْرٍ مِنْ قَبْلِكَ فَرِيقٌ لَهُمُ الشَّيْطَانُ أَعْمَالُهُمْ فَهَؤُلَاءِ يَوْمَ وَلِيَّتُهُمُ النَّارُ وَلَهُمْ عَذَابٌ أَلِيمٌ {63}

**[16:62] And they are ascribing to Allah what they (themselves) are abhorring and their tongues are relating the lie that they shall have the good; Undoubtedly for them is the Fire and that they shall be sent (therein) before (anyone else) [16:63] By Allah, We had Sent (Rasools) to communities before**

<sup>39</sup> تفسير العياشي 2: 36 / 261



**you, but the Satan adorned their deeds for them, so he is their guardian today, and they shall have a painful Punishment**

العباشي: عن سماعة، عن أبي عبد الله (عليه السلام) قال: سألته عن قول الله: وَ لَهُ الدِّينُ واصبأ. قال: «واجباً».

Al Ayyashi, from Sama'at,

'I asked Abu Abdullah<sup>asws</sup> him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> [16:52 and for Him is the Religion and the obedience. He<sup>asws</sup> said: 'Obligations'.<sup>40</sup>

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي، قال: حدثنا الحسين بن الحسن، قال: حدثني أبي، عن حنان بن سدير، قال: سألت أبا عبد الله (عليه السلام) عن العرش والكرسي - و ذكر الحديث - إلى أن قال: وَ لِلَّهِ الْمَثَلُ الْأَعْلَى الَّذِي لَا يَشْبَهُهُ شَيْءٌ، وَ لَا يُوَصَّفُ، وَ لَا يَتَوَهَّمُ، فَذَلِكَ الْمَثَلُ الْأَعْلَى.

Ibn Babuwayh said, 'Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Al Husayn Bin Al Hassan, from his father, from Hanan Bin Sudeyr who said,

'I asked Abu Abdullah<sup>asws</sup> about the Throne and the Chair' – and mentioned the Hadeeth – until he<sup>asws</sup> said: '[16:60] and Allah's is the Exalted Example, which nothing Resembles Him<sup>azwj</sup>, nor can He<sup>azwj</sup> be described, nor can He<sup>azwj</sup> be imagined (there is nothing like Him<sup>azwj</sup>), so that is the Exalted Example'.<sup>41</sup>

العباشي: عن حمران، عن أبي عبد الله (عليه السلام): «الأجل الذي سمي في ليلة القدر، هو الأجل الذي قال الله: فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَ لَا يَسْتَقْدِمُونَ».

Al Ayyashi, from Hamran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The term is that which is determined during the Night of Pre-determination (ليلة القدر), and it is the term which Allah<sup>azwj</sup> Says [16:61] so when their term comes they shall not be able to delay (it) for a while nor bring it forward'.<sup>42</sup>

## VERSE 64

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ {64}

**[16:64] And We have not Revealed to you the Book except that you clarify to them that which they are differing in, and (as) a Guidance and a Mercy for a people who believe**

و من طريق العامة: روى الإمام الحافظ أبو نعيم أحمد بن عبد الله بن أحمد بسنده في (حليته): عن أنس، قال: قال رسول الله (صلى الله عليه و آله): «يا أنس، أسكب لي وضوءاً». ثم قام فصلى ركعتين، ثم قال: «يا أنس، أول من يدخل عليك من هذا الباب أمير المؤمنين، و سيد المسلمين، و قائد الغر المحجلين، و خاتم الوصيين».

<sup>40</sup> تفسير العياشي 2: 37 / 262

<sup>41</sup> التوحيد: 1 / 321

<sup>42</sup> تفسير العياشي 2: 38 / 262.

And from way of the general Muslims, it has been reported by the Imam Al Hafiz Abu Naeem Bin Abdullah Bin Ahmad by his chain in (the book) Hulyat,

(It has been narrated) from Anas who said, 'Rasool-Allah<sup>saww</sup> said: 'O Anas! Pour for me<sup>saww</sup> (water for) ablution'. Then he<sup>saww</sup> stood and Prayed two Cycles, then said: 'O Anas! The one who enters from this door is Amir-ul-Momineen<sup>asws</sup>, and Chief of the Muslims, and the Guide for the resplendent, and the last of the successors<sup>as</sup>'.

قال أنس: قلت: اللهم اجعله رجلاً من الأنصار، و كتمته، إذ جاء علي (عليه السلام)، فقال: «من هذا، يا أنس؟» فقلت: علي، فقام مستبشراً فاعتقه، ثم جعل يمسح عرق وجهه بوجهه، و يمسح عرق علي (عليه السلام) بوجهه.

Anas said, 'I said (to myself), 'Our Allah<sup>azwj</sup>! Make it to be a man from the Helpers', and I concealed it when Ali<sup>asws</sup> came over. So he<sup>saww</sup> said: 'Who is this, O Anas?' So I said, 'Ali<sup>asws</sup>!' So he<sup>saww</sup> stood up joyfully and embraced him<sup>asws</sup>, then went on to wipe the sweat from his<sup>asws</sup> face by his<sup>saww</sup> own face, and made the sweat of Ali<sup>asws</sup> be upon his<sup>saww</sup> face'.

فقال علي (عليه السلام): «يا رسول الله، لقد رأيتك صنعت شيئاً ما صنعت بي من قبل». قال: «و ما يمنعني و أنت تؤدي عني، و تسمعهم صوتي، و تبين لهم ما اختلفوا فيه بعدي».

So Ali<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> have seen you<sup>saww</sup> doing something which you have not done with me<sup>asws</sup> before'. He<sup>saww</sup> said: 'And what prevents me<sup>saww</sup>, and you<sup>asws</sup> are the caller from me<sup>saww</sup>, and you<sup>asws</sup> are making them to listen to my<sup>saww</sup> voice, and are clarifying for them what they would be differing in after me<sup>saww</sup>, 43

## VERSES 65 - 67

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ {65} وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ {66} وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ {67}

**[16:65] And Allah Sends down water from the sky, so by it the earth is revived after its death; and there is a Sign in this for the people who would listen [16:66] And there is a lesson for you in the cattle; We Quench you from what is in their bellies - from what is between dung and blood - pure milk, palatable for the drinkers [16:67] And from the fruits of the palms and the grapes - you obtain from them the Intoxicants and goodly provision; surely there is a Sign in this for a people who ponder**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، قال: قال أبو عبد الله (عليه السلام): «ليس أحد يغص بشرب اللبن، لأن الله عز و جل: يقول: لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ».

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny who said,

43 حلبة الأولياء 1: 63

'Abu Abdullah<sup>asws</sup> said: 'There is no one who chokes on drinking the milk, because Allah<sup>azwj</sup> Mighty and Majestic is Saying **[16:66] pure milk, palatable for the drinkers**'.<sup>44</sup>

العياشي: عن سعيد بن يسار، عن أبي عبد الله (عليه السلام) قال: «إن الله أمر نوحا (عليه السلام) أن يحمل في السفينة من كل زوجين اثنين. فحمل الفحل و العجوة، فكانا زوجا، فلما نضب الماء أمر الله نوحا أن يغرّس الحبله و هي الكرم، فأتاه إبليس فمنعه من غرسها، و أبي نوح (عليه السلام) إلا أن يغرّسها، و أبي إبليس أن يدعه يغرّسها، و قال: ليست لك و لا لأصحابك، إنما هي لي و لأصحابي فتنازعا ما شاء الله.

Al Ayyashi, from Saeed Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Commanded Noah<sup>as</sup> that he<sup>as</sup> should carry in the ship, two from every pair. So he<sup>as</sup> carried the palm (tree) and Al-Ajwa (dates of the finest quality), which were a pair. So when the water subsided, Allah<sup>azwj</sup> Commanded Noah<sup>as</sup> that he<sup>as</sup> should plant it. So Iblees<sup>la</sup> came to him<sup>as</sup> and prevented him<sup>as</sup> from planting it, and Noah<sup>as</sup> refused except that he<sup>as</sup> would (definitely) plant it, and Iblees<sup>la</sup> refused to let him<sup>as</sup> plant it, and said, 'This is not for you<sup>as</sup>, nor for your<sup>as</sup> companions. But rather, it is for me<sup>la</sup> and my<sup>la</sup> companions. So there was a conflict for as long as Allah<sup>azwj</sup> so Desired it.

ثم إنهما اصطلحا على أن جعل نوح (عليه السلام) لإبليس ثلثيها و لنوح (عليه السلام) ثلثها، و قد أنزل الله لنبيه (صلى الله عليه و آله) في كتابه ما قد قرأتموه: وَ مِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَ رِزْقًا حَسَنًا فَكَانَ الْمَسْلُومُونَ [يشربون] بذلك، ثم أنزل الله آية التحريم، هذه الآية: إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَرْلَامُ - إِلَى - مُنْتَهَى يَا سَعِيدُ، فهذه آية التحريم، و هي نسخت الآية الأخرى».

Then they both reconciled upon that Noah<sup>as</sup> would make a third of it to be for Iblees<sup>la</sup>, and a third to be for Noah<sup>as</sup>. And Allah<sup>azwj</sup> has Revealed to His<sup>azwj</sup> Prophet<sup>saww</sup> in His<sup>azwj</sup> Book what had you have read it **[16:67] And from the fruits of the palms and the grapes - you obtain from them intoxication and goodly provision.** So the Muslims were drinking that. Then Allah<sup>azwj</sup> Revealed the Verse of the Prohibition, this Verse **[5:90] O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows – up to [5:91] will you not then abstain?** O Saeed! So this is the Verse of the Prohibition, and it Abrogates the other Verse.<sup>45</sup>

## VERSES 68 & 69

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ {68} ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ {69}

**[16:68] And your Lord Revealed unto the bee saying: Make hives from the mountains and from the trees and in what they are constructing [16:69] Then eat from all the fruits and walk in the ways of your Lord submissively. There comes forth from its belly a beverage of many colours, in which there is healing for the people; surely there is a Sign in this for a people who reflect**

<sup>44</sup> الكافي 6: 336/5.

<sup>45</sup> تفسير العياشي 2: 40/262.

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي الوشاء، عن رجل، عن حريز بن عبد الله، عن أبي عبد الله (عليه السلام) في قوله: وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ. قال: «نحن النحل الذي أوحى الله إليها: أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا أَمْرًا أَنْ تَتَّخِذِي مِنَ الْعَرَبِ شَيْعَةً وَ مِنَ الشَّجَرِ يَقُولُ: مِنَ الْعَجَمِ وَ مِمَّا يَعْرِشُونَ مِنَ الْمَوَالِي، وَ الَّذِي يَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ الْعِلْمُ الَّذِي يَخْرُجُ مِنْهَا إِلَيْكُمْ».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Ali Al Washa, from Hareyz Bin Abdullah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[16:68] And your Lord Revealed unto the bee.** He<sup>asws</sup> said: 'We<sup>asws</sup> are the bees whom Allah<sup>azwj</sup> has Revealed unto **Make hives from the mountains** Commanded that we<sup>asws</sup> should take from the Arabs, Shias **and from the trees** and from the non-Arabs **and in what they are constructing** from the slaves **[16:69] There comes forth from its belly a beverage of many colours.** Its colours, it is the Knowledge which comes out from us<sup>asws</sup> to you all'.<sup>46</sup>

العباشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام) في قوله: وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُونَ إِلَى إِنْ فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يَتَفَكَّرُونَ: «فالنحل: الأئمة، و الجبال: العرب، و الشجر: الموالي عتاقة، و مما يعرشون: يعني الأولاد و العبيد ممن لم يعتق و هو يتولى الله و رسوله و الأئمة».

Al Ayyashi, from Mas'adat Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words **[16:68] And your Lord Revealed unto the bee saying: Make hives from the mountains and from the trees and in what they are constructing** up to **[16:69] surely there is a Sign in this for a people who reflect.** He<sup>asws</sup> said: 'So **the bee** – the Imams<sup>asws</sup>, and **the mountains** – the Arabs; and **the trees** – the freed slaves; and **what they are constructing** – Meaning the children and the slaves from the ones who have not been freed, and they are befriending Allah<sup>azwj</sup>, and His<sup>azwj</sup> Rasool<sup>saww</sup>, and the Imams<sup>asws</sup>.

و شَرَابُ الْمَخْتَلَفِ أَلْوَانِهَا: فنون العلم الذي قد يعلم الأئمة شيعتهم: فِيهِ شِفَاءٌ لِلنَّاسِ يَقُولُ: فِي الْعِلْمِ شِفَاءٌ لِلنَّاسِ، وَ الشَّيْخَةُ هُمُ النَّاسِ، وَ غَيْرَهُمُ اللَّهُ أَعْلَمُ بِهِمْ مَا هُمْ».

And **a beverage of many colours** – skill of the Knowledge which the Imams<sup>asws</sup> have taught their<sup>asws</sup> Shias **in which there is healing for the people.** And the Shias, they are the people, and as for the others, Allah<sup>azwj</sup> Knows what they are with'.

قال: «و لو كان كما يزعم أنه العسل الذي يأكله الناس، إذن ما أكل منه و لا شرب ذو عاهة إلا برئ، لقول الله: فِيهِ شِفَاءٌ لِلنَّاسِ وَ لا خَلْفَ لِقَوْلِ اللَّهِ، وَ إِنَّمَا الشِّفَاءُ فِي عِلْمِ الْقُرْآنِ، لِقَوْلِهِ: وَ نُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ فَهُوَ شِفَاءٌ وَ رَحْمَةٌ لِأَهْلِهِ لا شك فيه و لا مريية، و أهله: أئمة الهدى الذين قال الله: ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا».

He<sup>asws</sup>: 'And if it was as they are claiming it to be, that it is the honey which the people are eating, then no one with a handicap would eat from it, except that he would be free from it, as per the Words of Allah<sup>azwj</sup> are **in which there is healing for the people**, and there is no opposing the Words of Allah<sup>azwj</sup>. But rather, the healing is the Knowledge of the Quran, as per His<sup>azwj</sup> Words **[17:82] And We Reveal from the Quran that which is a Healing and a Mercy for the Believers.** So it is a

<sup>46</sup> تفسير القمي 1: 387.

Healing and a Mercy for its people, there is no doubt in it whatsoever. And its people are the Imams<sup>asws</sup> of Guidance about whom Allah<sup>azwj</sup> Says **[35:32] Then We Gave the Book as an inheritance to those whom We Chose from among Our servants**.<sup>47</sup>

ابن شهر آشوب: عن الرضا (عليه السلام) في هذه الآية: «قال النبي (صلى الله عليه و آله): علي أمير بني هاشم ، فسمي أمير النحل».

Ibn Shehr Ashub,

(It has been narrated) from Al-Reza<sup>asws</sup> regarding this Verse (16:68) having said: 'The Prophet<sup>saww</sup> said: 'Ali<sup>asws</sup> is the Emir of the Clan of Hashim<sup>as</sup>, so is called Emir of the bees (أمير النحل)'.<sup>48</sup>

الحسن بن أبي الحسن الديلمي، بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) في قوله عز و جل: وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ. قال: «ما بلغ بالنحل أن يوحى إليها، بل فينا نزلت، و نحن النحل، و نحن المقيمون لله في أرضه بأمره، و الجبال: شيعتنا، و الشجر: النساء المؤمنات».

Al Hassan Bin Abu Al Hassan Al Daylami, by his chain, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[16:68] And your Lord Revealed unto the bee saying: Make hives from the mountains and from the trees and in what they are constructing**, he<sup>asws</sup> said: 'What has reached by the bee (from what) has been revealed unto it? But, it was Revealed regarding us<sup>asws</sup>, and we<sup>asws</sup> are the bees, and we<sup>asws</sup> are the establishers for the Sake of Allah<sup>azwj</sup> in His<sup>azwj</sup> earth by His<sup>azwj</sup> Command. And **the mountains** are our<sup>asws</sup> Shias, and **the trees** are the Believing women'.<sup>49</sup>

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «لعقة العسل فيها شفاء، قال: مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ».

From Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Lick the honey, for there is a healing therein'. He<sup>azwj</sup> Said: **[16:69] a beverage of many colours, in which there is healing for the people**.<sup>50</sup>

عن سيف بن عميرة، عن شيخ من أصحابنا، عن أبي عبد الله (عليه السلام) قال: كنا عنده، فسأله شيخ، فقال: بي وجع و أنا أشرب له النبيذ، و وصفه لي الشيخ؟ فقال له: «ما يمنعك من الماء الذي جعل الله منه كل شيء حي؟» قال: لا يوافقني.

From Sayf Bin Umeyra, from a Sheykh from our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I was in his<sup>asws</sup> presence, so an old man asked him<sup>asws</sup>, 'I have pain, and I drink intoxicant (النبيذ) for it, and it has been prescribed for me by the Sheykh (of medicine)?' So he<sup>asws</sup> said to him: 'What prevents you from (drinking) the water which Allah<sup>azwj</sup> has Made every living thing?' He said, 'It does not agree with me'.

<sup>47</sup> تفسير العياشي 2: 43 /263

<sup>48</sup> المناقب 2: 315

<sup>49</sup> تأويل الآيات 1: 12 /256 عن الديلمي في تفسيره

<sup>50</sup> تفسير العياشي 2: 42 /263

قال له أبو عبد الله (عليه السلام): «فما يمنعك من العسل؟ قال الله: فيه شفاءٌ لِلنَّاسِ قال: لا أجدُه. قال: «فما يمنعك من اللبن الذي نبت منه لحمك، و اشتد عظمك». قال: لا يوافقني. فقال له أبو عبد الله (عليه السلام): «أ تريد أن أمرك بشرب الخمر؟! لا والله، لا أمرك».

Abu Abdullah<sup>asws</sup> said to him: 'So what prevents you from the honey? Allah<sup>azwj</sup> Says **[16:69] in which there is healing for the people?**' He said, 'I cannot find it'. He<sup>asws</sup> said: 'So what is preventing you from the milk by which your flesh grows, and your bones get stronger?' He said, 'It does not agree with me'. So Abu Abdullah<sup>asws</sup> said: 'Do you want me<sup>asws</sup> that I<sup>asws</sup> should order you to drink the intoxicant? No, by Allah<sup>azwj</sup>, I<sup>asws</sup> will not order it'.<sup>51</sup>

## VERSES 70 - 74

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْنًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ {70} وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَتُبَدِّلُ اللَّهُ يَجْحَدُونَ {71}

**[16:70] And Allah Created you, then He Causes you to die, and among you is one who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is All-Knowing, Powerful [16:71] And Allah has Preferred some of you over the others with regards to Sustenance, so those who are Preferred do not give away their sustenance to those whom their right possess so that they should be equal therein; is it then the Favour of Allah which they deny?**

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ {72} وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ {73} فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

**[16:72] And Allah has Made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has Given you of the good things; is it then in the falsehood that they are believing in while it is in the Favour of Allah that they are disbelieving in? [16:73] And they worshipping besides Allah that which does not control for them any sustenance at all from the skies and the earth, nor have they any (such) power [16:74] Therefore do not strike resemblances for Allah; surely Allah Knows and you are not knowing**

علي بن إبراهيم، قال: حدثنا محمد بن جعفر، قال: حدثنا محمد بن أحمد، عن العباس، عن ابن أبي نجران، عن محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله (عليه السلام) قال: «إذا بلغ العبد مائة سنة فذلك أردل العمر».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to us, from Muhammad Bin Ahmad, from Ali Abbas, from Ibn Abu Najran, from Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the servant reaches the age of one hundred years, so that is **[16:70] the worst part of life** (أردل العمر)<sup>52</sup>.'

<sup>51</sup> تفسير العياشي 2: 45 / 264.

<sup>52</sup> تفسير القمي 2: 78.

الطبرسي: روي عن علي (عليه السلام): «إن أزدل العمر خمس و سبعون سنة». و روي عن النبي (صلى الله عليه و آله) مثل ذلك.

Al-Tabarsy – ‘It has been reported from Ali<sup>asws</sup> having said: ‘**[16:70] the worst part of life** (أزدل العمر) is the age of seventy five years’.<sup>53</sup>

حدثنا عمران بن موسى بن جعفر عن علي بن معبد عن عبد الله بن عبد الله الواسطي عن درست بن ابي منصور عن ذكره عن جابر قال سألت ابا جعفر عليه السلام عن الروح قال يا جابر

It has been narrated to us by Umran Bin Musa Bin Ja’far, from Ali Bin Ma’bad, from Abdullah<sup>asws</sup> bin Abdullah Al-Wasity, from Darsat Bin Abu Mansour, from Jabir who said:

‘I asked Abu Ja’far<sup>asws</sup> about the Spirit. He<sup>asws</sup> said: .O Jabir!...

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا جعل فيهم اربعة ارواح روح الايمان وروح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذه الارواح الاربعة حتى يهم بالخطيئة فاذا هم بالخطيئة زين له روح الشهوة وشجعه روح القوة وقاده روح البدن حتى يوقعه في تلك الخطيئة فاذا لامس الخطيئة انتقص من الايمان وانتقص الايمان منه فان تاب تاب الله عليه وقد يأتي على العبد تارات ينقص منه بعض هذه الاربعة وذلك قول الله تعالى ومنكم من يرد إلى ازدل العمر لكيلا يعلم بعد علم شيئا فتنقص روح القوة ولا يستطيع مجاهدة العدو ولا معالجة المعيشة وينتقص منه روح الشهوة فلو مرت به احسن بنات آدم لم يحن إليها وتبقى فيه روح الايمان وروح البدن فيروح الايمان يعبد الله وبروح البدن ويدب ويدرج حتى تأتيه ملك الموت

And as for what has been Mentioned of the companions of the right hand, they are the true believers. He<sup>azwj</sup> has Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits until he commits any sins. If he is with sin, the Spirit of Desire adorns it for him, and the Spirit of Strength encourages him until he indulges in that sin. When the sin has been committed he gets taken away from the faith and faith gets taken away from him. If he were to repent to Allah<sup>azwj</sup>, Allah<sup>azwj</sup> Forgives him, and Reduces from the servant one of these four, and that is the Statement of Allah<sup>azwj</sup> **[16:70] And Allah Created you, then He Causes you to die, and among you is one who is brought back to the worst part of life, so that after having knowledge he does not know anything.** If the reduction is of the Spirit of the Strength, he would not have the ability to struggle against the enemy, nor look after the livelihood; and if the reduction from it is of the Spirit of the Desire, he would pass by the best of the daughters of Adam<sup>as</sup>, not coming to them; and there would remain in him the Spirit of the Faith and Spirit of the Body. With the Spirit of the Faith, he worships Allah<sup>azwj</sup>, and with the Spirit of the Body, he conducts (his actions) and intermingles (with the people) until there comes to him the Angel of Death’.<sup>54</sup>

حدثنا احمد بن محمد بن الحسين بن سعيد عن محمد بن داود عن ابن هارون العبدى عن محمد عن الاصبغ بن نباته قال اتى رجل امير المؤمنين عليه السلام فقال اناس يزعمون ان العبد لا يزنى وهو مؤمن ولا يسرق وهو مؤمن ولا يشرب الخمر وهو مؤمن ولا يأكل الربوا وهو مؤمن ولا يسفك الدم الحرام وهو مؤمن فقد كبر هذا على وجرح منه صدري حتى زعم ان هذا العبد الذى يصلى إلى قبلى ويدعو دعوتى ويناكحني واناكحه ويوارثني واوارثه فاخرجه من الايمان من اجل ذنب يسير اصابه

<sup>53</sup> مجمع البيان 5: 574

<sup>54</sup> Basaair Al Darajaat – P 9 Ch 14 H 5 (Extract)

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Dawood, from Ibn Haroun Al-Abady, from Muhammad, from Al-Asbagh Bin Nabata who said:

‘A man came up to Amir-ul-Momineen<sup>asws</sup> and said, ‘The people are thinking that a believer neither commit adultery, nor does he steals, and nor does he drink the alcohol and nor does he make use of the interest and nor does he sheds blood unlawfully while in the state of a devout believer. This has been a great thing to me and from it my chest is hurting until I think that this is the servant who, to the extent that I thought that this is the servant who Prays to my Qiblah, and supplicates my supplication, and gives to me in marriage and I give to him in marriage, and inherits from me and I inherit from me, that he would come out of the faith for a slight sin of his’.

واما ما ذكرت من اصحاب الميمنة فهم المؤمنون حقا باعبانهم فجعل فيهم اربعة ارواح روح الايمان روح القوة وروح الشهوة وروح البدن ولا يزال العبد مستعملا بهذا الارواح الاربعة حتى تأتي حالات قال وما هذه الحالات فقال على عليه السلام اما اولهن فهو كما قال الله ومنكم من يرد إلى اردل العمر لكيلا يعلم بعد علم شيئا فهذا ينقص منه جميع الارواح وليس من الذي يخرج من دين الله لان الله الفاعل ذلك به رده إلى اردل عمره فهو لايعرف للصلاة وقتا ولا يستطيع التهجد بالليل ولا الصيام بالنهار ولا القيام في صف من الناس فهذا نقصان من روح الايمان فليس يضره شيء ان شاء الله

Amir-ul-Momineen<sup>asws</sup> said: ‘ And as for what had been Mentioned of the companions of the right Hand, they<sup>asws</sup> are the true Believers. He<sup>azwj</sup> Made four Spirits to be in them – Spirit of the Faith, and Spirit of the Strength, and Spirit of the Desire, and Spirit of the Body. The servant does not cease to make use of these four Spirits, until certain situation take place for him’. He said, ‘And what situations are these?’ Ali<sup>asws</sup> said: ‘As for the first one of them, it is as Allah<sup>azwj</sup> has Said **[16:70] And Allah Created you, then He Causes you to die, and among you is one who is brought back to the worst part of life, so that after having knowledge he does not know anything.** This is where there has been a reduction from it all the Spirits, and is not from those who have exited from the Religion of Allah<sup>azwj</sup>, because that is the Act of Allah<sup>azwj</sup> to Return him to the worst part of life. This is where he does not recognise the Prayer timings, does not Pray the Prayer at night (Tahajjud), nor the Fasting by the Day, nor does he stand in the rows of the people. This is the deficiency of the Spirit of the Faith. Nothing will adversely affect him, Allah<sup>azwj</sup> Willing’<sup>55</sup>.

العياشي: عن عبد الرحمن الأشثل، قال: قال أبو عبد الله (عليه السلام) عن قول الله: وَ جَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَ حَفَدَةً. قال: «الحفدة: بنو البنات، و نحن حفدة رسول الله (صلى الله عليه و آله)».

Al Ayyashi, from Abdul Rahman Al A'shal who said,

‘Abu Abdullah<sup>asws</sup> said about the Words of Allah<sup>azwj</sup> **[16:72] and has given you sons and grandchildren from your wives:** الحفدة are the sons of the daughter, and we<sup>asws</sup> are the الحفدة of Rasool-Allah<sup>saww</sup>,<sup>56</sup>

وعنه، قال: حدثنا حميد بن زياد، عن محمد بن الحسين، عن محمد بن يحيى، عن طلحة بن زيد، عن جعفر بن محمد، عن أبيه (عليهما السلام)، في هذه الآية: اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ، قلت: لجعفر بن محمد (عليهما السلام): جعلت فداك- يا سيدي- إنهم يقولون: مثل نور الرب؟ قال: «سبحان الله! ليس لله مثل، قال الله: فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ».

<sup>55</sup> Basaair Al Darajaat – P 9 Ch 14 H 6 (Extract)

<sup>56</sup> تفسير العياشي 2: 46 / 264.



And from him (Ali Bin Ibrahim) who said, 'Hameed Bin Ziyad narrated to us, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

(It has been narrated) from Ja'far Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, regarding this Verse **[24:35] Allah is Light of the skies and the earth**, I said to Ja'far Bin Muhammad<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup> – O my Master<sup>asws</sup> – They (people) are saying, 'There is a likeness for the Light of the Lord<sup>azwj</sup>?' He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! There is no likeness for Allah<sup>azwj</sup>! Allah<sup>azwj</sup> Says **[16:74] Therefore do not strike resemblances for Allah**'.<sup>57</sup>

## VERSES 75 & 76

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ رِزْقِنَا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا ۖ هَلْ يَسْتَوُونَ ۗ  
الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {75} وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا  
يُوجَّهُهُ لَا يَأْتِ بِخَيْرٍ ۗ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۗ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {76}

**[16:75] Allah Strikes an example of a slave, the property of another, (who) has no power over anything, and the one whom We have Granted from Ourselves a goodly Sustenance so he spends from it secretly and openly; are the two alike? The Praise is for Allah! But, most of them are not knowing [16:76] And Allah Strikes an example of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who orders by the justice, and he is upon the Straight Path?**

الشيخ في (التهديب): بإسناده عن الحسين بن سعيد، عن حماد بن عيسى، عن حريز، عن محمد بن مسلم، قال: سألت أبا عبد الله (عليه السلام) عن رجل ينجح أمته من رجل، أ يفرق بينهما إذا شاء؟ فقال: «إن كان مملوكه، فليفرق بينهما إذا شاء، إن الله تعالى يقول: عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ فَلَيْسَ لِلْعَبْدِ شَيْءٌ مِنَ الْأَمْرِ، وَ إِنْ كَانَ زَوْجَهَا حُرًّا فَإِنْ طَلَّقَهَا عَتَقَهَا».

Al Sheykh in Al Tehzeeb, by his chain from Al Husayn Bin Saeed, from Hamaad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who marries off his bondmaid to a man, can he effect a separation between the two of them if he so desires to?' So he<sup>asws</sup> said: 'If he was in his possession, so he can effect separation between the two of them if he so desires to. Allah<sup>azwj</sup> is saying **[16:75] the property of another, (who) has no power over anything**. So there is nothing from the commands for the slave. And if he marries her, then she is free. So if he were to divorce her, so she is a freed slave'.<sup>58</sup>

و عنه: بإسناده عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن أبان بن عثمان، عن شعيب بن يعقوب العقرقوفي، عن أبي عبد الله (عليه السلام) قال: سئل- و أنا عنده أسمع- عن طلاق العبد. قال: «ليس له طلاق و لا نكاح، أما تسمع الله تعالى يقول: عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ» قال: «لا يقدر على طلاق و لا على نكاح إلا بإذن مولاه».

And from him, by his chain from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abaan Bin Usman, from Shuayb Bin Yaqoub Al Aqarqufy,

<sup>57</sup> Extract) تفسير القمي 2: 103

<sup>58</sup> التهديب 7: 1392 /340.

'Abu Abdullah<sup>asws</sup> was asked, and I was in his<sup>asws</sup> presence, about the divorce of the slave. He said: 'There is no divorce for him, nor a marriage. Have you not heard Allah<sup>azwj</sup> the High Saying **[16:75] the property of another, (who) has no power over anything?**' He<sup>asws</sup> said: 'He neither has the power upon the divorce, nor upon the marriage except by the permission of his master'.<sup>59</sup>

ابن شهر آشوب: عن حمزة بن عطاء، عن أبي جعفر (عليه السلام) في قوله تعالى: هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ. قال: «هو علي بن أبي طالب (عليه السلام)، يأمر بالعدل، وهو على صراط مستقيم».

Ibn Shehr Ashub, from Hamza Bin Ata'a,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of the High **[16:76] can he be held equal with him who orders by the justice**, he<sup>asws</sup> said: 'He<sup>asws</sup> is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, ordering by the justice **and he is upon the Straight Path**'.<sup>60</sup>

## VERSES 77 - 81

وَاللَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {77} وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ لَعَلَّكُمْ تَشْكُرُونَ {78} أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {79}

**[16:77] And Allah's is the unseen of the skies and the earth; and what is the matter of the Hour except as the blink of an eye or it is closer still; surely Allah has Power over all things [16:78] And Allah Brought you out from the wombs of your mothers – and you did not know anything - and He Gave you hearing and sight and hearts that you may give thanks [16:79] Do they not see the birds, constrained in the middle of the sky? None upholds them but Allah; surely there are Signs in that for a people who believe**

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۖ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَاثًا وَمَتَاعًا إِلَىٰ حِينٍ {80} وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُم بَأْسَكُمْ ۗ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ {81}

**[16:80] And Allah Made dwellings for you in your houses, and He Made for you tents from the skins of the cattle which you find light to carry on the day of your march and on the day of your halting, and from their wool and their fur and their hair, household stuff and a provision for a time [16:81] And Allah Made shelters for you from what He Created, and Made for you places of retreat in the mountains, and Made for you garments to preserve you from the heat and armour to protect you in your fighting; thus does He Complete His Favour upon you, that you may submit**

قال علي بن إبراهيم: و في رواية أبي الجارود، في قوله: أَثَاثًا قال: «المال»، و متاعاً قال: «المنافع»، إلى حين: «أي إلى حين بلاغها».

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

<sup>59</sup> التهذيب 7: 1421 / 347.

<sup>60</sup> المناقب 2: 107.

(It has been narrated) regarding His<sup>azwj</sup> Words **[16:80] household stuff** (أثاثاً), he<sup>asws</sup> (5<sup>th</sup> Imam<sup>asws</sup>) said: 'The wealth'. **and a provision**, he<sup>asws</sup> said: 'The benefits', **for a time**, he<sup>asws</sup> said: 'Until it reaches it (its term)'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْحَرِّ وَالْبُرْدِ مِمَّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أَيُّوبَ إِنَّ الْمَرِيخَ كَوَكَبٍ حَارٌّ وَ زُحْلٌ كَوَكَبٍ بَارِدٌ فَأَيُّمَا بَدَأَ الْمَرِيخُ فِي الِارْتِفَاعِ انْحَطَّ زُحْلٌ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمَرِيخُ دَرَجَةً انْحَطَّ زُحْلٌ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الِارْتِفَاعِ وَ يَنْتَهِيَ زُحْلٌ فِي الْهَبُوطِ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said:

I asked Abu Abdullah<sup>asws</sup> about the heat and the cold, from what do they emanate?' O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. So they do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

فَيَجْلُو الْمَرِيخُ فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَأَيُّمَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْخَرِيفِ بَدَأَ زُحْلٌ فِي الِارْتِفَاعِ وَ بَدَأَ الْمَرِيخُ فِي الْهَبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ زُحْلٌ دَرَجَةً انْحَطَّ الْمَرِيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الْهَبُوطِ وَ يَنْتَهِيَ زُحْلٌ فِي الِارْتِفَاعِ فَيَجْلُو زُحْلٌ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الْخَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبُرْدُ

For the Mars that is its hottest time. So when it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend and the Mars begins to descend. So these two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. So that is its coldest time.

وَ كُلَّمَا ارْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا ارْتَفَعَ هَذَا فَأَيُّمَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَأَلْفَعُلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشِّتَاءِ يَوْمٌ حَارٌّ فَأَلْفَعُلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun.<sup>62</sup>

## VERSES 82 & 83

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {82} يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

**[16:82] So if they turn back, then on you devolves only the clear deliverance (of the Message) [16:83] They are recognising the Favour of Allah, then they are denying it, and most of them are unbelievers**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن أحمد بن محمد، عن الحسن بن محمد الهاشمي، قال: حدثني أبي، عن أحمد بن عيسى، قال: حدثني جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) في قوله عز و جل: يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا.

<sup>61</sup> تفسير القمي 1: 388.

<sup>62</sup> (Extract) الكافي 8: 474 / 306

Muhammad bin Yaqoub, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa who said,

'Ja'far Bin Muhammad<sup>asws</sup> narrated to me, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather regarding the Words of the Mighty and Majestic **[16:83] They are recognising the Favour of Allah, then they are denying it**.

قال: «لما نزلت: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ اجتمع نفر من أصحاب رسول الله (صلى الله عليه وآله) في مسجد المدينة، فقال بعضهم لبعض: ما تقولون في هذه الآية؟ فقال بعضهم: إن كفرنا بهذه الآية نكفر بسائرهما، وإن آمننا فهذا ذل حين يتسلط علينا ابن أبي طالب

He<sup>asws</sup> said: 'When the Verse **[5:55] Only Allah is your Guardian and His Rasool and those who believe, who are establishing Prayers and are giving the Zakaat, and whilst bowing**, a number of the companions of Rasool-Allah<sup>saww</sup> gathered in the Masjid of Al-Medina. So, some of them said to the others, 'What are you saying regarding this Verse?' So some of them said, 'We are denying this verse, and denying the rest of it. And if we were to believe in it, this would be a humiliation where Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> would be made to overcome us'.

فقالوا: قد علمنا أن محمدا (صلى الله عليه وآله) صادق فيما يقول، و لكن نتولاه و لا نطيع عليا فيما أمرنا، فنزلت هذه الآية: يَعْزِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا يعني ولاية علي بن أبي طالب (عليه السلام) وَ أَكْثَرُهُمُ الْكَافِرُونَ بِالْوَالِيَةِ».

So they said, 'We know that Muhammad<sup>saww</sup> is truthful in what he<sup>saww</sup> is saying, but, neither will we befriend nor obey Ali<sup>asws</sup> in what he<sup>saww</sup> is ordering us for'. Thus, this Verse was Revealed **[16:83] They are recognising the Favour of Allah, then they are denying it, Meaning the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and most of them are unbelievers in the Wilayah**'.<sup>63</sup>

علي بن إبراهيم، قال: حدثني أبي، عن إسحاق بن الهيثم، عن سعد بن ظريف، عن الأصمغ بن نباتة، عن علي (عليه السلام) قال: «ما بال قوم غيروا سنة رسول الله (صلى الله عليه وآله) و عدلوا عن وصيته، لا يخافون أن ينزل بهم العذاب، ثم تلا هذه الآية الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا وَ بئسَ الْقَرَارُ». ثم قال: «نحن- و الله- نعمة الله التي أنعم الله بها على عباده، و بنا فاز من فاز».

Ali Bin Ibrahim said, 'My father narrated to me, from Is'haq Bin Al Haysam, from Sa'ad Bin Zareyf, from Al Asbagh Bin Nabata,

(It has been narrated) from Ali<sup>asws</sup> having said: 'What is wrong with the people that they have changed the Sunnah of Rasool-Allah<sup>saww</sup> and altered his<sup>saww</sup> bequest? Are they not afraid that the Punishment would descend upon them?' Then he<sup>asws</sup> recited this Verse **[14:28] Have you not seen those who have changed Allah's Favour for ungratefulness and made their people to alight into the abode of perdition [14:29] (Into) hell? They shall enter into it and it is an evil place to settle in**. Then he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! We<sup>asws</sup> are the Favours of Allah<sup>azwj</sup> Which He<sup>azwj</sup> has Favoured upon His<sup>azwj</sup> servants, and it is by us<sup>asws</sup> will succeed the one who succeeds'.<sup>64</sup>

<sup>63</sup> الكافي 1: 354 / 77.

<sup>64</sup> تفسير القمي 1: 86.

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: يُعْرِفُونَ نِعْمَتَ اللَّهِ الْآيَةَ. قال: «عرفهم ولاية علي (عليه السلام) و أمرهم بولايته، ثم أنكروا بعد وفاته».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir<sup>asws</sup> regarding the Words of the High **[16:83] They are recognising the Favour of Allah** – the Verse. He<sup>asws</sup> said: ‘He<sup>saww</sup> made them to recognise the Wilayah of Ali<sup>asws</sup>, and ordered them for his<sup>asws</sup> Wilayah, then they denied it after his<sup>saww</sup> passing away’.<sup>65</sup>

## VERSES 84 - 89

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّنَ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84} وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ {85} وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ {86}

**[16:84] And on the Day when We will Raise up a witness out from every community, then We will not be Allowing those who disbelieve, nor shall they be (Allowed) to solicit Favours [16:85] And when those who are unjust see the Punishment, it shall not be Lightened for them, nor shall they be Respited [16:86] And when those who associated (others with Allah) see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we used to call upon besides You. So Cast their words backs at them: Surely you were lying**

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {87} الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَا لَهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ {88} وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ {89}

**[16:87] And they shall tender submission to Allah on that Day; and what they used to forge shall depart from them [16:88] (As for) those who disbelieve and turn away from Allah's Way, We will add Punishment on top of their Punishment because they were mischievous [16:89] And on the Day when We will Raise up in every community a witness against them from among themselves, and bring you as a witness against them - and We have Revealed the Book to you Clarifying everything, and a Guidance and Mercy and good news for the submitters**

ويؤيد هذا التأويل: ما رواه صاحب كتاب الاحتجاج بإسناده إلى عبد الله بن جعفر الحميري ذكر حديثا مسندا يرفعه إلى حماد اللحام قال: قال أبو عبد الله عليه السلام: نحن والله نعلم ما في السماوات والأرض، وما في الجنة وما في النار، وما بين ذلك. قال حماد: فنهت إليه النظر. فقال: يا حماد إن ذلك في كتاب الله يقولها ثلاثا، ثم تلا هذه الآية (ويوم نبعث في كل أمة شهيدا عليهم من أنفسهم وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شيء وهدى ورحمة وبشرى للمسلمين). إنه من كتاب الله الذي فيه تبيان كل شيء. فمعنى قوله: إنه من كتاب الله (أي أن الذي نعلمه من كتاب الله) الذي فيه تبيان كل شيء يحتاج الناس إليه.

And what supports this explanation, is what has been reported by the author of the book Al-Ihtijaj by his chain to Abdullah Bin Ja'far Al-Humeyri with a chain going up to Hamaad Al-Haam who said that Abu Abdullah<sup>asws</sup> said: ‘We<sup>asws</sup>, by Allah<sup>azwj</sup>, know

<sup>65</sup> المناقب 3: 99.

what is in the heavens and the earth, and what is in Paradise and what is in Hell, and what there is in between that.' Hamaad said, 'I looked towards him<sup>asws</sup>.' He<sup>asws</sup> said: 'O Hamaad, that is in the Book of Allah<sup>azwj</sup>, He<sup>asws</sup> has Spoken it three times.' The he<sup>asws</sup> recited this Verse **[16:89] And on the Day when We will Raise up in every community a witness against them from among themselves, and bring you as a witness against them - and We have Revealed the Book to you Clarifying everything, and a Guidance and Mercy and good news for the submitters.** This is from the Book of Allah<sup>azwj</sup> in which is an explanation of all things.' The meaning of his<sup>asws</sup> statement 'This is from the Book of Allah<sup>azwj</sup>,' meaning that they know it from the Book of Allah<sup>azwj</sup> in which is the explanation of everything that will be required by the people from them<sup>asws, 66</sup>.

حدثنا احمد بن محمد بن عبد الرحمن بن ابى نجران عن يونس بن يعقوب عن الحسن بن المغيرة عن عبد الاعلى وعبيده بن بشير قال قال أبو عبد الله عليه السلام ابتداء منه والله ان لا علم مافى السموات وما فى الارض وما فى الجنة وما فى النار وما كان وما يكون إلى ان تقوم الساعة ثم قال اعلمه من كتاب انظر إليه هكذا ثم بسط كفيه ثم قال ان الله يقول انا انزلنا اليك الكتاب فيه تبيان كل شئ.

It has been narrated to us Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Yunus Bin Yaquoub, from Al-Hassan Bin Al-Mugheira, from Abdul A'la and Ubeyda Bin Bashir who said:

Abu Abdullah<sup>asws</sup> said: 'From the beginning, by Allah<sup>azwj</sup>, I know what is in the Heavens, and what is in the Earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour'. Then said: 'I<sup>asws</sup> know all this from looking at the Book'. Then he<sup>asws</sup> extended his<sup>asws</sup> hand, then said: 'Allah<sup>azwj</sup> has Said **[16:89] and We have Revealed the Book to you Clarifying everything**'.<sup>67</sup>

حدثنا محمد بن اسماعيل عن محمد بن عمرو الزيات عن عبد الله بن الوليد قال قال لى أبو عبد الله عليه السلام أي شئ يقول الشيعة في عيسى وموسى وامير المؤمنين عليه السلام قلت يقولون ان عيسى وموسى افضل من امير المؤمنين عليه السلام قال فقال ايزعمون ان امير المؤمنين عليه السلام قد علم ما علم رسول الله قلت نعم ولكن لا يقدمون على اولوا العزم من الرسل احدا

It has been narrated to us Muhammad Bin Ismail, from Muhammad Bin Amro Al-Ziyaat, from Abdullah Bin Al-Waleed who said:

'Abu Abdullah<sup>asws</sup> said to me: 'What are the statements that (some of) ours followers say regarding Isa<sup>as</sup>, and Musa<sup>as</sup> and Amir-ul-Momineen<sup>asws</sup>? I said, 'They are saying that Isa<sup>as</sup> and Musa<sup>as</sup> are of higher (status) than Amir-ul-Momineen<sup>asws</sup>'. He<sup>asws</sup> said: 'Do they not think that Amir-ul-Momineen<sup>asws</sup> knew what was known to Rasool-Allah<sup>saww</sup>? I said, 'Yes, and I told them that Ali knew whatever the Prophet<sup>saww</sup> knew but they say that he<sup>asws</sup> was not higher than the 'UI UI Azm' Prophets<sup>as</sup>.

قال أبو عبد الله عليه السلام فخاصمهم بكتاب الله قال قلت وفى أي موضع منه اخاصمهم قال قال الله تعالى لموسى وكتبنا له فى الألواح من كل شئ علما انه لم يكتب لموسى كل شئ وقال الله تبارك وتعالى لعيسى ولايبين لكم بعض الذى تختلفون فيه وقال الله تعالى لمحمد صلى الله عليه وآله وجئنا بك على هؤلاء شهيدا ونزلنا عليك الكتاب تبيانا لكل شئ.

Abu Abdullah<sup>asws</sup> said: 'Debate with them by the Book of Allah<sup>azwj</sup>'. I said, 'And in which subject from it should I debate with them?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High said

<sup>66</sup> Taweel Al Ayaat – CH 55 H 3

<sup>67</sup> Basaair Al Darajaat – P 3 Ch 6 H 2

to Musa<sup>as</sup> [7:145] **And We Wrote for him in the Tablets everything from the Knowledge**, He<sup>azwj</sup> did not Write for Musa<sup>as</sup> all things, and Allah<sup>azwj</sup> Blessed and High Said for Isa<sup>as</sup> [43:63] **and that I may make clear to you part of what you differ in**, and Said for Muhammad<sup>saww</sup> [16:89] **And on the Day when We will Raise up in every community a witness against them from among themselves, and bring you as a witness against them - and We have Revealed the Book to you Clarifying everything**.<sup>68</sup>

محمد بن يحيى، عن محمد بن الحسين، عن محمد بن عيسى، عن أبي عبد الله المؤمن عن عبد الأعلى مولى آل سام قال: سمعت أبا عبد الله عليه السلام يقول: والله إني لأعلم كتاب الله من أوله إلى آخره كأنه في كفي فيه خبر السماء وخبر الأرض، وخبر ما كان، وخبر ما هو كائن، قال الله عز وجل: " فيه تبيان كل شيء

Muhammad Bin Yahya, from Muhammad Bin AL-Husayn, from Muhammad Bin Isa, from Abu Abdullah Al-Mo'min, fro Abdul A'la, the slave of Aal-e Saam who said:

'I heard Abu Abdullah<sup>asws</sup> saying: 'By Allah<sup>azwj</sup>! I<sup>asws</sup> know the Book of Allah<sup>azwj</sup> from its beginning to its end, as if it was in the palm of my<sup>asws</sup> hand. In it is the news of the sky and news of the earth, and news of what is past, and news of what will be transpiring'. Allah<sup>azwj</sup> Mighty and Majestic has Said: [16:89] **In it is the clarification of everything**.<sup>69</sup>

و عنه: عن علي بن محمد بن سعد، عن حمدان بن سليمان النيسابوري، عن عبد الله بن محمد اليماني، عن مسلم بن الحجاج، عن يونس، عن الحسين بن علوان، عن أبي عبد الله (عليه السلام) قال: «إن الله خلق أولي العزم من الرسل، و فضلهم بالعلم، و أورثنا علمهم و فضلهم، و فضلنا عليهم في علمهم، و علم رسول الله (صلى الله عليه و آله) ما لم يعلموا، و علمنا علم الرسول و علمهم».

And from him, from Ali Bin Muhammad Bin Saeed, from Hamdan Bin Suleyman Al Neshapuri, from Abdullah Bin Muhammad Al Yamani, from Muslim Bin Al Hajaaj, from Yunus, from Al Husayn Bin Alwaan,

from Abu Abdullah<sup>asws</sup> having said: 'Surely Allah<sup>azwj</sup> Created the Determined Ones (اولي العزم) from the Prophets<sup>as</sup>, and Graced them with the Knowledge, and Made us<sup>asws</sup> to inherit their<sup>as</sup> Knowledge and their<sup>as</sup> merits, and Preferred us<sup>asws</sup> above them<sup>as</sup> with regards to their<sup>as</sup> Knowledge, and Taught Rasool-Allah<sup>saww</sup> what He<sup>azwj</sup> did not Teach them<sup>as</sup>, and Taught us<sup>asws</sup> the Knowledge of the Rasool<sup>saww</sup> and their<sup>as</sup> Knowledge'.<sup>70</sup>

عن عبد الملك بن سليمان: أنه وجد في دفين الزماني رق مكتوب فيه تاريخه ألف و مائتا سنة بخط السريانية، و تفسيره بالعربية، قال: لما وقعت المشاجرة بين موسى بن عمران و الخضر (عليهما السلام) في قوله عز و جل في سورة الكهف في قصة السفينة و الغلام و الجدار، و رجع إلى قومه فسأله أخوه هارون عما استعمله من الخضر، فقال له: علم ما لم يضر جهله، و لكن كان ما هو أعجب من ذلك. قال: و ما هو؟

From Abdul Malik Bin Sulayman, who found in a buried parchment, in which was written the history of one thousand two hundred years, in Assyrian writing, and its explanation in Arabic.

He said, 'When the disagreement occurred between Musa Bin Imran<sup>as</sup> and Al-Khizr<sup>as</sup> regarding the Words of the Mighty and Majestic in Surah Al-Kahf (Chapter 18) in the

<sup>68</sup> Basaair Al Darajaat – P 5 Ch 5 H 1

<sup>69</sup> Al Kafi , Vol. 1, H 605, 229 : 1 ص : الكافي ج : 1

<sup>70</sup> بصائر الدرجات: 2 / 247

story of the boat, and the young boy, and the wall, and when he<sup>as</sup> returned to his<sup>as</sup> people, his<sup>as</sup> brother<sup>as</sup> Haroun<sup>as</sup> asked him<sup>as</sup> about what transpired with Al-Khizr<sup>as</sup>. So he<sup>as</sup> said to him<sup>as</sup>: 'He<sup>as</sup> taught me<sup>as</sup> that which did not harm his<sup>as</sup> ignorance, but there was something which was even stranger than that'. He<sup>as</sup> said: 'What was it?'

قال: بينما نحن على شاطئ البحر وقوف إذ أقبل طائر على هيئة الخطاف فنزل على البحر، فأخذ في منقاره ماء فرمى به إلى المشرق، ثم أخذ ثانية ورمى به إلى المغرب، ثم أخذ ثالثة فرمى به [إلى الجنوب، ثم أخذ رابعة فرمى به إلى الشمال، ثم أخذ فرمى به] إلى السماء، ثم أخذ فرمى به إلى الأرض، ثم أخذ مرة أخرى فرمى به إلى البحر، ثم جعل يرفرف وطار، فبقينا مبهوتين لا نعلم ما أراد الطائر بفعله.

He<sup>as</sup> said: 'We<sup>as</sup> were paused upon the sea shore when a bird came and descended upon the sea. So it took in its beak a drop of water and threw it towards the east. Then it took a second drop and threw it towards the west. Then it took a third drop, so it threw it towards the south. Then it took a fourth drop and threw it towards the north. Then it took a fifth drop and threw it towards the sky. Then it took a drop and threw it towards the earth. Then it took it again and threw in into the sea. Then it fluttered and flew away. So we<sup>as</sup> remained in astonishment, not knowing what the bird intended by its actions.

فبينما نحن كذلك إذ بعث الله علينا ملكا في صورة آدمي، فقال: ما لي أراكما مبهوتين؟ قلنا: فيما أراد الطائر بفعله، قال: أو ما تعلمان ما أراد؟ قلنا له: الله أعلم. قال: إنه يقول: لبيعثن الله في آخر الزمان نبيا اسمه محمد (صلى الله عليه وآله)، له وصي اسمه علي (عليه السلام)، و علمكما جميعا في علمهما مثل هذه القطرة في هذا البحر.

So we<sup>as</sup> were in the midst of that, when Allah<sup>azwj</sup> Sent unto us<sup>as</sup> and Angel in the image of a human, so he said: 'What is the matter that I see the two of you<sup>as</sup> in astonishment?' We<sup>as</sup> said: 'It is regarding what the bird intended by its actions'. He said: 'So what do you<sup>as</sup> two know about what it intended?' We<sup>as</sup> said: 'Allah<sup>azwj</sup> Knows'. He said: 'Allah<sup>azwj</sup> would be Sending, at the end of the times, a Prophet<sup>saww</sup> whose name would be Muhammad<sup>saww</sup>, and there would be a successor<sup>asws</sup> for him<sup>saww</sup> whose name would be Ali<sup>asws</sup>, and all of the Knowledge of the both of you<sup>as</sup> compared to their<sup>asws</sup> Knowledge is like this drop in this sea'.<sup>71</sup>

## VERSE 90

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {90}

**[16:90] Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion; He Admonishes you that you may be mindful**

العباشي: عن سعد، عن أبي جعفر (عليه السلام): إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ قَالَ: «يا سعد، إن الله يأمر بالعدل و هو محمد (صلى الله عليه وآله)، و الإحسان و هو علي (عليه السلام) و إيتاء ذى القربى و هو قرابتنا، أمر الله العباد بمودتنا و إيتاننا، و نهاهم عن الفحشاء و المنكر، من بغى على أهل البيت و دعا إلى غيرنا».

Al Ayyashi, from Sa'ad,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, regarding **[16:90] Surely Allah Enjoins the doing of justice and the doing of good**. He<sup>asws</sup> said: 'O Sa'ad! Surely Allah<sup>azwj</sup>

<sup>71</sup> الروضة لابن شاذان: 26، عنه البحار 40: 60 / 177.



Commanded for the justice and he<sup>saww</sup> is Muhammad<sup>saww</sup>, and the good, so he<sup>asws</sup> is Ali<sup>asws</sup>, and the giving to the near of kin, so they are our<sup>asws</sup> near of kin. Allah<sup>azwj</sup> has Commanded the servants to be cordial to us<sup>asws</sup> and to be obedient to us<sup>asws</sup>, and Forbidden them from the immoralities, and the evil, the ones who rebelled against the People<sup>asws</sup> of the Household, and called to other than us<sup>asws</sup>.<sup>72</sup>

عن إسماعيل الحريري، قال: قلت لأبي عبد الله (عليه السلام): قول الله: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبُغْيِ؟ قال: «اقرأ كما أقول لك- يا إسماعيل- إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى حقه».

From Ismail Al Hareyri who said,

'I said to Abu Abdullah<sup>asws</sup>, '(What about) the Words of Allah<sup>azwj</sup> [16:90] **Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion?**' He<sup>asws</sup> said: 'Read it as I<sup>asws</sup> am saying to you – O Ismail - **Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin *their rights***'.

فقلت: جعلت فداك، إنا لا نقرأ هكذا في قراءة زيد. قال: «و لكننا نقرأها هكذا في قراءة علي (عليه السلام)».

So I said, 'May I be sacrificed for you<sup>asws</sup>! We do not recite it like this in the recitation of Zayd!' He<sup>asws</sup> said: 'But we<sup>asws</sup> are reciting it like this in the recitation of Ali<sup>asws</sup>'.

قلت: فما يعني بالعدل؟ قال: «شهادة أن لا إله إلا الله». قلت: والإحسان؟ قال: «شهادة أن محمدا رسول الله (صلى الله عليه وآله)». قلت: فما يعني بإيتاء ذي القربى حقه؟ قال: «أداء إمام إلى إمام بعد إمام» و ينهى عن الفحشاء والمنكر قال: «ولاية فلان و فلان».

I said, 'So what is the meaning of 'With the justice'?' He<sup>asws</sup> said: 'Testimony that there is no god except for Allah<sup>azwj</sup>'. I said, 'And 'the doing of the good'?' He<sup>asws</sup> said: 'Testimony that Muhammad is Rasool-Allah<sup>saww</sup>'. I said, 'So what is the meaning of 'and the giving of the near of kin their rights'?' He<sup>asws</sup> said: 'Fulfilment (of duties) to an Imam<sup>asws</sup>, to an Imam<sup>asws</sup>, after an Imam<sup>asws</sup>'.<sup>73</sup>

عن عامر بن كثير، و كان داعية الحسين بن علي، عن موسى بن أبي الغدير، عن عطاء الهمداني، عن أبي جعفر (عليه السلام) في قول الله: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ. قال: «العدل: شهادة أن لا إله إلا الله، و الإحسان: ولاية أمير المؤمنين (عليه السلام)، و ينهى عن الفحشاء: الأول، و المنكر: الثاني، و البغي: الثالث».

From Aamir Bin Kaseer, and he was an advocate for Al Husayn Bin Ali, from Muhas Bin Abu Al Ghadeer, from Ata'a Al Hamdany,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> [16:90] **Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin.** He<sup>asws</sup> said: 'The justice – Testimony that there is no god except for Allah<sup>azwj</sup>; and the good – Wilayah of Amir-ul-Momineen<sup>asws</sup>; and

<sup>72</sup> تفسير العياشي 2: 267 / 59.

<sup>73</sup> تفسير العياشي 2: 2687 / 60.

forbidding from the immoralities – the first one; and the evil – the second one; and the rebel – the third one'.<sup>74</sup>

الحسن بن أبي الحسن الديلمي: بإسناده إلى عطية بن الحارث، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ.

Al Hassan Bin Abu Al Hassan Al Dulaymi, by his chain going up to Atiya Bin Al Haaris,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, regarding the Words of the High [16:90] **Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion.**

قال: «العدل: شهادة الإخلاص، و أن محمدا رسول الله (صلى الله عليه وآله)، و الإحسان: ولاية أمير المؤمنين (عليهم السلام)، و الإيتان بطاعتها (صلوات الله عليهما). و إيتاء ذى القربى: الحسن و الحسين و الأئمة من ولده (عليهم السلام)، و ينهى عن الفحشاء و المنكر و البغى و هو من ظلمهم و قتلهم و منع حقوقهم و موالاة أعدائهم، فهو المنكر الشنيع و الأمر الفطيع».

He<sup>asws</sup> said: 'The **justice** – the sincere testimony, and that Muhammad is Rasool-Allah<sup>saww</sup>; and the **good** – Wilayah of Amir-ul-Momineen, and its doing is to be obedient to both of them<sup>asws</sup>; and the **giving to the near of kin** – Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> and the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>; And the forbidding from **the immorality and the evil and the rebellion**, so these are the ones who were unjust to them<sup>asws</sup>, and murdered them<sup>asws</sup>, and prevented their<sup>asws</sup> rights, and befriended their<sup>asws</sup> enemies – thus it is an evil, and a heinous and horrific matter'.<sup>75</sup>

## VERSES 91 - 96

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَعْمَلُونَ {91} وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {92}

[16:91] **And fulfill the Covenant of Allah when you have made a covenant, and do not break the oaths after affirming them, and you have indeed made Allah a surety for you; surely Allah Knows what you are doing [16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly. You make your oaths to be means of deceit between you because (one) community is more numerous than (another) community. But rather, Allah is Testing you by this; and He will Clarify to you on the Day of Judgement that which you were differing in**

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ {93} وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنِ سَبِيلِ اللَّهِ ۗ وَاللَّهُ عَظِيمٌ {94} وَلَا تَسْتُرُوا بِعَهْدِ اللَّهِ تَمَنَّا قَلِيلًا ۗ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {95} مَا عِنْدَكُمْ يَنْفَدُ ۗ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {96}

<sup>74</sup> تفسير العياشي 2: 62 / 267.

<sup>75</sup> تأويل الآيات 1: 20 / 261.

**[16:93] And had Allah so Desired it He would Make you a single nation, but He Lets err whomsoever He Desires to and Guides whomsoever He Desires to; and you will be Questioned about what you had been doing [16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's Way and a grievous Punishment be for you [16:95] And do not take a small price in exchange for Allah's Covenant; but rather, what is with Allah is better for you, if only you knew [16:96] What is with you passes away and what is with Allah remains; and We will Recompense those who are patient with their Reward for the best of what they had done**

العياشي: عن زيد بن الجهم، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: «لما سلموا على علي (عليه السلام) بإمرة المؤمنين، قال رسول الله (صلى الله عليه وآله) للأول: قم فسلم عن علي بإمرة المؤمنين. فقال: أمن الله و من رسوله، يا رسول الله؟ فقال: نعم، من الله و من رسوله

Al Ayyashi, from Zayd Bin Al Jaham,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'When Ali<sup>asws</sup> was announced as Amir-ul-Momineen<sup>asws</sup>, Rasool-Allah<sup>saww</sup> said to the first one: 'Stand up and submit to Ali<sup>asws</sup> as Amir-ul-Momineen!' So he said, 'Is this from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>, O Rasool-Allah<sup>saww</sup>?' So he<sup>saww</sup> said: 'Yes, it is from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثم قال لصاحبه: قم فسلم على علي بإمرة المؤمنين. فقال: أمن الله و من رسوله؟ قال: نعم، من الله و من رسوله

Then he<sup>saww</sup> said to his companion<sup>76</sup>: 'Stand and submit to Ali<sup>asws</sup> as Amir-ul-Momineen<sup>asws</sup>!' So he said, 'Is this from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'Yes, it is from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثم قال لصاحبه: قم فسلم على علي بإمرة المؤمنين. فقال: أمن الله و من رسوله؟ قال: نعم، من الله و من رسوله

The he<sup>saww</sup> said to his companion: 'Stand and submit to Ali<sup>asws</sup> as Amir-ul-Momineen<sup>asws</sup>!' So he said, 'Is this from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?' He<sup>saww</sup> said: 'Yes, it is from Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup>'.

ثم قال: يا مقداد، قم فسلم على علي بإمرة المؤمنين- قال- فقام و سلم، و لم يقل ما قال صاحبه

The he<sup>saww</sup> said: 'O Miqdad<sup>as</sup>! Stand and submit to Ali<sup>asws</sup> as Amir-ul-Momineen<sup>asws</sup>!' He<sup>asws</sup> said, 'So he<sup>as</sup> stood up and greeted, and did not say that which the others had said'.

ثم قال: قم- يا أبا ذرّ - فسلم على علي بإمرة المؤمنين. فقام و سلم

Then he<sup>saww</sup> said: 'O Abu Dharr<sup>as</sup>! Go and submit to Ali<sup>asws</sup> as Amir-ul-Momineen<sup>asws</sup>!' So he<sup>as</sup> stood up and submitted.

ثم قال: قم- يا سلمان- و سلم على علي بإمرة المؤمنين. فقام و سلم».

<sup>76</sup> No. 2

Then he<sup>saww</sup> said: 'Stand - O Salman<sup>as</sup> – and submit to Ali<sup>asws</sup> as Amir-ul-Momineen<sup>asws</sup>!' So he<sup>as</sup> stood up and submitted.

قال: «حتى إذا خرجا، و هما يقولان: لا والله، لا نسلم له ما قال أبدا، فأنزل الله تبارك و تعالیٰ علی نبیه: وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا بقولكم: أمن الله و من رسوله؟ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ وَ لَا تُكُونُوا كَالَّذِي نَفَضَتْ غَزَلَهَا مِنْ بَعْدِ فُؤَةٍ أَنْكَاتًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْكَىٰ مِنْ أُمَّتِكُمْ».

He<sup>asws</sup> said: 'When the two of them went out, and they were both saying, 'No, by Allah<sup>azwj</sup>! We will not submit to him<sup>asws</sup> with what he<sup>saww</sup> has said, ever!' Therefore, Allah<sup>azwj</sup> Blessed and High Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> [16:91] **and do not break the oaths after affirming them, and you have indeed made Allah a surety for you;** with their speech, 'Is this from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?' **surely Allah Knows what you are doing [16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly. You make your oaths to be means of deceit between you** in order to become imams. It is purer than your imams'.

قال: قلت: جعلت فداك، إنما نقرؤها أن تكون أمة هي أربي من أمة فقال: «ويحك- يا زيد- و ما أربي؟! أن تكون أمة هي أركي من أمتكم إنما يبلوكم الله به يعني عليا (عليه السلام) و لبيبين لكم يوم القيامة ما كنتم فيه تختلفون و لو شاء الله لجعلكم أمة واحدة و لكن يضل من يشاء و يهدي من يشاء و لنسئلن عما كنتم تعملون و لا تتخذوا أيمانكم دخلا بينكم فتنزل قدم بعد ثبوتها بعد ما سلمتم على علي (عليه السلام) بإمرة المؤمنين و تدوفوا السوء بما صدقتم عن سبيل الله يعني عليا (عليه السلام) و لكم عذاب عظيم».

I said, 'May I be sacrificed for you<sup>asws</sup>! But rather, we are reciting it as **because (one) community is more numerous than (another) community**'. So he<sup>asws</sup> said: 'Woe be unto you – O Zayd – and what is more numerous? In order to become Imams. It is purer than your Imams. **But rather, Allah is Testing you by this Meaning Ali<sup>asws</sup> and He will Clarify to you on the Day of Judgement that which you were differing in [16:93] And had Allah so Desired it He would Make you a single nation, but He Causes to err whomsoever He Desires to and Guides whomsoever He Desires to; and you will be Questioned about what you had been doing [16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability** after having submitted to Ali<sup>asws</sup> as Amir-ul-Momineen and you should taste evil because you turned away from Allah's Way Meaning Ali<sup>asws</sup> and a grievous Punishment be for you'.

ثم قال لي: «لما أخذ رسول الله (صلى الله عليه و آله) بيد علي (عليه السلام) فأظهر ولايته، قال جميعا: و الله، ليس هذا من تلقاء الله، و ما هو إلا شيء أراد أن يشرف به ابن عمه. فأنزل الله عليه و لو تقول علينا بعض الأقاويل لأخذنا منه باليمين ثم لقطعنا منه الوتين فما منكم من أحد عنه حاجزين و إنه لتذكيرة للمنتقين و إنا لنعلم أن منكم مكذبين يعني فلانا و فلانا و إنه لحسرة على الكافرين و إنه لحق اليقين يعني عليا (عليه السلام) فسبح باسم ربك العظيم».

Then he<sup>asws</sup> said to me: 'When Rasool-Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup>, and manifested his<sup>asws</sup> Wilayah, they both said together, 'By Allah<sup>azwj</sup>! This is not what Allah<sup>azwj</sup> has Cast, and it is nothing except something which he<sup>saww</sup> intends to honour his<sup>saww</sup> cousin with'. Therefore Allah<sup>azwj</sup> Revealed against them [69:44] **And if he had fabricated against Us some of the sayings, [69:45] We would certainly have seized him by the right hand, [69:46] Then We would certainly have cut off his aorta (vein). [69:47] And not one of you could have withheld Us from him. [69:48] And it is a Reminder for the pious. [69:49] And We know that some of you are beliers. [69:50] And it is a regret to the unbelievers. [69:51] And**

**most surely it is the true certainty [69:52] So Glorify the Name of your Lord, the Magnificent<sup>77</sup>.**

عن عبد الرحمن بن سالم الأشل، عنه (عليه السلام)، قال: «التي نقضت غزلها من بعد قوة أنكاثا عائشة هي نكثت أيمانها».

From Abdul Rahman Bin Saalim Al Ashal,

(It has been narrated) from him<sup>asws</sup> having said: '**[16:92] And be not like her who unravels her yarn, disintegrating it into pieces after having spun it strongly was Ayesha. She broke her oath**'<sup>78</sup>.

## VERSES 97

**مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۖ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ {97}**

**[16:97] Whoever does righteous deeds whether male or female, and he is a Believer, We will Make him live a good life, and We will Recompense them for the best of what they did**

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا أحمد بن محمد بن عيسى، عن محمد بن أبي عمير، عن بعض أصحابه، عن أبي عبد الله (عليه السلام)، قال: قيل له: إن أبا الخطاب يذكر عنك أنك قلت له: إذا عرفت الحق فاعمل ما شئت، فقال: «لعن الله أبا الخطاب، والله ما قلت له هكذا، ولكني قلت له: إذا عرفت الحق فاعمل ما شئت من خير يقبل منك، إن الله عز وجل يقول: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ، ويقول تبارك وتعالى: مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً.

Ibn Babuwayh, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from one of his companions,

'It was said to Abu Abdullah<sup>asws</sup>, 'Abu Al-Khattab is mentioning from you<sup>asws</sup>, that you<sup>asws</sup> said to him: 'When you recognise the Truth, so do whatsoever you like'. So he<sup>asws</sup> said: 'May Allah<sup>azwj</sup> Curse Abu Al-Khattab! By Allah<sup>azwj</sup>, I<sup>asws</sup> did not say it to him like this. But, I<sup>asws</sup> said to him: 'When you recognise the Truth, do whatsoever you like from the good deeds, they would be Accepted from you. Allah<sup>azwj</sup> Mighty and Majestic is Saying **[40:40] and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.** And the Blessed and High is Saying **[16:97] Whoever does righteous deeds whether male or female, and he is a Believer, We will Make him live a good life**'<sup>79</sup>.

## VERSES 98 - 100

**فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {98} إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {99} إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ {100}**

<sup>77</sup> تفسير العياشي 2: 64 / 268

<sup>78</sup> تفسير العياشي 2: 65 / 269

<sup>79</sup> معاني الأخبار: 26 / 388

**[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed Satan [16:99] Surely he has no authority over those who believe and relying upon their Lord [16:100] But rather, his authority is only over those who befriend him and those who associate others with Him**

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ فَقَالَ يَا أَبَا مُحَمَّدٍ يُسَلِّطُ وَ اللَّهُ مِنَ الْمُؤْمِنِينَ عَلَى بَدَنِهِ وَلَا يُسَلِّطُ عَلَى دِينِهِ قَدْ سَلَّطَ عَلَى أَيُّوبَ (عليه السلام) فَشَوَّهَ خَلْقَهُ وَ لَمْ يُسَلِّطْ عَلَى دِينِهِ وَ قَدْ يُسَلِّطُ مِنَ الْمُؤْمِنِينَ عَلَى أَسْبَابِهِمْ وَ لَا يُسَلِّطُ عَلَى دِينِهِمْ

From him, from Ali Bin Al-Hassan, from Mansour bin Yunus, from Abu Baseer, who has narrated the following:

I said to Abu Abdullah<sup>asws</sup> about: **[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed Satan [16:99] Surely he has no authority over those who believe and relying upon their Lord**, so he<sup>asws</sup> said; ‘O Abu Muhammad! By Allah<sup>azwj</sup>, he<sup>la</sup> overcomes the Believer upon his body but does not overcome his Religion. He<sup>la</sup> had overcome upon Ayub<sup>as</sup>, so he<sup>la</sup> deformed his<sup>as</sup> physique but did not overcome upon his<sup>as</sup> Religion, and he<sup>la</sup> has overcome the Believers upon their bodies but does not overcome upon their Religion’.

قُلْتُ قَوْلُهُ تَعَالَى إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ قَالَ الَّذِينَ هُمْ بِاللَّهِ مُشْرِكُونَ يُسَلِّطُ عَلَى أَسْبَابِهِمْ وَ عَلَى أَدْيَانِهِمْ.

I said, ‘(What about) the Words of the High: **[16:100] But rather, his authority is only over those who befriend him and those who associate others with Him.** He<sup>asws</sup> said: ‘The ones who associate with Allah<sup>azwj</sup>, he<sup>la</sup> overcomes upon their bodies as well as upon their Religions’.<sup>80</sup>

ابن بابويه، قال: حدثنا أبو أحمد هانئ بن محمد بن محمود العبدي، قال: حدثنا أبي محمد بن محمود، بإسناده، رفعه إلى موسى بن جعفر (عليه السلام) في حديث سؤال الرشيد له. فقال (عليه السلام) في جواب سؤاله: «أعوذ بالله من الشيطان الرجيم بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» ثُمَّ قَرَأَ آيَةً.

Ibn Babuwayh said, ‘Abu Ahmad Hany Bin Muhammad Bin Mahmoud Al Abady narrated to us, from Abu Muhammad Bin Mahmoud by his chain,

It was asked from Musa Bin Ja’far<sup>asws</sup> in a Hadeeth of the question asked by Al-Rasheed to him<sup>asws</sup>, so he<sup>asws</sup> said in answer to his question: ‘I<sup>asws</sup> seek Refuge with Allah<sup>azwj</sup> from the accursed Satan<sup>la</sup>. In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful’. Then he<sup>asws</sup> recited the Verse’.<sup>81</sup>

عن سماعة، عن أبي عبد الله (عليه السلام) في قول الله: فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ قلت: كيف أقول؟ قال: «تقول: أستعيذ بالله السميع العليم من الشيطان الرجيم». و قال: «إن الرجيم أحبب الشياطين».

From Sama’at,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> **[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed**

<sup>80</sup> Al Kafi – H 14881

<sup>81</sup> عيون أخبار الرضا (عليه السلام) 1: 9/81.

**Satan.** I said, 'How shall I say it?' He<sup>asws</sup> said: 'I seek Refuge with Allah<sup>azwj</sup>, the All-Hearing, the All-Knowing, from the accursed Satan<sup>la</sup>'. And he<sup>asws</sup> said: '(الرجيم) is the worst of the Satans<sup>la</sup>,<sup>82</sup>

عن حماد بن عيسى، رفعه إلى أبي عبد الله (عليه السلام) قال: سألته عن قول الله: إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ. قال: «ليس له أن يزيلهم عن الولاية، فأما الذنوب و أشباه ذلك فإنه ينال منهم كما ينال من غيرهم».

From Hamaad Bin Isa,

raising it to Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> [16:99] Surely he has no authority over those who believe and relying upon their Lord [16:100] But rather, his authority is only over those who befriend him and those who associate others with Him. He<sup>asws</sup> said: 'It is not for him<sup>la</sup> to remove them (Shias) from the Wilayah. So as for the sins, and that which resembles that, so he<sup>la</sup> achieves from them just like he<sup>la</sup> achieves from the others'.<sup>83</sup>

- آداب قراءة القرآن -

## ETTIQUETTES OF READING THE QURAN

ثم قال الحسن أبو محمد الامام (عليه السلام): أما قوله الذي ندبك - الله - إليه، وأمرك به عند قراءة القرآن: " أعوذ بالله - السميع العليم - من الشيطان الرجيم

Then the Imam Abu Muhammad Al Hassan<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> that you have been Commanded to say before reading the Quran are – 'I seek refuge with Allah<sup>azwj</sup> Who is the all Hearing, the all Knowing, (Who Protects) from the accursed Satan'.'

" فان أمير المؤمنين (عليه السلام) قال: إن قوله: " أعوذ بالله " أي أمتنع بالله، " السميع " لمقال الاخيار والاشرار ولكل المسموعات من الاعلان والاسرار "

For this Amir-ul-Momineen<sup>asws</sup> said: 'The Words – 'I seek refuge with Allah<sup>azwj</sup> who is the Hearing' – is that He<sup>azwj</sup> listens to every good and bad things, as well as all manifest and hidden things.'

العليم " بأفعال الابرار والفجار، وبكل شئ مما كان وما يكون - ومالا يكون - أن لو كان كيف كان يكو

'The Knowing' – He<sup>azwj</sup> is the Knower of all good and bad acts of the past, present and the future.

" من الشيطان الرجيم " (والشيطان) هو البعيد من كل خير " الرجيم " المرجوم باللعن، المطرود من بقاع الخير والاستعاذة هي - م - ما قد أمر الله به عباده عند قراءتهم القرآن،

'From the accursed Satan' – Satan is far from every good and is a castaway by the Curse and is being pelted away with stones from every good. This is the refuge that Allah<sup>azwj</sup> has Commanded to be sought for the reading of the Quran.

<sup>82</sup> (Extract) تفسير العياشي 2: 67 /270.

<sup>83</sup> تفسير العياشي 2: 69 /270.

فقال: " فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم \* انه ليس له سلطان على الذين آمنوا وعلى ربهم يتوكلون \* انما سلطانه على الذين يتولونه والذين هم به مشركون " ومن تأدب بأدب الله عزوجل أداه إلى الفلاح الدائم، ومن استوصى بوصية الله كان له خير الدراين.

Allah<sup>azwj</sup> Says: **[16:98] So when you recite the Quran, seek Refuge with Allah from the accursed Satan [16:99] Surely he has no authority over those who believe and relying upon their Lord [16:100] But rather, his authority is only over those who befriend him and those who associate others with Him – And whoever follows these etiquettes, Allah<sup>azwj</sup> will make him achieve eternal success, and whoever listens to the Testament and accepts it, will achieve good in both worlds.**<sup>84</sup>

## VERSES 101 & 102

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {101} قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ {102}

**[16:101] And when We change a Verse in place of a (another) Verse, and Allah is more Knowing of what He Reveals, they say: But rather, you are a forger. But, most of them are not knowing [16:102] Say: The Holy Spirit has descended with it from your Lord with the Truth, that it may establish those who believe and as a Guidance and good news for the submitters**

و عنه، قال: و في رواية أبي الجارود عن أبي جعفر (عليه السلام) في قوله: رُوحُ الْقُدُسِ. قال: «هو جبرئيل (عليه السلام)، و القدس: الطاهر لِيُثَبِّتَ الَّذِينَ آمَنُوا هم آل محمد (عليهم السلام) وَ هُدًى وَ بُشْرَىٰ لِلْمُسْلِمِينَ».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[16:102] The Holy Spirit. He<sup>asws</sup> said: 'He<sup>as</sup> is Jibraeel<sup>as</sup>, and the Holy – the Pure that it may establish those who believe they<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> and as a Guidance and good news for the submitters'**.<sup>85</sup>

## VERSE 103

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۚ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ {103}

**[16:103] And We Know that they are saying: But rather, a person teaches him. The tongue of him whom they reproach is foreign, and this is clear Arabic language**

علي بن إبراهيم، قال: و هو لسان أبي فكيهة مولى بني الحضرمي، كان أعجمي اللسان، و كان قد اتبع نبي الله و آمن به، و كان من أهل الكتاب، فقالت قريش: هذا- و الله- يعلم محمدا، علمه بلسانه، يقول الله: وَ هَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ.

Ali Bin Ibrahim said,

<sup>84</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 3

<sup>85</sup> تفسير القمي 1: 390.



'And it is the tongue of Abu Faqeyha, a slave of the Clan of Al Hazramy, who was of a foreign tongue (language), and he had followed the Prophet<sup>saww</sup> and had believed in him<sup>saww</sup>. And he was from the People of the Book (Jews and Christians). So the Qureysh said, 'By Allah<sup>azwj</sup>! This is the one who teaches Muhammad<sup>saww</sup>, teaching him<sup>saww</sup> by his tongue. Allah<sup>azwj</sup> is Saying **[16:103] and this is clear Arabic language**'.<sup>86</sup>

## VERSES 104 & 105

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ {104} إِنَّمَا يَفْتَرِي الْكُذِّبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ ط  
وَأُولَئِكَ هُمُ الْكَافِرُونَ {105}

**[16:104] The ones who do not believe in the Signs of Allah, Allah will not Guide them, and for them shall be a painful Punishment [16:105] But rather, the ones who forge lies are the ones who do not believe in the Signs of Allah; and they are the liars**

العباشي: عن العباس بن هلال، عن أبي الحسن الرضا (عليه السلام): أنه ذكر رجلا كذابا ثم قال: «قال الله: إِنَّمَا يَفْتَرِي الْكُذِّبَ الَّذِينَ لَا يُؤْمِنُونَ».

Al Ayyashi, from Al Abbas Bin Hilal,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having mentioned a man who had lied, then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Says **[16:105] But rather, the ones who forge lies are the ones who do not believe**'.<sup>87</sup>

## VERSES 106 - 111

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْنَاهُمْ عَذَابًا عَظِيمًا {106} ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {107} أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاسْمَعَهُمْ وَأَبْصَارَهُمْ وَأُولَئِكَ هُمُ الْعَاغِلُونَ {108} لَا جْرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ {109} ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا تَمْ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ {110} يَوْمَ تَأْتِي كُلُّ نَفْسٍ تَجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ {111}

**[16:106] The one who disbelieves in Allah after his having believed, except the one who is compelled while his heart is at rest on account of faith, but he who opens (his) chest to disbelief, so on these is the Wrath of Allah, and they shall have a grievous Punishment [16:107] This is because they love this world's life more than the Hereafter, and that Allah does not Guide the unbelieving people [16:108] They are the ones on whose hearts, and their hearing, and their eyes Allah has Set a seal, and these are the heedless ones [16:109] Undoubtedly they would be the losers in the Hereafter [16:110] Then, your Lord, with respect to those who migrate after they are persecuted, then they struggle hard and are patient, most surely your Lord from after that is Forgiving, Merciful [16:111] The Day when every soul shall come pleading for itself, and every soul shall be paid in full for what it has done, and they shall not be dealt with unjustly**

<sup>86</sup> تفسير القمّي 1: 390

<sup>87</sup> تفسير العياشي 2: 71 / 271.

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، قال: حدثنا أبو عمرو الزبيري، عن أبي عبد الله (عليه السلام) - في حديث طويل - «فأما ما فرض على القلب من الإيمان: بالإقرار، و المعرفة، و العقد، و الرضا، و التسليم بأن لا إله إلا الله وحده لا شريك له إلهها واحدا لم يتخذ صاحبة و لا ولدا، و أن محمدا عبده و رسوله (صلوات الله عليه و على آله)، و الإقرار بما جاء به من عند الله من نبي أو كتاب، فذلك ما فرض الله على القلب من الإقرار و المعرفة و هو عمله، و هو قول الله عز و جل: **إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ لَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا**».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> – in a lengthy Hadeeth - : ‘As for what Allah<sup>azwj</sup> Obligated upon the heart from the belief – so it is the acceptance, and the recognition, and the Covenant, and the pleasure (being pleased), and the submission that there is no god except for Allah<sup>azwj</sup>, One with no associates for Him<sup>azwj</sup>, One God Who has neither Taken a companions nor a son, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and Rasool<sup>saww</sup>. And the acceptance with whatever he<sup>saww</sup> came with from the Presence of Allah<sup>azwj</sup> from the News or the Book. So it is for that, that Allah<sup>azwj</sup> has Obligated upon the heart from the acceptance, and the recognition, and it is His<sup>azwj</sup> Knowledge, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[16:106] except the one who is compelled while his heart is at rest on account of faith, but he who opens (his) chest to disbelief**.<sup>88</sup>

و عنه: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، قال: قيل لأبي عبد الله (عليه السلام): إن الناس يروون: أن عليا (عليه السلام) قال على منبر الكوفة: أيها الناس، إنكم ستدعون إلى سبي، فسيبوني، ثم تدعون إلى البراءة مني فلا تبرءوا مني.

And from him, from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqa who said,

‘It was said to Abu Abdullah<sup>asws</sup> that, ‘The people are reporting that Ali<sup>asws</sup> said upon the Pulpit of Al-Kufa: ‘O you people! You would all be called for insulting me<sup>asws</sup>, so insult me<sup>asws</sup>. Then you would be called to distance yourselves (Tabarra) from me<sup>asws</sup>, but do not distance yourselves from me<sup>asws</sup>’.

قال: «ما أكثر ما يكذب الناس على علي (عليه السلام)!!» ثم قال: «إنما قال: إنكم ستدعون إلى سبي فسيبوني، ثم تدعون إلى البراءة مني و إني لعلى دين محمد (صلى الله عليه و آله)، و لم يقل: و لا تبرءوا مني».

He (Abu Abdullah<sup>asws</sup>) said: ‘How often the people belied against Ali<sup>asws</sup>! Then he<sup>asws</sup> said: ‘But rather, he<sup>asws</sup> said: ‘You would all be called to insult me<sup>asws</sup>, so insult me. Then you would be called to distance yourselves from me<sup>asws</sup>, and I<sup>asws</sup> am upon the Religion of Muhammad<sup>saww</sup>, and he<sup>asws</sup> did not say: ‘But do not distance yourselves from me<sup>asws</sup>’.

فقال له السائل: أ رأيت إن اختار القتل دون البراءة. فقال: «و الله، ما ذاك عليه، و ما له إلا ما مضى عليه عمار بن ياسر حيث أكرهه أهل مكة و قلبه مطمئن بالإيمان، فأنزل الله عز و جل [فيه]: **إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ**، فقال له النبي (صلى الله عليه و آله) عندها: يا عمار، إن عادوا فعد، فقد أنزل الله عز و جل عذرك، و أمرك أن تعود إن عادوا».

الكافي 2: 1 / 28 . 88

So the questioner said to him<sup>asws</sup>, 'Do you<sup>asws</sup> think that I should choose to be killed rather than the distancing (Tabarra)?' So he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! That is not against him, and not for him, except what happened in the past with Amaar Bin Yaaser where the people of Makkah hated him, and his heart was at rest with the faith. Thus, Allah<sup>azwj</sup> Mighty and Majestic Revealed regarding him **[16:106] except the one who is compelled while his heart is at rest on account of faith.** So the Prophet<sup>saww</sup> said to him during it: 'If they turn you back, so return, for Allah<sup>azwj</sup> Mighty and Majestic has Revealed an excuse for you, and Commanded you that if they turn you back, return'.<sup>89</sup>

و عنه: عن علي، عن أبيه، عن ابن أبي عمير، عن جميل، عن محمد بن مروان، قال: قال لي أبو عبد الله (عليه السلام): «ما منع منيتم التمار (رحمه الله) من التقية؟ فوالله، لقد علم أن هذه الآية نزلت في عمار وأصحابه: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ».

And from him, from Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

'Abu Abdullah<sup>asws</sup> said to me: 'What is preventing Maysam Al-Tammar from the dissimulation?' By Allah<sup>azwj</sup>! I<sup>asws</sup> know that this Verse was Revealed with regards to Amaar and his companions **[16:106] except the one who is compelled while his heart is at rest on account of faith**.<sup>90</sup>

الحميري عبد الله بن جعفر: بإسناده عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: «إن التقية ترس المؤمن، و لا إيمان لمن لا تقية له». فقلت له: جعلت فداك، أ رأيت قول الله تبارك و تعالى: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ قال: «و هل التقية إلا هذا».

Al Humeiry Abdullah Bin Ja'far, by his chain from Bakr Bin Muhammad,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The dissimulation is a shield of the Believer, and there is no faith for the one if there is no dissimulation for him'. So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! (What) do you<sup>asws</sup> think of the Words of Allah<sup>azwj</sup> Blessed and High **[16:106] except the one who is compelled while his heart is at rest on account of faith?**' He<sup>asws</sup> said: 'And is the dissimulation other than this?'.<sup>91</sup>

عن عبد الله بن عجلان، عن أبي عبد الله (عليه السلام) قال: سألته فقلت له: إن الضحاك قد ظهر بالكوفة، و يوشك أن ندعي إلى البراءة من علي، فكيف نصنع؟ قال: «فأبرأ منه». قال: قلت له: أي شيء أحب إليك؟ قال: «أن يمضوا في علي (عليه السلام) علي ما مضى عليه عمار بن ياسر (رحمه الله)، أخذ بمكة فقالوا له: أبرأ من رسول الله، فبرئ منه، فأنزل الله عذره: إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ».

From Abdullah Bin Ajan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup>, so I said to him<sup>asws</sup>, 'Al-Zahhak has appeared in Al-Kufa, and we are about to be called to the distancing from Ali<sup>asws</sup>, so how do we react?' He<sup>asws</sup> said: 'So distance yourselves from him<sup>asws</sup>'. I said to him<sup>asws</sup>, 'Which thing is more beloved to you<sup>asws</sup>?', He<sup>asws</sup> said: 'That should happen with regards to Ali<sup>asws</sup>, what happened in the past with Amaar

<sup>89</sup> الكافي 2: 10 / 173

<sup>90</sup> الكافي 2: 15 / 174

<sup>91</sup> قرب الاسناد: 17

Bin Yaasir. He was seized at Makkah, so they said to him, 'Do you distance yourself from Rasool-Allah<sup>saww</sup>?' So he distanced himself from him<sup>saww</sup>. Thus, Allah<sup>azwj</sup> Revealed his excuse **[16:106] except the one who is compelled while his heart is at rest on account of faith**.<sup>92</sup>

العياشي: عن إسحاق بن عمار، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه و آله) كان يدعو أصحابه، فمن أراد به خيرا سمع و عرف ما يدعوه إليه، و من أراد به شرا طبع عليه قلبه فلا يسمع و لا يعقل، و هو قوله: أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ سَمِعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ الْغَافِلُونَ».

Al Ayyashi, from Is'haq Bin Amaar who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'Rasool-Allah<sup>saww</sup> used to call his<sup>saww</sup> companions. So the one for whom good was intended, heard and recognised what he was being called to. The one for whom evil was intended, his heart was sealed, so he neither heard nor minded. And these are His<sup>azwj</sup> Words **[16:108] They are the ones on whose hearts, and their hearing, and their eyes Allah has Set a seal, and these are the heedless ones**'.<sup>93</sup>

## VERSES 112 & 113

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ {112} وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ {113}

**[16:112] And Allah Strikes an example of a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's Favours, therefore Allah Made it to taste the utmost degree of hunger and fear because of what they had been doing [16:113] And there had come to them a Rasool from among them, but they belied him, so the Punishment seized them while they were unjust**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عبد الله بن المغيرة، عن عمرو بن شمر، قال: سمعت أبا عبد الله (عليه السلام)، يقول: «إني لألحس أصابعي من الأدم حتى أخاف أن يراني جاري فيرى أن ذلك من التجشع، و ليس ذلك كذلك، و إن قوما أفرغت عليهم النعمة- و هم أهل الثرثار- فعمدوا إلى مخ الحنطة فجعلوه خبزا هجاء، و جعلوا ينجون به صبيانهم حتى اجتمع من ذلك جبل عظيم».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Shimr who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'I<sup>asws</sup> lick my fingers from the food to the extent that I<sup>asws</sup> fear that my<sup>asws</sup> maid might see me<sup>asws</sup>, so she would think that it is due to the greed. And it is not like that. There were a people upon whom abundant Bounties were poured – and they are the people of Al-Sarsaar (a river) – so they made their bread into a surplus, and made it to wipe their children (backsides) with it, to the extent that, that dump yard became a huge mountain from that.

قال: «فمر بهم رجل صالح، و إذا امرأة تفعل ذلك بصبي لها، فقال لهم: ويحكم، اتقوا الله عز و جل، و لا تغيروا ما بكم من نعمة. فقالت له: كأنك تخوفنا بالجوع، أما ما دام ثرثارنا يجري فإننا لا نخاف الجوع».

<sup>92</sup> تفسير العياشي 2: 76 / 272.

<sup>93</sup> تفسير العياشي 2: 77 / 273.

He<sup>asws</sup> said: 'So a righteous man passed by, and a woman was doing that with her child, so he said to them, 'Woe be unto you all! Fear Allah<sup>azwj</sup> Mighty and Majestic, and do not change the Bounties which are with you'. So she said to him, 'As if we are afraid of hunger. But, for as long as Sarsaar (river) is flowing, we have no fear of hunger'.

قال: فأسف الله عز و جل، فأضعف لهم الثرثار، و حبس عنهم قطر السماء و نبات الأرض- قال- فاحتاجوا إلى ذلك الجبل، و إنه كان يقسم بينهم بالميزان».

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic weakened the Sarsaar to them, and withheld from them the drops (rain) from the sky, and the vegetation of the earth'. He<sup>asws</sup> said: '(There came a time) they became needy for that mountain (dump yard), and they used to divide it between them with a scale'.<sup>94</sup>

العياشي: عن حفص بن سالم، عن أبي عبد الله (عليه السلام) قال: «إن قوما كانوا من بني إسرائيل، يؤتى لهم من طعامهم حتى جعلوا منه تماثيل بمدن كانت في بلادهم يستنجون بها، فلم يزل الله بهم حتى اضطروا إلى التماثيل يتقونها و يأكلون منها، و هو قول الله: وَ ضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ».

Al Ayyashi, from Hafs bin Saalim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There were a people from the Children of Israel, (so much) food used to come to them, to the extent that they used to make statues out of it and they used to clean their backsides with it. So, Allah<sup>azwj</sup> did not Stop (Punishing) them until they were forced to go to these and eat from these. And these are the Words of Allah<sup>azwj</sup> **[16:112] And Allah Strikes an example of a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's Favours, therefore Allah Made it to taste the utmost degree of hunger and fear because of what they had been doing**'.<sup>95</sup>

## VERSES 114 & 115

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَ اشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ {114} إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ لَحْمَ الْخَنزِيرِ وَ مَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {115}

**[16:114] Therefore eat from what Allah has Given you, lawful and good, and give thanks for Allah's Favour if it is Him that you are worshipping [16:115] But rather, He has Forbidden you what dies of itself, and the blood and the flesh of the swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful**

العياشي: عن منصور بن حازم، قال: قلت لأبي عبد الله (عليه السلام): محرم مضطر إلى الصيد و إلى ميتة، من أيهما يأكل؟ قال: «يأكل من الصيد». قلت: أليس قد أحل الله الميتة لمن اضطُرَّ إليها؟ قال: «بلى، و لكن ألا ترى أنه يأكل من ماله؟ يأكل الصيد و عليه الفداء».

<sup>94</sup> - الكافي 6: 301 / 1.

<sup>95</sup> تفسير العياشي 2: 78 / 273.

Al Ayyashi, from Mansour Bin Haazim who said,

'I said to Abu Abdullah<sup>asws</sup>, 'A person in *Ihraam* is restless (desperate to eat), either to hunt or eat the dead (animal), which of the two shall he eat?' He<sup>asws</sup> said: 'He should eat from the hunting'. I said, 'Has Allah<sup>azwj</sup> not Made the dead (animal) to be permissible for the one who is desperate?' He<sup>asws</sup> said: 'Yes, but, do you not see that he should be eating from his own wealth? He should eat from the hunting, and upon him would be (to pay the) compensation'.<sup>96</sup>

## VERSES 116 - 124

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِنَتَفَتَّرُوا عَلَى اللَّهِ الْكُذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ {116} مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ {117} وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَّا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ {118} ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {119}

**[16:116] And, for what your tongues describe, do not utter the lie, saying this is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not succeed [16:117] A little enjoyment and they shall have a painful Punishment [16:118] And for those who were Jews We Prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves [16:119] Yet surely your Lord, with respect to those who do the evil in ignorance, then repent after that and make amends, most surely your Lord after that is Forgiving, Merciful**

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {120} شَاكِرًا لِنِعْمَةِ اللَّهِ عَلَيْهِ ۚ وَهُدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {121} وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {122} ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {123} إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {124}

**[16:120] Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists [16:121] Grateful for His Favours; He Chose him and Guided him on the Straight Path [16:122] And We Gave him good in this world, and in the next he will most surely be from the righteous [16:123] Then We Revealed to you: Follow the Denomination of Ibrahim, the upright one, and he was not from the polytheists [16:124] But rather, the Sabbath was Made to be only for those who differed about it, and surely your Lord will Judge between them on the Day of Judgement what they used to be differing in**

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن سنان، عن عمار بن مروان، عن سماعة بن مهران، قال: قال لي عبد صالح (صلوات الله عليه): «يا سماعة، أمنوا على فرشهم و أخافوني، أما و الله لقد كانت الدنيا، و ما فيها إلا واحد يعبد الله، و لو كان معه غيره لأضافه الله عز و جل إليه حيث يقول: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ فصبر بذلك ما شاء الله، ثم إن الله أنسه بإسماعيل و إسحاق فصاروا ثلاثة، أما و الله إن المؤمن لقليل، و إن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صيروا أنسا للمؤمنين، يبثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwan, from Sama'at Bin Mahran who said,

<sup>96</sup> - تفسير العياشي 2: 80 / 274.

'Abd Salih<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) said to me: 'O Sama'at! They are (feel) secure upon their beds and are frightening me<sup>asws</sup>. By Allah<sup>azwj</sup>! The world was (at a stage), and there was no one in it except for one (man) who worshipped Allah<sup>azwj</sup>, and had there been someone else, Allah<sup>azwj</sup> would have Supplemented it where He<sup>azwj</sup> is Saying **[16:120] Surely Ibrahim was a community, obedient to Allah, upright, and he was not from the Polytheists.** So, that remained for as long as Allah<sup>azwj</sup> so Desired. Then Allah<sup>azwj</sup> Comforted him<sup>as</sup> with Ismail<sup>as</sup>, and Is'haq, and so they<sup>as</sup> became three.

أما و الله إن المؤمن لقليل، و إن أهل الكفر لكثير، أ تدري لم ذلك؟» فقلت: لا أدري، جعلت فداك. فقال: «صيروا أنسا للمؤمنين، يبثون إليهم ما في صدورهم فيستريحون إلى ذلك و يسكنون إليه».

By Allah<sup>azwj</sup>! The Believers are few, and the people of disbelief are numerous. Do you know why that is?' So I said, 'I do not know, may I be sacrificed for you<sup>asws</sup>!' So he<sup>asws</sup> said: 'It becomes a source of comfort for the Believers when they narrated what is in their chests to them (others), so they find rest upon that, and feel tranquil'.<sup>97</sup>

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا. قال: «و ذلك أنه كان على دين لم يكن عليه أحد غيره، فكان أمة واحدة».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[16:120] Surely Ibrahim was a community, obedient to Allah, upright.** He<sup>asws</sup> said: 'And that is because he<sup>as</sup> was upon a Religion which no one else was on. So he<sup>as</sup> was one community (Allah<sup>azwj</sup>'s Nation)'.<sup>98</sup>

العباشي: عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام) عن قوله: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا، قال: «شيء فضله الله به».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> about His<sup>azwj</sup> Words **[16:120] Surely Ibrahim was a community, obedient to Allah, upright.** He<sup>asws</sup> said: 'Something which Allah<sup>azwj</sup> had Preferred him<sup>as</sup> with'.<sup>99</sup>

## VERSE 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

**[16:125] Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best; surely your Lord Knows those who go astray from His Way, and He Knows those who are Guided aright**

<sup>97</sup> الكافي 2: 190 / 5.

<sup>98</sup> (Extract) تفسير القمي 1: 392.

<sup>99</sup> تفسير العياشي 2: 81 / 274.

وقال الصادق (عليه السلام) - وقد ذكرنا عنده الجدل في الدين، وأن رسول الله والائمة (عليهم السلام) قد نهوا عنه - فقال الصادق (عليه السلام): لم ينه عنه مطلقا، ولكنه نهى عن الجدل بغير التي هي أحسن أما تسمعون الله عزوجل يقول: " ولا تجادلوا أهل الكتاب إلا بالتي هي أحسن " وقوله تعالى: " ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن " .

Imam Al-Sadiq<sup>asws</sup> said, when it was mentioned in front of him<sup>asws</sup> about debating in Religion, and that Rasool-Allah<sup>sawww</sup> and that the Imams<sup>asws</sup> had forbidden it: 'It does not mean perpetual prohibition, but it has been forbidden to debate with others unless it is in a good manner. Have you not heard Allah<sup>azwj</sup> the Almighty Say: **[29:46] And do not dispute with the followers of the Book except by what is best** and the Words of the High **[16:125] Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best.**

فالجدال بالتي هي أحسن قد قرنه العلماء بالدين، والجدال بغير التي هي أحسن محرم حرمة الله تعالى على شيعتنا، وكيف يحرم الله الجدل جملة وهو يقول: " وقالوا لن يدخل الجنة الا من كان هودا او نصارى " وقال الله تعالى: " تلك امانتهم قل هاتوا برهانكم ان كنتم صادقين "؟ فجعل علم الصدق والايمان بالبرهان، وهل يؤتى بالبرهان إلا في الجدل بالتي هي أحسن؟

Argue with them in a manner which is good, and that is what the scholars have been told, and a debate which is not in a good manner, it is forbidden. Allah<sup>azwj</sup> has Made it prohibited to our<sup>asws</sup> Shias. And how can Allah<sup>azwj</sup> have Prohibited all debates and He<sup>azwj</sup> has Said: "**And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian.**" And Allah<sup>azwj</sup> Said: "**These are their vain desires. Says: Bring your proof if you are truthful.**" True knowledge and faith is based on proofs, and are proofs presented except by arguments which are in a goodly manner?'

فقيل: يابن رسول الله فما الجدل بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجدل بغير التي هي أحسن، فإن تجادل مبطلا، فيورد عليك باطلا فلا ترده بحجة قد نصبها الله، ولكن تجدد قوله أو تجدد حقا يريد ذلك المبطل أن يعين به باطله، فتجدد ذلك الحق مخافة أن يكون له عليك فيه حجة، لانك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغم قلوبهم لما يرون من ضعف المحق في يد المبطل.

They said to him<sup>asws</sup>: 'O son<sup>asws</sup> of RasoolAllah<sup>sawww</sup>! So what is a debate in a good manner, differentiated from one which is not in a goodly manner?' He<sup>asws</sup> said: 'As for the debate which is not in a goodly manner, this is one where you are debating against a falsehood, and he presents to you arguments which are false, and you do not present counter arguments which have been Established by Allah<sup>azwj</sup>, but you fight against his words, or fight against the truth which that false person uses to establish his falsehood. You fight against that truth in the fear that it might constitute as proof against you, and you do not know how sincere he is. And that is prohibited for our<sup>asws</sup> Shiites for it might result in mischief among their weak brothers and on the wrongdoers. The wrongdoers go to the weakest of the weak among you, and present arguments, and the weak one does not have with him any proof against the falsehood. The weak become grieved at observing a weak one destroyed at the hands of a wrongdoer.

وأما الجدل بالتي هي أحسن فهو ما أمر الله تعالى به نبيه أن يجادل به من جدد البعث بعد الموت وإحياءه له، فقال الله تعالى حاكيا عنه: (وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم). فقال الله في الرد عليه: (قل - يا محمد - يحييها الذي أنشأها أول مرة وهو بكل خلق عليم الذي جعل لكم من الشجر الاخضر نارا فاذا انتم منه توقدون).



And the debate which is good is the one which Allah<sup>azwj</sup> Ordered His<sup>azwj</sup> Prophet<sup>saww</sup> to do against the one who disputed the resurrection after death and his life. Allah<sup>azwj</sup> Said about this: **[36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?** Allah<sup>azwj</sup> Said in Refutation to him: **[36:79] Say: O Muhammad<sup>saww</sup>! He Who Brought them into existence at first, will Give life to them and He is Aware of all creation [36:80] Who has made for you the fire from the green tree, so you are kindling from it.**

فأراد الله من نبيه أن يجادل المبطل الذي قال: كيف يجوز أن يبعث هذه العظام وهي رميم؟ قال الله تعالى: (قل يحييها الذي أنشأها أول مرة) أفيحجز من ابتداء به لا من شيء أن يعيده بعد أن يبلى؟ بل ابتداءه أصعب عندكم من أعادته. ثم قال: (الذي جعل لكم من الشجر الأخضر نارا) أي إذا كان قد كمن النار الحارة في الشجر الأخضر الرطب يستخرجها، ففرقم أنه على إعادة ما بلى أقدر.

Allah<sup>azwj</sup> Intended from His Prophet<sup>saww</sup> that he<sup>saww</sup> should argue against the wrongdoer who said: 'How is it possible for these bones to be brought back to life when they have become dust?' Allah<sup>azwj</sup> Said: **[36:79] Say: He Who Brought them into existence at first, will Give life to them** How can He<sup>azwj</sup> be frustrated from repeating its creation when He<sup>azwj</sup> initially Created without any thing? But, its initial-creation is more difficult than the repeat of it. Then He<sup>azwj</sup> Said: **[36:80] Who has made for you the fire from the green tree** Meaning, the One Who<sup>azwj</sup> can Create fire from a wet green tree, you should know that He<sup>azwj</sup> Would have the Ability to create that'.

ثم قال: (أو ليس الذي خلق السموات والارض بقادر على أن يخلق مثلهم بلى وهو الخلاق العظيم) أي إذا كان خلق السموات والارض أعظم وأبعد في أو هامكم وقدركم أن تقدروا عليه من إعادة البالي فكيف جوزتم من الله خلق هذا الاعجب عندكم والاصعب لديكم ولم تجوزوا ما هو أسهل عندكم من إعادة البالي؟ فقال الصادق (عليه السلام): فهذا الجدل بالتي هي أحسن، لان فيها قطع عذر الكافرين وإزالة شبههم.

Then He<sup>azwj</sup> Said: **[36:81] Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator** Meaning, the Creation of the skies and the earth was greater and more difficult in your estimation and power, and so how do you consider that it was Allah<sup>azwj</sup> Who has Created it and is not a surprise for you, but you do not consider Him<sup>azwj</sup> to be able to re-create that, which is easier?' Imam Al-Sadiq<sup>asws</sup> said: 'This is the debate which is in a good manner, for it cuts off the excuses of the infidels and eliminates doubts'.

وأما الجدل بغير التي هي أحسن فإن تجدد حقا لا يمكنك أن تفرق بينه وبين باطل من تجادله، وإنما تدفعه عن باطله بأن تجدد الحق، فهذا هو المحرم لانك مثله، جدد هو حقا، وجددت أنت حقا آخر.

And as for the debate, which is not good, is where you fight against truth and it becomes impossible to differentiate between the falsehood and that which you are fighting him with, and in fact you defend against falsehood by fighting against the truth. This is what is prohibited for you will have become like him. He fought against the truth, and you fought against another truth'.<sup>100</sup>

<sup>100</sup> التفسير المنسوب إلى الإمام العسكري (عليه السلام): 322 / 527

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن بريد، عن أبي عمرو الزبير، عن أبي عبد الله (عليه السلام) في قوله تعالى: ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ. قال: «بالقرآن».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of the High **[16:125] Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best.** He<sup>asws</sup> said: 'With the Quran'.<sup>101</sup>

## VERSE 126

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ {126}

**[16:126] And if you punish, then retaliate with the like of that which you were afflicted with; but if you are patient, it will be best for those who are patient**

العباشي: عن الحسين بن حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «لما رأى رسول الله (صلى الله عليه وآله) ما صنع بحمزة بن عبد المطلب، قال: اللهم لك الحمد، وإليك المشتكى، وأنت المستعان على ما أرى. ثم قال: لئن ظفرت لأمتلن وأمتلن. قال: فأنزل الله: وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ فقال رسول الله (صلى الله عليه وآله): أصبر، أصبر».

Al Ayyashi, from Al Husayn Bin Hamza who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'When Rasool-Allah<sup>saww</sup> saw what had happened with Hamza Bin Abdul Muttalib<sup>as</sup>, said: 'Our Allah<sup>azwj</sup>! For You<sup>azwj</sup> is the Praise, and it is to You<sup>azwj</sup> that I<sup>saww</sup> complain, and You<sup>asws</sup> are the Helper against what I<sup>saww</sup> see'. Then he<sup>saww</sup> said: 'If I<sup>saww</sup> am victorious, it will be like for like'. So Allah<sup>azwj</sup> Revealed **[16:126] And if you punish, then retaliate with the like of that which you were afflicted with; but if you are patient, it will be best for those who are patient.** So Rasool-Allah<sup>saww</sup> said: 'Patience! Patience!'<sup>102</sup>

## VERSES 127 & 128

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {127} إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ {128}

**[16:127] And be patient and your patience is not but by Allah, and do not grieve for them, and do not distress yourself at what they are plotting with**  
**[16:128] Surely Allah is with those who are pious and those who are doing good (to others)**

محمد بن يعقوب: عن محمد بن الحسن، و غيره، عن سهل، عن محمد بن عيسى، و محمد بن يحيى، و محمد بن الحسين، جميعاً، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن

<sup>101</sup> الكافي 5: 13 / 1.

<sup>102</sup> تفسير العياشي 2: 85 / 274.

أبي عبد الله (عليه السلام) - في حديث - قال فيه: «فلما بعث الله عز و جل محمدا (صلى الله عليه و آله) سلم له العقب من المستحفظين، و كذبه بنو إسرائيل، و دعا إلى الله عز و جل، و جاهد في سبيله،

Muhammad Bin Yaqoub, from Muhammad Bin Al-Hassan, and someone else, from Sahl, from Muhammad Bin Isa, and Muhammad Bin yahya, and Muhammad Bin Al-Husayn, altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

Abu Abdullah<sup>asws</sup> – in a Hadeeth – in which he<sup>asws</sup> said: ‘So when Allah<sup>azwj</sup> Mighty and Majestic Sent Muhammad<sup>saww</sup>, the offspring from those that had preserved it, submitted to him<sup>saww</sup>, and the Children of Israel belied him<sup>saww</sup>. And he<sup>saww</sup> called to Allah<sup>azwj</sup> Mighty and Majestic, and struggled in His<sup>azwj</sup> Way.

ثم أنزل الله جل ذكره عليه أن أعلن فضل وصيك فقال: إن العرب قوم جفاة، لم يكن فيهم كتاب، و لم يبعث إليهم نبي، و لا يعرفون نبوة الأنبياء، و لا شرفهم، و لا يؤمنون بي إن أنا أخبرتهم بفضل أهل بيتي.

Then Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention, Revealed: “Announce the virtues of your<sup>saww</sup> successor”. So he<sup>saww</sup> said: ‘The Arabs are a harsh people. They do not have a Book among them, nor has a Prophet<sup>as</sup> been Sent to them, nor do they comprehend the Prophet-hood, nor their<sup>as</sup> nobility. They will not believe me<sup>saww</sup> if I<sup>saww</sup> were to inform them of the virtues of the People<sup>asws</sup> of my<sup>saww</sup> Household’.

فقال الله جل ذكره: وَ لَا تَحْزَنْ عَلَيْهِمْ، وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ، فذكر من فضل وصيه ذكرا، فوقع النفاق في قلوبهم، فعلم رسول الله (صلى الله عليه و آله) ذلك، فقال الله جل ذكره: وَ لَقَدْ نَعَلْنَاكَ يَصِيقُ صَدْرِكَ بِمَا يَقُولُونَ، فَإِنَّهُمْ لَا يُكْذِبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآيَاتِ اللَّهِ يَجْحَدُونَ، و لكنهم يجحدون بغير حجة لهم».

So Allah<sup>azwj</sup>, Majestic is His<sup>azwj</sup> Mention **[16:127] and grieve not for them, [43:89] and say, Peace, for they shall soon come to know.** So he<sup>saww</sup> mentioned the virtues of his<sup>saww</sup> successor<sup>asws</sup>, and hypocrisy occurred in their hearts.<sup>103</sup>

<sup>103</sup> (Extract) الكافي 1: 233 / 3