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CHAPTER 27

AL-NAML

(93 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه، بإسناده: عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سور الطواسين الثلاث في ليلة الجمعة، كان من أولياء الله، و في جوار الله، و في كنفه، و لم يصبه في الدنيا بؤس أبداً، و اعطي في الآخرة من الجنة حتى يرضى، و فوق رضاه، و زوجه الله مائة زوجة من الحور العين».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Al-A'la, from Abu Baseer,

'Abu Abdullah^{asws} has said: 'The one who recites the three (الطواسين) (Chapters 26, 27 & 28) during the night of Friday (Thursday eve), he would be from the friends of Allah^{azwj}, and in the Nearness of Allah^{azwj}, and in His^{azwj} Patronage. He will not be affected with despair in the world, ever, and would be Given in the Hereafter from the Paradise until he is satisfied, and over and above his satisfaction. And Allah^{azwj} would get him to be married to a hundred wives from the Maiden Houries'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، قال: «من قرأ هذه السورة كان له بعدد من صدق سليمان (عليه السلام)، و من كذب هوداً، و صالحاً، و إبراهيم (عليهم السلام) عشر حسنات، و خرج من قبره و هو ينادي: لا إله إلا الله، و من كتبها في رق غزال، و جعلها في منزله، لم يقرب ذلك المنزل حية، و لا عقرب، و لا دود، و لا جرد، و لا كلب عقور، و لا ذئب، و لا شيء يؤذيه أبداً».

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (27) would have for himself ten times the Reward of the number who ratified Suleyman^{as}, and the number of the ones who rejected Hud^{as}, and Salih^{as}, and Ibrahim^{as}. And he would come out from his grave and he would be calling out, 'There is no god except for Allah^{azwj}'. And the one who writes it in the parchment (skin) of a gazelle, and makes it to be in his house, a snake would not come near his house, nor a scorpion, nor a winged insect, nor a rat, nor a dog, nor a wolf, nor anything which would harm him ever'.

و في رواية اخرى عن رسول الله (صلى الله عليه و آله) بزيادة: «و لا جراد و لا بعوض».

And in another report from Rasool-Allah^{saww} with more, having said: 'Nor locusts, nor mosquitoes'.²

¹ ثواب الأعمال: 109.

² مصباح الكفعمي: 442.

VERSE 1

طس ٤ تَكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ {1}

[27:1] Ta Sin! These are the Verses of the Quran and the Clarifying Book

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، قال: قلت لجعفر بن محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام): يا ابن رسول الله، ما معنى قوله الله عز وجل: طس و طسم؟ قال: «أما طس فمعناه أنا الطالب السميع، و أما طسم فمعناه أنا الطالب السميع المبدئ المعيد».

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, from what he wrote to Ali Bin Ahmad Al-Baghdady Al-Waraaq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma'a, from Juweyriya, from Sufyan Bin Saeed Al-Sowry who said,

'I said to Ja'far^{asws} Bin Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, 'O son^{asws} of Rasool-Allah^{azwj}! What is the Meaning of the Words of Allah^{azwj} Mighty and Majestic [27:1] **Ta Sin** and [28:1] **Ta Sin Meem**?' He^{asws} said: 'As for [27:1] **Ta Sin**, so its Meaning is 'I^{saww} am the listening seeker (الطالب السميع)'. As for [28:1] **Ta Sin Meem**, so its Meaning is 'I^{saww} am the listening seeker, the caller, the lecturer (الطالب السميع المبدئ المعيد).³

VERSES 2 - 6

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ {2} الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {3} إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبِّئِنَّا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ {4} أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {5} وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ {6}

[27:2] A Guidance and good News for the Believers [27:3] Who establish Prayer and give the Zakat, and are certain of the Hereafter [27:4] The ones who do not believe in the Hereafter, We have Made their deeds pleasing to them, so they are blindly wandering on [27:5] These are they who shall have the evil punishment, and in the Hereafter they shall be the greatest losers [27:6] And you are Made to receive the Quran from the Presence of a Wise, a Knower

قال الامام (عليه السلام): ثم وصفهم بعد - ذلك - فقال (ويقيمون الصلاة) يعني باتمام ركوعها وسجودها، وحفظ مواقيتها وحدودها، وصيانتها عما يفسدها وينقضها.

The Imam Hassan Al-Askari^{asws} said: 'After describing their characteristics, Allah^{azwj} Says [27:3] **Who establish Prayer** – they are those that complete their bowings, and their prostrations, and keep to its timings and limits, and stay away from that which spoils or revokes the Prayer.⁴

فلما جاء أبوذر إلى رسول الله (صلى الله عليه وآله) قال له رسول الله: يا أباذر إنك أحسنت طاعة الله، فسخر الله لك من يطيعك في كف العوادي عنك، فأنت من أفضل من مدحه الله عزوجل - ب - أنه يقيم الصلاة.

³ معاني الأخبار: 22

⁴ Tafseer Imam Hassan Al Askari^{asws} – S 36

(Imam Hassan Al-Askari^{asws} said): 'When Abu Dharr^{ar} came to Rasool-Allah^{saww} he was told: 'O Abu Dharr^{ar}! You are the best in obedience to Allah^{azwj}, and so Allah^{azwj} has Made this lion subservient to you and you are the highest of those for whom Allah^{azwj} the Almighty has Said **[27:3] Who establish Prayer**'.⁵

قال الإمام (عليه السلام): أما الزكاة فقد قال رسول الله (صلى الله عليه وآله): من أدى الزكاة إلى مستحقها، وقضى الصلاة على حدودها، ولم يلحق بهما من الموبقات ما يبطلهما جاء يوم القيامة يغبطه كل من في تلك العرصات حيث يرفعه نسيم الجنة إلى أعلى غرفها وعلاليها بحضرة من كان يواليه من محمد وآله الطيبين الطاهرين.

Imam Hassan Al-Askari^{asws} said that with regard to the *Zakat*, Rasool-Allah^{saww} said: One who pays *Zakat* to the deserving ones, and performs Prayers as per its limits, and does not invalidate them with any of his actions, then he will appear on the Day of Judgement in a state which the others will covet, and the breeze of Paradise will escort him to the high places to the presence of those in the Wilayah of Muhammad^{saww} and his^{saww} Goodly and Purified Progeny^{asws}.'

ومن بخل بزكاته وأدى صلاته، فصلاته محبوسة دوين السماء إلى أن يجيئ - حين - زكاته، فإن أداها جعلت كأحسن الأفراس مطية لصلاته، فحملتها إلى ساق العرش فيقول الله عزوجل: سر إلى الجنان، واركض فيها إلى يوم القيامة، فما انتهى إليه ركضك، فهو (كله بسائر ما تمسه لباعتك) فيركض فيها على أن كل ركضة مسيرة سنة في قدر لمحة بصره من يومه إلى يوم القيامة، حتى ينتهي - به - إلى حيث ما شاء الله تعالى، فيكون ذلك كله له، ومثله عن يمينه وشماله، وأمامه وخلفه، وفوقه وتحتة. وإن بخل بزكاته ولم يؤدها، أمر بالصلاة فردت إليه، وافت كما يلف الثوب الخلق، ثم يضرب بها وجهه، ويقال - له -: يا عبدالله ما تصنع بهذا دون هذا؟ قال: فقال أصحاب رسول الله (صلى الله عليه وآله): ما أسوأ حال هذا - والله !-

And the one who is miserly in the payment of *Zakat* but Prays regularly, his Prayers remain captive in the sky until such time as he gives *Zakat*. As soon as he does that, then the Prayers ascend to the Throne like the riding of a good horse.' Allah^{azwj} the Almighty will Say: 'Go to Paradise and keep running until the Day of Judgement, and whatever distance you cover will all be for you. Then it will keep running in such a way that it will cover the riding distance of a whole year within a moment, and will keep doing so until the Day of Judgement, until such time as Allah^{azwj} Wishes it to. Then all the space that has been covered, and all that is on its left and right and above it and below it will be allocated to the one who Prayed. And if he has been miserly in the payment of *Zakat* then the Order will be for the Prayer to be returned back to the one who prayed, like an old garment thrown at his face. And it will be said to him: 'O servant of God! What will you do with this without that?' The companions of the Messenger of Allah^{saww} said: 'By Allah! The condition of this person is very bad.'

قال رسول الله (صلى الله عليه وآله) أولا أتبنكم بمن هو أسوأ حالا من هذا؟ قالوا: بلى يا رسول الله. قال: رجل حضر الجهاد في سبيل الله تعالى، فقتل مقبلا غير مدبر، والهور العين يتطلعن إليه، وخزان الجنان يتطلعون - إلى - ورود روحه عليهم - وأملاك السماء - وأملاك الأرض يتطلعون - إلى - نزول حور العين إليه، والملائكة خزان الجنان، فلا يأتونه. فتقول ملائكة الأرض حوالي ذلك المقتول: ما بال الحور - العين - لا ينزلن إليه؟ وما بال خزان الجنان لا يردون عليه؟

Rasool-Allah^{saww} said: 'Shall I inform you of one whose condition will be worse than this?' The said: 'Yes, O Rasool-Allah^{saww}!' He^{saww} said: 'A man attends the Jihad in the way of Allah^{azwj} and gets killed, and the Maiden 'Houries' eagerly wait for him, and the Trustees of Paradise also wait for his soul to come to them, and the Angels

⁵ Tafseer Imam Hassan Al Askari^{asws} – S 37

of the sky and the Angels of the earth wait for the descent of the Houries towards him, but the Trustees of Paradise and the Angels of the sky do not come near him. The Angels of the earth surprisingly ask: 'How come the Maiden Houries do not descend towards him? How come the Trustees of Paradise do not come near him?'

فينادون من فوق السماء السابعة: يا أيها الملائكة، انظروا إلى آفاق السماء - و - دوينها. فينظرون، فاذا توحيد هذا العبد - المقتول - وإيمانه برسول الله (صلى الله عليه وآله)، وصلاته وزكاته، وصدقته، وأعمال بره كلها محبوسات دوين السماء، وقد طبقت آفاق السماء كلها - كالقافلة العظيمة قد ملات ما بين أقصى المشارق والمغرب، ومهاب الشمال والجنوب - تتنادي أملاك تلك الأفعال الحاملون لها، الواردون بها: ما بالناس لا تفتح لنا أبواب السماء لندخل إليها بأعمال هذا الشهيد؟ فيأمر الله عزوجل بفتح أبواب السماء، فتفتح، ثم ينادي هؤلاء الأملاك: ادخلوها إن قدرتم. فلا تقلها أجنحتهم، ولا يقدرون على الارتفاع بتلك الأعمال فيقولون: يا ربنا لا نقدر على الارتفاع بهذه الأعمال.

There will then come a call from the seven heavens: 'O Angels! Look towards the lower border of the sky!' They will look and see that the bearing of the witness of this person of the Unity of Allah^{azwj}, his martyrdom, his faith in the Messenger of Allah^{saww}, his Prayers and his *Zakat* and charity and other deeds are all captive near the border of the sky, where they are being held from the East to the West and from the North to the South. The Angels bearing the burden of these keep calling: 'How come the doors of the sky are not opening for us so that we can enter with the deeds of this martyr? Then by the Order of Allah^{azwj} the door will be opened for them and a caller will cry out to these Angels: 'Enter according to your abilities.' They will not be able to do so with these deeds and say: 'O our Lord! We are not able to with these deeds.'

فيناديهم منادي ربنا عزوجل: يا أيها الملائكة لستم حمالي هذه الأثقال - الصاعدين بها - إن حملتها الصاعدين بها مطاياها التي ترفعها إلى دوين العرش، ثم تقرها في درجات الجنان. فتقول الملائكة؟ يا ربنا ما مطاياها؟ فيقول الله تعالى: وما الذي حملتم من عنده؟ فيقولون: توحيدك لك، وإيمانه بنبيك. فيقول الله تعالى: فمطاياها موالاة علي أخي نبيي، وموالاة الأئمة الطاهرين، فان أتيت فهي الحاملة الرافعة الواضعة لها في الجنان. فينظرون فاذا الرجل مع ما له من هذه الأشياء، ليس له موالاة علي بن أبي طالب والطيبين من آله، ومعاداة أعدائهم. فيقول الله تبارك وتعالى للاملاك الذين كانوا حاملها: اعتزلوها ،

Then a Caller will Call out on behalf of Allah^{azwj}! O you Angels! These burdens are not for you to bear but you will need the help of special rides which will take these to higher levels of the Gardens.' The Angels will ask: 'O Lord! What rides?' Allah^{azwj} will Say to them: 'What is it that you are carrying?' The Angels will say: 'His accepting Your^{azwj} Oneness, and faith in your Prophet^{saww}.' Allah^{azwj} will Say to them: 'Where is the love for Ali^{asws} the brother of My^{azwj} Prophet^{saww}, and the love for the Pure Imams^{asws}? These are the rides that will lift these deeds of his towards the Gardens.'

والحقوا بمراكزكم من ملكوتي لياتها من هو أحق بحملها، ووضعها في موضع استحقاقها. فتلحق تلك الاملاك بمراكزها المجعولة لها.

The Angels will then look at the deeds of this person and will see that he does not have the love for Ali^{asws} Ibn Abi Talib^{asws} and his^{asws} purified Progeny^{asws} among his deeds, or enmity with his^{asws} enemies. Allah^{azwj} will Say to the Angels bearing the deeds: 'Leave them for the rides which can lift them, and return to your places. And so these Angels will abandon these deeds and return to their places.'

ثم ينادى منادي ربنا عزوجل: يا أيها الزبانية تناوليها، وحطبيها إلى سواء الجحيم، لان صاحبها لم يجعل لها مطايا من موالاة علي والطيبين من آله (عليهم السلام). قال رسول الله (صلى الله عليه وآله) -: فتناول تلك الاملاك، ويقلب الله

عزوجل تلك الاثقال أوزارا وبلايا على باعثها لما فارقتها مطاياها من موالة أمير المؤمنين (عليه السلام) ونادت تلك الملائكة إلى مخالفته لعلي (عليه السلام)، وموالاته لاعدائه. فيسلطها الله عزوجل وهي في صورة الاسود على تلك الاعمال، وهي كالغربان والقرقس فتخرج من أفواه تلك الاسود نيران تحرقها، ولا يبقى له عمل إلا أحبط ويبقى عليه موالاته لاعداء علي (عليه السلام) وجده ولايته، فيقره ذلك في سواء الجحيم فاذا هو قد حبطت أعماله، وعظمت أوزاره وأثقاله. فهذا أسوأ حالا من مانع الزكاة الذي يحفظ الصلاة.

Then the Caller of our Lord the Almighty will call out: 'O Angels of Punishment, give these to the flames of Hell for he has not brought with him the love of Ali^{asws} and the best from his^{asws} Progeny^{asws}.' Rasool-Allah^{saww} said: 'The Angels of Punishment will devour these deeds and Allah^{azwj} will Convert these deeds into burdens and afflictions because they were not borne by the love of Amir-ul-Momineen^{asws}. These Angels will call out to the deeds (enmity to Ali^{asws} and friendship with his^{asws} enemies) and Allah the Almighty will convert these into the shape of black snakes and crows with fire coming out of their mouths which will destroy all his deeds and nothing will be left except for their friendship to the enemies of Ali^{asws} and his fighting against his^{asws} friends which will both take him to Hell and this is how his deeds will all be lost and his burdens and difficulties would be increased. This is a worse condition than that of the one who does not give Zakat put keeps the Prayer.¹⁶

قال: فقيل لرسول الله (صلى الله عليه وآله): فمن يستحق الزكاة؟ قال: المستضعفون من شيعة محمد وآله الذين لم تقو بصائرهم. فأما من قويت بصيرته، وحسنت بالولاية لاوليائه والبراءة من اعدائه معرفته، فذلك أخوكم في الدين، أمس بكم رحما من الأباء والامهات المخالفين فلا تعطوه زكاة ولا صدقة، فان موالينا وشيعتنا منا، وكلنا كالجسد الواحد يحرم على جماعتنا الزكاة والصدقة، وليكن ما تعطونه إخوانكم المستبصرين: البر، وارفعوهم عن الزكوات والصدقات، ونزهوهم عن أن تصبوا عليهم أوساخكم، أوجب أحدكم أن يغسل وسخ بدنه، ثم يصبه على أخيه المؤمن؟ إن وسخ الذنوب أعظم من وسخ البدن، فلا توسخوا بها إخوانكم المؤمنين. ولا تقصدوا أيضا بصدقاتكم وزكواتكم - المخالفين - المعاندين لآل محمد، المحبين لاعدائهم، فان المتصدق على اعدائنا - كان - كالسارق في حرم ربنا عزوجل وحرمي. قيل: يا رسول الله فالمستضعفون من المخالفين الجاهلين، لاهم في مخالفتنا مستبصرون ولاهم لنا معاندون؟ قال: فيعطى الواحد - منهم - من الدراهم مادون الدرهم، ومن الخبز مادون الرغيف.

A person asked: 'O Rasool-Allah^{saww}! Who are the deserving recipients of Zakat?' He^{saww} said: 'The weak among the Shiah of Muhammad^{saww} and his^{saww} Progeny^{asws} and not all of them. One who has the strong vision and good understanding of keeping friendship with the friends and staying away from their^{asws} enemies, they are their brethren in religion. As for the past, from the fathers and mothers of the adversaries, neither give them Zakat nor charity. This is because those who love us^{asws} and our Shiah are like one body and it is forbidden on our group to be recipients of Zakat and Sadaqah. But, whatever that you give to your fellow brothers of good insight is higher than Zakat and charity, for would one of you like to wash his body and then put the filth on the body of a brother believer? The filth of the sins is greater than the filth of the body, so do not put this on your brother believer. And so do not give your charity and Zakat to the stubborn adversaries of the Family of Muhammad^{saww}, and the friend of their^{asws} enemies, for it will be like stealing from the campus of our Lord and my camp.' He said: 'O Rasool-Allah^{saww}! What about the weak ones from our ignorant adversaries, who neither have the insight of going against us^{asws} nor of our enmity?' He^{saww} said: 'If it is money, then give less than one Dirham and if it is bread, then less than one.'¹⁷

⁶ Tafseer Imam Hassan Al Askari^{asws} – S 39

⁷ Tafseer Imam Hassan Al Askari^{asws} – S 40

ثم قال رسول الله (صلى الله عليه وآله): فأيكم أدى زكاته اليوم؟ قال علي (عليه السلام): أنا يا رسول الله. فأسر المنافقون في أخريات المجلس بعضهم إلى بعض يقولون: وأي مال لعلي (عليه السلام) حتى يؤدي منه الزكاة؟ فقال رسول الله (صلى الله عليه وآله): يا علي أتدري ما يسره هؤلاء المنافقون في أخريات المجلس؟ قال علي (عليه السلام): بلى، قد أوصل الله تعالى إلى الذني مقالتهن، يقولون: وأي مال لعلي (عليه السلام) حتى يؤدي زكاته؟ كل مال يغتنم من يومنا هذا إلى يوم القيامة فلي خمسسه بعد وفاتك يا رسول الله وحكمي على الذي منه لك في حياتك جائز، فاني نفسك وأنت نفسي.

Then Rasool-Allah^{saww} said: 'Which one of you has paid Zakat today?' Ali^{asws} said: 'I have, O Rasool-Allah^{saww}!' Hearing this, some of the hypocrites started asking between themselves, what wealth does Ali^{asws} have with which he^{asws} gave Zakat?' The Messenger of Allah^{saww} said: 'O Ali^{asws}! Do you know what these hypocrites, at the back, are saying about you?' Ali^{asws} said: 'Yes, Allah^{azwj} has Made their words to reach my ears. They are saying that which wealth does Ali^{asws} have to pay Zakat with? From whatever booties that will be collected from today till the Day of Judgement, I have a right over a fifth of it after your passing away O Rasool-Allah^{saww}, and my order on that wealth is permissible during your lifetime for I am your 'Nafs' (self) and you are my 'Nafs'.'

قال رسول الله (صلى الله عليه وآله): كذلك - هو - يا علي، ولكن كيف أديت زكاة ذلك؟ فقال علي (عليه السلام): يا رسول الله علمت بتعريف الله إياي على لسانك أن نبوتك هذه سيكون بعدها ملك عضوض، وجبرية فيستولى على خمسي من السبي والغنائم فيبيعونه، فلا يحل لمشتريه، لأن نصيبي فيه، فقد وهبت نصيبي فيه لكل من ملك شيئاً من ذلك من شيعتي، لتحل لهم من منافعهم من مأكّل ومشرب، ولتنطيب موالدهم، ولا يكون أولادهم أولاد حرام. قال رسول الله (صلى الله عليه وآله): ما تصدق أحد أفضل من صدقتك وقد تبعك رسول الله في فعلك: أحل لشيعته كل ما كان فيه من غنيمته، وبيع من نصيبه على واحد من شيعته ولا احله أنا ولا أنت لغيرهم.

Rasool-Allah^{saww} said: 'Such is the case O Ali^{asws}! But, how will you pay this Zakat?' Ali^{asws} said: ' O Rasool-Allah^{saww}! Allah^{azwj} has made it Known to you and I have heard it from your tongue that this Prophet-hood, after you will be converted into kingship by oppressive people, and they will take control of Khums and will deprive me of my share, nor will it be permissible for the buyer of the captured slaves, for it will contain my share in it (one fifth), and so I have endowed all of my share in this to my Shiites, and so the profit of this can be permissible for them in what they eat and drink from it, and their children will be clean, and not be illegitimate.' Rasool-Allah^{saww} said: 'No one has given charity better than what you have and Rasool-Allah^{saww} is also with you in this deed to make it permissible all that is from the booty, including your share, for the Shiah. Neither I^{saww} nor you^{asws} should make this permissible to anyone other than them.⁸

VERSES 7 - 11

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشَهَابٍ مِّمَّنْ لَعَلَّكُمْ تَصْطَلُونَ {7} فَلَمَّا جَاءَهَا نُودِيَ أَنْ يُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ {8} يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ {9} وَأَلْقَىٰ عَصَاكَ فَلَمَّا رَآهَا تُهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ {10} إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حَسَنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ {11}

[27:7] When Musa said to his family: I see fire; I will bring to you some news from it, or I will bring to you a firebrand so that you may warm yourselves
[27:8] So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is around it; and Glory be to Allah, the Lord of the

⁸ Tafseer Imam Hassan Al Askari^{asws} – S 44

Worlds; [27:9] O Musa! I am Allah, the Mighty, the Wise [27:10] And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! Fear not; the Rasools shall not fear in My Presence [27:11] Except the one who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful

فلما قضى موسى الأجل، و سار بأهله نحو بيت المقدس، أخطأ عن الطريق ليلاً، فرأى ناراً، قال لأهله: امكثوا، إني أنست ناراً، لعلني آتيكم منها بقبس، أو بخبر عن الطريق. فلما انتهى إلى النار، إذا شجرة تضطرم من أسفلها إلى أعلاها، فلما دنا منها تأخرت عنه، فرجع، و أوجس في نفسه خيفة،

Abu Abdullah^{asws} said: ‘So when Musa^{as} completed the term, and went with his^{as} wife to near Bayt Al-Maqdas. He^{as} lost his way at night, so he^{as} saw a fire. He^{as} said to his^{as} wife: ‘Remain here. I^{as} see a fire and will go and get for you a firebrand from it, or get some news of the way (directions)’. So when he^{as} ended up to the fire, there was a tree which was lit up from its bottom to its top. So when he^{as} approached it, he^{as} hesitated from it. So he^{as} returned and felt fear within himself^{as}.

ثم دنت منه الشجرة، فنودي من شاطئ الواد الأيمن، في البقعة المباركة من الشجرة: أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ وَ أَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ ، فإذا حية مثل الجذع، لأنبيائها صرير، يخرج منها مثل لهب النار، فولى مدبراً، فقال له ربه عز و جل: ارجع.

Then he^{as} approached the tree once again. So a Call came from the valley from the right of the tree, in the Blessed spot of the tree **[28:30] O Musa! Surely I am Allah, the Lord of the Worlds [28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! Come forward and fear not.** So it was a snake like the trunk (of a tree), its fangs gnashing, and there were coming out from it like flames of the fire. So when he^{as} retreated, his^{as} Lord^{azwj} Mighty and Majestic Said to him^{as}: “Return!”

فرجع و هو يرتعد، و ركبتاه تصطكان، فقال: إلهي، هذا الكلام الذي أسمع كلامك؟ قال: نعم، فلا تخف. فوقع عليه الأمان، فوضع رجله على ذنبها، ثم تناول لحبيها، فإذا يده في شعبة العصا، قد عادت عصا، و قيل له: فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طَوًى.

So he^{as} returned, and he^{as} was trembling, and his^{as} knees were knocking against each other. He^{as} said: ‘My^{as} God, this speech that I^{as} hear, is that Your^{azwj} Speech?’ He^{azwj} Said: “Yes. Do not fear’. Thus he^{as} felt secure, and placed his^{as} feet upon its tail and grabbed its neck, and it was (became) his^{as} hand upon his^{as} staff, for it had reverted back to be a staff’.⁹

VERSE 12

وَأَدْخُلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {12}

[27:12] And enter your hand into your pocket, it shall come out white without evil; among nine Signs to Pharaoh and his people, surely they were a transgressing people

⁹ كمال الدين و تمام النعمة: 13 / 147

فناداه الله: خذها و لا تخف إنك من الأمنين اسلك يدك في جيبك تخرج بيضاء من غير سوء. أي من غير علة، و ذلك أن موسى (عليه السلام) كان شديد السمرة، فأخرج يده من جيبه، فأضاءت له الدنيا.

Allah^{azwj} Called out to him^{as}: **[27:12] And enter your hand into your pocket, it shall come out white without evil**, i.e. without disease. And that is because Musa^{as} was very tanned. So he^{as} brought out his^{as} hand from his^{as} pocket, and the world was illuminated by him^{as}.¹⁰

VERSES 13 & 14

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ {13} وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {14}

[27:13] So when Our visual Signs came to them, they said: This is clear sorcery [27:14] And they denied them unjustly out of pride although they were certain of them; So look, how was the end of the mischievous

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن بكر بن صالح، عن القاسم بن يزيد، عن أبي عمرو الزبيرى، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن وجوه الكفر في كتاب الله عز و جل. قال: «الكفر في كتاب الله عز و جل على خمسة أوجه: فمنها كفر الجحود، و الجحود على وجهين، و الكفر بترك ما أمر الله، و كفر البراءة، و كفر النعم،

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

'I said to Abu Abdullah^{asws}, ' (please) Inform me about the aspects of the disbelief in the Book of Allah^{azwj} Mighty and Majestic'. He^{asws} said: 'The disbelief in the Book of Allah^{azwj} Mighty and Majestic is upon five aspects – So from it is the disbelief of the denial which itself is upon two aspects; and the disbelief of disregarding what Allah^{azwj} has Commanded for; and the disbelief of disavowing (Tabarra), and disbelief of the Bounties.

فأما كفر الجحود: فهو الجحود بالربوبية، و هو قول من يقول: لا رب، و لا جنة، و لا نار، و هو قول صنفيين من الزنادقة، يقال لهم: الدهرية، و هم الذين يقولون: وَ مَا يُهْلِكُنَا إِلَّا الدَّهْرُ، و هو دين وضعوه لأنفسهم، بالاستحسان، على غير تثبت منهم و لا تحقيق لشيء مما يقولون. قال الله عز و جل: إِنَّ هُمْ إِلَّا يَظُنُّونَ، إن ذلك كما يقولون، و قال: إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ، يعني بتوحيد الله تعالى، فهذا أحد وجوه الكفر.

So as for the disbelief of the denial, so it is the denial of the Lordship, and he is the one who says, 'There is no Lord, nor a Paradise, nor a Fire. And it is the two types of speech from the atheists called the Eternalists (الدهرية), and they are the ones who are saying **[45:24] and nothing destroys us but the passage of time**, and it is a religion which they placed for themselves, with their own approval, without any proof from them nor any investigation of anything from what they are saying. Allah^{azwj} Mighty and Majestic Said **[45:24] they only but conjecture**, that which they are saying. And Said **[2:6] Surely those who disbelieve, it is alike to them whether you warn them, or do not warn them, they will not believe**, Meaning, in the Oneness of Allah^{azwj} the High. So this is one of the aspects of disbelief.

¹⁰ تفسير القمي 2: 135

و أما الوجه الآخر من الجحود على معرفة، و هو أن يجحد الجاحد و هو يعلم أنه حق قد استقر عنده، و قد قال الله عز و جل: وَ جَحَدُوا بِهَا وَ اسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَ عُلوًّا، و قال الله عز و جل: وَ كَانُوا مِنْ قَبْلُ يَسْتَفْحِقُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ، فهذا تفسير وجهي الجحود.

And as for the other aspect from the denial is the one upon the understanding. And he fights against it, although he knows that it is the Truth, for it has settled within him. And Allah^{azwj} Mighty and Majestic Said [27:14] **And they denied them unjustly out of pride although they were certain of them.** And Allah^{azwj} Mighty and Majestic Said [2:89] **And when there came to them a Book from Allah verifying that which they have, and before they used to pray for victory against those who disbelieve, but when there came to them what they recognised, they disbelieved it; so Allah's Curse is upon the unbelievers'**.¹¹

VERSES 15 & 16

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ {15} وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْمُبِينُ {16}

[27:15] And We Gave Knowledge to Dawood and Sulaiman, and they both said: Praise is due to Allah, Who has Made us to excel over many of His Believing servants [27:16] And Sulaiman inherited Dawood, and he said: O you people! We have been Taught the speech of the birds, and we have been Given from all things; surely this is manifest Grace

وقال الصادق (عليه السلام): «و اعطي سليمان بن داود- مع علمه- معرفة النطق بكل لسان، و معرفة اللغات، و منطق الطير، و البهائم، و السباع، فكان إذا شاهد الحروب تكلم بالفارسية، و إذا قعد لعماله و جنوده و أهل مملكته تكلم بالرومية، و إذا خلا بنسائه تكلم بالسريانية و النبطية، و إذا قام في محرابه لمناجاة ربه تكلم بالعربية، و إذا جلس للوفود و الخصماء تكلم بالعبرانية».

(Ali Bin Ibrahim said)

'And Al-Sadiq^{asws} said: 'And Sulayman Bin Dawood^{as} was Given – along with his^{as} knowledge – the understanding of the speech of every tongue, and understanding of the languages, and speech of the birds, and the domestic animals, and the predatory animals. So when he^{as} was present in the wars, he^{as} spoke in Persian; and when he^{as} sat for his^{as} officers and his^{as} army, and the people of his^{as} state, he^{as} spoke in Roman; and when he^{as} was along with his^{as} wives, he^{as} spoke in Assyrian and the Nabatiyya; and when he^{as} stood in his^{as} (Prayer) Niche for whispering to his^{as} Lord^{azwj}, he^{as} spoke in Arabic; and when he^{as} sat for the delegations, and the disputations, he^{as} spoke in Hebrew'.¹²

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

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

¹¹ الكافي 2: 1 / 287

¹² تفسير القمي 2: 129

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

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

Abu Baseer said, 'Surely, this is the knowledge'. So he^{asws} said: 'O Abu Muhammad! This is not the Knowledge. But rather, the Knowledge is what newly occurs by the night and the day, day after day, and moment after moment'.¹³

حدثنا محمد بن اسماعيل عن علي بن الحكم عن مالك بن عطية عن ابي حمزة الثمالي قال كنت مع علي بن الحسين فانتشرت العصفير وصوتت فقال يا باحمزة اترى ما تقول قلت لا قال تقدر ربها وتسلل قوت يومها قال ثم قال يابا حمزة علمنا منطق الطير واوتينا من كل شئ.

It has been narrated to us by Muhammad Bin Ismail, from Ali Bin Al-Hakam, from Malik Bin Atiya, from Abu Hamza Al-Thumaly who said:

'I was with Ali^{asws} Bin Al-Husayn^{asws}. The sparrows spread out and shouted. He^{asws} said: 'O Abu Hamza, do you know what they are saying?' I said, 'No'. He^{asws} said: 'They are extolling the Holiness of their Lord^{azwj}, and are asking for strength for their daily food'. Then he^{asws} said: 'O Abu Hamza, **[27:16] we have been taught the language of birds, and we have been given all things**'.¹⁴

في كتاب المناقب لابن شهر آشوب تفسير الثعلبي قال الصادق عليه السلام: قال الحسين بن علي صلوات الله عليهما: إذا صاح النسر قال: ابن آدم! عش ما شئت آخره الموت، وإذا صاح الغراب قال: ان في البعد عن الناس انسا، وإذا صاح القنبر قال: اللهم العن مبغضي آل محمد، وإذا صاح الخطاف قرء الحمد لله رب العالمين.

In the book Al-Manaqib of Ibn Shehr Ashub, from Tafseer Sa'alby –

Al-Sadiq^{asws} said: 'Al-Husayn^{asws} Bin Ali^{asws} said: 'When the eagle shouts it says, 'O son of Adam^{as}, live where you like, your end is death!' And when the crow shouts, it says, 'In the remoteness from the people there is familiarity!' And when the songbird (Pipit) shouts it says, 'Our Allah^{azwj}! Curse the hater of the Progeny^{asws} of Muhammad^{saww}. And when the swallow shouts it recites 'All Praise is due to Allah^{azwj} the Lord^{azwj} of the Worlds'.¹⁵

حدثنا عبد الله بن محمد عن محمد بن ابراهيم عن عمر عن بشير عن علي بن ابي حمزة قال دخل رجل من موالى ابي الحسن عليه السلام فقال جعلت فداك احب ان تتغذى عندي فقام أبو الحسن عليه السلام حتى مضى معه ودخل البيت فإذا في البيت سرير فقعد على السرير وتحت السرير زوج حمام فهدر الذكر على الانثى وذهب الرجل ليحمل الطعام فرجع وابو الحسن عليه السلام يضحك فقال اضحك الله سنك بم ضحكت فقال ان هذا الحمام هدر على هذه الحمامة فقال له يا سكنى وعرسي والله ما على وجه الارض احد احب إلى منك ما خلا هذا القاعد على السرير قال قلت جعلت فداك وتفهم كلام الطير فقال نعم علمنا منطق الطير واوتينا من كل شئ.

¹³ الكافي 1: 4/175

¹⁴ Basaair Al Darajaat – P CH 14 H 2

¹⁵ Tafseer Noor Al Saqalayn – Ch 27 H 21

It has been narrated to us by Abdullah Bin Muhammad, from Muhammad Bin Ibrahim, from Umar, from Basheer, from Ali Abu Hamza who said:

'A man from the friends of Abu Al-Hassan^{asws} came up and said, 'May I be sacrificed for you^{asws}, I would love it if you^{asws} could partake a meal with me'. Abu Al-Hassan^{asws} stood up until he^{asws} went with him and entered the house. In the house there was a bed. He^{asws} sat on top of the bed, and under the bed was a pair of pigeons. The male pigeon cooed to the female, and the man went out to get the food. When he returned, Abu Al-Hassan^{asws} was smiling. He said, 'May Allah^{azwj} keep you^{asws} smiling all your^{asws} life'. He^{asws} said that: 'This pigeon cooed to the female pigeon. He said to her, 'O my co-habiting one, o my bride, by Allah^{azwj}, there is none on the face of the earth more beloved to me than you, except for this one^{asws} sitting on the bed'. I said, 'May I be sacrificed for you^{asws}, and you^{asws} can understand the speech of the birds?' He^{asws} said: 'Yes, **[27:16] we have been taught the language of birds, and we have been given all things**'.¹⁶

في كتاب الاحتجاج للطبرسي رحمه الله وروى عبد الله بن الحسن باسناده عن أبيه عليهم السلام انه لما اجمع أبو بكر على منع فاطمة فدك وبلغها ذلك جاءت إليه و قالت له: يا ابن أبي قحافة أفي كتاب الله أن تترث أباك ولا أرتث أبي لقد جئت شيئاً فريا أفعلى عمد تركتم كتاب الله ونبذتموه وراء ظهوركم، إذ يقول: وورث سليمان داود.

In the book Al-Ihtijaj Al-Tabarsy –

It has been reported by Abdullah son of Al-Hassan^{asws}, by his chain, from his forefathers^{asws} that: 'When Abu Bakr formed a consensus upon preventing Fadak from (Syeda) Fatima^{asws}, and (news of) it reached her^{asws}, she^{asws} came over and said to him: 'O Ibn Abu Qohafa! Is it in the Book of Allah^{azwj} that you can inherit from your father, but I^{asws} cannot inherit from my^{asws} father^{saww}? You have come up with a strange thing! You are deliberately avoiding the Book of Allah^{azwj} and throwing it behind your back, where He^{azwj} is Saying **[27:16] And Sulaiman inherited Dawood**'.¹⁷

VERSES 17 - 19

وَحَشَرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنَّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ {17} حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ {18} فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ {19}

[27:17] And there were ushered for Sulayman, his armies from the Jinn, and the human beings, and the birds, they were arranged in groups [27:18] Until when they came to the valley of the ants, ant said: O you ants! Enter your dwellings, in case Sulayman and his army crush you without being aware of it [27:19] So he smiled, laughing at its speech, and said: My Lord! Inspire me that I should be grateful for Your Favour which You have Bestowed on me and on my parents, and that I should do righteous deeds which Please You, and Make me to enter, by Your Mercy, to be among Your righteous servants

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب القرشي، قال: حدثنا منصور بن عبد الله الأصفهاني الصوفي، قال: حدثني علي بن مهرويه القزويني، قال: حدثنا داود بن سليمان الغازي، قال: سمعت علي بن موسى الرضا (عليه

¹⁶ Basaair Al Darajaat – P CH 14 H 2

¹⁷ Tafseer Noor Al Saqalayn – Ch 27 H 9

السلام) يقول، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، في قول الله: **فَتَبَسَّ ضَاحِكاً مِنْ قَوْلِهَا** «3». قال: «لما قالت النملة: يا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطَمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ «4»، حملت الريح صوت النملة إلى سليمان (عليه السلام)، وهو مار في الهواء، والريح قد حملته،

Ibn Babuwayh said, 'Abdullah Bin Muhammad Bin Abdul Wahab Al-Qarshy narrated to us, from Mansour Bin Abdullah Al-Isfahany Al-Sowfy, from Ali Bin Mahrawiya Al-Qazwiny, from Dawood Bin Suleyman Al-Ghazy who said,

'I heard Ali^{asws} Bin Musa Al-Reza^{asws} saying, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far Bin Muhammad^{asws} regarding the Words of Allah^{azwj} **[27:19] So he smiled, laughing at its speech**, said: 'When the ant said **[27:17] And there were ushered for Sulayman, his armies from the Jinn, and the human beings, and the birds, they were arranged in groups [27:18] O you ants! Enter your dwellings, in case Sulayman and his army crush you without being aware of it**, the wind carried the voice of the ant to Sulayman^{as}, and he^{as} was passing (flying) in the air, and the wind was carrying him^{as}.

فوقف، وقال: علي بالنملة. فلما أتى بها، قال سليمان: بل أبي داود. قالت النملة: فلم زيد في حروف اسمك حرف علي حروف اسم أبيك داود (عليه السلام)؟ فقال سليمان: يا أيها النملة، أما علمت أنني نبي، وأني لا أظلم أحداً؟ قالت النملة: بلى. قال سليمان (عليه السلام): فلم حذرتهم ظلمي، فقلت: يا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ؟ قالت النملة: خشيت أن ينظروا إلى زينتك، فيفتنوا بها، فيبعدوا عن ذكر الله تعالى.

So he^{as} paused and said: '(Bring) the ant here!' So when they came with it, Sulayman^{as} said: 'But my^{as} father is Dawood^{as}'. The ant said, 'So why did you^{as} add in your^{as} name, the letter of your^{as} father Dawood^{as}?' So Sulayman^{as} said: 'O you ant! But, do you know that I^{as} am a Prophet^{as}, and I^{as} am not unjust to anyone?' The ant said, 'Yes'. Sulayman^{as} said: 'So why did you caution them of my^{as} injustice by saying **[27:18] O you ants! Enter your dwellings?**' The ant said, 'I feared that if they were to look at your^{as} adornments, so they would be tried by it, and they would leave the Remembrance of Allah^{azwj} the High'.

ثم قالت: أنت أكبر، أم أبوك داود (عليه السلام)؟ فقال سليمان: بل أبي داود. قالت النملة: فلم زيد في حروف اسمك حرف على حروف اسم أبيك داود (عليه السلام)؟ فقال سليمان: ما لي بهذا علم. قالت النملة: لأن أباك داود داوى جرحه بود، فسمي داود، وأنت- يا سليمان- أرجو أن تلحق بأبيك.

Then it said, 'Are you^{as} greater or your^{as} father Dawood^{as}?' So Sulayman^{as} said: 'But, my^{as} father Dawood (is greater)'. The ant said, 'So why did you^{as} add in the letters of your^{as} name, the letters of the name of your^{as} father Dawood^{as}?' So Sulayman^{as} said: 'There is no knowledge of this with me^{as}'. The ant said, 'Because your^{as} father Dawood^{as}, his^{as} wound was cured with cordiality, thus he^{as} was named Dawood, whilst you^{as} – O Sulayman^{as} – hope to meet your^{as} father^{as}'.

ثم قالت النملة: هل تدري لم سخرت لك الريح، من بين سائر المملكة؟ قال سليمان: ما لي بهذا علم. قالت النملة: يعني عز وجل بذلك، لو سخرت لك جميع المملكة، كما سخرت لك هذه الريح، لكان زوالها من يدك كزوال الريح. فحينئذ تبسم ضاحكا من قولها.

Then the ant said, 'Do you^{as} know why the wind is not Made to be subservient to you^{as} in the rest of the kingdom?' Sulayman^{as} said: 'There is no knowledge of this with me^{as}'. The ant said, 'What the Mighty and Majestic Means by that is that, had He^{azwj} Made subservient to you^{as} the whole of the kingdom, just as He^{azwj} Made

subservient to you, this wind, it would go away from you^{as} like the going away of the wind'. So this is where Sulayman^{as} smiled, laughed at its speech'.¹⁸

في كتاب الخصال عن داود بن كثير الرقي قال: بينما نحن قعود عند أبي عبد الله إذ مر رجل بيده خطاف مذبوح، فوثب إليه أبو عبد الله عليه السلام حتى أخذه من يده، ثم دحى به الأرض ثم قال: أعالمكم امركم بهذا أم فقيهم؟ لقد أخبرني أبي عن جدي عليهما السلام قال: إن رسول الله صلى الله عليه واله نهى عن قتل ستة: النملة والنحلة والضفدع والصراد والهدهد والخطاف إلى أن قال عليه السلام: وأما الهدهد فإنه كان دليل سليمان عليه السلام إلى ملك بلقيس.

In the book Al-Khisaal, from Dawood Bin Kaseer Al-Raqy who said,

'Once we were seated in the presence of Abu Abdullah^{asws} when a man passed by in whose hand was a slaughtered swallow. So Abu Abdullah^{asws} leapt up to him until he^{asws} took it from his hand, then rolled it into the earth, then said: 'Did I^{asws} teach you this matter of yours or was it your scholar? My^{asws} father^{asws} has informed me^{asws} from my^{asws} grandfather^{asws} having said: 'Rasool-Allah^{saww} has forbidden from killing six – The ant, and the bee, and the frog, and the shrike (a bird), and the hoopoe, and the swallow' – until he^{asws} said: 'And as for the hoopoe, it pointed Sulayman^{as} to the kingdom of Bilquees'.¹⁹

VERSES 20 & 21

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ {20} لِأَعَذِّبَهُ عَذَابًا شَدِيدًا أَوْ لِأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِي بِسُلْطَانٍ مُّبِينٍ {21}

[27:20] And he reviewed the birds, so he said: What is the matter that cannot see the hoopoe or is it from the absentees? [27:21] I will punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its absence)

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابي الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لي نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آباءهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First^{asws}, 'May I be sacrificed for you, the Prophet^{saww} was the inheritor of the knowledge of the Prophets^{as}?' He^{as} replied: 'Yes'. I asked, 'From Adam^{as} and ending with himself^{saww}?' He^{asws} said: 'Yes'. I said, 'Inherited from them^{as} the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He^{asws} said: 'Allah^{azwj} did not Send a Prophet^{as} unless Muhammad^{saww} knew from him^{as} (his^{as} knowledge)'.¹⁸

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدهد حين فقده وشك في امره مالى لا ارى الهدهد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لا عذبه عذابا شديدا أو لا ذبحنه أو لياتيني بسطان مبين وانما غضب عليه لانه كان يدلله على الماء فهذا وهو طير قد

¹⁸ عيون أخبار الرضا (عليه السلام) 2: 8/87.

¹⁹ Tafseer Noor Al Saqalayn – Ch 27 H 52

اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}'. He^{asws} said: 'You speak the truth'. I said, 'Suleiman Bin Dawood^{as} used to understand the speech of the birds'. He^{asws} said: 'And Rasool-Allah^{saww} had the power over all these. Suleiman Bin Dawood^{as} said to the Hoopoe bird when he^{as} was on the verge of losing his^{as} command. He^{as} said: **[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?** And to him^{as} were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it.** He^{as} said **[27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for absence).** He^{as} was angry with it because it was a guide for him^{as} over the water, and this, and it was a bird, it was given that which was not given to Suleiman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, it was the bird who understood it.'²⁰

الطبرسي: روى العياشي بالإسناد، قال: قال أبو حنيفة لأبي عبد الله (عليه السلام): كيف تفقد سليمان الهدد من بين الطير؟ قال: «لأن الهدد يرى الماء في بطن الأرض، كما يرى أحدكم الدهن في القارورة» فنظر أبو حنيفة إلى أصحابه، وضحك. قال أبو عبد الله (عليه السلام): «و ما يضحكك؟» قال: ظفرت بك، جعلت فداك. قال: «و كيف ذلك؟» قال: الذي يرى الماء في بطن الأرض، لا يرى الفخ في التراب، حتى يأخذ بعنقه؟ قال أبو عبد الله (عليه السلام): «يا نعمان، أما علمت أنه إذا نزل القدر أعشى «5» البصر.»

Al-Tabarsy – Al-Ayyashi has reported by the chain, said,

'Abu Hanifa said to Abu Abdullah^{asws}, 'Why did Sulayman^{as} search for the Hoopoe among the birds?' He^{asws} said: 'Because the Hoopoe could see the water in the belly of the earth, just as one of you sees the fat in the bottle'. So Abu Hanifa looked at his companions and laughed (mockingly). Abu Abdullah^{asws} said: 'And what makes you laugh?' He said, 'I have been conquered by you^{asws}, may I be sacrificed for you^{asws}'. He^{asws} said: 'And how come?' He said, 'That which can see the water in the belly of the earth, cannot see the trap in the sand, until it grabs it by its neck?' Abu Abdullah^{asws} said: 'O No'man! But, do you know that when the value declines, it blinds the vision?'²¹

VERSES 22 - 26

فَمَكَتْ عَيْرَ بَعِيدٍ فَقَالَ أَحَطَّتْ بِمَا لَمْ تُحِطْ بِهِ وَجَنَّتْكَ مِنْ سَبَا بِنْتِ بَقِينِ {22} إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ {23} وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ {24} أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ {25} اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {26}

[27:22] And he did not remain for long, then said: I am informed with what you have not been informed with and come to you with certain news from Saba [27:23] I found a woman ruling over them, and she has been given from everything and she has a magnificent throne [27:24] I found her and her people

²⁰ Basaair Al Darajaat – P 3 CH 1 H 3

²¹ مجمع البيان 7: 340

prostrating to the sun instead of Allah, and the Satan has made their deeds adorable to them and thus turned them from the way, so they do not go aright [27:25] That are not prostrating to Allah, Who Brings forth what is hidden in the skies and the earth and Knows what you are hiding and what you are showing [27:26] Allah, there is no god but He: He is the Lord of the Magnificent Throne

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 و الكرسي، فقال: «إن للعرش صفات كثيرة مختلفة، له في كل سبب وضع في القرآن صفة على حدة، فقوله: رَبُّ الْعَرْشِ الْعَظِيمِ يقول: الملك العظيم، وقوله: الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يقول: على الملك احتوى، وهذا ملك الكيفوية في الأشياء.

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^{asws} about the Throne (العرش) and the Chair (الكرسي), so he^{asws} said: 'The Throne is of many different qualities, and for each of its status a quality of it can be placed separately in the Quran. So His^{azwj} Words **[27:26] He is the Lord of the Magnificent Throne** – He^{azwj} is Speaking of the Magnificent Kingdom. And His^{azwj} Words **[20:5] The Beneficent, Who is Established upon the Throne** – He^{azwj} is Saying: "He^{azwj} Embraces (Includes) The Kingdom". And this Kingdom is sufficient regarding the things.

ثم العرش في الوصل منفرد عن الكرسي، لأنهما بابان من أكبر أبواب الغيوب، و هما جميعا غيبان، و هما في الغيب مقرونان، لأن الكرسي هو الباب الظاهر من الغيب الذي منه مطلع البدع و منه الأشياء كلها، و العرش هو الباب الباطن الذي يوجد فيه علم الكيف، و الكون، و القدر، و الحد و الأين، و المشيئة، و صفة الإرادة، و علم الألفاظ و الحركات و الترك، و علم العود و البداء، فهما في العلم بابان مقرونان، لأن ملك العرش سوى ملك الكرسي، و علمه أغيب من علم الكرسي، فمن ذلك قال: رَبُّ الْعَرْشِ الْعَظِيمِ أي صفته أعظم من صفة الكرسي، و هما في ذلك مقرونان».

Then the Throne is a single interface for the Chair, because these two are the biggest two Doors from the Doors of the Unseen, and they are both together hidden. And these two, in the Unseen are interlinked, because the Chair, it is the Door of the apparent from the Hidden from which emerged the beginning, and from it are all the things. And the Throne, it is the esoteric Door in which is found the knowledge of the Qualities, and the Universe, and the Pre-destination, and the Limit, and the Livelihood, and the description of the Intention, and knowledge of the Words and the movement and the avoidance, and knowledge of the Return and the Origination. The knowledge in these two Doors is interlinked, because the Kingdom of the Throne is other than the Kingdom of the Chair, and its (Throne's) knowledge is more hidden than the knowledge of the Chair. And these two, in that, are interlinked.

قلت: جعلت فداك، فلم صار في الفضل جار الكرسي؟ قال: «إنه صار جاره، لأن فيه علم الكيفوية، و فيه الظاهر من أبواب البداء، و أبنيتها، و حد رتقها و فتقها. فهذا جاران، أحدهما حمل صاحبه في الصرغ «4»، و يمثل صرف العلماء يستدلون على صدق دعواهما، لأنه يختص برحمته من يشاء، و هو القوي العزيز.

I said, 'May I be sacrificed for you^{asws}! So why do the merits come to be for the Chair?' He^{asws} said: 'It flows to be in it, because in it is the knowledge of the qualities, and in it is the apparent from the Doors of the Origination, united in its mending and

its rupture. So these are two neighbours. One of these two carries its companions in exchange, like the exchange of the scholars who provide evidence upon the truthfulness of their claims, because He^{azwj} Specialises with His^{azwj} Mercy whomsoever He^{azwj} so Desires to, and He^{azwj} is the Strong, the Mighty.

فمن اختلاف صفات العرش، أنه قال تبارك و تعالی: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ و هو وصف عرش الودحانية، لأن قوما أشركوا كما قلت لك: قال تبارك و تعالی: رَبِّ الْعَرْشِ رب الودحانية عما يصفون. و قوما و صفوه بيدين، فقالوا: يَدُ اللَّهِ مَعْلُولَةٌ و قوما و صفوه بالرجلين، فقالوا: وضع رجله على صخرة بيت المقدس، فمنها ارتقى إلى السماء. و قوما و صفوه بالأنامل، فقالوا: إن محمدا (صلى الله عليه و آله) قال: إني وجدت برد أنامله على قلبي، فلمثل هذه الصفات، قال: رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ يقول: رب المثل الأعلى عما به مثله، و لله المثل الأعلى الذي لا يشبهه شيء، و لا يوصف، و لا يتوهم، فذلك المثل الأعلى.

So, from the different qualities of the Throne, the Blessed and High Says **[43:82] the Lord of the Throne, from what they are describing**, and Oneness is the description of the Throne, because groups tend to associate as I am saying it to you: 'The Blessed and High Says **[27:26] He is the Lord of the Throne**, is the Lord^{azwj} of the Oneness, from what they are describing Him^{azwj} to be. And a group described Him^{azwj} to be with two Hands, so they said **[5:64] The Hand of Allah is tied up!** And a group described Him^{azwj} to have two feet, so they said, 'He^{azwj} would Place one of His^{azwj} legs upon the rock of Bayt Al-Maqdis and from it He^{azwj} Ascended to the sky. And a group described Him^{azwj} to be with the Fingers, so they said, 'Muhammad^{saww} said: 'I^{saww} felt the coolness of His^{azwj} Fingers upon my^{saww} heart'. So it is for the likes of these types of description that He^{azwj} Said **[43:82] the Lord of the Throne, from what they are describing**. He^{azwj} is Saying that the Lord^{azwj} is Higher than the examples which He^{azwj} can be exemplified with, and Allah^{azwj} is Higher than the examples as no things can resemble Him^{azwj}, and no description can be for Him^{azwj}, nor can He^{azwj} be come to. So that is the Highest Example.

و وصف الذين لم يؤتوا من الله فوائد العلم، فوصفوا ربهم بأدنى الأمثال، و شبهوه لمشابهة منهم فيما جهلوا به، فذلك قال: وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا فليس له شبه، و لا مثال، و لا عدل، و له الأسماء الحسنى التي لا يسمى بها غيره. و هي التي وصفها في الكتاب، فقال: فَادْعُوهُ بِهَا وَ ذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ جهلا، بغير علم، فالذي يلحد في أسمائه بغير علم، يشرك و هو لا يعلم، و يكفر به و هو يظن أنه يحسن، فذلك قال: وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ فهم الذين يلحدون في أسمائه بغير علم، فيضعونها غير مواضعها.

And the ones who had not been Given the benefits of Knowledge from Allah^{azwj} described their Lord^{azwj} with low examples, and likened Him^{azwj} with resemblances from them out of their ignorance. Thus, it is for that reason that He^{azwj} said **[17:85] and you are not given of its knowledge except for a little**. So, there is no likeness for Him^{azwj}, nor an example, nor an equal. And for Him^{azwj} are the Beautiful Names which no one else has been named with, and it is which has been Described in the Book, so He^{azwj} Said **[7:180] therefore call upon Him by these, and leave alone those who violate the Sanctity of His Names**, ignorantly, without knowledge. So the ones who violate the Sanctity of His^{azwj} Names without knowledge, associates (يشرك)، and he does not know, and he blasphemes, and he thinks that he is doing good. So it is due to that, that He^{azwj} Said **[12:106] And most of them do not believe in Allah except that they associate with Him**.

يا حنان، إن الله تبارك و تعالی أمر أن يتخذ قوم أولياء، فهم الذين أعطاهم الفضل، و خصهم بما لم يخص به غيرهم، فأرسل محمدا (صلى الله عليه و آله)، فكان الدليل على الله، بإذن الله عز و جل حتى مضى دليلا هاديا، فقام من بعده

وصيه (عليه السلام) دليلاً هادياً على ما كان هو دل عليه من أمر ربه، من ظاهر علمه، ثم الأئمة الراشدون (عليهم السلام)».

O Hanaan! Allah^{azwj}, Blessed and High Commanded that He^{azwj} would Take a group to be Guardians^{asws}. So they^{asws} are the ones to whom He^{azwj} Gave the merits, and Specialised them with what He^{azwj} did not Specialise others with. So He^{azwj} Sent Muhammad^{saww}. He^{saww} evidenced to Allah^{azwj}, by the Permission of Allah^{azwj} Mighty and Majestic until he^{saww} Called back, being a demonstrating guide. After him^{saww}, his^{saww} successor^{asws} stood in his^{saww} place as a demonstrating guide, upon what he^{saww} evidenced to from the Commands of his^{saww} Lord^{azwj} from the apparent of his^{saww} knowledge. Then it was the rightly Guided Imams^{asws}: 22

VERSES 27 - 37

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ {27} اذْهَبْ بِكِتَابِي هَذَا فَأَلْفَهُ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ {28} قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ {29} إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {30} أَلَا تَعْلَمُونَ عَلَيَّ وَأَتُونِي مُسْلِمِينَ {31} قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ {32} قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ {33} قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعْرَازَ أَهْلِهَا آدِلَةً كَذَلِكَ يَفْعَلُونَ {34} وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ {35} فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَ بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ {36} ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ {37}

[27:27] He said: We will see whether you have spoken the truth or whether you are from the liars [27:28] Go with this letter of mine letter and hand it over to them, then turn away from them and see what their response is [27:29] She said: O you Chiefs! An honourable letter has been delivered to me [27:30] It is from Sulaiman, and it is in the Name of Allah, the Beneficent, the Merciful [27:31] Saying: exalt not yourselves against me and come to me in submission [27:32] She said: O you Chiefs! Give me a verdict regarding my matter: I never decided an affair unless you were in my presence [27:33] They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command [27:34] She said: Whenever the kings enter a town, they ruin it and make the noblest of its people to be humiliated, and thus they (always) do [27:35] And I am going to send a gift to them, and shall wait to see what the messengers return with [27:36] So when he came to Sulaiman, he said: Will you help me with wealth? But what Allah has Given me is better than what He has Given you. But, you are exultant due to you gift [27:37] Go back to them, so we will come to them with armies which they shall have no power to face, and we will expel them from there in disgrace, and they shall be in a state of humiliation

وقال الحسن - بن علي - (عليه السلام): قال أمير المؤمنين (عليه السلام): وإن " بسم الله الرحمن الرحيم " آية من فاتحة الكتاب، وهي سبع آيات تمامها بسم الله الرحمن الرحيم. - قال -: سمعت رسول الله (صلى الله عليه وآله) يقول: إن الله عز وجل قال لي: يا محمد " ولقد أتيناك سبعا من المثاني والقرآن العظيم " فأفرد الامتتان - علي - بفاتحة الكتاب، وجعلها بزاء القرآن العظيم وأن فاتحة الكتاب أشرف ما في كنوز العرش.

And Al-Hassan^{asws} Bin Ali^{asws} said that Amir-ul-Momineen^{asws} said: 'The Verse [1] In the Name of Allah the Beneficent the Merciful is one of the Verses of the

22 التوحيد: 321

'Opening of the Book' which consists of seven Verses, including this one. I have heard Rasool-Allah^{saww} say: 'Allah^{azwj} Said to me, 'O Muhammad^{saww} **'And We have given you Seven of the oft-repeated (verses) and the grand Quran. [15:87].** Allah^{azwj} Referred to it separately in the Opening of the Book and Made it special to the Grand Quran and this Opening of the Book is from the treasures of the Throne.'

وأن الله تعالى خص بها محمدا (صلى الله عليه وآله) وشرفه - بها - ولم يشرك معه فيها أحدا من أنبيائه ما خلا سليمان (عليه السلام) فإنه أعطاه منها " بسم الله الرحمن الرحيم " ألا ترى أنه يحكي عن بلقيس حين قالت: " انى القى إلى كتاب كريم انه من سليمان وانه بسم الله الرحمن الرحيم " ألا فمن قرأها معتقدا لموالاة محمد وآله الطيبين، منقادا لامرهم، مؤمنا بظاهرهم وباطنهم، أعطاه الله عزوجل بكل حرف منها حسنة، كل حسنة منها أفضل له من الدنيا وما فيها من أصناف أموالها وخيراتها ومن استمع قارئاً يقرأها كان له قدر ثلث ما للقارئ، فليستكثر أحدكم من هذا الخير المعرض لكم، فإنه غنيمة لا يذهبن أوانه، فتبقى في قلوبكم الحسرة.

Surely, Allah^{azwj} Bestowed a special Favour on Muhammad^{saww} with it and did not let anyone else from the Prophets have a share in it except for Prophet Suleyman^{as} as He^{azwj} Gave it to him from this **'In the Name of Allah the Beneficent the Merciful'**. Did you not see when he^{as} wrote to Bilquis and she said, **[27:29] She said: O you Chiefs! An honourable letter has been delivered to me [27:30] It is from Sulaiman, and it is in the Name of Allah, the Beneficent, the Merciful.** And so if someone were to recite this and believes in the Wilayah of Muhammad^{saww} and his^{saww} Pure Progeny^{asws}, and believes in their manifest and hidden orders, then Allah^{azwj} will Give him a reward for every letter of it, each of which will be better than this world and all his deeds, and whoever listens to this will get the reward of a third of what the reader gets. So, each one of you should desire for this good deed and not to lose the opportunity so that in case regret remains in your heart (of noting benefiting from its recitations).²³

في تفسير على بن ابراهيم ثم قال سليمان عليه السلام: سننظر اصدقت ام كنت من الكاذبين إلى قوله تعالى: ماذا يرجعون فقال الهدهد انها في حصن منيع في عرش عظيم أي سرير، قال سليمان عليه السلام: ألق كتابي على قبتها فجاء الهدهد فألقى الكتاب في حجرها فارتاعت من ذلك وجمعت جنودها، وقالت لهم كما حكى الله عزوجل: يا ايها الملاء انى القى إلى كتاب كريم أي مختوم.

In the Tafseer of Ali Bin Ibrahim (Qummi) – 'Then Sulayman^{as} said **[27:27] He said: We will see whether you have spoken the truth or whether you are from the liars** up to the Words of the High **[27:28] what their response is**, so the Hoopoe said, 'It is a fortress in which is the great throne' – i.e., the bed. Sulayman^{as} said: 'Take my^{as} letter to its dome'. So the Hoopoe went and placed the letter in her chamber. So she got frightened from that and gathered her army, and said, as Allah^{azwj} Mighty and Majestic has Related **[27:29] O you Chiefs! An honourable letter has been delivered to me**, i.e., sealed'.²⁴

في كتاب الخصال عن أبي عبد الله عليه السلام قال: الهدية على ثلاثة أوجه: هدية مكافاة، وهدية مصانعة، وهدية لله عزوجل.

In the book Al-Khisaaal,

²³ Tafseer Imam Hassan Al Askari^{asws} – S 10

²⁴ Tafseer Noor Al Saqalayn – Ch 27 H 54

Abu Abdullah^{asws} has said: 'The gift is upon three aspects – The gift of reward, the gift for coaxing, and the gift for the Sake of Allah^{azwj} Mighty and Majestic'.²⁵

VERSES 38 - 40

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ {38} قَالَ عَفْرَيْتُ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٍّ أَمِينٌ {39} قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَأَهُ مُسْتَقَرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ {40}

[27:38] He said: O you chiefs! Which of you can come to me with her throne before they come to me in submission? [27:39] A wicked among the Jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it [27:40] The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye. So when he saw it settled in his presence, he said: This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful; and whoever is grateful, so he is grateful for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Generous

حدثنا محمد بن عيسى عن علي بن الحكم عن محمد بن الفضيل عن ضريس الواشبي عن جابر عن ابي جعفر عليه السلام قال قلت له جعلت فداك قول العالم انا اتيك به قبل ان يرتد اليك طرفك قال فقال يا جابر ان الله جعل اسمه الاعظم على ثلاثة وسبعين حرفا فكان عنده العالم منها حرف واحد فانخسفت الارض ما بينه وبين السرير حتى التقت القطعتان وحول من هذه على هذه وعندنا من اسم الله الاعظم اثنان وسبعون حرفا وحرف في علم الغيب المكنون عنده.

It has been narrated to us by Muhammad Bin Isa, from Ali Bin Al-Hakam, from Muhammad Bin Al-Fazeyl, from Zareys Al-Wabishy, who has said:

Jabir reports that I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}, the Statement **[27:40] I will bring it to you in the blink of an eye**'. He^{asws} said: 'O Jabir, Allah^{azwj} Based His^{azwj} Great Name on seventy-three Letters. There used to be with him (Asif) the knowledge of one of these letters. The Earth contracted between him and the throne of Bilquis until the two met, and then it diverted back as it was before, whereas with us^{asws}, from the Great Name of Allah^{azwj} are seventy-two Letters, and one Letter regarding the knowledge of the unseen is hidden with Him^{azwj}'.²⁶

حدثنا احمد بن موسى عن الحسن بن موسى الخشاب عن عبد الرحمن بن كثير الهاشمي عن ابي عبد الله عليه السلام قال قال الذي عنده علم من الكتاب انا اتيك به قبل ان يرتد اليك طرفك قال ففرج أبو عبد الله عليه السلام بين اصابعه فوضعها على صدره ثم قال والله عندنا علم الكتاب كله.

It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Musa Al-Khashaab, from Abdul Rahman Bin Kaseer Al-Hashmy, who has said the following:

I asked from Abu Abdullah^{asws} about (the Verse) '**[27:40] One who had knowledge from the Book said: I will bring it to you in the blink of an eye**'. Abu Abdullah^{asws}

²⁵ Tafseer Noor Al Saqalayn – Ch 27 H 60

²⁶ Basaair Al Darajaat – P 4 Ch 12 H 6

took his^{asws} fingers and placed it on his^{asws} chest, and said: 'By Allah^{azwj}, with us^{asws} is the knowledge of the Book, all of it'.²⁷

وعنه، قال: حدثني يعقوب بن يزيد، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام)، قال: كنت عنده، فذكروا سليمان و ما اعطي من العلم، و ما اوتي من الملك، فقال لي: «و ما اعطي سليمان بن داود! إنما كان عنده حرف واحد من الاسم الأعظم، و صاحبكم الذي قال الله: قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ فَكَانَ- و الله- عند علي (عليه السلام) علم الكتاب» فقلت: صدقت و الله، جعلت فداك.

And from him, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr,

'Abu Abdullah^{asws} said, 'I was in his^{asws} presence, and I mentioned Sulayman^{as} and what he^{as} had been Given from the knowledge and from the kingdom, so he^{asws} said to me: 'And what was Given to Sulayman Bin Dawood^{as}? But rather, with him^{as} was only one letter from the Magnificent Name (الاسم الأعظم), whilst your companion for whom Allah^{azwj} Said **[13:43] Say: Allah is Sufficient as a Witness between me and you and whoever has Knowledge of the Book.** By Allah^{azwj}, the Knowledge of the (whole) Book was with Ali^{asws}'. So I said, 'You^{asws} have spoken the truth, may I be sacrificed for you^{asws}'.²⁸

السيد الرضي في (الخصائص) قال: روي أن أمير المؤمنين عليا (عليه السلام) كان جالسا في المسجد، إذ دخل عليه رجلان، فاختما إليه، و كان أحدهما من الخوارج، فتوجه الحكم على الخارجي، فحكم عليه أمير المؤمنين (عليه السلام)، فقال له الخارجي: و الله، ما حكمت بالسوية، و لا عدلت في القضية، و ما قضيتك عند الله تعالى بمرضية. فقال له أمير المؤمنين (عليه السلام)، و أوما بيده إليه: «اخسأ، عدو الله» فاستحال كلبا أسودا.

Al-Syed Al-Razy, in Al-Khasa'is, said,

'It has been reported that Amir-ul-Momineen Ali^{asws} was seated in the Masjid, when two men came up to him^{asws}, disputing, and one of the was from the Khawarijites. So he^{asws} delivered the judgement against the Kharijite. So when Amir-ul-Momineen^{asws} passed judgement against him, the Kharijite said to him^{asws}: 'By Allah^{azwj}! You^{asws} did not judge with equality, nor were you^{asws} just in your^{asws} judgement, and did not judge in the Presence of Allah^{azwj} with His^{azwj} Pleasure'.

فقال من حضره: فوالله لقد رأينا ثيابه تطاير عنه في الهواء، فجعل يبصبص لأمر المؤمنين (عليه السلام)، و دمعت عيناه في وجهه، و رأينا أمير المؤمنين (عليه السلام) و قد رق له، فلحظ السماء، و حرك شفثيه بكلام لم نسمعه، فوالله لقد رأيناه و قد عاد إلى حال الإنسانية، و تراجعت ثيابه من الهواء، حتى سقطت على كتفيه، فرأيناه و قد خرج من المسجد، و إن رجليه لتضطربان، فبهتنا ننظر إلى أمير المؤمنين (عليه السلام)، فقال لنا: «ما لكم تنتظرون و تعجبون؟».

So the one from those who were present said, 'By Allah^{azwj}! We saw his^{asws} robe fly from him in the air and he went on to look astoundingly at Amir-ul-Momineen^{asws}, and the tears rolled down his face. And we saw Amir-ul-Momineen^{asws} who had sympathised with him, and glanced at the sky, and moved his^{asws} lips in a speech we had not heard before. By Allah^{azwj}! We saw him^{asws}, and he^{asws} had returned to the condition of a human being, and his^{asws} robe returned from the air until it settled upon his^{asws} shoulders. We saw him^{asws}, he^{asws} went out from the Masjid, and his^{asws} feet were restless. We turned pale when we looked towards Amir-ul-Momineen^{asws}, so

²⁷ Basaair Al Darajaat – P 5 Ch 1 H 2

²⁸ بصائر الدرجات: 1/232.

he^{asws} said to us: 'What is the matter with you that you are looking and are astounded?'

فقلنا: يا أمير المؤمنين، كيف لا نتعجب، و قد صنعت ما صنعت؟ فقال: «أما تعلمون أن أصف بن برخيا وصي سليمان بن داود (عليهما السلام) قد صنع ما هو قريب من هذا الأمر، فقص الله جل اسمه قصته، حيث يقول: أَيُّكُمْ بَاتَيْنِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ قَالَ عَفْرَيْتُ مِنَ الْجِنَّ أَنَا أَتَيْكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٍّ أَمِينٌ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتَيْكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآه مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ الْآيَةَ، فأَيُّكُمْ أكرم على الله، نبيكم، أم سليمان (عليهما السلام)؟» فقالوا: بل نبينا (صلى الله عليه و آله) أكرم، يا أمير المؤمنين.

So we said, 'O Amir-ul-Momineen^{asws}! How can we not be astounded, and you^{asws} did what you^{asws} did?' So he^{asws} said: 'But, do you know that Asif Bin Barkhiya, the successor^{as} of Suleyman Bin Dawood^{as} did what was near to this matter. So Allah^{azwj}, Mighty is His^{azwj} Mention, Related his^{as} story where He^{azwj} is Saying [27:38] **He said: O you chiefs! Which of you can come to me with her throne before they come to me in submission? [27:39] A wicked among the Jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it [27:40] The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye. So when he saw it settled in his presence, he said: This is from the Grace of my Lord that He may Try me whether I am grateful or ungrateful** – the Verse, so which one is more honourable to Allah^{azwj}, your Prophet^{saww}, or Suleyman^{as}?' So they said, 'But, our Prophet^{saww} is more honourable, O Amir-ul-Momineen^{asws}'.

قال: «فوصي نبيكم أكرم من وصي سليمان، و إنما كان عند وصي سليمان من اسم الله الأعظم حرف واحد، فسأل الله جل اسمه، فخسف له الأرض ما بينه و بين سرير بلقيس، فتناوله في أقل من طرف العين، و عندنا من اسم الله الأعظم اثنان و سبعون حرفاً، و حرف عند الله تعالى، استأثر به دون خلقه».

He^{asws} said: 'So the successor^{asws} of your Prophet^{saww} is more honourable than the successor^{as} of Suleyman^{as}. But rather, in the possession of the successor^{as} of Suleyman^{as} was one letter from the Magnificent Name of Allah^{azwj}. He^{as} asked Allah^{azwj} by His^{azwj} Name, and the earth submerged what is between him and between the throne of Bilquis, and he^{as} grabbed it in less than the blink of an eye. And in our^{asws} possession are seventy-two Letters from the Magnificent Name of Allah^{azwj}, and there is one Letter with Allah^{azwj} the High, Accounting by it, apart from His^{azwj} Creatures'.

فقالوا: يا أمير المؤمنين، فإذا كان هذا عندك، فما حاجتك إلى الأنصار في قتال معاوية و غيره، و استنفارك الناس إلى حربه ثانية؟ فقال: بل عباد مكرمون لا يسبقونه بالقول و هم بأمره يعملون إنما أَدْعُو هؤُلاء القوم إلى قتاله لثبوت الحجة، و كمال المحنة، و لو اذن لي في إهلاكه لما تأخر، لكن الله تعالى يمتحن خلقه بما شاء». قالوا: فنهضنا من حوله، و نحن نعظم ما أتى به (عليه السلام).

So they said, 'O Amir-ul-Momineen^{asws}! So if this is with you^{asws}, then what is your^{asws} need to the Helpers in fighting against Muawiya and others, and you^{asws} are alerting the people to a second war against him?' So he^{asws} said: [21:27] **They do not speak before He Speaks, and they act by His Command.** But rather, I^{asws} am calling these people to fight against him in order to prove the argument and complete the ordeal. Had I^{asws} been Permitted with regards to their destruction, I^{asws} would not have delayed it, but Allah^{azwj} the High Tests His^{azwj} creatures with whatsoever He^{azwj}

so Desires to'. They said, 'We arose from around him^{asws}, and we magnified what he^{asws} came with'.²⁹

أحمد بن محمد عن محمد بن الحسن عن عباد بن سليمان عن محمد بن سليمان عن أبيه عن سدير عن أبي عبد الله عليه السلام قال: يا سدير ألم تقرأ القرآن؟ قلت: بلى قال: فهل وجدت فيما قرأت من كتاب الله عزوجل (قال الذي علم من الكتاب أنا أتيتك به قبل أن يرتد إليك طرفك) قال: قلت: جعلت فداك قد قرأته قال: فهل عرفت الرجل وهل علمت ما كان عنده من علم الكتاب؟ قال: قلت: أخبرني به، قال: قدر قطرة من الماء في البحر الأخضر، فما يكون ذلك من علم، قال: قلت: جعلت فداك ما أقل هذا!.

Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan, from Abaad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sudeyr,

'Abu Abdullah^{asws} has said: 'O Sudeyr, do you read the Quran?' I said, 'Yes'. He^{asws} said: 'So did you find regarding what I^{asws} recite from the Book of Allah^{azwj} Mighty and Majestic [27:40] **The one who had the knowledge from the Book said: I will bring it to you in the blink of an eye?**' I said, 'May I be sacrificed for you! I have read it'. He^{asws} said: 'So do you recognise the man, and do you know what was with him of the knowledge from the Book?' I said, 'Inform me about it'. He^{asws} said: 'Just like a drop of water from the green sea. So what does that become from the Knowledge (of the whole book)'. I said' May I be sacrificed for you! This is not little!'³⁰

VERSES 41 - 44

قَالَ نَكَّرُوا لَهَا عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ {41} فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ وَأَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ {42} وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ {43} قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ {44}

[27:41] He said: Alter her throne for her, we will see whether she follows the right way or she becomes from those who do not go aright [27:42] So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive [27:43] And what she worshipped besides Allah prevented her, she was from an unbelieving people [27:44] It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: It is a palace made smooth with glass. She said: Lord! I have been unjust to myself, and I submit with Sulayman to Allah, the Lord of the Worlds

في تفسير علي بن ابراهيم وكان سليمان عليه السلام قد أمر أن يتخذ لها بيتا من قوارير ووضع على الماء ثم قيل لها ادخلي الصرح وظننت انه ماء فرفعت ثوبها وأبدت ساقها فإذا عليها شعر كثير، فقيل لها انه صرح ممرد من قوارير قالت رب انى ظلمت نفسي واسلمت مع سليمان لله رب العالمين فتزوجها سليمان وهى بلقيس بنت الشرح الحميرية.

In the Tafseer of Ali Bin Ibrahim (Qummi) – 'And Sulayman^{as} ordered for a house to be built for her from glass and to have it placed upon the water. Then it was said to her, 'Enter the palace!' And she thought that it was water, so she raised her robe and hesitated to place her legs upon it, and it was said to her, 'It is a palace built of

²⁹ خصائص الأئمة: 46

³⁰ Tafseer Noor Al Saqalayn – Ch 27 H 74

glass'. She said, 'Lord^{azwj}! I have been unjust to myself, and I submit to Allah^{azwj} with Sulayman^{as}'. And she is Bilquees, daughter of Al-Sharah Al-Humeyriya.³¹

VERSES 45 - 49

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُم فَرِيقَانِ يَخْتَصِمُونَ {45} قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {46} قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ {47} وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ {48} قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ {49}

[27:45] And We had Sent to Samood, their brother Salih, saying: Worship Allah; so they became two sects quarrelling with each other [27:46] He said: O people! Why do you seek to hasten on with the evil before the good? Why do you not ask Forgiveness of Allah, Perhaps He would be Merciful to you? [27:47] They said: We have met with ill luck on account of you and on account of those with you. He said: Your evil fortune is with Allah; but, you are a people who are being tried [27:48] And there were in the city a group of nine persons who made mischief in the land and did not act aright [27:49] They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are speaking the truth

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ لَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُم فَرِيقَانِ يَخْتَصِمُونَ: «يقول: مصدق، و مكذب. قال الكافرون منهم: أ تشهدون أن صالحا مرسل من ربه؟ و قال المؤمنون: إنا بالذي أرسل به مؤمنون. قال الكافرون منهم: إنا بالذي أمنتكم به كافرون، و قالوا: يا صالح اتتنا بما تعدنا إن كنت من الصادقين. فجاءهم بناقة، ففقروها، و كان الذي عقرها أزرق، أحمر، ولد زنا».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[27:45] And We had Sent to Samood, their brother Salih, saying: Worship Allah; so they became two sects quarrelling with each other**, said: 'They were the truthful and the liars. The Infidels among them said, 'Are you testifying that Salih^{as} is a Mursil from his^{as} Lord^{azwj}?' And the Believers said, 'It is Him^{azwj} Who Sent him^{as} to the Believers'. The Infidels among them said, 'It is the ones who believe in him^{as} that are the Infidels'. And they said, 'O Salih^{as}! Send upon us (Punishment) if you^{as} are from the truthful'. So he^{as} came to them with a she-camel, but they slay it. And the one who slayed it was blue (eyed), red (faced), and of an adulterous birth.

و أما قوله: لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ فَإِنَّهُمْ سَأَلُوهُ قَبْلَ أَنْ تَأْتِيَهُمُ النَّاقَةُ، أَنْ يَأْتِيَهُمْ بَعْدَ ذَلِكَ أَلِيمٌ، وَ أَرَادُوا بِذَلِكَ امْتِحَانَهُ، فَقَالَ: يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ يَقُولُ: بِالْعَذَابِ قَبْلَ الرَّحْمَةِ.

And as for His^{azwj} Words **[27:46] Why do you seek to hasten on with the evil before the good?** They had asked him^{as} to bring upon them the Punishment, before he^{as} had come to them with the she-camel, and they wanted to test him^{as} by that. So he^{as} said **[27:46] He said: O people! Why do you seek to hasten on with the evil before the good?** Meaning, the Punishment before the Mercy.

³¹ Tafseer Noor Al Saqalayn – Ch 27 H 83

و أما قوله: قَالُوا اطَّيَّرْنَا بِكَ وَ بِمَنْ مَعَكَ فَإِنَّهُمْ أَصَابَهُمْ جُوعٌ شَدِيدٌ، فَقَالُوا: هَذَا مِنْ شَوْمِكَ، وَ شَوْمٌ مِنْ مَعِكَ- أَصَابَنَا هَذَا الْقَحْطُ، وَ هِيَ الطَّيْرَةُ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ يَقُولُ: خَيْرِكُمْ، وَ شَرِكُمْ، وَ شَوْمُكُمْ مِنْ عِنْدِ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ نَفَثْتُمْ يَقُولُ تَبْتَلُونَ بِالْإِخْتِبَارِ.

And as for His^{azwj} Words [27:47] **They said: We have met with ill luck on account of you and on account of those with you.** They had been struck with extreme hunger, so they said, 'This is from your^{as} evil omens, and the evil from the one who is with you^{as} – that the drought has struck us, and it is the ill luck. **He said: Your evil fortune is with Allah**, meaning your betterment, and your evil, and your bad luck is from Allah^{azwj} **but, you are a people who are being tried** by being involved in the Test.

و أما قوله: وَ كَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَ لَا يُصْلِحُونَ كَانُوا يَعْمَلُونَ فِي الْأَرْضِ بِالْمَعَاصِي،

And as for His^{azwj} Words [27:48] **And there were in the city a group of nine persons who made mischief in the land and did not act aright** – they were doing deeds of disobedience in the earth.

و أما قوله: تَقَاسَمُوا بِاللَّهِ أَلَّا يَحْلِفُوا أَلَّا يُنْبِئْتَنَّهُ وَ أَهْلُهُ ثُمَّ لَنَقُولَنَّ أَيُّكُمْ لِحَلْفِنَ لَوْلِيهِ مِنْهُمْ» مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَ إِنَّا لَصَادِقُونَ يَقُولُ: لَنَفَعُنَا، فَأَتُوا صَالِحًا لَيْلًا لِيَقْتُلُوهُ، وَ عِنْدَ صَالِحٍ مَلَائِكَةٌ يَحْرُسُونَهُ، فَلَمَّا أَتَوْهُ قَاتَلَتْهُمْ الْمَلَائِكَةُ فِي دَارِ صَالِحٍ رَجْمًا بِالْحِجَارَةِ، فَأَصْبَحُوا فِي دَارِهِ مَقْتَلِينَ، وَ أَخَذَتْ قَوْمَهُ الرَّجْفَةُ، وَ أَصْبَحُوا فِي دَارِهِمْ جَائِمِينَ.

And as for His^{azwj} Words [27:49] **They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are speaking the truth** We will come to Salih^{as} at night and kill him. And in the presence of Salih^{as} were Angels, Protecting him^{as}. So when they came to kill him^{as}, the Angels in the house of Salih^{as} pelted them with the stones. So they had come in his^{as} house as murderers, and they were overtaken by the trepidation, and they came to be in their own houses, motionless.³²

VERSES 50 - 58

وَمَكَرُوا مَكْرًا وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ {50} فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ {51} فَتِلْكَ بَيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ {52} وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {53} وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ {54} أَنْتُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ {55} فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ ۚ إِنَّهُمْ أَنْاسٌ يَنْتَهَرُونَ {56} فَانجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَرْنَا مِنَ الْغَابِرِينَ {57} وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَسَاءَ مَطَرُ الْمُنذَرِينَ {58}

[27:50] **And they planned a plan, and We Planned a plan and they were not aware of it** [27:51] **So look and see how was the end result of their plan that We Destroyed them and their people altogether** [27:52] **So those were their houses fallen down because they were unjust; surely there is a Sign in this for a people who know** [27:53] **And We Delivered those who believed and who were pious** [27:54] **And Lut, when he said to his people: You are committing the immoralities and you can see?** [27:55] **And you are coming to the men lustfully besides the women? But, you are a people acting ignorantly** [27:56] **So there was no answer from his people except that they said: Throw out the family of**

³² تفسير القمي 2: 132

Lut from your town; they are a people purified! [27:57] So We Delivered him and his family except for his wife; We Ordained her to be of those who remained behind [27:58] And We Rained upon them a rain, and evil was the rain of those who had been warned

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَهُوَ فَرَقْدٌ عَنْ أَبِي يَزِيدَ الْحَمَّارِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ أَرْبَعَةَ أَمْلَاقٍ فِي إِهْلَاكِ قَوْمِ لُوطٍ جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَكَرُوبِيلَ (عليهم السلام) فَمَرُّوا بِإِبْرَاهِيمَ (عليه السلام) وَهُمْ مُعْتَمُونَ فَسَلَّمُوا عَلَيْهِ فَلَمْ يَعْرِفْهُمْ وَرَأَى هَيْبَتَهُ حَسَنَةً فَقَالَ لَا يَخْدُمُ هَؤُلَاءِ أَحَدٌ إِلَّا أَنَا بِنَفْسِي وَكَانَ صَاحِبَ أَضْيَافٍ فَسَوَى لَهُمْ عَجَلًا سَمِينًا حَتَّى أَنْصَجَهُ ثُمَّ قَرَّبَهُ إِلَيْهِمْ فَلَمَّا وَضَعَهُ بَيْنَ أَيْدِيهِمْ رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَ أَوْجَسَ مِنْهُمْ خِيفَةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzaal, from Dawood Bin Abu Yazeed and he is Farqad, from Abu Yazeed Al-Hammaar, who has said the following:

Abu Abdullah^{asws} having said that: ‘Allah^{azwj} Sent four Angels (to Prophet Ibrahim^{as}) for the destruction of the people of Lut^{as} – Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Karoubeel^{as} and they had obscured their faces. They greeted him^{as}. He^{as} did not recognise them and saw them as good persons. So he^{as} said (to himself^{as}), ‘No one shall attend to them except for myself personally’, and he^{as} was a kind host. So he grilled a calf for them until it was well done, then placed it near to them. So when he^{as} placed it in front of them, “[11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them”.

فَلَمَّا رَأَى ذَلِكَ جَبْرَائِيلُ (عليه السلام) حَسَرَ الْعِمَامَةَ عَنْ وَجْهِهِ وَ عَنْ رَأْسِهِ فَعَرَفَهُ إِبْرَاهِيمُ (عليه السلام) فَقَالَ أَنْتَ هُوَ فَقَالَ نَعَمْ وَ مَرَّتْ امْرَأَتُهُ سَارَةً فَبَشَّرَهَا بِإِسْحَاقَ وَ مِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ فَقَالَتْ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَأَجَابُوهَا بِمَا فِي الْكِتَابِ الْعَزِيزِ فَقَالَ إِبْرَاهِيمُ (عليه السلام) لَهُمْ فِيمَا ذَا جِئْتُمْ قَالُوا لَهُ فِي إِهْلَاكِ قَوْمِ لُوطٍ

So when Jibraeel^{as} saw that, he^{as} removed the turban from his^{as} face and from his^{as} head. Ibrahim^{as} recognised him^{as}. He^{as} said: ‘You^{as} are he^{as}!’ He^{as} said: ‘Yes’, and his^{as} wife passed by and he^{as} gave her^{as} the good news of Is’haq^{as}, and after Is’haq^{as} of Yaqoub^{as}. So she^{as} said what Allah^{azwj} has Stated, and they^{as} answered her^{as} with what is in the Mighty Book. So Ibrahim^{as} said to them: ‘What have you^{as} come for?’ They^{as} said to him^{as}: ‘For the destruction of the people of Lut^{as}’.

فَقَالَ لَهُمْ إِنْ كَانَ فِيهَا مِائَةٌ مِنَ الْمُؤْمِنِينَ نُهَلِكُونَهُمْ فَقَالَ جَبْرَائِيلُ (عليه السلام) لَا قَالَ فَإِنْ كَانُوا خَمْسِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا ثَلَاثِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا عَشْرِينَ قَالَ لَا قَالَ فَإِنْ كَانُوا خَمْسَةً قَالَ لَا قَالَ فَإِنْ كَانُوا وَاحِدًا قَالَ لَا قَالَ إِنْ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ثُمَّ مَضُوا

So he^{as} said to them^{as}: ‘Suppose there were a hundred Believers among them, would you^{as} destroy them?’ Jibraeel^{as} said: ‘No’. He^{as} said: ‘If there were fifty?’ He^{as} said: ‘No’. He^{as} said, ‘If there were thirty?’ He^{as} said; No’. He^{as} said: ‘If there were twenty?’ He^{as} said: ‘No’. He^{as} said: ‘if there were ten?’ He^{as} said; ‘No’. He^{as} said: ‘If there were five?’ He^{as} said: ‘No’. He^{as} said: ‘If there was one?’ He^{as} said: ‘No’. “[29:32] He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind”. Then they^{as} left.

وَ قَالَ الْحَسَنُ الْعَسْكَرِيُّ أَبُو مُحَمَّدٍ لَا أَعْلَمُ ذَا الْقَوْلِ إِلَّا وَ هُوَ يَسْتَبْتِيقُهُمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُجَادِلُنَا فِي قَوْمِ لُوطٍ قَاتُوا لُوطًا وَ هُوَ فِي زُرَاعَةٍ لَهُ قُرْبُ الْمَدِينَةِ فَسَلَّمُوا عَلَيْهِ وَ هُمْ مُعْتَمُونَ فَلَمَّا رَأَاهُمْ رَأَى هَيْبَتَهُ حَسَنَةً عَلَيْهِمْ عَمَانٌ بِيضٌ وَ ثِيَابٌ بِيضٌ فَقَالَ لَهُمُ الْمَنْزِلُ فَقَالُوا نَعَمْ فَتَقَدَّمَهُمْ وَ مَسُوا خَلْفَهُ فَنَدِمَ عَلَى عَرَضِهِ عَلَيْهِمُ الْمَنْزِلَ وَ قَالَ أَيُّ شَيْءٍ صَنَعْتُ آتِي بِهِمْ

قَوْمِي وَ أَنَا أَعْرِفُهُمْ فَالْتَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ وَ قَدْ قَالَ جِبْرِيْلُ (عليه السلام) لَا نَعَجَلُ عَلَيْهِمْ حَتَّى يَشْهَدَ ثَلَاثَ شَهَادَاتٍ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ وَاحِدَةٌ ثُمَّ مَشَى سَاعَةً ثُمَّ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ اثْنَتَانِ ثُمَّ مَضَى فَلَمَّا بَلَغَ بَابَ الْمَدِينَةِ التَفَتَ إِلَيْهِمْ فَقَالَ إِنَّكُمْ تَأْتُونَ شِرَارَ خَلْقِ اللَّهِ فَقَالَ جِبْرِيْلُ (عليه السلام) هَذِهِ ثَلَاثَةٌ

And Al-Hassan Al-Askary Abu Muhammad^{asws} said, and I don't know whether it is the speech except that it has been preserved: 'And it is the Statement of Allah^{azwj} Mighty and Majestic: **“[11:74] he began to plead with Us for Lut's people”**. So they^{as} came to Lut^{as} whilst he^{as} was in his^{as} farm near the city. So they^{as} greeted him^{as} whilst they^{as} had obscured their^{as} faces. So when he^{as} saw them to be as good persons clad in white turbans and white robes, he^{as} said to them^{as}: 'Lodging?' They^{as} said: 'Yes'. So he^{as} led them^{as} and they^{as} walked behind him^{as}. He^{as} regretted having offered lodging to them^{as} and said (to himself^{as}): 'What shall I^{as} do when I^{as} come to my^{as} people and I recognise them?' So he^{as} turned towards them^{as} and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. And Jibraeel^{as} had said: 'We^{as} will not make haste against them until he^{as} testifies by three testimonies'. So Jibraeel^{as} said (to himself^{as}): 'This is one testimony'. Then they^{as} walked for a while, then he^{as} turned towards them and said: 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are two'. Then they^{as} went, so when they reached the gate of the city, he^{as} turned towards them^{as} and said; 'You^{as} have come to evil creatures of Allah^{azwj}'. So Jibraeel^{as} said (to himself^{as}): 'These are three'.

ثُمَّ دَخَلَ وَ دَخَلُوا مَعَهُ فَلَمَّا رَأَتْهُمُ امْرَأَتُهُ رَأَتْ هَيْئَةً حَسَنَةً فَصَدَدَتْ فَوْقَ السَّطْحِ وَ صَعَقَتْ فَلَمْ يَسْمَعُوا فَدَخَنَتْ فَلَمَّا رَأَوْا الدَّخَانَ أَقْبَلُوا يُهْرَعُونَ إِلَى الْبَابِ فَنَزَلَتْ إِلَيْهِمْ فَقَالَتْ عِنْدَهُ قَوْمٌ مَا رَأَيْتُ قَطُّ أَحْسَنَ مِنْهُمْ هَيْئَةً فَجَاءُوا إِلَى الْبَابِ لِيَدْخُلُوهَا فَلَمَّا رَأَهُمْ لُوطٌ قَامَ إِلَيْهِمْ فَقَالَ يَا قَوْمِ فَأْتُوا اللَّهَ وَ لَا تَحْزُرُونِ فِي صَنْبِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ فَقَالَ هُوَ لَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فِدَعَاهُمْ إِلَى الْحَلَالِ فَقَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَ إِنَّكَ لَتَعْلَمُ مَا نُرِيدُ فَقَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ فَقَالَ جِبْرِيْلُ (عليه السلام) لَوْ يَعْلَمُ أَيُّ قُوَّةٍ لَهُ فَكَاتَرُوهُ حَتَّى دَخَلُوا الْبَيْتَ

Then he^{as} entered (the city) and they^{as} entered with him^{as}. So when his^{as} wife saw them^{as} of good built she climbed on top of the roof of the house and whistled to the people. So when they did not hear her, she raised smoke. So when they saw the smoke they came rushing to the door. She came down to them and said, 'He^{as} has such people with him^{as} that I have not seen such beauty ever better than theirs. They came to the gate, so when Lut^{as} saw them, he^{as} said: 'O people! Fear Allah^{azwj} and do not harass regarding my^{as} guests. Is there no man with guidance among you? These are my^{as} (community's) daughters. They are cleaner for you, so call them to the Permissible'. They said, 'You^{as} are aware that there is no right for us regarding your daughters, and you^{as} well know what we want'. So he^{as} said; 'If I^{as} had strength or support I^{as} would have resorted to a strong corner'. So Jibraeel^{as} said (to himself^{as}): 'If only he^{as} knew how much strength he^{as} had'. So they spoke a lot until they^{as} entered the house'.

قَالَ فَصَاحَ بِهِ جِبْرِيْلُ يَا لُوطُ دَعُهُمْ يَدْخُلُونَ فَلَمَّا دَخَلُوا أَهْرَى جِبْرِيْلُ بِاصْبِعِهِ نَحْوَهُمْ فَدَهَبَتْ أَعْيُنُهُمْ وَ هُوَ قَوْلُهُ فَطَمَسْنَا أَعْيُنَهُمْ ثُمَّ نَادَى جِبْرِيْلُ فَقَالَ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَ قَالَ لَهُ جِبْرِيْلُ إِنَّا بُعِثْنَا فِي إِهْلَاكِهِمْ فَقَالَ يَا جِبْرِيْلُ عَجَلٌ فَقَالَ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ

He^{asws} said: 'Jibraeel^{as} announced: 'O Lut^{as}! Call them to enter the house'. So when they entered, Jibraeel^{as} pointed by his^{as} finger around them, so their eyesight was lost and it is His^{azwj} Words: **“[54:37] but We blinded their eyes”**. Then Jibraeel^{as}

called out: 'We^{as} have been Sent to destroy you all'. So he^{as} said: 'O Jibraeel^{as}, hurry up'. So he^{as} said: 'Their Promised time is the morning. Is not the morning yet?'

قَالَ فَأَمْرُهُ فَفَتَحَمَلَ وَمَنْ مَعَهُ إِلَّا أَمْرًا أَنَّهُ قَالَ ثُمَّ اقْتَلَعَهَا جِبْرَائِيلُ بِجَنَاحَيْهِ مِنْ سَبْعِ أَرْضِينَ ثُمَّ رَفَعَهَا حَتَّى سَمِعَ أَهْلُ سَمَاءِ الدُّنْيَا نُبَاحَ الْكِلَابِ وَصِيَاخَ الدِّيَكَةِ ثُمَّ قَلَبَهَا وَأَمْطَرَ عَلَيْهَا وَعَلَى مَنْ حَوْلَ الْمَدِينَةِ حِجَارَةً مِنْ سِجِّيلٍ.

He^{asws} said; 'So he (Jibraeel^{as}) commanded him to carry with him those who were with him^{as} except for his^{as} wife. Then Jibraeel^{as}, by his^{as} wings, uprooted from the seventh firmament, then raised it until the inhabitants of the sky heard the barking of the dogs and the crowing of the roosters. Then he^{as} overturned it, and rained upon it and upon the surrounding areas of the city, stones of clay'.³³

VERSES 59 - 62

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى ۗ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ {59} أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِذِي فَضْلٍ عَلَى الَّذِينَ يَكْفُرُونَ {60} أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِذِي فَضْلٍ عَلَى الَّذِينَ لَا يَعْلَمُونَ {61} أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِذِي فَضْلٍ عَلَى الَّذِينَ لَا يَعْلَمُونَ {62}

[27:59] Say: The Praise is due to Allah and greetings (are due) upon His servants whom He has Chosen: is Allah better, or what they are associating (with Him)? [27:60] Or, One Who Created the skies and the earth, and Sent down for you water from the cloud; then We Cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? But, they are people who deviate [27:61] Or, One Who Made the earth to be a resting place, and Made rivers in it, and Raised mountains upon it and Placed a barrier between the two seas. Is there a god with Allah? But, most of them do not know! [27:62] Or, One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!

ابن شهر آشوب: عن أنس بن مالك، قال: لما نزلت الآيات الخمس في طس: أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا انتفض علي (عليه السلام) انتفاض العصفور، فقال له رسول الله (صلى الله عليه و آله): «مالك، يا علي؟» قال: «عجبت- يا رسول الله- من كفرهم، و حلم الله تعالى عنهم» فمسحه رسول الله (صلى الله عليه و آله) بيده، ثم قال: «أبشر، فإنه لا يبغضك مؤمن، و لا يبغضك منافق، و لولا أنت لم يعرف حزب الله».

Ibn Shehr Ashub, from Anas Bin Malik who said,

'When the five Verses in 'Ta Seen' (Chapter 27) were Revealed, from **[27:61] Or, One Who Made the earth to be a resting place**, Ali^{asws} rose up like the rising up of the sparrow. So Rasool-Allah^{saww} said to him^{asws}: 'What is the matter with you^{asws}, O Ali^{asws}?'. He^{asws} said: 'I^{asws} am surprised – O Rasool-Allah^{saww} – from their denial, and the Forbearance of Allah^{azwj} the High, for them'. Rasool-Allah^{saww} (affectionately) wiped his^{saww} (face) upon him^{asws}, then said, 'Receive good news, for a Believer will

³³ Al Kafi – H 14953

not hate you^{asws}, and a hypocrite will not love you^{asws}, even though you^{asws} are recognised as the Party of Allah^{azwj}.³⁴

علي بن إبراهيم، قُلِ الْحَمْدُ لِلَّهِ وَ سَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ قَالَ: هم آل محمد (عليهم السلام)،

Ali Bin Ibrahim said,

'Regarding **[27:59] Say: The Praise is due to Allah and greetings (are due) upon His servants whom He has Chosen – They^{asws} are the Progeny^{asws} of Muhammad^{saww}.**

و قوله: قَبْلَكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا قَالَ: لا تكون الخلافة في آل فلان، و لا آل فلان، و لا طلحة، و لا الزبير.

And as for His^{azwj} Words **[27:52] So those are their houses fallen down because they were unjust**, said, 'The Caliphate will not come to be in the Progeny of so and so, and the progeny of so and so, and the progeny of so and so, nor Talha, nor Al-Zubeyr.'³⁵

شرف الدين النجفي، قال: روى علي بن أسباط، عن إبراهيم الجعفري، عن أبي الجارود، عن أبي عبد الله (عليه السلام)، قوله: أ إِلَهَ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ، قال: «أي إمام هدى مع إمام ضلال في قرن واحد».

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Ali Bin Asbaat, from Ibrahim Al-Ja'fary, from Abu Al-Jaroud,

(It has been narrated) from Abu Abdullah^{asws}, regarding His^{azwj} Words **[27:61] Is there a god with Allah? But, most of them do not know!** he^{asws} said: 'i.e., An Imam^{asws} of Guidance along with an Imam of misguidance, in one generation'.³⁶

الشيخ المفيد في (أماليه)، قال: حدثنا أبو بكر محمد بن عمر الجعابي، قال: حدثنا أبو العباس أحمد بن محمد بن سعيد، قال: حدثنا جعفر بن محمد بن مروان، قال: حدثني أبي، قال: حدثنا إبراهيم بن الحكم، عن المسعودي، قال: حدثنا الحارث بن حصيرة، عن عمران بن الحصين، قال: كنت أنا و عمر بن الخطاب جالسين، عند النبي (صلى الله عليه و آله)، و علي (عليه السلام) جالس إلى جنبه، إذ قرأ رسول الله (صلى الله عليه و آله): أَمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يُكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أ إِلَهَ مَعَ اللَّهِ قَلِيلًا مَا تَذَكَّرُونَ قَالَ: فانتفض علي (عليه السلام) انتفاضة العصفور، فقال له النبي (صلى الله عليه و آله): «ما شأنك تجزع؟» فقال: «ما لي لا أجزع، و الله يقول إنه يجعلنا خلفاء الأرض؟». فقال له النبي (صلى الله عليه و آله): «لا تجزع، فوالله لا يحبك إلا مؤمن، و لا يبغضك إلا منافق».

Al-Sheykh Al-Mufeed in his Amaali said, 'Abu Bakr Muhammad Bin Umar Al-Ja'aly narrated to us, from Abu Al-Abbas Ahmad Bin Muhammad Bin Saeed, from Ja'far Bin Muhammad Bin Marwaan, from his father, from Ibrahim Bin Al-Hakam, from Al-Masoudi, from Al-Haris Bin Haseyra, from Umran Bin Al-Haseyn who said,

'I and Umar Bin Al-Khattab were both seated in the presence of the Prophet^{saww}, and Ali^{asws} was seated by his^{asws} side, when Rasool-Allah^{saww} recited **[27:62] Or, One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!** Ali^{asws} rose up like the rising up of the sparrow. The Prophet^{saww} said to him^{asws}: 'What is your^{asws} matter which affects you^{asws} so?'

³⁴ المناقب 2: 125.

³⁵ تفسير القمّي 2: 129.

³⁶ تأويل الآيات 1: 2/401.

He^{asws} said: 'Why should I^{asws} not be so affected, and Allah^{azwj} is Saying that He^{saww} will be Making us^{asws} to be Caliphs in the earth?' The Prophet^{saww} said to him^{asws}: 'Do not panic, for by Allah^{azwj}, no one will love you^{asws} except for a Believer, and no one would hate you^{asws} except for a hypocrite'.³⁷

وعنه: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن إبراهيم بن عبد الحميد، عن أبي عبد الله (عليه السلام)، قال: «إن القائم (عليه السلام) إذا خرج، دخل المسجد الحرام، فيستقبل القبلة، و يجعل ظهره إلى المقام، ثم يصلي ركعتين، ثم يقوم، فيقول: يا أيها الناس، أنا أولى الناس بآدم. يا أيها الناس، أنا أولى الناس بإبراهيم. يا أيها الناس، أنا أولى الناس بإسماعيل، يا أيها الناس، أنا أولى الناس بمحمد (صلى الله عليه و آله).

And from him, from Hameed Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Ibrahim Bin Abdul Hameed,

'Abu Abdullah^{asws} has said: 'When Al-Qaim^{asws} comes out, he^{asws} would enter the Sacred Masjid, and he^{asws} would be facing towards the Qiblah, and make his^{asws} back to be to Al-Maqam (of Ibrahim^{as}), then he^{asws} would be Praying two cycles of Prayer, then he^{asws} would be standing, and he^{asws} would be saying: 'O you people! I^{asws} am the closest of the people with Adam^{as}. O you people! I^{asws} am the closest of the people with Ibrahim^{as}. O you people! I^{asws} am the closest of the people with Ismail^{as}. O you people! I^{asws} am the closest of the people with Muhammad^{saww}'.

ثم يرفع يديه إلى السماء، و يدعو، و يتضرع، حتى يقع عليه وجهه، و هو قوله عز و جل: أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَأَهُ وَ يَكْثِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْهَ مَعَ اللَّهِ قَلِيلًا مَا تَدْكُرُونَ».

Then he^{asws} would raise his^{asws} hands to the sky, and he^{asws} would supplicate, and cry out until he^{asws} falls down upon his^{asws} face (in prostration). And these are the Words of the Mighty and Majestic **[27:62] Or, One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!**³⁸

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن علي بن فضال، عن صالح بن عقبة، عن أبي عبد الله (عليه السلام)، قال: «نزلت في القائم من آل محمد (عليهم السلام)، هو و الله المضطر، إذا صلى في المقام ركعتين، و دعا الله فأجابته، و يكشف السوء، و يجعله خليفة في الأرض» و هذا مما ذكرنا أن تأويله بعد تنزيله.

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Hassan Bin Ali Bin Fazaal, from Salih Bin Uqba,

'Abu Abdullah^{asws} has said: 'It was Revealed regarding Al-Qaim^{ajfi} from the Progeny^{asws} of Muhammad^{saww}. By Allah^{azwj}! He^{asws} is the distressed one. When he^{asws} Prays two Cycles in Al-Maqam (of Ibrahim^{as}), and calls upon Allah^{azwj}, so He^{azwj} would Answer him^{asws}, and He^{azwj} would Remove the evil, and Make him^{asws} to be a Caliph in the earth. And this is from what we^{asws} have mentioned from its explanation, after its Revelation'.³⁹

محمد بن إبراهيم النعماني، قال: أخبرنا أحمد بن محمد بن سعيد، قال: حدثني محمد بن علي التيملي، عن محمد بن إسماعيل بن بزيع، قال: حدثني غير واحد، عن منصور بن يونس بزرج، عن إسماعيل ابن جابر، عن أبي جعفر محمد

³⁷ الأمالي: 5 /307

³⁸ تأويل الآيات 1: 5 /402

³⁹ تفسير القمي 2: 129.

بن علي (عليهما السلام): «و هو و الله المضطر الذي يقول الله فيه: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْتَشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ فِيهِ نَزَلَتْ وَ لَهُ».

Muhammad Bin Ibrahim Al-Nu'mani said, 'Ahmad Bin Muhammad Bin Saeed informed us, from Muhammad Bin Al-Al-Taymali, from Muhammad Bin Ismail Bin Bazi'e, from someone else, from Mansour Bin Yunus Bazraj, from Ismail Ibn Jabir,

'Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'And he^{asws} (Al-Qaim^{ajfi}, by Allah^{azwj} is the distressed one (المضطر) regarding whom Allah^{azwj} is Saying [27:62] Or, **One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth.** It was regarding him^{asws} that is Revealed, and for him^{asws},⁴⁰

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو جعفر (عليه السلام): «و الله لكأني أنظر إلى القائم (عليه السلام) و قد أسند ظهره إلى الحجر، ثم ينشد الله حقه، ثم يقول: يا أيها الناس، من يحاجني في الله فأنا أولى بالله. أيها الناس، من يحاجني في آدم فأنا أولى بآدم.

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Khalid Al-Kalbi who said:

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! It is as if I^{asws} am looking at Al-Qaim^{asws}, with his^{asws} back against a rock, then he^{asws} adjures to Allah^{azwj} of his^{asws} rights, then he^{asws} is saying: 'O you people! The one who disputes with me^{asws}, regarding Allah^{azwj}, so (beware) I^{asws} am the closest with Allah^{azwj}. O you people! The one who disputes with me^{asws} regarding Adam^{as}, so I^{asws} am the closest with Adam^{as}.'

أيها الناس، من يحاجني في نوح فأنا أولى بنوح. أيها الناس، من يحاجني في إبراهيم فأنا أولى بإبراهيم. أيها الناس، من يحاجني في موسى فأنا أولى بموسى. أيها الناس، من يحاجني في عيسى فأنا أولى بعيسى.

O you people! The one who disputes with me^{asws} regarding Noah^{as}, so I am the closest with Noah^{as}. O you people! The one who disputes with me regarding Ibrahim^{as}, so I^{asws} am the closest with Ibrahim^{as}. O you people! The one who disputes with me regarding Musa^{as}, so I^{asws} am the closest with Musa^{as}. O you people! The one, who disputes with me^{asws} regarding Isa^{as}, so I^{asws} am the closest with Isa^{as}.

أيها الناس، من يحاجني في رسول الله فأنا أولى برسول الله. أيها الناس، من يحاجني في كتاب الله فأنا أولى بكتاب الله. ثم ينتهي إلى المقام، فيصلي ركعتين، و ينشد الله حقه».

O you people! The one who disputes with me^{asws} regarding Rasool-Allah^{saww}, so I^{asws} am the closest with Rasool-Allah^{saww}. O you people! The one who disputes with me^{asws} regarding the Book of Allah^{azwj}, so I^{asws} am the closest with the Book of Allah^{azwj}. Then he^{asws} would end up to the Al-Maqam (of Ibrahim^{as}) so he^{asws} would Pray two Cycles (of Prayer), and adjure to Allah^{azwj} of his^{asws} rights'.

ثم قال أبو جعفر (عليه السلام): «هو و الله المضطر في كتاب الله، في قوله: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْتَشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ، فيكون أول من يبایعه جبرئيل، ثم الثلاث مائة و الثلاثة عشر رجلاً، فمن كان ابتلي بالمسير وافي، و من لم يبتل بالمسير فقد عن فراشه، و هو قول أمير المؤمنين (عليه السلام): هم المفقودون عن فرسهم.

(Extract) لغيبة: 30 / 181 40

Then Abu Ja'far^{asws} said: 'By Allah^{azwj}! He^{asws} (Al-Qaim^{asws}) is the restless one (المضطرب) in the Book of Allah^{azwj}, regarding His^{azwj} Words [27:62] **Or, Who Answers the restless one when he calls upon Him and Removes the evil, and He will Make you Caliphs in the earth.** So it will happen that the first one who would pledge allegiance to him^{asws} would be Jibraeel^{as}, then three hundred and thirteen (313) men. So the one who will be Tried by the journey would fulfil it, and the one who will not be Tried by the journey would be upon his bed. And it is the speech of Amir-ul-Momineen^{asws}: 'They would be missing from their beds'.⁴¹

إخبار أمير المؤمنين عليه السلام عن ظهور الإمام المهدي عليه السلام

وأن رجلا من ولدك مشوم ملعون جلف جاف منكوس القلب فظ غليظ قد نزع الله من قلبه الرأفة والرحمة، أخواله من كلب، كأني أنظر إليه ولو شئت لسميته ووصفته وابن كم هو. فيبعث جيشا إلى المدينة فيدخلونها فيسرفون فيها في القتل والفواحش، ويهرب منه رجل من ولدي زكي نقي، الذي يملأ الأرض عدلا وقسطا كما ملئت ظلما وجورا. وإني لأعرف اسمه وابن كم هو يومئذ وعلامته. وهو من ولد ابني الحسين الذي يقتله ابنك يزيد، وهو الثائر بدم أبيه.

News from Amir-ul-Momineen^{asws} about the appearance of the Imam Al-Mahdi^{asws}

And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{azwj} has Removed leniency and mercy, whose maternAl-uncles will be from dogs, it is as if I^{asws} can see him and had I^{asws} so wished, I^{asws} would have named him, and described him, and how old he will be, so he will send an army to Al-Medina.

So they will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my^{asws} sons^{asws}, pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I^{asws} know his^{asws} name, and how old he^{asws} will be on that day, and his^{asws} signs. And he^{asws} will be from the sons^{asws} of my^{asws} son^{asws} Al-Husayn^{asws} who will be killed by your son Yazeed, and he^{asws} will avenge the blood of his^{asws} father^{asws}.

فيهرب إلى مكة ويقتل صاحب ذلك الجيش رجلا من ولدي زكيا برياً عند أحجار الزيت. ثم يسير ذلك الجيش إلى مكة، وإني لأعلم اسم أميرهم وعدتهم وأسمائهم وسمات خيولهم، فإذا دخلوا البيداء واستوت بهم الأرض خسف الله بهم. قال الله عز وجل: (ولو ترى إذ فرعوا فلا فوت وأخذوا من مكان قريب)

He^{asws} will go to Mecca, and the commander of the army (opposing him^{asws}) will kill a pure man from my^{asws} sons^{asws} at a place with stones of oil (Ahjaar Al-Zayt). Then that army will travel to Mecca, and I^{asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. So when they enter Al-Bayda, the earth will spread out and Allah^{azwj} will Make it to swallow them up. Allah^{azwj} Mighty and Majestic has Said "[34:51] **And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place**".

- قال: من تحت أقدامكم - فلا يبقى من ذلك الجيش أحد غير رجل واحد يقلب الله وجهه من قبل قفاه.

⁴¹ تفسير القمي 2: 205

He^{asws} said: ‘(The ground will shift) from underneath their feet – so there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

ويبعث الله للمهدي أقواما يجتمعون من أطراف الأرض قزع كقزع الخريف. والله إني لأعرف أسمائهم واسم أميرهم ومناخ ركبهم. فيدخل المهدي الكعبة ويبكي ويتضرع، قال الله عز وجل: (أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض) هذا لنا خاصة أهل البيت.

And Allah^{azwj} will Send for Al-Mahdi^{asws} a people. He^{azwj} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah^{azwj}, I^{asws} know their names, and the name of their Emir (leader), and where their rides will stop. So Al-Mahdi^{asws} will enter the Kaabah, and he^{asws} will be crying and Praying. Allah^{azwj} Mighty and Majestic has Said : **[27:62] Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.** This is exclusively for us^{asws}, the People^{asws} of the Household.⁴²

VERSES 63 - 66

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْهَ ۙ اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {63} أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْهَ ۙ اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {64} أَلَيْهَ ۙ اللَّهُ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {65} بَلْ أَدَارِكْ عِلْمُهُمْ فِي الْآخِرَةِ ۗ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۖ بَلْ هُمْ عَنْهَا غَمُونَ {66}

[27:63] Or, One Who Guides you in utter darkness of the land and the sea, and Who Sends the winds as good news before His Mercy. Is there a god with Allah? Exalted is Allah above what they are associating (with Him) [27:64] Or, One Who Originates the creation, then Repeats it and One Who Gives you sustenance from the skies and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful [27:65] Say: No one in the skies and the earth knows the hidden except for Allah; and they do not know when they shall be Raised [27:66] But, does their knowledge extend to regarding the Hereafter But, they are in doubt about it; but, they are quite blind to it

الطبرسي في (الاحتجاج)، قال: و مما خرج عن صاحب الزمان (صلوات الله عليه) ردا على الغلاة من التوقيع جوابا لكتاب كتب إليه على يدي محمد بن علي بن هلال الكرخي: «يا محمد بن علي، تعالى الله عز وجل عما يصفون، سبحانه وبحمده، ليس نحن شركاءه في علمه ولا في قدرته، بل لا يعلم الغيب غيره كما قال في محكم كتابه تبارك وتعالى: قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ،

Al-Tabarsy, in Al-Ihtijaj, said,

‘And from what has come out about the Master of the Era^{asws} (صاحب الزمان), a letter in response to the extremists, an answer to the letter written to him^{asws} by the hands of Muhammad Bin Ali Bin Hilal Al-Karkhy, he^{asws} said: ‘O Muhammad Bin Ali! Allah^{azwj} Mighty and Majestic is Higher than what they are describing Him^{azwj} to be. Glory be to Him^{azwj} and with His^{azwj} Praise. We^{asws} are not partners in His^{azwj} Knowledge, nor in His^{azwj} Power. But, no one knows the hidden apart from Him^{azwj}, just as He^{azwj}

⁴² Kitaab Sulaym Bin Qays Al Hilali – H 25

Blessed and High has Said in the Decisive of His^{azwj} Book [27:65] **Say: No one in the skies and the earth knows the hidden except for Allah.**

و أنا و جميع آبائي من الأولين آدم و نوح و إبراهيم و موسى و غيرهم من النبيين، و من الآخرين محمد رسول الله و علي بن أبي طالب و الحسن و الحسين و غيرهم ممن مضى من الأئمة (صلوات الله عليهم أجمعين) إلى مبلغ أيامي و منتهى عصري عبيد الله عز و جل، يقول الله عز و جل: مَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيراً قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنْسَى.

And I^{asws}, and all of my^{asws} forefathers from the former ones, Adam^{as}, and Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and others from the Prophets^{as}, and from the later ones, Muhammad Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and other from the past from the Imams^{asws} up until my^{asws} days, and ending with my^{asws} time, are servants of Allah^{azwj} Mighty and Majestic. Allah^{azwj} Mighty and Majestic is Saying [20:124] **And whoever turns away from My Reminder, his shall be a straitened life, and We will Raise him on the Day of Judgement, blind [20:125] He shall say: My Lord! Why have You Raised me blind and I was a seeing one indeed? [20:126] He will say: Even so, Our Signs came to you but you neglected them; even thus shall you be Forsaken this Day.**⁴³

علي بن إبراهيم: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: بَلْ آدَارَكَ عِلْمُهُمْ فِي الْآخِرَةِ يَقُول: «علموا ما كانوا جهلوا في الدنيا».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words [27:66] **But, does their knowledge extend to regarding the Hereafter? But, they are in doubt about it; but, they are quite blind to it,** he^{asws} said: 'They will come to know what there were ignorant of in the world'.⁴⁴

VERSES 67 – 72

وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَنِنَّا لَمُخْرَجُونَ {67} لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِن قَبْلُ إِن هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ {68} قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {69} وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُن فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ {70} وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {71} قُلْ عَسَىٰ أَن يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ {72}

[27:67] **And those who disbelieve say: When we and our forefathers would be dust shall we be Brought forth? [27:68] We have been promised this before, we and our forefathers; these are nothing but stories of the ancients [27:69] Say: Travel in the earth, then see how was the end of the guilty [27:70] And grieve not for them and be not distressed because of what they plan [27:71] And they are saying: When will this threat come to pass, if you are truthful? [27:72] Say: Maybe it may have come near to you some of that which you seek to hasten on**

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن

⁴³ الاحتجاج: 473.

⁴⁴ تفسير القمي 2: 132.

أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه وآله)، منهم، عتبة بن ربيعة، وأبي بن خلف، والوليد بن المغيرة، والعاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، وقال: أتزعم أن ربك يحيي هذا بعد ما ترى؟!

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Qureysh raised objections to Rasool-Allah^{saw}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?'⁴⁵

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما ورفاتا إنا لمبعوثون، من يحيي العظام و هي رميم؟

Al-Ayyashi from Al-Halby,

From Abu Abdullah^{asws}, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?'⁴⁶

في كتاب الخصال: وسئل الصادق عليه السلام عن قول الله تعالى: أو لم يسيروا في الارض قال معناه اولم ينظروا في القرآن

In the book Al-Khisaal- 'And it was asked of Al-Sadiq^{asws} about the Words of Allah^{azwj} the High [27:69] Say: **Travel in the earth**, he^{asws} said: 'Its Meaning is – Why don't you look into the Quran? (To see how was the end of the guilty).'⁴⁷

VERSES 73 - 75

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {73} وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {74} وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ {75}

[27:73] And your Lord is the Lord of Grace to the people, but most of them are not grateful [27:74] And your Lord Knows what their chests concealing and what they are manifesting [27:75] And there is nothing concealed in the sky and the earth but it is in a Clarifying Book

حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابي الحسن الاول عليه السلام قال قلت له جعلت فداك النبي صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آباؤهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

⁴⁵ الأمالي 1: 18.

⁴⁶ تفسير العياشي 2: 89/296.

⁴⁷ Tafseer Noor Al Saqalayn – Ch 27 H 98

It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First^{asws}, 'May I be sacrificed for you, the Prophet^{saww} was the inheritor of the knowledge of the Prophets^{as}?' He^{as} replied: 'Yes'. I asked, 'From Adam^{as} and ending with himself^{saww}?' He^{asws} said: 'Yes'. I asked, 'Inherited from them^{as} the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He^{asws} said: 'Allah^{azwj} did not Send a Prophet^{as} unless Muhammad^{saww} knew from him^{as} (his^{as} knowledge).'

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدد حين فقهه وشك في امره مالى لا ارى الهدد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعذبه عذابا شديدا أو لا ذبحنه أو ليأتيني بسلطان مبين وانما غضب عليه لانه كان يدلله على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان وانما اراده ليذله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}'. He^{asws} said: 'You speak the truth'. I said, 'Suleiman Bin Dawood^{as} used to understand the speech of the birds'. He^{asws} said: 'And Rasool-Allah^{saww} had the power over all these. Suleiman Bin Dawood^{as} said to the Hoopoe bird when he^{as} was on the verge of losing his^{as} command. He^{as} said: '**[27:20] how is it that I see not the hoopoe or is it that he is of the absentees?** And to him^{as} were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it. He^{as} said [27:21] 'I will certainly punish him with a severe penalty, or execute him, unless he brings me a clear reason (for absence). He^{as} was angry with it because it was a guide for him^{as} over the water, and this, and it was a bird, it was given that which was not given to Suleiman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, it was the bird who understood it.'**

ان الله يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لآيات ما يراد بها امر من الأمور التي اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب

Allah^{azwj} has Said in His^{azwj} Book **[13:31] If there were a Qur'an with which mountains were moved, or the Earth were cloven asunder, or the dead were made to speak, We^{asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah^{azwj}, and we^{asws} are aware of the water under the air, and in the Book of Allah^{azwj} are Verses with which he^{saww} could command anything by it that Allah^{azwj} had Given to the Prophet^{as} and the Rasools before but Allah^{azwj} has Made all of that for us^{asws} in the Mother of the Book.**

ان الله تبارك وتعالى يقول وما من غائبة في السماء والأرض الا في كتاب مبين ثم قال عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فقد ورثنا علم هذا القرآن الذى فيه تبيان كل شئ.

Allah^{azwj} Says in His^{azwj} Book **[27:75] And there is nothing concealed in the skies and the earth but it is in a Clarifying Book** then Said Mighty and Majestic **[35:32]**

Then We Gave the Book as an inheritance to those whom We Chose from among Our servants for we^{asws} are the ones Chosen by Allah^{azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things'.⁴⁸

VERSES 76 - 81

إِنَّ هَذَا الْقُرْآنَ يَقُصُّ عَلَى بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ {76} وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ {77} إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ {78} فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ الْحَقِّ الْمُبِينِ {79} إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصَّمَّةَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {80} وَمَا أَنْتَ بِهَادِي الْعُمَىٰ ۗ إِنَّ تَسْمِعَ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {81}

[27:76] Surely this Quran Narrates to the Children of Israel most of what they are differing in [27:77] And it is a Guidance and a Mercy for the Believers [27:78] Surely your Lord will Judge between them by His Judgement, and He is the Mighty, the Knowing [27:79] Therefore rely upon Allah; you are upon the clear Truth [27:80] You cannot make the dead to hear, can you make the deaf to hear the call when they go back retreating [27:81] Nor can you be a guide to the blind out of their error; You can only make hear the one who believes in Our Signs, so they are the submitters

حدثنا محمد بن عيسى عن حماد بن عيسى عن الحسين بن المختار عن ابي عبد الله عليه السلام قال يهلك اصحاب الكلام وينجو المسلمون ان المسلمين هم النجباء

It has been narrated to us by Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated:

Abu Abdullah^{asws} said: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will survive. It is the submitters (to the Hadeeth) that are the excellent'.⁴⁹

حدثنا احمد بن محمد عن العباس بن معروف عن عبد الله بن يحيى عن ابن اذينة عن ابي بكر الحضرمي قال سمعت ابا عبد الله عليه السلام يقول يهلك اصحاب الكلام وينجو المسلمون ان المسلمين هم النجباء يقولون هذا ينقاد اما والله لو علموا كيف كان اصل الخلق ما اختلفوا اثنان.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Abbas Bin Ma'rouf, from Abdullah Bin Yahya, from Ibn Azina, from Abu Bakr Al-Hazramy who said:

'I heard Abu Abdullah^{asws} say: 'The people of theology will be destroyed, and the submitters (to the Hadeeth) will survive. It is the submitters (to the Hadeeth) that are the excellent. They are saying that this is submission. But, by Allah^{azwj}, if they knew how was the origin of the creation, no two (people) would have differed'.⁵⁰

حدثنا بعض اصحابنا عن روى عن ثعلبة بن ميمون عن زرارة بن حرمان قال كان يجالسنا رجل من اصحابنا فلم يكن يسمع بحديث الا قال سلموا حتى لقب فكان كلما جاء قالوا قد جاء سلم فدخل حرمان وزرارة على ابي جعفر عليه السلام فقال ان رجلا من اصحابنا اذا سمع شيئا من احاديثكم قالوا سلموا حتى لقب وكان اذا جاء قالوا سلم فقال ابو جعفر عليه السلام قد افلح المسلمون ان المسلمين هم النجباء.

⁴⁸ Basaair Al Darajaat – P 3 CH 1 H 3

⁴⁹ Basaair Al Darajaat – P 10 Ch 20 H 4

⁵⁰ Basaair Al Darajaat – P 10 Ch 20 H 5

It has been narrated to us by one of our companions, from Tha'albat Bin Maymoun, from Zarara Bin Hamraan who said:

'We used to be seated with a man from our companions. Never did he hear a Hadith except that he used to say, 'Submit to it', to the extent that he was titled as such, for every time he came, we said, 'The submitter (to the Hadeeth) has come'. So, Hamran and Zarara came up to Abu Ja'far^{asws} and said, 'There is a man from our companions, when he hears anything from your^{asws} Hadith, he says, 'Submit to it', to the extent that he has been titled as such so that whenever he comes, they said, 'The submitter (to the Hadeeth) has come'. Abu Ja'far^{asws} said: 'The submitters (to the Hadeeth) are victorious, and that the submitters (to the Hadeeth) are the ones who are the excellent'.⁵¹

VERSES 82 - 84

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ {82} وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {83} حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَدًا كُنْتُمْ تَعْمَلُونَ {84}

[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs [27:83] And on the Day when We will Gather from every nation a party from among those who rejected Our Signs, then they shall be formed into groups [27:84] Until when they come, He will say: Did you reject My Signs while you had no comprehensive knowledge of them? Or what was it that you did?

ابن شهر آشوب: عن الرضا (عليه السلام)، في قوله تعالى: تَتَّبِعُهَا الرَّادِقَةُ، قال: «إذا زلزلت الأرض فأتبعها خروج الدابة و قد تقدمت الروايات في معنى هذه الآية بهذا المعنى في سورة النمل.

Ibn Shehr Ashub –

From Al-Reza^{asws} regarding the Words of the High **[79:7] followed by the Shaker**, he^{asws} said; 'When the earth would be in a tremor, it would be followed by the coming out of 'The Walker' (Al-Dabbat)'.
 «. و قال (عليه السلام) في قوله تعالى: أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ، قال: «علي بن أبي طالب (عليه السلام)».

And he^{asws} said regarding the Words of the High **[27:82] We shall Bring forth for them a walker from the earth**, he^{asws} said (that is): 'Ali^{asws} Bin Abu Talib^{asws},⁵²

وكان مما قلت: يا أمير المؤمنين، أخبرني عن حوض رسول الله صلى الله عليه وآله، أفي الدنيا هو أم في الآخرة؟ فقال: بل في الدنيا. قلت: فمن الدائد عنه؟ قال: أنا بيدي هذه، فليردنه أوليائي وليصرفن عنه أعدائي. قلت: يا أمير المؤمنين، قول الله تعالى: (وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم، أن الناس...) الآية، ما الدابة؟ قال: يا أبا الطفيل، اله عن هذا.

⁵¹ Basaair Al Darajaat – P 10 Ch 20 H 17

⁵² المناقب 3: 102

And from what I said was, 'O Amir-ul-Momineen^{asws}, inform me about the Fountain of Rasool-Allah^{saww}, is it in the world or it is in the Hereafter?' He^{asws} said: 'But, it is in the world'. I said, 'So, who is the one who will defend (turn people back) from it?' He^{asws} said: 'I^{asws} will, by these hands of mine^{asws}. So, my^{asws} friends will come near it, and my^{asws} enemies will be turned back from it'. I said, 'O Amir-ul-Momineen^{asws}, the Words of Allah^{azwj} **[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs**, what is the creature?' He^{asws} said: 'O Abu Al-Tufayl, refrain from this'.

قلت: يا أمير المؤمنين، أخبرني به جعلت فداك. قال: هي دابة تأكل الطعام وتمشي في الأسواق وتكح النساء. فقلت: يا أمير المؤمنين، من هو؟ قال: هو زر الأرض الذي إليه تسكن الأرض. قلت: يا أمير المؤمنين، من هو؟ قال: صديق هذه الأمة وفاروقها ورئيسها وذو قرنها. قلت: يا أمير المؤمنين، من هو؟ قال: الذي قال الله عز وجل: (ويتلوه شاهد منه)، والذي (عنده علم الكتاب)، (والذي جاء بالصدق)، والذي (صدق به) أنا، والناس كلهم كافرون غيري وغيره.

I said, 'O Amir-ul-Momineen^{asws}, inform me about it, may I be sacrificed for you^{asws}'. He^{asws} said: 'It is a creature which eats the food, and walks in the markets, and marries the women'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is a necessity for the earth for it to be tranquil'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'He is the Truthful (Siddique) of this community and its Differentiator (Farouq), and its chief, and its 'Zukarn'. I said, 'O Amir-ul-Momineen^{asws}, who is he?' He^{asws} said: 'The one about whom Allah^{azwj} Mighty and Majestic has Said **"[11:17] and a witness from Him recites it"**, and the one **"[13:43] and whoever has knowledge of the Book"**, and the one **"[39:33] And he who brings the truth and (he who) accepts it as the truth"**, it is I^{asws}, and all of the people disbelieved apart from me^{asws}, and him^{saww}.

قلت: يا أمير المؤمنين، فسمه لي. قال: قد سميت له لك. يا أبا الطفيل، والله لو دخلت على عامة شيعتي الذين بهم أقاتل، الذين أفروا بطاعتي وسموني (أمير المؤمنين) واستحلوا جهاد من خالفني، فحدثتهم شهرا ببعض ما أعلم من الحق في الكتاب الذي نزل به جبرئيل على محمد صلى الله عليه وآله وبعض ما سمعت من رسول الله صلى الله عليه وآله لتفرقوا عني حتى أبقى في عصابة حق قليلة، أنت وأشباهك من شيعتي.

I said, 'O Amir-ul-Momineen^{asws}, name him for me'. He^{asws} said; 'I^{asws} have named him for you. O Abu Al-Tufayl, by Allah^{azwj}, if the generAl-public of the Shiah who have fought by my^{asws} side come to me^{asws}, those that have accepted to be obedient to me^{asws}, and call me^{asws} Amir-ul-Momineen, and consider it lawful to fight against the one who opposes me^{asws}, if I^{asws} were to narrate to them for months some of what I^{asws} know from the truth regarding the book which Jibraeel descended with upon Mohammed^{saww}, and some of what I^{asws} heard from Rasool-Allah^{saww}, they will disperse from me^{asws} until there will remain only a few of the truthful ones, you and those like you from my^{asws} Shiah'.

ففرعت وقلت: يا أمير المؤمنين، أنا وأشباهي نتفرق عنك أو تثبت معك؟ قال: لا، بل تثبتون. ثم أقبل علي فقال: إن أمرنا صعب مستصعب لا يعرفه ولا يقر به إلا ثلاثة: ملك مقرب أو نبي مرسل أو عبد مؤمن نجيب امتحن الله قلبه للإيمان. يا أبا الطفيل، إن رسول الله صلى الله عليه وآله قبض فارتد الناس ضلالا وجهالا، إلا من عصمه الله بنا أهل البيت.

I panicked and said, 'O Amir-ul-Momineen^{asws}, I and those like me, we will disperse from you^{asws}, or will we remain steadfast with you^{asws}?' He^{asws} said: 'No, but you will remain steadfast'. Then he^{asws} turned towards me and said: 'Our^{asws} matters are difficult, and become more difficult, none understand it nor accept it accept for three

– an Angel of Proximity, or a Mursil Prophet^{as}, or a Believer whose heart was Tested with faith by Allah^{azwj}. O Abu Al-Tufayl, when Rasool-Allah^{saww} passed away, the people turned apostate by straying and ignorance, except for the ones whom Allah^{azwj} Protected by us^{asws}, the People^{asws} of the Household.⁵³

حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن عيسى عن الحسين بن المختار عن عبد الرحمن بن سيابة عن عمران بن ميثم عن عباية الاسدي قال دخلت على امير المؤمنين عليه السلام وانا خامس خمسة اصغر القوم فسمعتة يقول حدثني اخى رسول الله صلى الله عليه وآله انه خاتم الف نبي وانا خاتم الف وصى وكلفت ما لم يكلفوا قلنا ما انصفك القوم يا امير المؤمنين قال ليس حيث تذهب يابن اخ انى لاعلم الف كلمة ما يعلمها غيرى وغير محمد صلى الله عليه وآله يقرون منها اية في كتاب الله وإذا وقع القول عليهم اخرجنا لهم دابة من الارض تكلمهم ان الناس كانوا باياتنا لا يوقنون

It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abdul Rahman Bin Sayaaba, from Umran Bin Maysam, from Abaaya Al-Asad who said:

'I came to Amir-ul-Momineen^{asws} and I was the fifth youngest of the five people. I heard him^{asws} say: 'My^{asws} brother the Messenger of Allah^{saww} narrated to me^{asws} that he^{saww} is the seal of a thousand Prophets^{as} and I^{asws} am the seal of a thousand successors^{as}, and mandated to do a task that they had not been mandated to do'. We asked, 'What is your^{asws} justice to the people, O Amir-ul-Momineen^{asws}?' He^{asws} said: 'Where are you heading to (with this), O son of a brother. I^{asws} know a thousand words which apart from me^{asws} and apart from the Messenger of Allah^{saww} do not know, you recognise from it a Verse in the Book of Allah^{azwj} **[27:82] And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them, because people did not have certainty in Our Signs**'.⁵⁴

محمد بن يعقوب: عن محمد بن يحيى، و أحمد بن محمد، جميعاً، عن محمد بن الحسن، عن علي بن حسان، قال: حدثني أبو عبد الله الرياحي، عن أبي الصامت الحلواني، عن أبي جعفر (عليه السلام)، قال: قال امير المؤمنين انا قسيم الجنة والنار لا يدخلها داخل الا على احد قسمين وانا الفاروق الاكبر وانا الامام لمن بعدى والمؤدى عنم كان قبلى ولا يتقدمني احد الا احمد صلى الله عليه وآله وانى واياه لعلى سبيل واحد الا انه هو المدعو باسمه ولقد اعطيت الست علم المنايا والبلايا والوصايا والانصاب وفصل الخطاب وانى لصاحب الكرات ودولة الدول وانى لصاحب العصا والميسم والدابة التى تكلم الناس.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, and Ahmad Bin Muhammad altogether, from Muhammad Bin Al-Hassan, from Ali Bin Hisan, from Abu Abdullah Al-Riyahi, from Abu Al-Saamit Al-Halwany,

'Abu Ja'far^{asws} having said: 'Amir-ul-Momineen^{asws} said: 'I^{asws} am the distributor of the Paradise and the Fire, none will enter inside except one of the two types. And I^{asws} am the Great Differentiator (*Farouq Al-Akbar*). And I^{asws} am the Imam^{asws} of those who will come after me^{asws}, and leading the ones who came before me^{asws}, and no one precedes me^{asws} except for Ahmad^{saww}, and I^{asws} and him^{saww} are on one path, except that he^{saww} is the one called by his^{saww} name. And I^{asws} have been given the six – knowledge of the deaths (*Manaaya*), and the afflictions (*Balaaya*), and the Testaments (*Wasaaya*) and the lineage (*Ansaab*) and the conciseness of speech (*Faslul Khitaab*). And I^{asws} am the Master of the spheres, and the country of the

⁵³ Kitab Sulaym Bin Qays Al Hilali – A Historical Journey

⁵⁴ Basaair Al Darajaat – P 6 Ch 18 H 7

countries. And I^{asws} am the owner of the Staff, and the features (*Al-Maysam*), and the walker that the people talk about'.⁵⁵

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «انتهى رسول الله (صلى الله عليه وآله) إلى أمير المؤمنين (عليه السلام) وهو نائم في المسجد، وقد جمع رملاً ووضع رأسه عليه، فحركه برجليه، ثم قال له: قم، يا دابة الأرض «1»، فقال رجل من أصحابه: يا رسول الله، أيسمى بعضنا بعضاً بهذا الاسم؟ فقال: لا والله، ما هو إلا له خاصة، وهو الدابة التي ذكرها الله تعالى في كتابه وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ.

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

'Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} came up to Amir-ul-Momineen^{asws} and he^{asws} was in the Masjid, and he^{asws} had gathered a pile of sand and placed his^{asws} head upon it. So he^{saww} moved him^{asws} with his^{saww} leg, then said to him^{asws}: 'O Walker of the earth!' So a man from his^{saww} said, 'O Rasool-Allah^{saww}! Can some of us name each other by this name?' So he^{saww} said: 'No, by Allah^{azwj}! It is only for him^{asws} especially, and he^{asws} is the Walker whom Allah^{azwj} the High has Mentioned in His^{azwj} Book [27:82] **And when the Word shall come to pass against them, We shall Bring forth for them a walker from the earth that shall speak to them because people did not have certainty in Our Signs**'.

ثم قال: يا علي، إذا كان آخر الزمان، أخرجك الله في أحسن صورة، و معك ميسم، تسم به أعداءك».

Then he^{saww} said: 'O Ali^{asws}! When it will be the end of the times, Allah^{azwj} Will Bring you^{asws} forth in a beautiful face, and with you^{asws} would be a brand with which you^{asws} will be branding your^{asws} enemies'.

فقال الرجل لأبي عبد الله (عليه السلام): إن العامة تزعم أن قوله: وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا، عنى في القيامة، فقال أبو عبد الله (عليه السلام): «أ فيحشر الله من كل أمة فوجاً، ويدع الباقيين؟! لا، ولكنه في الرجعة، و أما آية القيامة فهي: وَ حَشَرْنَا لَهُمْ فَلَمْ نَعَادِرْ مِنْهُمْ أَحَدًا».

So a man said to Abu Abdullah^{asws}, 'The general Muslims are alleging that His^{azwj} Words [27:83] **And on the Day when We will Gather from every nation a party** it means during the Day of Judgement'. So Abu Abdullah^{asws} said: 'Will Allah^{azwj} Gather from every nation a party, and leave the rest? No! But it would be during the Return (الرجعة). And as for the Verse regarding the Day of Judgement, so it is [18:47] **We will Gather them and leave not any one of them behind**'.⁵⁶

وعنه، قال: حدثني أبي، قال: حدثني ابن أبي عمير، عن المفضل، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا، قال: «ليس أحد من المؤمنين قتل إلا و يرجع حتى يموت، و لا يرجع إلا من محض الإيمان محضاً، و من محض الكفر محضاً».

And from him who said, 'My father narrated to me, from Ibn Abu Umeyr, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the High [27:83] **And on the Day when We will Gather from every nation a party**, he^{asws} said: 'There is none from the Believers who had been killed except that he would return

⁵⁵ الكافي 1: 153 / 3.

⁵⁶ تفسير القمي 2: 130.

until he dies (a natural death), and there will not return any except the one with purely pure faith, and purely pure disbelief'.⁵⁷

VERSES 85 - 87

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ {85} أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ {86} وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَمَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ وَكُلُّ أَتَوْهُ دَاخِرِينَ {87}

[27:85] And the Word shall come to pass against them because they were unjust, so they shall not be speaking [27:86] Do they not consider that We have Made the night that they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe [27:87] And on the Day when the trumpet shall be Blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah Desires, and all shall come to him abased

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ كُلُّ أَتَوْهُ دَاخِرِينَ، قال: «صاغرين».

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

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the High **[27:87] and all shall come to him abased**, he^{asws} said: 'Submissively'.⁵⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ ثَوْبَانَ بْنِ أَبِي فَأَخْتَهُ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يُحَدِّثُ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) يُحَدِّثُ النَّاسَ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ مِنْ حُفْرِهِمْ عُرْلاً بِيَهُمَا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يَسُوفُهُمُ النُّورُ وَتَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَبْقُوا عَلَى عَقَبَةِ الْمَحْشَرِ فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَ يَزْدَجْمُونَ دُونَهَا فَيَمْنَعُونَ مِنَ الْمَضِيِّ فَنَسْتَدُّ أَنْفُسَهُمْ وَ يَكْتُرُ عَرْفُهُمْ وَ تَضِيقُ بِهِمْ أُمُورُهُمْ وَ يَسْتَدُّ صَاحِبُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوْلٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{asws} Bin Al-Husayn^{asws} narrating in the Masjid of the Rasool^{saww} Allah^{azwj} saying: 'Narrated to me^{asws} by my^{asws} father^{asws}, and he^{asws} heard it from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection. So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{asws} said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَتَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيَنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا مُنَادِي الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ فَتَنْكَبِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ

⁵⁷ تفسير القمي 2: 131

⁵⁸ تفسير القمي 2: 133.

تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْرَحُ قُلُوبُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِرٌ

He^{asws} said: 'The Compeller^{azwj} Blessed and High will Attend to them from above His^{azwj} Throne in the shadow of the Angels, so He^{azwj} Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{azwj}'. He^{asws} said: 'So the last of them would hear it just as the first of them'. He^{asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{asws} said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيَشْرَفُ الْجَبَّارُ عَزَّ وَ جَلَّ الْحَكْمُ الْعَدْلُ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحَكْمُ الْعَدْلُ الَّذِي لَا يَجُورُ الْيَوْمَ أَحْكُمُ بَيْنَكُمْ بَعْدَلِي وَ قِسْطِي لَا يَظْلِمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ أَخَذَ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُتِيبُ عَلَى الْهَبَاتِ وَ لَا يَجُورُ هَذِهِ الْعَقَبَةُ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَهْبِهَا صَاحِبُهَا وَ أُتِيبُ عَلَيْهَا وَ أَخَذَ لَهُ بِهَا عِنْدَ الْحِسَابِ قَتَلَارْمُوا

He^{asws} said: 'So the Compeller^{azwj} Mighty and Majestic would Attend to be the Judge over them, so He^{azwj} will Say to them: "I^{azwj} am Allah^{azwj}. There is no god except for Me^{azwj}. I^{azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{azwj} Presence today. I^{azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts. And no one will be Permitted today in My^{azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{azwj} shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَ اطُّبُّوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِهَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَىٰ بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{azwj} am a Witness for you against them, and I^{azwj} am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَازِمُونَ فَلَا يَبْقَىٰ أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لَزِمَهُ بِهَا قَالَ فَيَمْكُتُونَ مَا شَاءَ اللَّهُ فَيَسْتَنْدُ حَالَهُمْ وَ يَكْتُرُ عَرَفُهُمْ وَ يَسْتَنْدُ عَمُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِضَجِيجٍ شَدِيدٍ فَيَتَمَتُّونَ الْمَخْلَصَ مِنْهُ بِتَرْكِ مَظَالِمِهِمْ لِأَهْلِهَا

He^{asws} said: 'So they will recognise each other and seize the opportunity. So not one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He^{asws} said: 'So they would do that for as long as Allah^{azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. So they would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يَطَّلِعُ اللَّهُ عَزَّ وَ جَلَّ عَلَىٰ جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِيِ اللَّهِ تَبَارَكَ وَ تَعَالَىٰ وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ يَقُولُ [لَكُمْ] أَنَا الْوَهَابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسَلِكِهِمْ وَ تَرَاحُمِهِمْ قَالَ فِيهِبُ بَعْضُهُمْ مَظَالِمَهُمْ رَجَاءً أَنْ يَتَخَلَّصُوا مِمَّا هُمْ فِيهِ وَ يَبْقَىٰ بَعْضُهُمْ يَقُولُ يَا رَبِّ مَظَالِمَنَا أَعْظَمُ مِنْ أَنْ نَهْدِيهَا

He^{asws} said: 'And Allah^{azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{azwj} Blessed and High which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah^{azwj} Blessed and High, and listen to what Allah^{azwj} Blessed and High is Saying to you all: 'I^{azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{azwj} will Take it for you from the one who was unjust to you'. He^{asws} said: 'So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'. He^{asws} said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord^{azwj}, our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْقَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ خَازِنِ الْجَنَانِ جَنَّانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطْلِعَ مِنَ الْفِرْدَوْسِ قَصْرًا مِنْ فِضَّةٍ بِمَا فِيهِ مِنَ الْأَنْبِيَاءِ وَالْخَدَمِ قَالَ فَيُطْلِعُهُ عَلَيْهِمْ فِي حِقَاقَةِ الْقَصْرِ الْوَصَائِفِ وَالْخَدَمِ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْفَعُوا رُءُوسَكُمْ فَانظُرُوا إِلَى هَذَا الْقَصْرِ قَالَ فَيَرْفَعُونَ رُءُوسَهُمْ فَكُلُّهُمْ يَبْتَغِيهِ

He^{asws} said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He^{asws} said: 'So Allah^{azwj} Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'. He^{asws} said: 'The butlers and the servants would be seen on the grounds of the castle'. He^{asws} said: 'So a Caller would Call out from the Presence of Allah^{azwj} Blessed and High: "O group of creatures! Raise your heads and look at this castle'. He^{asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ قَالَ فَيَعْفُونَ كُلُّهُمْ إِلَّا الْقَلِيلَ قَالَ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَا يَجُوزُ إِلَيَّ جَنَّتِي الْيَوْمَ ظَالِمٌ وَ لَا يَجُوزُ إِلَيَّ نَارِي الْيَوْمَ ظَالِمٌ وَ لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلَمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيُّهَا الْخَلَائِقِ اسْتَعِدُّوا لِلْحِسَابِ

He^{asws} said: 'So a Caller will Call out from the Presence of Allah^{azwj}: "O group of creatures! This is for every one forgives a Believer'. He^{asws} said: 'So all of them would be forgiving except for a few'. He^{asws} said: 'So Allah^{azwj} Mighty and Majestic will Say: "There is no Permission to My^{azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُخَلِّي سَبِيلَهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرُدُّ بَعْضُهُمْ بَعْضًا حَتَّى يَبْتَغُوا إِلَى الْعَرْصَةِ وَ الْجَبَّارِ تَبَارَكَ وَ تَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتِ الدَّوَابُّ وَ نُصِبَتِ الْمَوَازِينُ وَ أَحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمْ الْأَيَّمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ

He^{asws} said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{azwj} Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{as}, and the witnesses^{asws}, and these would be the Imams^{asws} would be present. Each Imam^{asws} testifying over the people of his^{asws} era, having stood among them by the Command of Allah^{azwj} Mighty and Majestic, and called them to the Way of Allah^{azwj}.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلَمَةٌ أَيَّ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِهَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَابًا بِقَدْرِ مَا لِلْمُسْلِمِ قَبْلَهُ مِنْ مَظْلَمَةٍ

He^{asws} said: 'So a man from Qureish said to him^{asws}, 'O son^{asws} of the Rasool^{saww} Allah^{azwj}, if there is a Believing man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?' He^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the infidel would be Punished by it along with his Punishment for his infidelity in accordance with what was for the Muslim before that right'.

قَالَ فَقَالَ لَهُ الْقُرَيْشِيُّ فَإِذَا كَانَتِ الْمَظْلَمَةُ لِلْمُسْلِمِ عِنْدَ مُسْلِمٍ كَيْفَ تُؤْخَذُ مَظْلَمَتُهُ مِنَ الْمُسْلِمِ قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَتُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ قَالَ فَقَالَ لَهُ الْقُرَيْشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ يُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَتُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ.

He^{asws} said: 'So the Qureishi said to him^{asws}, 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?' He^{asws} said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'. He^{asws} said: 'The Qureishi said to him^{asws}: 'If the oppressor does not have any good deeds to his credit?' He^{asws} said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.⁵⁹

VERSE 88

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ {88}

[27:88] And you see the mountains, you reckon them to be solid, and these shall pass away as the passing away of the cloud - the Handiwork of Allah Who has Made everything thoroughly; surely He is Aware of what you are doing

علي بن إبراهيم: إِذَا الشَّمْسُ كُوِّرَتْ، قَالَ: تصير سوداء مظلمة وَ إِذَا النُّجُومُ انْكَدَرَتْ قَالَ: يذهب ضوءها وَ إِذَا الْجِبَالُ سُيِّرَتْ، قَالَ: تسير، كما قال الله: وَ تَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَ هِيَ تَمُرُّ مَرَّ السَّحَابِ،

Ali Bin Ibrahim (Tafseer Qummi) –

[81:1] When the sun is covered he^{asws} said: 'It would become black and dark
[81:2] And when the stars darken he^{asws} said: 'Its illumination would go out **[81:3] And when the mountains are made to pass away** He^{asws} said: 'These would become just as Allah^{azwj} has Said **[27:88] And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud**'.⁶⁰

⁵⁹ الكافي 8: 79 / 104

⁶⁰ تفسير القمي 2: 407

VERSES 89 & 90

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمَنُونَ {89} وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {90}

[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire; shall you be Recompensed except for what you had been doing?

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَاتَّبَعَ آثارَهُمْ فَذَلِكَ يَزِيدُهُ وَلَا يَأْتِيهِ مِنْ مَضَى مِنَ النَّبِيِّينَ وَالْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَا يَنْتَهِي إِلَى آدَمَ (عليه السلام) وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا يُدْخِلُهُ الْجَنَّةَ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

‘Abu Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **“[42:23] and whoever earns good, We give him more of good therein”**, said; ‘The one who befriends (Tawalla) the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{as}, and the former Believers until their Wilayah arrives to Adam^{as}, and these are the Words of Allah^{azwj} **“[27:89] Whoever brings good, he shall have better than it”**, He^{azwj} will Enter him into the Paradise, and these are the Words of Allah^{azwj}: **[34:47] Say: Whatever recompense I ask you for, so it is for yourselves.** He^{saww} is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I^{saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.⁶¹

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن منصور بن يونس، عن عمرو بن أبي شيبة، عن أبي جعفر (عليه السلام)، قال: سمعته يقول ابتداء منه: «إن الله إذا بدا له أن يبين خلقه و يجمعهم لما لا بد منه، أمر مناديا ينادي، فيجتمع الإنس و الجن في أسرع من طرفة عين، ثم أذن لسماء الدنيا فتنزل، و كان من وراء الناس، و أذن للسماء الثانية فتنزل، و هي ضعف التي تليها، فإذا رآها أهل السماء الدنيا، قالوا: جاء ربنا. قالوا: [لا] و هو أت، - يعني أمره - حتى تنزل كل سماء، [تكون] واحدة [منها] من وراء الاخرى، و هي ضعف التي تليها، ثم يأتي أمر الله في ظلل من الغمام و الملائكة و قضي الأمر و إلى الله ترجع الأمور، ثم يأمر الله مناديا ينادي: يا مَعْشَرَ الْجِنِّ و الْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُتُوا مِنْ أَقْطَارِ السَّمَاوَاتِ و الْأَرْضِ فَانْفُتُوا لَا تَنْفُتُونَ إِلَّا بِسُلْطَانٍ».

Ali Bin Ibrahim said that it has been narrated from Muhammad Bin Abu Umeyr, from Mansoor Bin Yunus, from Amro Ibn Abu Shayba,

The (narrator says), I heard Abu Ja’far^{asws} say from the beginning: ‘When Allah^{azwj} Wants to Prove to His^{azwj} creation, will gather them, this is what they cannot avoid. The Caller will be Ordered to call out. The Humans and the Jinn will gather in the blink of an eye, then Permission will be Given for the sky of the world to descend, and it will be at the back of the people, and Permission will be Given to the second sky to descend, and it will be weak in its descent. When the inhabitants of the sky of the world will see that, they will say, ‘Our Lord^{azwj} is coming.’ The Caller will Say: ‘No!

⁶¹ الكافي 8: 379 / 574.

It is still coming' – meaning His^{azwj} Command – until the whole of the sky descends, becoming one with the other, and it will be weak in its descent. Then the Command of Allah^{azwj} will Come in the darkness from the clouds, and the Angels and the fulfilment of the Command, and to Allah^{azwj} return all affairs (Commands). Then Allah^{azwj} will Command the Caller to call out **[55:33] O assembly of the Jinn and the Humans! If you are able to penetrate the diameter of the skies and the earth, then penetrate; you will not penetrate except with authority.**

قال: و بكى (عليه السلام) حتى إذا سكت، قلت: جعلني الله فداك، يا أبا جعفر، و أين رسول الله (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام) و شيعته؟! فقال أبو جعفر (عليه السلام): «رسول الله (صلى الله عليه و آله) و علي (عليه السلام) و شيعته، على كئيبان من المسك الأذفر، على منابر من نور، يحزن الناس و لا يحزنون، و يفرح الناس و لا يفرحون»

He said, 'And he^{asws} wept, until when^{asws} he was calm, I said, 'May Allah^{azwj} Make me to be your^{asws} sacrifice, O Abu Ja'far^{asws}, and where will be Rasool-Allah^{saww} and the Amir-ul-Momineen^{asws} and their^{asws} Shiah?' Abu Ja'far^{asws} said: 'The Rasool-Allah^{saww} and Ali^{asws} and their^{asws} Shiah will be on the dunes of Musk and Saffron, on pulpits of Light. The people will grieve and they will not, and the people will panic and they will not.'

ثم تلا هذه الآية من جاء بالحسنة فله خير منها و هم من فرح يومئذ آمنون. «فالحسنة: ولاية علي (عليه السلام)» ثم قال: لا يحزنهم الفرع الأكبر و تتلفاهم الملائكة هذا يومكم الذي كنتم تُوعدون. قوله تعالى: بسُلطانٍ أي بحجة.

Then he^{asws} recited this Verse **[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the day. As for this "good", it is the Wilayah of Ali^{asws}.** Then said: **'[21:103] The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised** The Word of the High **authority**, it means, with the Proof^{asws 62}.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حَسَنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثارَهُمْ فَذَلِكَ يَزِيدُهُ وَ لَآئِيَةً مِنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأُولِينَ حَتَّى تَصِلَ وَ لَا يَبْقَى إِلَيْهِمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْنُؤُونَ بِهِ وَ تَنجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

'Abu Ja'far^{asws} regarding the Statement of Allah^{azwj} Mighty and Majestic: **"[42:23] and whoever earns good, We give him more of good therein"**, said; 'The one who befriends (Tawalla) the successors^{asws} from the Progeny^{asws} of Muhammad^{saww}, and follows their^{asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{as}, and the former Believers until their Wilayah arrives to Adam^{as}, and it is the Statement of Allah^{azwj} **"[27:89] Whoever brings good, he shall have better than it"**, He^{azwj} will Enter him into the Paradise, and these are the Words of Allah^{azwj}: **"[34:47] Say: Whatever reward I have asked of you, that is only for yourselves"**. He^{saww} is saying that the reward is the cordiality which I^{saww}

تفسير القمي 2: 77 و 345 62

never asked for anything other than it, so it is for you to be guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.⁶³

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن محمد بن اورمة، و محمد بن عبد الله، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله (عليه السلام)، قال: «قال أبو جعفر (عليه السلام): دخل أبو عبد الله الجدلي على أمير المؤمنين (عليه السلام)، فقال له: يا أبا عبد الله، ألا أخبرك بقول الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَزَعٍ يَوْمِئِذٍ آمِنُونَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكَبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ؟ قال: بلى- يا أمير المؤمنين- جعلت فداك. فقال: الحسنة معرفة الولاية، و حبنا أهل البيت، و السيئة إنكار الولاية، و بغضنا أهل البيت».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Awrama, and Muhammad Bin Abdullah, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer,

Abu Abdullah^{asws} has said: 'Abu Ja'far^{asws} said; 'Abu Abdullah Al-Jadly came up to Amir-ul-Momineen^{asws}, so he^{asws} said to him: 'Shall I^{asws} inform you about the Words of Allah^{azwj} Mighty and Majestic [27:89] **Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be Recompensed except for what you had been doing?** He said, 'Yes – O Amir-ul-Momineen^{asws} – May I be sacrificed for you^{asws}'. So he^{asws} said: 'The good deeds – is the recognition of Al-Wilayah, and the love for us^{asws} the People^{asws} of the Household; and the evil deeds – it is the denial of Al-Wilayah, and the hatred for us^{asws} the People^{asws} of the Household'.⁶⁴

وعنه، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو غالب أحمد بن محمد الزراري، قال: حدثنا عبد الله بن جعفر الحميري، عن محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن هشام بن سالم، عن عمار بن موسى الساباطي، قال: قلت لأبي عبد الله (عليه السلام): إن أبا أمية يوسف بن ثابت حدث عنك أنك قلت: «لا يضر مع الإيمان عمل، و لا ينفع مع الكفر عمل».

And from him, from Muhammad Bin Muhammad, from Abu Ghalib Ahmad Bin Muhammad Al-Zarary, from Abdullah Bin Ja'far Al-Humeyri, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Al-Hassan Bin mahboub, from Hisham Bin Salim, from Amaar Bin Musa Al-Sabity who said,

'I said to Abu Abdullah^{asws}, 'Abu Ameet Yusuf Bin Sabit narrated from you^{asws}, that you^{asws} said: 'A deed does not adversely affect if it is with the faith, nor does a deed benefit if it is with the disbelief'.

فقال: «إنه لم يسألني أبو أمية عن تفسيرها، إنما عنيت بهذا أنه من عرف الإمام من آل محمد (صلى الله عليه و آله) و تولاه، ثم عمل لنفسه بما شاء من عمل الخير، قبل منه ذلك، و ضوعف له أضعافا كثيرة، فانتفع بأعمال الخير مع المعرفة، فهذا ما عنيت بذلك. و كذلك لا يقبل الله من العباد الأعمال الصالحة التي يعملونها إذا تولوا الإمام الجائر، الذي ليس من الله تعالى».

So he^{asws} said: 'Abu Ameet did not ask me^{asws} about its explanation. But rather, what I^{asws} meant by this was that the one who recognises the Imam^{asws} from the Progeny^{asws} of Muhammad and befriends him^{asws}, then he can act for himself whatsoever he so desires from the good deeds, these would be Accepted from him, and be Increased for him with a lot of increase. Thus, he would benefit from the good

⁶³ Al Kafi – H 15021

⁶⁴ الكافي 1: 14/142

deeds with the recognition. So this is what I^{asws} meant by that. And similar to that, Allah^{azwj} would not Accept the righteous deeds from the servant which he performed, if he were to befriend the unjust Imam, who is not from Allah^{azwj} the High’.

فقال له عبد الله بن أبي يعفور: أليس الله تعالى قال: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرْعٍ يَوْمَئِذٍ آمِنُونَ فكيف لا ينفع العمل الصالح من تولى أئمة الجور؟ فقال أبو عبد الله (عليه السلام): «و هل تدري ما الحسنّة التي عناها الله تعالى في هذه الآية؟ هي معرفة الإمام، و طاعته: و قد قال الله عز و جل: وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ، و إنما أراد بالسّيئة إنكار الإمام الذي هو من الله تعالى.»

So Abdullah Bin Abu Ya’four said to him^{asws}, ‘Does not Allah^{azwj} the High Say **[27:89] Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day**, so how can he not benefit from the righteous deeds if he were to befriend the unjust Imam?’ So Abu Abdullah^{asws} say: ‘And do you know what the good deeds are which Allah^{azwj} the High has Mean in this Verse? It is the recognition of the Imam^{asws}, and being obedient to him^{asws}. And Allah^{azwj} Mighty and Majestic Says **[27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire; shall you be Recompensed except for what you had been doing?** And what it Intended by the evil deeds is the denial of the Imam^{asws} who is from Allah^{azwj} the High’.

ثم قال أبو عبد الله (عليه السلام): «من جاء يوم القيامة بولاية إمام جائر ليس من الله، و جاء منكرا لحقتنا، جاحدا لولايتنا، أكبه الله تعالى يوم القيامة في النار.»

Then Abu Abdullah^{asws} said: ‘The one who comes on the Day of Judgement with the Wilayah of the unjust imam who is not from Allah^{azwj}, and comes having denied our^{asws} rights, having fought against our^{asws} Wilayah, Allah^{azwj} would Fling him into the Fire on the Day of Judgement’.⁶⁵

محمد بن العباس، قال: حدثنا المنذر بن محمد، عن أبيه، عن الحسين بن سعيد، عن أبيه، عن أبان بن تغلب، عن فضيل بن الزبير، عن أبي داود السبيعي، عن أبي عبد الله الجدلي، قال: قال لي أمير المؤمنين (عليه السلام): «يا أبا عبد الله، هل تدري ما الحسنّة التي من جاء بها فله خير منها، و هم من فزع يومئذ آمنون و من جاء بالسّيئة فكبت وجوههم في النار؟». قلت: لا. قال: «الحسنّة مودتنا أهل البيت، و السيئة عداوتنا أهل البيت.»

Muhammad Bin Al-Abbas, from Al-Munzar Bin Muhammad, from his father, from Al-Husayn Bin Saeed, from his father, from Aban Bin Taghlab, from Fazeyl Bin Al-Zubeyr, from Abu Dawood Al-Asabi’y, from Abu Abdullah Al-Jadaly who said,

‘Amir-ul-Momineen^{asws} said to me: ‘O Abu Abdullah! Do you know what is the good deed which if one were to come with it, so for him would be good from it, and he would be from ones in security from the terror on that Day, and the one who would come with the evil deeds, so his face would be flung upon his face in the Fire?’ I said, ‘No’. He^{asws} said: ‘The good deed – it is cordiality with us^{asws}, the People^{asws} of the Household. And the evil deeds – it is being inimical to us^{asws}, the People^{asws} of the Household?’⁶⁶

وعنه، قال: حدثنا علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن بشار، عن علي بن جعفر الحضرمي، عن جابر الجعفي، أنه سأل أبا جعفر (عليه السلام) عن قول الله عز و جل: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرْعٍ

⁶⁵ الأُمالي 2: 31

⁶⁶ تأويل الآيات 1: 16 / 410

يَوْمَئِذٍ آمَنُونَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكَبَّتْ وُجُوهُهُمْ فِي النَّارِ، قال: «الحسنة ولاية علي (عليه السلام)، و السيئة عداوته و بغضه».

And from him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashaar, from Ali Bin Ja'far Al-Hazramy,

from Jabir Al-Ju'fy who asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic [27:89] **Whoever brings good, he shall have better than it; and they shall be secure from terror on the Day [27:90] And whoever brings evil, these shall be thrown down on their faces into the Fire**, he^{asws} said: 'The good deed is the Wilayah of Ali^{asws}, and the evil deed is being inimical to him^{asws}, and being hateful to him^{asws}, 67

وعنه، قال: حدثنا السيد أبو الحمد، قال: حدثنا الحاكم أبو القاسم، قال: أخبرنا أبو عثمان سعيد ابن محمد البحيري، عن جده أحمد بن محمد، قال: حدثنا جعفر بن سهل، قال: حدثنا أبو زرعة عثمان بن عبد الله القرشي، قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله، قال: قال رسول الله (صلى الله عليه و آله): «يا علي، لو أن امتي صاموا حتى صاروا كالأوتاد، و صلوا حتى صاروا كالحنايا، ثم أبغضوك، لأكبهم الله على مناخرهم في النار».

And from him, from Al-Syed Abu Al-Hamd, from Al-Hakim Abu Al-Qasim, from Abu Usman Saeed Ibn Muhammad Al-Baheyri, from his grandfather Ahmad Bin Muhammad, from Ja'far Bin Sahl, from Abu Zar'at Usman Bin Abdullah Al-Qarshy, from Ibn Lahiya, from Abu Al-Zubeyr, from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'O Ali^{asws}! If my community were to Fast until they become like pegs, and Pray until they become like the folded (paper), then they hate you^{asws}, Allah^{azwj} would Fling them upon their noses into the Fire'.⁶⁸

VERSES 91 - 93

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ {91} وَأَنْ أَتْلُو الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ {92} وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {93}

[27:91] But rather, I am Commanded that I should worship the Lord of this city, Who has Made it sacred, and all things are for Him; and I am Commanded that I should be of these who submit [27:92] And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: But rather, I am only one of the warners [27:93] And say: Praise is due to Allah, He will Show you His Signs so that you shall recognize them; nor is your Lord heedless of what you are doing

علي بن إبراهيم، قال الله عز و جل: وَ أُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ- إلى قوله تعالى- سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا قال: الآيات أمير المؤمنين، و الأئمة (عليهم السلام)، إذا رجعوا، يعرفهم أعداؤهم إذا رأوهم، و الدليل على أن الآيات هم الأئمة، قول أمير المؤمنين (عليه السلام): «و الله، ما لله آية أكبر مني» فإذا رجعوا إلى الدنيا، يعرفهم أعداؤهم إذا رأوهم في الدنيا.

Ali Bin Ibrahim -

⁶⁷ تأويل الآيات 1: 20 / 411

⁶⁸ مجمع البيان 7: 371.

Allah^{azwj} Mighty and Majestic Said **[27:91] and I am Commanded that I should be of these who submit** up to His^{azwj} Words **[27:93] He will Show you His Signs so that you shall recognize them**, said, 'The Signs are Amir-ul-Momineen^{asws} and the Imams^{asws}, when they^{asws} return. Their^{asws} enemies would recognise them^{asws} when they see them^{asws}. And the evidence upon that, that the Signs are the Imams^{asws}, are the words of Amir-ul-Momineen^{asws}: 'By Allah^{azwj}! There is not Sign of Allah^{azwj} greater than me^{asws}'. So when they^{asws} return to the world, their enemies would recognise them^{asws} when they see them^{asws} in the world'.⁶⁹

⁶⁹ تفسير القمي 2: 131