

TABLE OF CONTENTS

CHAPTER 13	3
AL-RA'AD	3
(43 VERSES)	3
MERITS	3
VERSE 1	4
VERSES 2 & 3	4
VERSES 4 & 5	5
VERSE 6	6
VERSE 7	7
VERSES 8 & 9	10
VERSE 10	11
VERSE 11	11
VERSES 12 & 13	14
VERSE 14	17
VERSE 15	19
VERSES 16 - 18	19
VERSE 19	21
VERSES 20 & 21	22
VERSE 22	24
VERSES 23 & 24	25
VERSE 25	30
VERSES 26 - 28	31
VERSE 29	32
VERSES 30 & 31	36

VERSES 32 - 34	38
VERSES 35 - 37	39
VERSE 38.....	40
VERSE 39.....	41
VERSES 40 - 42	45
VERSE 43.....	46

CHAPTER 13

AL-RA'AD

(43 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام) أنه قال: «من أكثر من قراءة سورة الرعد لم يصبه الله بصاعقة أبداً، ولو كان ناصيباً، وإذا كان مؤمناً أدخله الجنة بغير حساب، ويشفع في جميع من يعرفه من أهل بيته وإخوانه».

Ibn Babuwayh, by his chain,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who frequently recites *Surah Al-Ra'ad*, Allah^{azwj} would not inflict him with a thunderbolt ever, even if he was a Hostile One (Nasibi). And if he was a Believer, He^{azwj} would Enter him into the Paradise without Reckoning, and he would intercede with regards to all the ones whom he recognises from his family, and his brethren'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر عشر حسنات بوزن كل سحب مضي، و كل سحب يكون، و يبعث يوم القيامة من الموفين بعهد الله، و من كتبها و علقها في ليلة مظلمة بعد صلاة العشاء الآخرة على ضوء نار، و جعلها من ساعته على باب سلطان جائر و ظالم، هلك و زال ملكه».

And from Khawas Al Quran –

'It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (13), would have for himself the Recompense of all the clouds in the past, and all the clouds which would come to be (in the future), and he would be Resurrected on the Day of Judgement as one who has been loyal to the Covenant of Allah^{azwj}. And the one who writes it and attaches it (Amulet) during a dark night after the *Al-Isha* Prayer, upon the light of fire, and makes it to be upon the door of an unfair and unjust authority, he would be destroyed and his kingdom would vanish'.²

و عن الصادق (عليه السلام): «من كتبها في ليلة مظلمة بعد صلاة العتمة، و جعلها من ساعته على باب السلطان الجائر الظالم، قام عليه عسكره و رعيتة، فلا يسمع كلامه، و يقصر عمره و قوله، و يضيق صدره، و إن جعلت على باب ظالم أو كافر أو زنديق، فهي تهلكه بإذن الله تعالى».

And (it has been narrated) from Al-Sadiq^{asws} having said: 'The one who writes it during a dark night after the completion of the Prayer, and makes it during that hour upon the door of the unfair and unjust authority, his army would rise against him along with his citizens. So they would not listen to his words, and would be deficient in carrying out his orders and his speech, and his chest would be constricted. And if

¹ ثواب الأعمال: 106.

² خواص القرآن: 3، مجمع البيان: 6: 419

it is made to be upon the door of an unjust, or an Infidel, or an Atheist, so it would destroy it, by the Permission of Allah^{azwj},³

VERSE 1

المَرِّ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {1}

[13:1] Alif Lam Mim Ra. These are the Verses of the Book; and that which is Revealed to you from your Lord is the Truth, but most people are not believing

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن محمد 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 بن رسول الله، ما معنى قول الله عز و جل: المر؟ قال: «المر معناه: أنا الله المحيي المميت الرزاق».

Ibn Babuwayh said, Abu Al Hassan Muhammad Bin Haroun Al Zanjanya informed us, regarding what he wrote to Ali Bin Ahmad Al Baghdady Al Waraaq , from Ma'az Bin Al Masny Al Anbary, from Abdullah Bin Muhammad 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^{saww}, what is the Meaning of the Words of Allah^{azwj} Mighty and Majestic **[13:1] Alif Lam Mim Ra?**' He^{asws} said: '**[13:1] Alif Lam Mim Ra**, its Meaning is: 'I^{azwj} am Allah^{azwj}, the (Giver of) life, the (Giver of) death, the Sustainer'.⁴

VERSES 2 & 3

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بَلَاءٌ مِنْ رَبِّكُمْ تُؤْتُونَ {2} وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رِوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا رُجُومًا ثَمِينًا لِيُعْشِيَ اللَّيْلَ النَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {3}

[13:2] Allah is He Who Raised the skies without any pillars that you can see, and He Established upon the Throne and Made the sun and the moon Subdued for you; each flowing to an appointed time; He Regulates the matter, Clarifying the Signs that you may have certainty of meeting your Lord [13:3] And He it is Who Spread the earth and Made in it mountains and rivers, and from each fruit He has made in it pairs, two; He Makes the night cover the day; surely there are Signs in this for a people who reflect

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَالسَّمَاءِ ذَاتِ الْحُبُكِ فَقَالَ: هي «محبوكة إلى الأرض»، و شبك بين أصابعه. فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟ فَقَالَ: «سبحان الله! أليس الله يقول: بِغَيْرِ عَمَدٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Husayn Bin Khalid,

³ خواص القرآن: 42 «مخطوط»

⁴ معاني الأخبار: 1/22.

'I asked from Abu Al-Hassan Al-Reza^{asws}, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic **[51:7] I swear by the sky full of ways**'. He^{asws} said: 'Linked to the earth' – and clasped his^{asws} fingers together. So I said, 'How can it become linked to the earth, and Allah^{azwj} is Saying **[13:2] Allah is He Who Raised the skies without any pillars that you can see?**' So he^{asws} said: 'Glory be to Allah^{azwj}! Is Allah^{azwj} not Saying **without any pillars that you can see?**' I said, 'Yes'. So he^{asws} said: 'Then there are pillars, but you cannot see them'.

قلت: كيف ذلك، جعلني الله فداك؟ قال: فبسط كفه اليسرى، ثم وضع اليمنى عليها، فقال: «هذه أرض الدنيا، و السماء الدنيا فوقها قبة، و الأرض الثانية فوق السماء الدنيا، و السماء الثانية فوقها قبة، و الأرض الثالثة فوق السماء الثانية، و السماء الثالثة فوقها قبة، و الأرض الرابعة فوق السماء الثالثة، و السماء الرابعة فوقها قبة، و السماء الخامسة فوقها قبة، و السماء السادسة فوقها قبة، و السماء السابعة فوقها قبة، و السماء السابعة فوقها قبة، و السماء السادسة، و السماء السابعة فوقها قبة،

I said, 'May I be sacrificed for you^{asws}, how is that?' He^{asws} extended his^{asws} left hand and placed his^{asws} right hand upon it and said: 'This is the ground of the world, and the sky of the world, above which is a dome. And the second earth is above the sky of the world, and there is a dome above the second sky. And the third earth is above the second sky, and there is a dome above the third sky. And the fourth earth is above the third sky, and there is a dome above the fourth sky. And the fifth earth is above the fourth sky, and there is a dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فَأَمَّا صَاحِبُ الْأَمْرِ فَرَسُولُ اللَّهِ (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين». قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لهن فوقنا».

And the Throne of the Beneficent, Blessed and high is above the seventh sky, and these are the Words of Allah^{azwj} Mighty and Majestic **[65:12] Allah is He Who Created seven skies, (in layers) and of the earth the like of them the Command continues to descend among them**. So as for the Master of the Command, so it is Rasool-Allah^{saww}, and the successor^{asws} after Rasool-Allah^{saww}, established upon the face of the earth. So the Command Descends upon him^{asws} from above the sky of the (seven) skies and the (seven) earths (firmaments)'. I said, 'So what is underneath us except for one earth?' So he^{asws} said: 'There is nothing underneath us except for one earth, and the six of these are above it'.⁵

VERSES 4 & 5

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٍ وَجَنَّاتٍ مِنْ أَغْنَابٍ وَزَرْعٍ وَنَخِيلٍ صُنُونٍ وَغَيْرِ صُنُونٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِصَلٌ بَعْضُهَا عَلَى بَعْضٍ فِي الْأَكْلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {4} وَإِنْ تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَأَئِدَا كُنَّا تَرَابًا إِنَّا لَنَفِي خَلْقٍ جَدِيدٍ ۚ أُولَئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَئِكَ الْأَغْلَالُ فِي أَغْنَابِهِمْ ۖ وَأُولَئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {5}

[13:4] And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and having distinct roots - they are watered with one water, and We Prefer some over the other for eating; surely

⁵ تفسير القمي 2: 328

there are Signs in this for a people who understand [13:5] And if you would wonder, then wondrous is their saying: What! When we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the Fire; in it they shall be abiding eternally

العياشي: عن الخطاب الأعور، رفعه إلى أهل العلم و الفقه من آل محمد (عليه و آله السلام)، قال: «و في الأرض قِطْعٌ مُتجاوراتٌ يعني: هذه الأرض الطيبة مجاورة لهذه الأرض المالحة و ليست منها، كما يجاور القوم القوم و ليسوا منهم».

Al Ayyashi, from Al Khataab Al Owr,

It was put to People^{asws} with the Knowledge and the understanding from the Progeny^{asws} of Muhammad^{saww} having said: '**[13:4] And in the earth there are tracts side by side** – Meaning, this earth, the good land is adjacent to this salty land, and it is not from it, just as the people are adjacent (to each other) but they are not from them (each other)'.⁶

ابن شهر آشوب: عن الخركوشي في (شرف المصطفى) و الثعلبي في (الكشف و البيان) و الفضل ابن شاذان في (الأمالي) و اللفظ له، بإسنادهم عن جابر بن عبد الله، قال: سمعت رسول الله (صلى الله عليه و آله) يقول لعلي (عليه السلام): «الناس من شجر شتى، و أنا و أنت من شجرة واحدة- ثم قرأ- وَ جَنَّاتٍ مِنْ أَعْنَابٍ وَ زُرْعٌ وَ نَخِيلٌ صِنُونًا وَ غَيْرُ صِنُونًا يُسْقَى بِمَاءٍ وَاحِدٍ بِالنَّبِيِّ وَ بَكَ».

Ibn Shehr Ashub, from Al Kharkoushy in Sharaf Al Mustafa^{saww}, and Al Sa'alby in Al Kashf Al Bayaan, and Al Fazal Ibn Shazaan in Al Amaaly, by his chain,

(It has been narrated) from Jabir Bin Abdullah^{ra} who said, 'I heard Rasool-Allah^{saww} saying to Ali^{asws}: 'The people are from a variety of trees (lineage), and I^{asws} and you^{asws} are from one tree (lineage)' – then he^{saww} recited **[13:4] and gardens of grapes and corn and palm trees having one root and having distinct roots - they are watered with one water – by the Prophet^{saww} and by you^{asws}**.⁷

VERSE 6

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ {6}

[13:6] And they ask you to hasten on the evil before the good, and indeed there have been examples before them; and surely your Lord is the Lord of Forgiveness to the people, despite their injustice; and surely your Lord is severe in Punishing

ابن بابويه، قال: حدثنا أبو علي الحسين بن أحمد البيهقي بنيسابور، سنة اثنتين و خمسين و ثلاثمائة، قال: أخبرنا محمد بن يحيى الصولي، قال: حدثنا ابن ذكوان، قال: سمعت إبراهيم بن العباس يقول: كنا في مجلس الرضا (عليه السلام) فتذاكرنا الكباير، و قول المعتزلة فيها: إنها لا تغفر، فقال الرضا (عليه السلام): «قال أبو عبد الله (عليه السلام): قد نزل القرآن بخلاف قول المعتزلة، قال الله جل جلاله: وَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ».

Ibn Babuwayh said, 'Abu Ali Al Husayn Bin Ahmad Al Bayhaqi at Neshapour, in the year three hundred and fifty two, from Muhamma bin Yahya Al Souly, from Ibn Zakwaan who said,

⁶ تفسير العياشي 2: 203 / 4.

⁷ شواهد التنزيل 1: 395 / 288.

'I heard Ibrahim Bin Al-Abbas saying, 'We were in the gathering of Al-Reza^{asws}, so we mentioned the major sins, and the saying of the Mu'tazilites that these are not Forgiven. So Al-Reza^{asws} said: 'Abu Abdullah^{asws} said: 'The Quran has been Revealed against the saying of the Mu'tazilites. Allah^{azwj}, Majestic is His^{azwj} Majesty Says **[13:6] and surely your Lord is the Lord of Forgiveness to the people, despite their injustice**'.⁸

VERSE 7

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ {7}

[13:7] And those who disbelieve say: Why has not a Sign been sent down upon him from his Lord? But rather, you are only a warner, and for every people is a Guide

الشيخ في (مجالسه)، قال: أخبرنا الحسين بن إبراهيم القزويني قال: حدثنا أبو عبد الله محمد ابن وهبان، قال: حدثنا أبو القاسم علي بن حبشي، قال: حدثنا أبو الفضل العباس بن محمد بن الحسين، قال: حدثنا أبي، قال: حدثنا صفوان بن يحيى، عن الحسين بن أبي غندر عن المفضل، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا أكرم من محمد (صلى الله عليه وآله)، ولا خلق قبله أحدا، ولا أنذر الله خلقه بأحد من خلقه قبل محمد (صلى الله عليه وآله)، فذلك قوله تعالى: هذا نذير من النذر الأولى، و قال: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فلم يكن قبله مطاع في الخلق، ولا يكون بعده إلى أن تقوم الساعة، في كل قرن إلى أن يرث الله الأرض ومن عليها».

Al-Shaykh, in his Majaalis said, 'Al-Husayn Bin Ibrahim Al-Qazwiny informed us from Abu Abdullah Muhammad Ibn Wahban, from Abu Al-Qasi, Ali Bin Habashy, from Abu Al-fazl Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Al-Husayn Bin Abu Gandar, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Send a Prophet^{as} more prestigious than Muhammad^{saww}, and nor Created anyone before him^{saww}, from the creatures before Muhammad^{saww}. So these are the Words of the High **[53:56] This is a Warner from the Warners of old** and Said **[13:7] But rather, you are only a warner, and for every people is a Guide**. So there has not been anyone obeyed among the creatures before him^{saww}, and there will not be anyone obeyed after him^{saww} up to the Establishment of the Hour, in every century until Allah^{azwj} Takes back the earth and the ones who are upon it'.⁹

حدثنا يعقوب بن يزيد عن ابن ابي عمير عن ابن اذينة عن بريد العجلي عن ابي جعفر عليه السلام في قول الله انما انت منذر ولكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وفي كل زمان منا هاديا يديهم إلى ما جاء به نبي الله ثم الهداة من بعد على ثم الاوصياء واحدا بعد واحد.

Narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Al-Ajaly the following:

Abu Ja'far^{asws} regarding the Words of Allah^{azwj} **[13:7] But rather, you are only a warner, and for every people is a Guide**. Said: 'Rasool-Allah^{saww} is the warner for every era, it is for us^{asws} to Guide them (by holding their hands) to what the

⁸ التوحيد: 4/406.

⁹ الأمالي: 2: 282.

Prophet^{saww} of Allah^{azwj} came with, then this Guidance was fulfilled by the successors^{asws} one after the other.¹⁰

وعنه عن الحسين عن احمد بن ابي حمزة عن ابان بن عثمان عن ابي مريم عن عبد الله بن عطا قال سمعت ابا عبد الله عليه السلام يقول في هذه الآية انما انت منذر ولكل قوم هاد قال رسول الله صلى الله عليه وآله المنذر وبعلى يهتدى المهتدون.

And from him, from Al-Husayn, from Ahmad Bin Abu Hamza, from Aban Bin Usman, from Abu Maryam, from Abdullah Bin Ataa who said:

'I heard Abu Abdullah^{asws} say regarding this Verse **[13:7] But rather, you are only a warner, and for every people is a Guide.** Imam^{asws} Said: 'Rasool-Allah^{saww} is the warner and Ali^{asws} is the Guide and he^{asws} guided those who came forward to receive it (the guidance).'¹¹

على بن الحسين عن علي بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن محمد بن مروان عن نجم قال سمعت ابا جعفر عليه السلام يقول انما انت منذر ولكل قوم هاد قال المنذر رسول الله صلى الله عليه وآله والهادي على عليه السلام.

Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Muhammad Bin Marwaan, from Najam who said:

'I heard Abu Ja'far^{asws} say: '**[13:7] But rather, you are only a warner, and for every people is a Guide.** The Warner is Rasool-Allah^{saww}, and the Guide is Ali^{asws}.¹²

وعنه عن الحسين عن النضر بن سويد وفضالة عن موسى بن بكر عن الفضيل قال سئلت ابا عبد الله عليه السلام عن قول الله تبارك وتعالى انما انت منذر ولكل قوم هاد قال كل امام هاد للقرن الذي هو فيه.

And from him, from Al-Husayn, from Al-Nazar Bin Suweyd and Fazaalat, from Musa Bin Bakr, from Al-Fazeyl who said:

'I asked Abu Abdullah^{asws} about the Statement of Allah^{azwj} Blessed and High **[13:7] But rather, you are only a warner, and for every people is a Guide,** said: 'Each Imam^{asws} is a Guide for the century (era) that he^{asws} is in.¹³

حدثنا على بن الحسين بن محمد عن معلى بن محمد بن محمد عن جمهور عن محمد بن اسمعيل عن سعدان عن ابي بصير على ابي عبد الله عليه السلام قال قلت له انما انت منذر ولكل قوم هاد فقال رسول الله المنذر وعلى الهادي يا ابا محمد فهل منا هاد اليوم قلت بلى جعلت فداك ما زال فيكم هاد من بعد هاد حتى رفعت اليك

Narrated to us Ali Bin Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Muhammad Bin Ismail, from Sa'daan, from Abu Baseer who said:

'When I said to him^{asws} **[13:7] But rather, you are only a warner, and for every people is a Guide,** he^{asws} said: 'Rasool-Allah^{saww} is the warner, and Ali^{asws} is the Guide. O Abu Muhammad, is there no Guide from us^{asws} today?' I said, 'Yes, may I be sacrificed for you^{asws}, the Guides from amongst you^{asws} have not passed away, Guide after Guide until the chain came up to you^{asws}.'

¹⁰ Basaair Al Darajaat – P 1 Ch 13 H 1

¹¹ Basaair Al Darajaat – P 1 Ch 13 H 2

¹² Basaair Al Darajaat – P 1 Ch 13 H 3

¹³ Basaair Al Darajaat – P 1 Ch 13 H 6

فقال رحمك الله يا ابا محمد ولو كانت إذا نزلت آية على رجل ثم مات ذلك الرجل ماتت الآية مات الكتاب ولكنه حي جرى فيمن بقى كما جرى فيمن مضى.

He^{asws} said: 'May Allah^{azwj} have Mercy on you, O Abu Muhammad, and if it was that a Verse Came down upon a man and then that man dies, the Verse would die, the Book would die, but, this is alive and flowing with the one^{asws} who remains just like it flowed for the ones^{asws} in the past.'¹⁴

عن عبد الرحيم القصير، قال: كنت يوماً من الأيام عند أبي جعفر (عليه السلام) فقال: «يا عبد الرحيم» قلت: لبيك: قال: «قول الله: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ إِذْ قَالَ رَسُولُ اللَّهِ (صلى الله عليه و آله): أَنَا الْمُنذِرُ و علي الهادي، فمن الهادي اليوم؟» قال: فسكت طويلاً، ثم رفعت رأسي، فقلت: جعلت فداك، هي فيكم، توارثونها رجل فرجل حتى انتهت إليك، فأنت- جعلت فداك- الهادي، قال: «صدقت- يا عبد الرحيم- إن القرآن حي لا يموت، و الآية حية لا تموت، فلو كانت الآية إذا نزلت في أقوام فماتوا مات القرآن، و لكن هي جارية في الباقيين كما جرت في الماضين».

From Abdul Raheem Al Qusayr who said,

'One day from the days, I was in the presence of Abu Ja'far^{asws}, so he^{asws} said: 'O Abdul Rahman!' I said, 'At your^{asws} service!' He^{asws} said: 'The Words of Allah^{azwj} [13:7] **But rather, you are only a warner, and for every people is a Guide.** When Rasool-Allah^{saww} said: 'I^{saww} am the Warner and Ali^{asws} is the Guide', so who is the Guide today?'

فسكت طويلاً، ثم رفعت رأسي، فقلت: جعلت فداك، هي فيكم، توارثونها رجل فرجل حتى انتهت إليك، فأنت- جعلت فداك- الهادي، قال: «صدقت- يا عبد الرحيم- إن القرآن حي لا يموت، و الآية حية لا تموت، فلو كانت الآية إذا نزلت في أقوام فماتوا مات القرآن، و لكن هي جارية في الباقيين كما جرت في الماضين».

He (the narrator) said: 'So I was silent for a long time, then I raised my head, so I said, 'May I be sacrificed for you^{asws}, it is regarding you^{asws} (Imams^{asws}). It has been inherited by a man^{asws} after a man^{asws} until it has ended up to you^{asws}. Thus, you^{asws} – may I be sacrificed for you^{asws} – are the Guide'. He^{asws} said: 'You have spoken the Truth – O Abdul Rahman – Surely the Quran is alive and will not be dying, and the Verse is alive and will not be dying. So, had this verse been Revealed about a people, so when they died the Quran would have died. But, it is flowing in the remaining ones^{asws} just as it had flowed regarding the past ones^{asws}'.

و قال عبد الرحيم: قال: أبو عبد الله (عليه السلام): «إن القرآن حي لم يموت، و إنه يجري كما يجري الليل و النهار، و كما تجري الشمس و القمر، و يجري على آخرنا كما يجري على أولنا».

And Abdul Rahman said, 'Abu Abdullah^{asws} said: 'The Quran is alive and will not dies, and it flows like the flowing of the night and the day, and like the flowing of the sun and the moon, and it flows to our^{asws} later ones^{asws} just as it had flowed to our^{asws} former ones'¹⁵

أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: بإسناده عن عبد الله بن عمر، قال: قال رسول الله (صلى الله عليه و آله): «بي أنذرتم، و بعلي بن أبي طالب اهتديتم- و قرأ: إِنَّمَا أَنْتَ مُنذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ- و بالحسن أعطيتم الإحسان و بالحسين تسعدون و به تشقون، ألا و إن الحسين باب من أبواب الجنة، من عاداه حرم الله عليه ريح الجنة».

¹⁴ Basaair Al Darajaat – P 1 Ch 13 H 9

¹⁵ تفسير العياشي 2: 6 / 203.

Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Husayn Bin Shazaan, by his chain, from Abdullah Bin Umar who said,

‘Rasool-Allah^{saww} said: ‘By me^{saww} you are Warned, and by Ali^{asws} Bin Abu Talib^{asws} you are being Guided’ – and he^{saww} recited **[13:7] But rather, you are only a warner, and for every people is a Guide** – and by Al-Hassan^{asws} you are given the goodness, and by Al-Husayn^{asws} you are being happy, and by him^{asws} you are being torn apart (with grief). Indeed! Al-Husayn^{asws} is a Gate from the Gates of the Paradise. The one who is inimical to him^{asws}, Allah^{azwj} would Forbid for him the aroma of the Paradise’.¹⁶

VERSES 8 & 9

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزِدُّنَّ وَمَا تَزِدُّنَّ وَمَا تَزِدُّنَّ وَمَا تَزِدُّنَّ
الْمُنْعَالِ {9}

[13:8] Allah Knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything [13:9] The Knower of the unseen and the seen, the Great, the Most High

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد ابن عيسى، عن حريز، عن ذكره، عن أحدهما (عليهما السلام) في قول الله عز و جل: اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزِدُّنَّ.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamaad Ibn Isa, from Hareyz, from the one who mentioned it,

(It has been narratd) from one of the two^{asws} (5th or 6th Imam^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic **[13:8] Allah Knows what every female bears, and that of which the wombs fall short of completion and that in which they increase.**

قال: «الغيض: كل حمل دون تسعة أشهر: و ما تَزِدُّنَّ: كل شيء يزداد على تسعة أشهر، فكلما رأت المرأة الدم الخالص في حملها، فإنها تزداد بعدد الأيام التي رأت في حملها من الدم.»

He^{asws} said: ‘**[13:8] short of completion** – Every pregnancy which is under nine months. **and that in which they increase** – Everything which increases to more than nine months. So every time a woman sees the pure blood in her pregnancy, so it is increase by the number of days which she saw the blood in her pregnancy’.¹⁷

ابن بابويه: قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) في قول الله عز و جل: عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ. فقال: «الغييب: ما لم يكن، و الشهادة: ما قد كان.»

Ibn Babuwayh said, ‘My father narrated to me, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa’albat Bin Maymoun, from one of our companions,

¹⁶ مائة منقبة: 4 / 22، مقتل الحسين (عليه السلام) للخوارزمي 1: 145

¹⁷ الكافي 6: 12 / 2.

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[13:9] The Knower of the unseen and the seen**, so he^{asws} said: 'The unseen – what has not happened yet; and the seen – what has already happened'.¹⁸

VERSE 10

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ {10}

[13:10] Alike (to Him) among you the one who conceals (his) words and the one who speaks them openly, and the one who hides himself by the night and (the one who) goes forth by the day

قال علي بن إبراهيم: وفي رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ، قال: «فالسّر والعلانية عنده سواء».

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 **[13:10] Alike (to Him) among you the one who conceals (his) words and the one who speaks them openly**. He^{asws} said: 'Thus, the secret, and the openness are equal in His^{azwj} Presence'.¹⁹

VERSE 11

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ {11}

[13:11] For him are Angels following one another, in front of him and behind him, who Guard him by Allah's Command; surely Allah does not Change the condition of a people until they change their own condition; and when Allah Intends evil to a people, there is no averting it, and besides Him they have no Guardian

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَبِي جَعْفَرِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنبِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمَّا انْقَضَتِ الْقِصَّةُ فِيمَا بَيْنَهُ وَ بَيْنَ طَلْحَةَ وَ الزُّبَيْرِ وَ عَائِشَةَ بِالْبَصْرَةِ صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ (عليه السلام) ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا حُلُوةٌ خَضِرَةٌ تَقْتِنُ النَّاسَ بِالشَّهَوَاتِ وَ تُزَيِّنُ لَهُمْ بِعَاجِلِهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-No'man Abu Ja'far Al-Ahowl, from salaam Bin Al-Mustaneer, who has said:

Abu Ja'far^{asws} having said that: 'Amir-ul-Momineen^{asws}, when the story in between him^{asws} and Talha, and Al-Zubeyr, and Ayesha concluded at Al-Basra, he^{asws} ascended the Pulpit. So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, and sent greetings upon the Rasool Allah^{saww}, then said: 'O you people! The world is sweet and green, enchanting the people by the desires, and adorning them with its current affairs.

¹⁸ معاني الأخبار: 1/146 .

¹⁹ تفسير القمي: 1/360

وَ اِيْمُ اللّٰهِ اِنَّهَا لَتَنُغْرُ مِنْ اَمَلِهَا وَ تُخْلِفُ مَنْ رَجَاهَا وَ سَتُوْرَتْ اَقْوَاماً النَّدَامَةَ وَ الْحَسْرَةَ بِاِقْبَالِهِمْ عَلَيْهَا وَ تَنَافُسِهِمْ فِيْهَا وَ حَسَدِهِمْ وَ بَغْيِهِمْ عَلٰى اَهْلِ الدِّيْنِ

And I^{asws} swear by Allah^{azwj} that it deceives the one who hopes in it, and breaks the one who wishes for it, and there are people who would be inheriting the regret and the sorrow by advancing towards it and competing with regards to it, by their jealousies and their rebellion against the people of the religion.

وَ الْفَضْلُ فِيْهَا ظُلْمًا وَ عُذُوْنَا وَ بَغْيًا وَ اَسْرًا وَ بَطْرًا وَ بِاللّٰهِ اِنَّهُ مَا عَاشَ قَوْمٌ قَطُّ فِيْ غَضَابَةِ مِنْ كِرَامَةِ نِعْمِ اللّٰهِ فِيْ مَعَاشِ دُنْيَا وَ لَا دَايْمٍ تَقْوٰى فِيْ طَاعَةِ اللّٰهِ وَ الشُّكْرِ لِنِعْمِهِ فَاَزَالَ ذَلِكَ عَنْهُمْ اِلَّا مِنْ بَعْدِ تَغْيِيْرٍ مِنْ اَنْفُسِهِمْ وَ تَحْوِيْلِ عَنِ طَاعَةِ اللّٰهِ وَ الْحَادِيْثِ مِنْ دُنُوْبِهِمْ وَ قِلَّةِ مَحَافِظَتِهِ وَ تَرْكِ مِرَاقِبَةِ اللّٰهِ جَلَّ وَ عَزَّ وَ تَهَاوُنِ بِشُكْرِ نِعْمَةِ اللّٰهِ لِاَنَّ اللّٰهَ عَزَّ وَ جَلَّ يَقُوْلُ فِيْ مُحْكَمِ كِتَابِهِ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ وَ اِذَا اَرَادَ اللّٰهُ بِقَوْمٍ سُوْءًا فَلَا مَرَدَّ لَهٗ وَ مَا لَهُمْ مِنْ دُوْنِهِ مِنْ وَاٰلٍ

And they achieve preferences in it by injustice, and animosity, and rebellion, and ungratefulness. By Allah^{azwj}! No people lived in the honour and dignity of the Bounties of Allah^{azwj} in the life of the world, nor everlasting piety in obedience to Allah^{azwj} and the appreciation for His^{azwj} Bounties, and all that declined from them except after they had changed themselves, and diverted from the obedience to Allah^{azwj}, and committed their sins were hardly vigilant, and ignored the Surveillance of Allah^{azwj} Majestic and Mighty, and being complacent of appreciation for the Bounties of Allah^{azwj}, because Allah^{azwj} Mighty and Majestic is Saying in the Decisive (Verses) of His^{azwj} Book that: **[13:11] For him are (Witnessing) Angels following one another, in front of him and behind him, who Guard him by Allah's Command; surely Allah does not Change the condition of a people until they change their own condition; and when Allah Intends evil to a people, there is no averting it, and besides Him they have no Guardian.**

وَ لَوْ اَنَّ اَهْلَ الْمَعَاصِي وَ كَسَبَةَ الذُّنُوْبِ اِذَا هُمْ حَذَرُوْا زَوَالَ نِعْمِ اللّٰهِ وَ حُلُوْلَ نِعْمَتِهِ وَ تَحْوِيْلَ عَاقِبَتِهِ اَيَّقَنُوْا اَنَّ ذَلِكَ مِنَ اللّٰهِ جَلَّ ذِكْرُهٗ بِمَا كَسَبَتْ اَنْدِيْبِهِمْ فَاَقْلَعُوْا وَ تَابُوْا وَ فَرَّغُوْا اِلَى اللّٰهِ جَلَّ ذِكْرُهٗ بِصِدْقِ مِنْ نِّيَّاتِهِمْ وَ اِفْرَارِ مِنْهُمْ بِذُنُوْبِهِمْ وَ اِسْءَاةَتِهِمْ لَصَفَحَ لَهُمْ عَنْ كُلِّ ذَنْبٍ وَ اِذَا لَاقَالَهُمْ كُلُّ عَثْرَةٍ وَ لَرَدَّ عَلَيْهِمْ كُلَّ كِرَامَةِ نِعْمَةٍ ثُمَّ اَعَادَ لَهُمْ مِنْ صِلَاحِ اَمْرِهِمْ وَ مِمَّا كَانَ اَنْعَمَ بِهِ عَلَيْهِمْ كُلَّ مَا زَالَ عَنْهُمْ وَ اُفْسِدَ عَلَيْهِمْ

And had the people of the disobedience, and the accumulators of the sins been cautious of the decline of the Bounties of Allah^{azwj} (for them) and their replacement by His^{azwj} Anger and the changing of their health, been convinced that it is from Allah^{azwj} for what their own hands have accumulated, they would have changed, and repented, and panicked to Allah^{azwj} by the sincerity of their intentions, and acknowledgement of their sins and their offences, He^{azwj} would Forgive all the sins and Overlook all the faults, and Return to them all the Prestigious Bounties. Then He^{azwj} would Correct their affairs, and from all that He^{azwj} had Favoured them by which had declined from them and had been spoilt.

فَاتَّقُوا اللّٰهَ اَيُّهَا النَّاسُ حَقَّ تَقَاتِيْهِ وَ اسْتَشْعِرُوْا خَوْفَ اللّٰهِ جَلَّ ذِكْرُهٗ وَ اَخْلِصُوْا النِّيَّيْنَ وَ تَوَبُّوْا اِلَيْهِ مِنْ قَبِيْحِ مَا اسْتَفْرَكْتُمْ الشَّيْطَانَ مِنْ قِتَالِ وِلِيِّ الْاَمْرِ وَ اَهْلِ الْعِلْمِ بَعْدَ رَسُوْلِ اللّٰهِ (صلى الله عليه وآله) وَ مَا تَعَاوَنْتُمْ عَلَيْهِ مِنْ تَقْرِيقِ الْجَمَاعَةِ وَ تَشْتِئِبِ الْاَمْرِ وَ فَسَادِ صِلَاحِ ذَاتِ الْبَيِّنِ اِنَّ اللّٰهَ عَزَّ وَ جَلَّ يَقْبَلُ التَّوْبَةَ وَ يَعْفُوْا عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا تَفْعَلُوْنَ.

So fear Allah^{azwj}, O you people, with the rightful fear, and feel the fear of Allah^{azwj} and be convinced with sincerity, and repent to Him^{azwj} from the ugliness of what the Satan^{la} has enticed you with of the fighting against (وِلِيِّ الْاَمْرِ وَ اَهْلِ الْعِلْمِ) the Master^{asws} of the Command (Wali Al-Amr) and the People^{asws} of the Knowledge after the Rasool

Allah^{saww} and do not co-operate with those who create differences in the group, and disperse the affairs, and spoil the relationships. Allah^{azwj} Accept the repentance and Excuses the sins, and He^{azwj} Knows what you are doing'.²⁰

علي بن إبراهيم: إنها قرئت عند أبي عبد الله (عليه السلام) فقال لقارئها: «أ لستم عربا، فكيف تكون المعقبات من بين يديه؟! وإنما المعقب من خلفه».

Ali Bin Ibrahim said –

It was Recited in the presence of Abu Abdullah^{asws}, so he^{asws} said to its reciter: 'Are you all not Arabs? So how can there be the (Witnessing) Angels in front of him? But rather, the (Witnessing) Angels is from behind him^{saww}'.

فقال الرجل: جعلت فداك، كيف هذا؟ فقال: «إنما نزلت (له معقبات من خلفه و رقيب من بين يديه يحفظونه بأمر الله) و من ذا الذي يقدر أن يحفظ الشيء من أمر الله؟ و هم الملائكة الموكلون بالناس».

So the man said to him^{asws}, 'May I be sacrificed for you^{asws}, how is this?' He^{asws} said: 'But rather, it was Revealed as **[13:11] For him are (Witnessing) Angels from behind him and a watchman in front of him, who Guards him by Allah's Command.** And who has the ability for anything against the one who is Guarded by Allah^{azwj}'s Command? And they are the Angels allocated to the people'.²¹

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ. يقول: «بأمر الله، من أن يقع في ركي، أو يقع عليه حائط، أو يصيبه شيء حتى إذا جاء القدر، خلوا بينه وبينه، يدفعونه إلى المقادير، و هما ملكان يحفظانه بالليل، و ملكان بالنهار يتعاقبان».

He (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 **[13:11] For him are (Witnessing) Angels following one another, in front of him and behind him, who Guard him by Allah's Command,** he^{asws} was saying: 'By the Command of Allah^{azwj}, the one who falls down into a well, or a wall falls down upon him, or something afflicts him, until when the Pre-determination (Ordained matter) comes, they leave him alone with it, handing him over to the Ordained matters. And these two are Angels guarding him by the night, and two Angels by the day watching out for him'.²²

عبد الله بن جعفر الحميري: عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، قال: سمعته- يعني الرضا (عليه السلام)- يقول، في قول الله تبارك و تعالى: إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ.

Abdullah Bin Ja'far Al Humeiri, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I heard him^{asws} – meaning Al-Reza^{asws} – saying regarding the Words of Allah^{azwj} Blessed and High **[13:11] surely Allah does not Change the condition of a**

²⁰ Al Kafi – H 14816

²¹ تفسير القمي 1: 360.

²² تفسير القمي 1: 360.

people until they change their own condition; and when Allah Intends evil to a people, there is no averting it.

فقال: «إن القدرية يحتجون بأولها، و ليس كما يقولون، ألا ترى أن الله تعالى يقول: وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَ قَالَ نوح: وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ» - قال- الأمر إلى الله يهدي من يشاء».

So he^{asws} said: 'The Qadiriyya are arguing from the beginning, and it is not as they are saying it to be. Have you not seen that Allah^{azwj} is Saying **[13:11] and when Allah Intends evil to a people, there is no averting it?** And Noah^{as} said: **[11:34] And if I intend to give you good advice, my advice will not profit you if Allah Intended that He should Leave you to go astray.** The Matter is for Allah^{azwj}. He^{azwj} Guides whomsoever He^{azwj} so Desires to'.²³

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال حدثنا أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن عبد الله بن الفضل، عن أبيه، قال: سمعت أبا خالد الكابلي يقول: سمعت زين العابدين علي بن الحسين (عليهما السلام) يقول: «الذنوب التي تغير النعم: البغي على الناس، و الزوال عن العادة في الخير و اصطناع المعروف، و كفران النعم، و ترك الشكر، قال الله عز و جل: إِنْ اللَّهُ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ».

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qataan narrated to us, from Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazal. From his father who said,

'I heard Abu Khalid Al-Kalby saying that he heard *Zayn Al-Abideen* Ali^{asws} Bin Al Husayn^{asws} saying: 'The sins which change the Bounties (of Allah^{azwj}) – the rebellion against the people, and the vanishing of the good habits and the (innovations to the established-Religion-Ahadith), and the disbelief of the Bounties, and the leaving the thanks (appreciation). Allah^{azwj} Mighty and Majestic Says **[13:11] surely Allah does not Change the condition of a people until they change their own condition'**.²⁴

VERSES 12 & 13

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَشِئُ السَّحَابَ الثَّقَالَ {12} وَيَسْبِغُ الرَّعْدَ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ {13}

[13:12] He it is Who Shows you the lightning Causing fear and hope and (Who) Raises the heavy cloud [13:13] And the thunder declares His Glory with His Praise, and the Angels too for awe of Him; and He Sends the thunderbolts and Afflicts with them whomsoever He so Desires to, yet they are disputing concerning Allah, and He is Mighty in Wrath

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، و محمد بن بكران النقاش، و محمد بن إبراهيم ابن إسحاق الطالقاني (رضي الله عنهم)، قالوا: حدثنا أحمد بن محمد بن سعيد الهمداني، قال: أخبرنا علي بن الحسن بن فضال، عن أبيه، قال: قال الرضا (عليه السلام) في قوله تعالى: هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَ طَمَعًا. قال (عليه السلام): «خوفا للمسافر، و طمعا للمقيم».

²³ قرب الإسناد: 158

²⁴ معاني الأخبار: 2 / 270.

Ibn Babuwayh said, 'Ahmad Bin Al Hassan Al Qatan narrated to us, and Muhammad Bin Bakran Al Naqash, and Muhammad Bin Ibrahim Ibn Is'haq Al Talaqany, from Ahmad Bin Muhammad Bin Saeed Al Hamdany, from Ali Bin Al Hassan Bin Fazaal, from his father who said,

'Al-Reza^{asws} said regarding the Words of the High [13:12] **He it is Who Shows you the lightning Causing fear and hope.** He^{asws} said: 'The fear for the traveller, and the hope for the resident'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) يَقُومُ فِي الْمَطَرِ أَوَّلَ مَا يَمُطِرُ حَتَّى يَبْتَئَلَ رَأْسَهُ وَ لِحْيَتَهُ وَ ثِيَابَهُ فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ الْكِنُّ الْكِنُّ فَقَالَ إِنَّ هَذَا مَاءٌ قَرِيبٌ عَهْدٌ بِالْعَرْشِ

Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa, who has said:

Abu Abdullah^{asws} having said: 'Ali^{asws} used to stand in the first downpour when it rained, to the extent that his^{asws} head, and his^{asws} beard, and his^{asws} clothes would get wet. So it was said to him^{asws}, 'O Amir-ul-Momineen^{asws}! Take shelter, take shelter!' So he^{asws} would say that: 'This is water from near the Throne'.

ثُمَّ أَنْشَأَ يُحَدِّثُ فَقَالَ إِنَّ تَحْتَ الْعَرْشِ بَحْرًا فِيهِ مَاءٌ يُنْبِتُ أَرْزَاقَ الْحَيَوَانَاتِ فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ أَنْ يُنْبِتَ بِهِ مَا يَشَاءُ لَهُمْ رَحْمَةً مِنْهُ لَهُمْ أَوْحَى اللَّهُ إِلَيْهِ فَمَطَرَ مَا شَاءَ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى يَصِيرَ إِلَى سَمَاءِ الدُّنْيَا فِيمَا أَظُنُّ فَيُلْقِيهِ إِلَى السَّحَابِ وَ السَّحَابُ بِمَنْزِلَةِ الْغُرْبَالِ ثُمَّ يُوجِي اللَّهُ إِلَى الرِّيحِ أَنْ أَطْحِنِيهِ وَ أَذِيبِيهِ ذَوْبَانَ الْمَاءِ ثُمَّ أَنْطَلِقِي بِهِ إِلَى مَوْضِعٍ كَذَا وَ كَذَا فَاْمَطِرِي عَلَيْهِمْ فَيَكُونُ كَذَا وَ كَذَا عَبَابًا وَ غَيْرَ ذَلِكَ

Then he^{asws} went on to narrate: 'Underneath the Throne there is an ocean in which there is water which makes the sustenance of the animals to grow. So if Allah^{azwj} Intends that He^{azwj} should Make to grow whatever that He^{azwj} so Desires to for them as a Mercy for them, Allah^{azwj} Reveals to it. So it rains from sky to sky until it comes to the sky of the world to the clouds. And the clouds are at the status of the sieve. Then Allah^{azwj} Reveals to the wind to grind it and melt it, dissolving the water. Then it takes it to such and such a place and pours upon it. So that becomes such and such a torrent and other than that.

فَقَطَّرُ عَلَيْهِمْ عَلَى النَّحْرِ الَّذِي يَأْمُرُهَا بِهِ فَلَيْسَ مِنْ قَطْرَةٍ تَفْطُرُ إِلَّا وَ مَعَهَا مَلَكٌ حَتَّى يَضَعَهَا مَوْضِعَهَا وَ لَمْ يَنْزِلْ مِنْ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ إِلَّا بَعْدَ مَعْدُودٍ وَ وَزْنٍ مَعْلُومٍ إِلَّا مَا كَانَ مِنْ يَوْمِ الطُّوفَانِ عَلَى عَهْدِ نُوحٍ (عَلَيْهِ السَّلَامُ) فَإِنَّهُ نَزَلَ مَاءٌ مِنْهُمْ بِلاَ وَزْنٍ وَ لاَ عَدَدٍ قَالَ

Thus, it rains upon the area which it had been Ordered to. There is no drop from the drops except that there is an Angel with it until he places it in a particular place. There does not descend a drop from the sky except that it is numbered precisely and is of a known weight, except when it was the day of the storm in the era of Noah^{as}, on that day it poured without measurement or number'.

وَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي أَبِي (عَلَيْهِ السَّلَامُ) قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ السَّحَابَ غَرَابِيلَ لِلْمَطَرِ هِيَ تُذِيبُ الْبَرْدَ حَتَّى يَصِيرَ مَاءً لِكَيْ لاَ يُضِرَّ بِهِ شَيْئًا يُصِيبُهُ الَّذِي تَرَوْنَ فِيهِ مِنَ الْبَرْدِ وَ الصَّوَاعِقِ نَفَمَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ يُصِيبُ بِهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ثُمَّ قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لاَ تُشِيرُوا إِلَى الْمَطَرِ وَ لاَ إِلَى الْهَلَالِ فَإِنَّ اللَّهَ يَكْرَهُ ذَلِكَ.

²⁵ عيون أخبار الرضا (عليه السلام) 1: 294 / 51.

And Abu Abdullah^{asws} narrated to me saying: 'My^{asws} father said to me^{asws}, that Amirul-Momineen^{asws} said, that the Rasool Allah^{saww} said: 'Allah^{azwj} Made the cloud to be as a sieve for the rain, and the sleet melts until it becomes water, not harming anything by it. The harm is what you see from the sleet and the lightning as a Wrath from Allah^{azwj} Harming whosoever He^{azwj} so desires from His^{azwj} servants'. Then he^{asws} said: 'Then the Rasool Allah^{saww} said: 'Do not point (accuse) the rain or the crescent, for Allah^{azwj} Abhors that'.²⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن محمد ابن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام) قال: «يموت المؤمن بكل ميتة إلا الصاعقة، لا تأخذه و هو يذكر الله عز و جل».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Muhammad Ibn Al Fazeyl, from Abu Al Sabah Al Kanany,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The Believer dies by every (type of) death except for the thunderbolt. It does not seize him and he is remembering (Zikr) Allah^{azwj} Mighty and Majestic'.²⁷

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن ابن أذينة، عن بريد بن معاوية العجلي، قال: قال أبو عبد الله (عليه السلام): «إن الصواعق لا تصيب ذاكرا» قال: قلت: و ما ذاكر؟ قال: «من قرأ مائة آية».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina Bin Muawiya Al Ajaly who said,

'Surely the thunderbolt does not afflict a rememberer of Allah^{azwj} (Al Zakir)'. I said, And what is the rememberer?' He^{asws} said: 'The one who recites one hundred Verses (of the Quran)'.²⁸

العياشي: عن يونس بن عبد الرحمن، أن داود قال: كنا عنده فأرعدت السماء، فقال هو: «سبحان من يسبح له الرعد بحمده و الملائكة من خيفته» فقال له أبو بصير: جعلت فداك، إن للرعء كلاما؟ فقال: «يا أبا محمد، سل عما يعنك، و دع ما لا يعنك».

Al Ayyashi, from Yunus Bin Abdul Rahman that Dawood said,

'We were in his^{asws} presence, so the sky rumbled (with thunder). So he^{asws} said: 'Glory be to the One for Whom **[13:13] the thunder declares His Glory with His Praise, and the Angels too for awe of Him**'. So Abu Baseer said to him^{asws}, 'May I be sacrificed for you^{asws}! The thunder speaks?' So he^{asws} said: 'O Abu Muhammad! Ask about what concerns you, and leave what does not concern you'.²⁹

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الرعد، أي شيء يقول؟ قال: «إنه بمنزلة الرجل يكون في الإبل فيزجرها، هاي هاي، كهينة ذلك». قلت: فما البرق؟ قال لي: «تلك من مخاريق الملائكة، تضرب السحاب فتسوقه إلى الموضع الذي قضى الله فيه المطر».

From Abu Baseer,

²⁶ Al Kafi – H 14774

²⁷ الكافي 2: 363 / 1.

²⁸ الكافي 2: 363 / 2.

²⁹ تفسير العياشي 2: 207 / 22.

(It has been narrated) from Abu Abdullah^{asws} 'I asked him^{asws} about the thunder, which thing is it saying?' He^{asws} said: 'It is at the status of the man who happens to be among the camels, so he ushers them (by saying) 'Hayy! Hayy! It is like that'. I said, 'So what is the lightning?' He^{asws} said to me: 'That is from the instruments of the Angels, striking the clouds by these, so the cloud gets ushered to the place which Allah^{azwj} has Ordained for it to be rained therein'.³⁰

الشيخ في (الأمالي)، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا نصر بن القاسم بن نصر أبو ليث الفرائضي، و عمرو بن أبي حسان الزياتي، قال: حدثنا إسحاق بن أبي إسرائيل، قال: حدثنا ديلم بن غزوان العبدي، و علي بن أبي سارة الشيباني، قالوا: حدثنا ثابت البناني، عن أنس بن مالك، أن رسول الله (صلى الله عليه و آله) بعث رجلا إلى فرعون من فراعنة العرب يدعو إلى الله عز و جل، فقال لرسول النبي (صلى الله عليه و آله): أخبرني عن هذا الذي تدعوني إليه، أمن فضة هو، أم من ذهب، أم من حديد؟ فرجع إلى النبي (صلى الله عليه و آله)، و أخبره بقوله، فقال النبي (صلى الله عليه و آله): «ارجع إليه فادعه»، قال: يا نبي الله، إنه أعتى من ذلك. قال: «ارجع إليه»

Al Sheykh, in Amaaly, said, 'A group informed us, from Abu Al Mufazzal, from Nasr Bin Al Qasim Bin Nasr Abu Lays Al Fara'izy, and Amro Bin Abu Hasaan Al zayaady, from Is'haq Bin Abu Israil, from Daylam Bin Gazwan Al Abdy, from Ali in Abu Sarat Al Shaybani, from Sabit Al Banany,

(It has been narrated) from Anas Bin Malik who said, 'Rasool-Allah^{azwj} sent a man to a Pharaoh from the Pharaohs of the Arabs inviting him to Allah^{azwj} Mighty and Majestic. So he replied to Rasool-Allah^{saww} saying, 'Inform me about this which you^{saww} are inviting me to. Is it gold, or silver, or iron?' So he returned to the Prophet^{saww} and informed him^{saww} of his words. So the Prophet^{saww} said: 'Return to him, and invite him'. He said, 'O Prophet^{saww} of Allah^{azwj}! He is stronger (more resistant) than that'. He^{saww} said: 'Return to him!'

فرجع إليه، فقال كقوله، فبينما هو يكلمه إذ رعدت سحابة رعدة فألقت على رأسه صاعقة ذهبت بقحف رأسه، فأنزل الله جل ثناؤه: وَ يُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَ هُمْ يُجَادِلُونَ فِي اللَّهِ وَ هُوَ شَدِيدُ الْمِحَالِ.

So he returned to him, and said to him of his^{saww} words. So whilst he was speaking to him, when a cloud thundered with a thunder, and a thunderbolt fell down upon his head, and his head wasted away (disintegrated). Therefore, Allah^{azwj}, Majestic is His^{azwj} Praise Revealed **[13:13] and He Sends the thunderbolts and Afflicts with them whomsoever He so Desires to, yet they are disputing concerning Allah, and He is Mighty in Wrath.**³¹

VERSE 14

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَّيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ {14}

[13:14] To Him is the true supplication; and those are supplicating to the ones besides Him are not answering them anything, but (they are) like one who stretches forth his two hands towards the water so that it may reach his mouth, but it will not reach it; and what is the supplication of the unbelievers except in error

³⁰ تفسير العياشي 2: 23 / 207.

³¹ الأمالي 2: 99.

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ «فهذا مثل ضربه الله للذين يعبدون الأصنام، و الذين يعبدون آلهة من دون الله، فلا يستجيبون لهم بشيء، و لا ينفعهم إلا كباسط كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ لِيَتَنَاوَلَهُ مِنْ بَعِيدٍ وَ لَا يَبْلُغُهُ».

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 [13:14] and those are supplicating to the ones besides Him are not answering them anything. He^{asws} said: 'So this is an example which Allah^{azwj} is Striking for the one who are worshipping the idols, and the ones who are worshipping gods besides Allah^{azwj}. So they are not answering them with anything, nor are they benefitting them **but (they are) like one who stretches forth his two hands towards the water so that it may reach his mouth** in order to take from a distance, and he cannot take it'.³²

ثم قال: حدثني أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام) قال: «جاء رجل إلى النبي (صلى الله عليه و آله)، فقال: يا رسول الله، رأيت أمرا عظيما، فقال: و ما رأيت؟ قال: كان لي مريض، و نعت له ماء من بئر بالأحقاف يستشفى به في برهوت، قال: فانتهيت و معي قربة و قدح لأخذ من مائها و أصب في القربة و إذا بشيء قد هبط من جو السماء كهينة السلسلة، و هو يقول: يا هذا، اسقني، الساعة أموت.

Then (Ali Bin Ibrahim) said, 'My father narrated to me, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'A man came up to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! I saw (dream) a great matter'. So he^{saww} said: 'And what did you see?' He said, 'I had a patient and wanted to cure him by the well water at Al Ahqaf in order to cure him in Barhoot. He said, 'So I ended up at it, and with me was a canteen and a cup to take the water from it. I poured into the canteen and there was something in it which had fallen from the atmosphere of the sky, like a chain, and he (the person connected to the chain) was saying, 'O you! Quench me, or else I would die this very moment!'

فرفعت رأسي، و رفعت إليه القدح لأسقيه، فإذا رجل في عنقه سلسلة، فلما ذهبت أنأوله القدح، اجتذب مني حتى علق بالشمس، ثم أقبلت على الماء أعترف إذ أقبل الثانية و هو يقول: العطش العطش، يا هذا، اسقني، الساعة أموت. فرفعت القدح لأسقيه، فاجتذب مني حتى علق بالشمس، حتى فعل ذلك الثالثة، فقامت و شددت قرتي و لم أسقه.

So I raised my head, and raised the cup towards him to quench him, and there was a man who had been chained to his neck. So when I went to pass him the cup, it was captured from me until it was cast towards the sun. Then I came over to the water to scoop it for a second time, and he was saying, 'Thirst! Thirst! O you, quench me, or else I would die this very moment!' But, it was captured from me and cast towards the sun, to the extent that it happened for a third time. So I stood up and pulled my canteen and did not quench him'.

فقال رسول الله (صلى الله عليه و آله): ذاك قابيل بن آدم الذي قتل أخاه، و هو قوله عز و جل: وَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَى قَوْلِهِ: إِلَّا فِي ضَلَالٍ».

So Rasool-Allah^{saww} said: 'That is Qabeel^{la} son of Adam^{as} who killed his^{la} brother^{as}. And these are the Words of the Mighty and Majestic [13:14] and those are supplicating to the ones besides Him are not answering them anything, but

³² تفسير القمي 1: 361.

(they are) like one who stretches forth his two hands towards the water so that it may reach his mouth, but it will not reach it; and what is the supplication of the unbelievers except in error'.³³

VERSE 15

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ {15}

[13:15] And to Allah Prostrate the ones in the skies and the earth, willingly and unwillingly, and their shadows (too) by the morning and the evening

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ لِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً الْآيَةَ: «أما من يسجد من أهل السماوات طوعاً، فالملائكة يسجدون لله طوعاً، أما من يسجد من أهل الأرض طوعاً، فمن ولد في الإسلام فهو يسجد له طوعاً، و أما من يسجد له كرهاً، فمن اجبر على الإسلام، و أما من لم يسجد فظله يسجد له بالغدوة و العشي».

(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 **[13:15] And to Allah Prostrate the ones in the skies and the earth, willingly and unwillingly** – the Verse. He^{asws} said: 'As for the ones from the inhabitants of the skies who prostrates willingly are the Angels who are Prostrating to Allah^{azwj} willingly. And as for the ones from the inhabitants of the earth who Prostrate willingly, so it is the one who was born in Al-Islam Prostrates to Him^{azwj} willingly. And as for the one who Prostrates to Him^{azwj} unwillingly, so it is the one who was forced into Al-Islam. And as for the one who does not Prostrate, so his shadow prostrates for him by the morning and the evening'.³⁴

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن علي بن أسباط، عن غالب بن عبد الله، عن أبي عبد الله (عليه السلام) في قول الله تبارك و تعالى: وَ ظِلَالُهُمْ بِالْغُدُوِّ وَ الْآصَالِ. قال: «هو الدعاء قبل طلوع الشمس و قبل غروبها، و هي ساعة إجابة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ali Bin Asbaat, from Ghalib Bin Abdullah,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Blessed and High **[13:15] and their shadows (too) by the morning and the evening**, he^{asws} said: 'It is the supplication before the emerging of the sun, and before its setting, and this is the time for the Answering'.³⁵

VERSES 16 - 18

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۗ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ {16} أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ ۗ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۗ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۗ وَأَمَّا مَا يَنْفَعُ النَّاسَ

³³ تفسير القمي 1: 361.

³⁴ تفسير القمي 1: 362.

³⁵ الكافي 2: 1/379.

فَيَمُكْتُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ {17} لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ {18}

[13:16] Say: Who is the Lord of the skies and the earth? Say: Allah. Say: Do you take then besides Him guardians who do not control any benefit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created a creation like His, so that the creation was confusing to them? Say: Allah is the Creator of all things, and He is the One, the Supreme [13:17] He Sends down water from the sky, then it flows into the valleys according to its measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah Compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which benefits the people, it remains in the earth; thus does Allah Strike examples [13:18] For those who respond to their Lord is goodness; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil Reckoning shall be theirs and their abode is Hell, and evil is the resting-place

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في حديث يذكره في أحوال الكفار: «و ضرب مثلهم بقوله: فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ فالزبد في هذا الموضع كلام الملحدين الذين أثبتوه في القرآن، فهو يضمحل و يبطل و يتلاشى عند التحصيل، و الذي ينفع الناس منه فالتنزيل الحقيقي الذي لا يأتيه الباطل من بين يديه و لا من خلفه، و القلوب تقبله، و الأرض في هذا الموضع هي محل العلم و قراره».

Al Tabarsy in Al Ihtijaj,

(It has been narrated) from Amir-ul-Momineen^{asws}, in a Hadeeth mentioning in it the conditions of the Infidel: 'And He^{azwj} Struck an example by His^{azwj} Words **[13:17] then as for the scum, it passes away as a worthless thing; and as for that which benefits the people, it remains in the earth.** So the scum in this place is the speech of the Atheists which is proven in the Quran. So it decays, and it gets invalidated, and is fades away during the consideration. And that which benefits the people from it, so it is the True Revelation to which the falsehood neither approaches it from in front of it, nor from behind it, and the hearts accepts it. And the earth, in this place, it is the place of the Knowledge and its decision'.³⁶

و قال الطبرسي في معنى سوء الحساب، عن أبي عبد الله (عليه السلام): «هو أن لا يقبل منهم حسنة، و لا يغفر لهم سيئة».

And Al Tabarsy said,

'With regards to the Meaning of **[13:18] an evil Reckoning**, Abu Abdullah^{asws} said: 'It is when the good deeds would not be Acceptable from them, nor would the evil deeds be Forgiven from them'.³⁷

³⁶ الاحتجاج: 249.

³⁷ مجمع البيان 6: 442.

VERSE 19

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {19}

[13:19] Is he then who knows that what has been Revealed to you from your Lord is the Truth like him who is blind? But rather, only those possessing understanding will mind,

ابن شهر آشوب: عن أبي الورد، عن أبي جعفر (عليه السلام) أ فَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ. قال: «علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub, from Abu Al Ward,

(It has been narrated) from Abu Ja'far^{asws} regarding **[13:19] Is he then who knows that what has been Revealed to you from your Lord is the Truth.** He^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws},³⁸

و قال الحسن بن علي (عليهما السلام): «إذا طلبتم الحوائج فاطلبوها من أهلها، قيل: يا بن رسول الله، و من أهلها؟ قال: «الذين قص الله في كتابه و ذكرهم، فقال: إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ- قال- هم أولو العقول».

(Yaqub Al Kulayni) said,

'And Al-Hassan^{asws} Bin Ali^{asws} said: 'When you seek your needs, so seek them from its rightful ones'. It was said, 'O son^{asws} of Rasool-Allah^{saww}! Who are its rightful ones?' He^{asws} said: 'The one whom Allah^{azwj} has Releated about in His^{azwj} Book and Mentioned them, so He^{azwj} Said **[13:19] But rather, only those possessing understanding will mind** – they are the people of the intellect'.³⁹

العياشي: عن عقبة بن خالد، قال: دخلت على أبي عبد الله (عليه السلام) فأذن لي، و ليس هو في مجلسه، فخرج علينا من جانب البيت من عند نسائه و ليس عليه جلباب، فلما نظر إلينا، قال: «أحب لقاءكم» ثم جلس، ثم قال: «أنتم أولو الألباب في كتاب الله، قال الله: إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ».

Al Ayyashi, from Uqbat Bin Khalid who said,

'I came up to Abu Abdullah^{asws}, for he^{asws} had permitted me, but he^{asws} was not in his gathering place. So he^{asws} came out to us from the side of the house, from his women's quarters, and he^{asws} had no outer overcoat upon him^{asws}. So when he looked at us and said: 'I^{asws} love to meet you all'. Then he^{asws} sat down, then said: 'You (Shias) are the people of the understanding (Mentioned) in the Book of Allah^{azwj} **[13:19] But rather, only those possessing understanding will mind**'.⁴⁰

عن أبي العباس، عن أبي عبد الله (عليه السلام) قال: «تفكر ساعة خير من عبادة سنة، قال الله: إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ».

From Ibn Abbas,

³⁸ المناقب 3: 61.

³⁹ الكافي 1: 12 / 15.

⁴⁰ تفسير العياشي 2: 25 / 207.

(It has been narrated) from Abu Abdullah^{asws} having said: 'Pondering for an hour is better than the worship for a year. Allah^{azwj} Says [13:19] **But rather, only those possessing understanding will mind**.⁴¹

VERSES 20 & 21

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ {20} وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {21}

[13:20] Those who fulfil the Promise with Allah and do not break the Covenant
[13:21] And those who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه وآله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم، و نزلت هذه الآية في آل محمد، و ما عاهدكم عليه، و ما أخذ عليهم من الميثاق في الذر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ الْآيَةَ،

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Al Fazeyl,

'Abu Al-Hassan^{asws} having said: 'Surely the kinship of the Progeny^{asws} of Muhammad^{saww} is attached with the Throne. It is saying: "Our Allah^{azwj}! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship. And this Verse was Revealed regarding the Progeny^{asws} of Muhammad^{saww} and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-ul-Momineen^{asws} and the Imams^{asws} after him^{asws}. And these are His^{azwj} Words [13:20] **Those who fulfil the Promise with Allah and do not break the Covenant** – the Verse.

ثم ذكر أعداهم، فقال: وَ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ يَعْنِي فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، و هو الذي أخذ الله عليهم في الذر، و أخذ عليهم رسول الله (صلى الله عليه وآله) بغدير خم ثم قال: أَوْلَيْكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ «.

Then He^{azwj} Mentioned their^{asws} enemies **[13:25] And those who break the promise with Allah after its Covenant – Meaning with regards to Amir-ul-Momineen^{asws}**, and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah^{saww} took it against them at Ghadeer Khumm **upon them shall be curse and they shall have the evil (issue) of the abode**.⁴²

و عنه: عن عدة من أصحابنا، عن أحمد بن أبي عبد الله، عن ابن فضال، عن ابن بكير، عن عمر بن يزيد، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ فَقَالَ: «قرابتك».

And from him, from a number of our companions, from Ahmad Bin Abu Abdullah, from Ibn Fazaal, from Ibn Bakeyr, from Umar Bin Yazeed who said,

⁴¹ تفسير العياشي 2: 208 / 26.

⁴² تفسير القمي 1: 363.

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[13:21] And those who join what Allah has Bidden to be joined**. So he^{asws} said: 'Your kinship'.⁴³

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن عثمان بن عيسى، عن سماعة بن مهران، عن أبي عبد الله (عليه السلام) قال: «و مما فرض الله عز و جل أيضا في المال من غير الزكاة، قوله عز و جل: الَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at Bin Mahran,

'Abu Abdullah^{asws} having said: 'And from what Allah^{azwj} Mighty and Majestic has Obligated as well in the wealth from other than the Zakat, is the Words of the Mighty and Majestic **[13:21] And those who join what Allah has Bidden to be joined**'.⁴⁴

و عنه: عن الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي، عن حماد بن عثمان قال: دخل رجل على أبي عبد الله (عليه السلام) فشكا إليه رجلا من أصحابه، فلم يلبث أن جاء المشكو، فقال له أبو عبد الله (عليه السلام): «ما لفلان يشكوك؟» فقال له: يشكوني أني استقضيت منه حقي.

And from him, from Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali, from hamaad Bin Usman who said,

'A man came up to Abu Abdullah^{asws}, so he complained to him^{asws} about a man from his^{asws} companions. So it was not long when the complained one came up. So Abu Abdullah^{asws} said to him: 'What is the matter that so and so has complained about you?' So he said to him^{asws}, 'I demanded my rightful due from him'.

قال: فجلس أبو عبد الله (عليه السلام) مغضبا، ثم قال: «كأنك إذا استقضيت حقه لم تسيء؟! أ رأيت ما حكى الله عز و جل في كتابه: يَخَافُونَ سُوءَ الْحِسَابِ؟ أ ترى أنهم خافوا الله أن يجور عليهم؟ لا و الله ما خافوا إلا الاستقضاء، فسماه الله عز و جل: سوء الحساب، فمن استقضى فقد أساء».

So Abu Abdullah^{asws} sat up in anger, then said: 'It is as if in order to be given your rightful due, you would have to mistreat him? Do you see what Allah^{azwj} Mighty and Majestic has Told in His^{azwj} Book **[13:21] and they are fearing the evil Reckoning?** Do you think that they are fearing Allah^{azwj} that He^{azwj} would be unjust for them? No, By Allah^{azwj}! They are not fearing except for (the rightful due) to be Demanded from them. So Allah^{azwj} Mighty and Majestic has Called it as 'the evil Reckoning'. So the one who demands his rightful due, so he has injured him'.⁴⁵

الحسين بن سعيد: عن القاسم، عن عبد الصمد بن بشير، عن معاوية، قال: قال لي أبو عبد الله (عليه السلام): «إن صلة الرحم تهون الحساب يوم القيامة» ثم قرأ: يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ.

Al Husayn Bin Saeed, from Al Qasim, from Abdul Samad Bin Basheer, from MUawiya who said,

'Rasool-Allah^{saww} said: 'The maintenance of good relationships with kinship lessens the Reckoning on the Day of Judgement'. Then he^{asws} recited **[13:21] And those**

⁴³ الكافي 2: 27 / 125

⁴⁴ الكافي 3: 8 / 498

⁴⁵ الكافي 5: 1 / 100، تفسير القمي 1: 363.

who join what Allah has Bidden to be joined and have awe of their Lord and they are fearing the evil Reckoning’.⁴⁶

عن الحسن بن موسى قال: روى أصحابنا أنه سئل أبو عبد الله (عليه السلام) عن قول تعالى: وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ. قال: «هو صلة الامام في كل سنة بما قل أو كثر» ثم قال أبو عبد الله (عليه السلام): «و ما أريد بذلك إلا تزكيتكم».

From Al Hassan Bin Musa who said,

‘It has been reported from our companions who asked Abu Abdullah^{asws} about the Words of the High [13:21] **And those who join what Allah has Bidden to be joined.** He^{asws} said: ‘It is the maintenance of good relations with the Imam^{asws} during every year with little or more’. Then Abu Abdullah^{asws} said: ‘And nothing is meant by that except for cleansing you all’.⁴⁷

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) في قوله: وَ يَخَافُونَ سُوءَ الْحِسَابِ قال: «تحسب عليهم السيئات، و لا تحسب لهم الحسنات».

From Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} regarding His^{azwj} Words [13:21] **and they are fearing the evil Reckoning.** He^{asws} said: ‘Their evil would be Counted against them, and their good deeds would not be Counted for them’.⁴⁸

VERSE 22

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ {22}

[13:22] And those who are patient, seeking the Face of their Lord, and establish the Prayer and spend out of what We have Given them, secretly and openly and repel evil with good; for them shall be the (eternal) abode as a consequence

و عنه، قال: و حدثني أبي، عن حماد، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله) لعلي (صلوات الله عليه): يا علي، ما من دار فيها فرحة إلا تبعثها ترحة، و ما من هم إلا و له فرج، إلا هم أهل النار، فإذا عملت سيئة فأتبعها بحسنة تمحها سريعا، و عليك بصنائع الخير، فإنها تدفع مصارع السوء».

And from him (Ali Bin Ibrahim) who said, ‘And my father narrated to me, from Hamaad, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said to Ali^{asws}: ‘O Ali^{asws}! There is none from the houses except that happiness was followed by sadness. And there is none from worries except for it is relief, except for the worries of the people of the Fire. If you^{asws} were to do evil, so you^{asws} should follow it with a good deed to obliterate it quickly. And it is upon you^{asws} to do good, for it repels the evil fighter’.

⁴⁶ الزهد: 99 / 37

⁴⁷ تفسير العياشي 2: 34 / 209.

⁴⁸ تفسير العياشي 2: 39 / 210.

و إنما قال رسول (صلى الله عليه و آله) لأمير المؤمنين (عليه السلام) على حد التأديب للناس، لا بأن لأمير المؤمنين (عليه السلام) سيئات عملها».

And, but rather, Rasool-Allah^{saww} related to Ali^{asws}, up to the limit of the education for the people. It is not that Amir-ul-Momineen^{asws} had done any evil deeds'.⁴⁹

VERSES 23 & 24

جَنَّاتٌ عَدْنٌ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ {23} سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ {24}

[13:23] The Gardens of Eden. They would be entering these along with those who do good from among their forefathers and their spouses and their offspring; and the Angels would be coming to them from every gate [13:24] Peace be on you because you were patient. So, excellent is then, the (eternal) abode as a consequence

و عنه، قال: و حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام) قال: «نحن صبر و شيعتنا أصبر منا، لأننا صبرنا بعلم، و صبروا على ما لا يعلمون».

And from him (Ali Bin Ibrahim) who said, 'And my father narrated to me, from Ibn Abu Umeys, from Jameel,

'Abu Abdullah^{asws} has said: 'We^{asws} are patient, and our^{asws} Shias are more patient than us^{asws}, because we^{asws} are patient with the knowledge, and they are patient upon what they are not knowing'.⁵⁰

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن سنان، عن أبي الجارود، عن الأصمغ، قال: قال أمير المؤمنين (عليه السلام): «الصبر صبران: صبر عند المصيبة حسن جميل، و أحسن من ذلك الصبر عند ما حرم الله عز و جل عليك، و الذكر ذكران: ذكر الله عز و جل عند المصيبة، و أفضل من ذلك ذكر الله عند ما حرم عليك فيكون حاجزا».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Al Jaroud, from Al Asbagh who said,

'Amir-ul-Momineen^{asws} said: 'The patience is two (types of) patience – Patience upon the difficulties is good, beautiful. And better than that is the patience during what Allah^{azwj} Mighty and Majestic has Forbidden to you. And the remembrance is two (types of) remembrance – Remembering Allah^{azwj} Mighty and Majestic during the difficulties; and higher than that is remembering Allah^{azwj} during what Allah^{azwj} has Forbidden to you, for it would form a barrier'.⁵¹

عن محمد بن الهيثم، عن رجل، عن أبي عبد الله (عليه السلام): سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ عَلَى الْفَقْرِ فِي الدُّنْيَا فَنِعْمَ عُقْبَى الدَّارِ - قال- يعني الشهداء».

From Muhammad Al Haysam, from a man,

⁴⁹ تفسير القمّي 1: 364.

⁵⁰ تفسير القمّي 1: 365.

⁵¹ الكافي 2: 11 / 74.

(It has been narrated) from Abu Abdullah^{asws} regarding **[13:24] Peace be on you because you were patient** – upon the poverty in the world **So, excellent is then, the (eternal) abode as a consequence**. He^{asws} said: ‘Meaning the martyrs’.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفَدًّا فَقَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا رُكْبَانًا أَوْلَيْكَ رِجَالٌ اتَّقُوا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ اخْتَصَّهُمْ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany, who has narrated:

Abu Ja'far^{asws} having said that: ‘The Rasool^{saww} of Allah^{azwj} was asked about the Words of Allah^{azwj}: **“[19:85] The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours”**, so he^{saww} said: ‘O Ali^{asws}! Surely the delegation will not come up except on rides. These will be the men who feared Allah^{azwj}, so Allah^{azwj} Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones’.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنَّهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بِنُوقٍ مِنْ نُوقِ الْعُرْ عُلَيْهَا رِحَالٌ رَحَائِلُ الذَّهَبِ مَكَلَّلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطْمُهَا جَدَلُ الْأَرْجَوَانِ تَطِيرُ بِهِمْ إِلَى الْمُحْشَرِ

Then he^{saww} said to him^{asws}: ‘O Ali^{asws}! By the One^{azwj} Who Split the seed and Brought life out of it, they will be coming out from their graves and the Angels will be welcoming them by a she-camel from the she-camels of honour on which will be saddles of gold crowned with pearls and sapphire, and it will be covered in brocade and silk, and its braid will be purple, and it will fly with them to the place of Resurrection.

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفُ مَلَكٍ مِنْ قُدَّامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَزُفُونَهُمْ رَقًّا حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنَّ الْوَرَقَةَ مِنْهَا لَيَسْتَنْظِلُ تَحْتَهَا أَلْفُ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مَطْهَرَةٌ مُرَكَّبَةٌ قَالَ فَيُسْقَوْنَ مِنْهَا شَرِبَةً فَيُطَهَّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْفِطُ مِنْ أَيْسَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا مِنْ تِلْكَ الْعَيْنِ الْمَطْهَرَةِ

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear’. He^{saww} said: ‘They will quench themselves with a drink from it, so Allah^{azwj} will Purify their hearts by it from the ‘الحسد’ (jealousy/envy), and their bodily hair will drop off, and that is the Statement of Allah^{azwj}: **“[76:21] and their Lord shall make them drink a pure drink”**. It will be from that pure fountain’.

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنِ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَغْتَسِلُونَ فِيهَا وَ هِيَ عَيْنٌ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَدًا قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْأَفَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبُرْدِ أَبَدًا

⁵² تفسير العياشي 2: 43 / 211

He^{saww} said: 'Then they will leave to go to another Fountain on the right of the Tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'. He^{saww} said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْسُرُوا أَوْلِيَائِي إِلَى الْجَنَّةِ وَ لَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَ وَجِبَتْ رَحْمَتِي لَهُمْ وَ كَيْفَ أُرِيدُ أَنْ أَوْقِفُهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَ السَّيِّئَاتِ

Rasool Allah^{saww} said: 'Then the 'الجَبَّارُ' (Compeller^{azwj}) Majestic, Who cannot be Described (by any means), will Say to the Angels who will be with them: "Usher My^{azwj} friends to the Paradise and do not pause them with the creatures from I^{azwj} am already Pleased with them and My^{azwj} Mercy has been Obligated for them, and how can I^{azwj} Want them to be paused, the companions of the good with that of the evil?'

قَالَ فَتَسُوفُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْحَلْقَةَ ضَرْبَةً فَتَصِيرُ صَرِيرًا يَبْلُغُ صَوْتُ صَرِيرِهَا كُلَّ حَوْرَاءٍ أَعَدَّهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجَنَانِ فَيَتَبَاشَرْنَ بِهِمْ إِذَا سَمِعْنَ صَرِيرَ الْحَلْقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيُفْتَحُ لَهُمُ الْبَابُ فَيَدْخُلُونَ الْجَنَّةَ وَ تُسْرَفُ عَلَيْهِمْ أَرْوَاجُهُمْ مِنَ الْحُورِ الْعِينِ وَ الْأَدْمِيِّينَ فَيَقْلُنَ مَرْحَبًا بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ لَهُنَّ أَوْلِيَاءُ اللَّهِ مِثْلَ ذَلِكَ

He^{saww} said: 'The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah^{azwj} has Prepared for His^{azwj} friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, 'The friends of Allah^{azwj} have come to us, so open the Door for them'. They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah^{azwj} will say to them similarly'.

فَقَالَ عَلِيٌّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرْفٌ مِنْ فَوْقِهَا عُرْفٌ مَبْنِيَّةٌ بِمَا دَا بُنِيَتْ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ تِلْكَ عُرْفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالذَّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ سُفُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرْشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيَبَاجِ بِاللَّوَانِ مُخْتَلِفَةٍ وَ حَشْوُهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرْشٌ مَرْفُوعَةٌ إِذَا أَدْخَلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَ وَضِعَ عَلَى رَأْسِهِ تَاجُ الْمَلِكِ وَ الْكَرَامَةِ أَلْبِسَ حُلَّ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الذَّرِّ الْمُنَظُومِ فِي الْإِكْلِيلِ تَحْتَ التَّاجِ

Ali^{asws} said: 'O Rasool^{saww} Allah^{azwj}! Inform us about the Statement of Allah^{azwj}, "[39:20] **But it is for those who fear their Lord. That lofty mansions, one above another, have been built**", O Rasool^{saww} Allah^{azwj}. So he^{saww} said: 'O Ali^{asws}! Those are mansions which Allah^{azwj} has Built for His^{azwj} friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and that is the Statement of Allah^{azwj}: "[56:34] **And raised couches**". When the Believer enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of

gold, and silver, and the rubies, and the crystals arranged in designs as a wreath under the crown’.

قَالَ وَ أَلَيْسَ سَبْعِينَ حُلَّةَ حَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ ضُرُوبٍ مُخْتَلِفَةٍ مَنُوسَجَةً بِالذَّهَبِ وَ الْفِضَّةِ وَ اللَّوْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرَ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلُّونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لَوْلُؤًا وَ لِيَاسُهُمْ فِيهَا حَرِيرٌ فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَزَّ سَرِيرُهُ فَرِحًا فَإِذَا اسْتَقَرَّ لَوْلِي اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْحَنَانِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمَوْكَلُ بِحَنَانِهِ لِيَهَيِّئَ بَكَرَامَةَ اللَّهِ عَزَّ وَ جَلَّ لِإِيَّاهُ فَيَقُولُ لَهُ خَدَامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ أَتَكَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحَوْرَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لَوْلِيَّ اللَّهِ

Rasool Allah^{saww} said: ‘And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire. So that is the Statement of Allah^{azwj}: “[22:23] **they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk**”. So when the Believer sits upon his bed, it will vibrate with joy. When the friend of Allah^{azwj} settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah^{azwj}, and they will come to him. So the servants of the Believer from the butlers and the maids will say to them, ‘Stay in your place, for the friend of Allah^{azwj} is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah^{azwj}’.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحَوْرَاءُ مِنْ حَيْمَةٍ لَهَا تَمَشِي مَقْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَنُوسَجَةً بِالْيَاقُوتِ وَ اللَّوْلُؤِ وَ الزَّبْرَجِدِ وَ هِيَ مِنْ مِسْكِ وَ عُنْبُرٍ وَ عَلَى رَاسِهَا تَاجُ الْكِرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مَكْلَتَانِ بِالْيَاقُوتِ وَ اللَّوْلُؤِ شِرَاكُهُمَا يَاقُوتٌ أَحْمَرٌ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقًا فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ تَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي

Rasool Allah^{saww} said: ‘So his Hourie wife will come out to him from her tent, walking to welcome him, and around her will be her maids, and upon her would be seventy garments interwoven with the sapphire, and the pearls, and the emeralds, and scented with musk, and ambergris. And upon her head would be a crown of prestige, and she would be wearing shoes of gold laced with sapphire and pearls, and their laces will be of red sapphire. So when she approaches the friend of Allah^{azwj}, he would understand it and he would get up for her in desire, so she will say to him, ‘O friend of Allah^{azwj}, this is not a day of tiredness and suffering, so do not get up. I am for you and you are for me’.

قَالَ فَيَعْتَقِنَانِ مَقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يَمْلَهُمَا وَ لَا تُمَلُّهُ

Rasool Allah^{saww} said: ‘So they will hug each other for a duration of five hundred years from the years of the world. Neither will he get weary of her nor will she get weary of him.

قَالَ فَإِذَا فَتَرَ بَعْضَ الْفُتُورِ مِنْ غَيْرِ مَلَائَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْنَهَا فَلَايِدٌ مِنْ قَصَبٍ مِنْ يَاقُوتِ أَحْمَرَ وَ سَطَّهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْحَوْرَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ تَنَاهَتْ نَفْسُكَ

Rasool Allah^{saww} said: ‘So when he calms down without being disheartened from her, he will look at her neck, so he will see on her a necklace embedded with red sapphire. In the midst of it would be a panel of pears on which would be written, “You, O friend of Allah^{azwj} is my beloved, and I am the Hourie, beloved to you. My self is devoted to you and your self is devoted to me”.

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَيِّئُونَ لَهُ بِالْجَنَّةِ وَيَرْجُونَهُ بِالْحُورَاءِ قَالَ فَيَنْتَهُونَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَانِهِ فَيَقُولُونَ لِلْمَلِكِ الْمُؤَكَّلِ بِأَبْوَابِ جَنَانِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُهْنِنُهُ فَيَقُولُ لَهُمُ الْمَلِكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيَعْلَمُهُ بِمَكَانِكُمْ

Then Allah^{azwj} will Send to him a thousand Angels to congratulate him for being in the Paradise and having been married to the Hourie'. Rasool Allah^{saww} said: 'So they will end up to the first of the doors of his Gardens. They will say to the Angel allocated for that door of his garden, 'Grant us permission to the friend of Allah^{azwj}, for Allah^{azwj} has Sent us to him to congratulate him'. The Angel will say to them, 'Wait until I inform the guard to inform him of your places'.

قَالَ فَيَدْخُلُ الْمَلِكُ إِلَى الْحَاجِبِ وَبَيْنَهُ وَبَيْنَ الْحَاجِبِ ثَلَاثُ جَنَانٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أُرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَتَعَالَى لِيُهَيِّئُوا وَلِيِّ اللَّهِ وَفَدَّ سَأَلُونِي أَنْ أَدْنِ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيُعْظَمُ عَلَيَّ أَنْ اسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَهُوَ مَعَ زَوْجَتِهِ الْحُورَاءِ

Rasool Allah^{saww} said: 'So the Angel would come up to the guard, and in between the guard and him would be three Gardens until he will end up at the first door. So he will say to the guard that, 'A thousand Angels are awaiting at the door, having been Sent by the Lord^{azwj} of the world, Blessed and High, to congratulate the friend of Allah^{azwj} and have asked me to grant them permission to see him'. The guard will say to the Angel, 'This is difficult for me that I should permit anyone to the friend of Allah^{azwj} as he is with his Hourie wife'.

قَالَ وَبَيْنَ الْحَاجِبِ وَبَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيْمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أُرْسَلَهُمْ رَبُّ الْعَزَّةِ يُهَيِّئُونَ وَلِيِّ اللَّهِ فَاسْتَأْذِنَ لَهُمْ فَيَقْدَمُ الْقَيْمُ إِلَى الْخُدَّامِ فَيَقُولُ لَهُمْ إِنَّ رَسُولَ الْجَبَّارِ عَلَى بَابِ الْعُرْصَةِ وَهُمْ أَلْفَ مَلَكٍ أُرْسَلَهُمْ اللَّهُ يُهَيِّئُونَ وَلِيِّ اللَّهِ فَأَعْلَمُوهُ بِمَكَانِهِمْ

Rasool Allah^{saww} said: 'And in between the guard and the friend of Allah^{azwj} are two Gardens'. He^{saww} said: 'So the guard will come up to the supervisor and say to him that, 'At the door are a thousand Angels whom the Lord^{azwj} of Honour has Sent to congratulate the friend of Allah^{azwj}, so grant them permission'. The supervisor will proceed to the servants and say to them that, 'A thousand Angels are at the door whom Allah^{azwj} has Sent to congratulate the friend of Allah^{azwj}, so make their places known to him'.

قَالَ فَيَعْلَمُونَهُ فَيُؤَدِّنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَهُوَ فِي الْعُرْفَةِ وَلَهَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُؤَكَّلٌ بِهِ فَإِذَا أَدْنَى لِلْمَلَائِكَةِ بِالْدُخُولِ عَلَى وَلِيِّ اللَّهِ فَتَحَّ كُلُّ مَلَكٍ بَابَهُ الْمُؤَكَّلَ بِهِ قَالَ فَيَدْخُلُ الْقَيْمُ كُلُّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ قَالَ فَيُلْفِغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَعَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ سَلَامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

Rasool Allah^{saww} said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah^{azwj}, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend of Allah^{azwj} by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He^{saww} said: 'So they would then convey the Message of the Compeller^{azwj} Majestic and Mighty to him and that is the Statement of Allah^{azwj}'.

“**[13:23] and the Angels would be coming to them from every gate**”, from the doors of the Mansion, “**[13:24] Peace be on you**” - up to the end of the Verse’.⁵³

VERSE 25

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {25}

[13:25] And those who break the promise with Allah after its Covenant and are cutting asunder that which Allah has Commanded to be joined and making mischief in the land; they, for them is the Curse, and for them is the evil abode

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه وآله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم، و نزلت هذه الآية في آل محمد، و ما عاهدهم عليه، و ما أخذ عليهم من الميثاق في الذر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْقُضُونَ الْمِيثَاقَ الْآيَةَ،

Ali Bin Ibrahim said, ‘My father narrated to me, from Muhammad Bin Al Fazeyl,

(It has been narrated) from Abu Al-Hassan^{asws} having said: ‘Surely the kinship of the Progeny^{asws} of Muhammad^{saww} is attached with the Throne. It is saying: “Our Allah^{azwj}! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship. And this Verse was Revealed regarding the Progeny^{asws} of Muhammad^{saww} and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-ul-Momineen^{asws} and the Imams^{asws} after him^{asws}. And these are His^{azwj} Words **[13:20] Those who fulfil the Promise with Allah and do not break the Covenant** – the Verse.

ثم ذكر أعداهم، فقال: وَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ يَعْنِي فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، و هو الذي أخذ الله عليهم في الذر، و أخذ عليهم رسول الله (صلى الله عليه وآله) بغدير خم ثم قال: أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ «.

Then He^{azwj} Mentioned their^{asws} enemies **[13:25] And those who break the promise with Allah after its Covenant** – Meaning with regards to Amir-ul-Momineen^{asws}, and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah^{saww} took it against them at Ghadeer Khumm **upon them shall be curse and they shall have the evil (issue) of the abode**.⁵⁴

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

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

⁵³ Al Kafi – H 14517

⁵⁴ تفسير القمي 1: 363

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

فقال: نعم- يا عمرو- و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أَوْلَئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ.

So he^{asws} said: 'Yes – O Amro – And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{azwj} Mighty and Majestic is Saying **[13:25] For them is the Curse and theirs the ill abode**'.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و ناز عكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{asws} merits and the Knowledge'.⁵⁵

VERSES 26 - 28

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ {26} وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ {27} الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ {28}

[13:26] Allah Amplifies and Straitens the Sustenance for whomsoever He so Desires to; and they rejoice in the life of the world; and this world's life is nothing compared with the Hereafter except for a temporary enjoyment [13:27] And those who disbelieve say: Why is not a Sign sent down upon him by his Lord? Say: Surely Allah Lets to stray whomsoever He so Desires to, and Guides to Himself those who turn (to Him) [13:28] Those who believe and whose hearts are set at rest by the remembrance of Allah; Indeed, it is by Allah's remembrance that the hearts set at rest

العياشي: عن خالد بن نجيب، عن جعفر بن محمد (عليهما السلام)، في قوله: أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ. فقال: «بمحمد (عليه و آله السلام) تَطْمَئِنُّ الْقُلُوبُ، و هو ذكر الله و حجاب».

Al Ayyashi, from Khalid Bin Najeeh,

(It has been narrated) from Ja'far Bin Muhammad^{asws} regarding His^{azwj} Words **[13:28] Indeed, it is by Allah's remembrance that the hearts set at rest**, so he^{asws} said: 'By Muhammad^{saww} the hearts are set at rest, and he^{saww} is the remembrance (ذكر) of Allah^{azwj} and His^{azwj} Hijab (Which Covers Him^{azwj})'.⁵⁶

⁵⁵ Al Kafi – H 2454 (Extract)

⁵⁶ تفسير العياشي 2: 44 / 211.

و عن أنس بن مالك، أنه قال: قال رسول الله (صلى الله عليه و آله): الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ثم قال لي: «أ تدري يا بن ام سليم، من هم؟» قلت: من هم، يا رسول الله؟ قال: «نحن أهل البيت، و شيعتنا».

And from Anas Bin Malik having said,

'Rasool-Allah^{saww} said: **[13:28] Those who believe and whose hearts are set at rest by the remembrance of Allah; Indeed, it is by Allah's remembrance that the hearts set at rest.** Then he^{saww} said to me: 'Do you know, O son of Umm Saleem, who they are?' I said, 'Who are they, O Rasool-Allah^{saww}?' He^{saww} said: 'We^{asws}, the People^{asws} of the Household, and our^{asws} Shias'.⁵⁷

VERSE 29

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَا فِي

[13:29] (As for) those who believe and do righteous deeds, Tooba is for them and a goodly return

علي بن إبراهيم: قال: حدثني أبي، عن الحسن بن محبوب، عن علي بن رئاب، عن أبي عبيدة، عن أبي عبد الله (عليه السلام) قال: «طوبى: شجرة في الجنة، في دار أمير المؤمنين (عليه السلام)، و ليس أحد من شيعته إلا و في داره غصن من أغصانها، و الورقة من أوراقها تستظل تحتها امة من الأمم».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Tooba – a tree in the Paradise in the house of Amir-ul-Momineen^{asws}. And there is none from his^{asws} Shias except that in his house would be a branch from its branches. And the leaf from its leaves can shade under it a community from the communities'.

و قال: «كان رسول الله (صلى الله عليه و آله) يكثر تقبيل فاطمة (عليها السلام)، فأنكرت ذلك عائشة، فقال رسول الله (صلى الله عليه و آله): يا عائشة، إني لما أسري بي إلى السماء، دخلت الجنة، فأدناني جبرئيل من شجرة طوبى، و ناولني من ثمارها فأكلته، فحول الله تعالى ذلك ماء، في ظهري، فلما هبطت إلى الأرض، واقعت خديجة فحملت بفاطمة، فما قبلتها قط إلا وجدت رائحة شجرة طوبى منها».

And he^{asws} said: 'Rasool-Allah^{saww} frequently used to kiss Fatima^{asws}, so Ayesha disliked that. So Rasool-Allah^{saww} said: 'O Ayesha! When I^{saww} was ascended with to the sky, I^{saww} entered the Paradise. So Jibraeel^{as} took me^{saww} close to the Tooba tree, and took for me^{saww} from its fruits, so I^{saww} ate it. So, Allah^{azwj} Converted it to water in my^{saww} back. So when I^{saww} descended to the earth, I^{saww} was with Khadeeja^{as}, so she^{as} was blessed by Fatima^{asws}. Therefore, I^{saww} do not kiss her^{asws} at all, except that (every time) I^{saww} find the aroma of the Tooba tree from her^{asws}'.⁵⁸

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)- في حديث الإسراء بالنبي (صلى الله عليه و آله)-، قال فيما رأى ليلة الإسراء، قال: «فإذا شجرة لو أرسل طائر في أصلها، ما دارها سبعمائة سنة،

⁵⁷ خصائص الوحي المبين: 138 / 185، تأويل الآيات 1: 11 / 233

⁵⁸ تفسير القمي 1: 365

و ليس في الجنة منزل إلا و فيه فنن منها. فقلت: ما هذه يا جبرئيل؟ فقال: هذه شجرة طوبى، قال الله تعالى: طوبى لهم و حُسْنُ مَايٍ».

And from him, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Saalim,

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth of the Ascension of the Prophet^{saww} – said: ‘Regarding what he^{saww} saw during the night of the Ascension, he^{saww} said: ‘So it is (such) a tree that if a bird were to fly to its roots, if won’t reach it for seven hundred years. And there is no house in the Paradise, except that in it is a branch from it’. So I^{saww} said: ‘What is this, O Jibraeel^{as?}’ So he^{as} said: ‘This is the Tooba tree’. Rasool-Allah^{saww} said: **[13:29] Tooba is for them and a goodly return**.⁵⁹

ابن بابويه: قال: حدثنا المظفر بن جعفر بن المظفر العلوي (رضي الله عنه)، قال: حدثنا جعفر بن محمد ابن مسعود، عن أبيه محمد بن مسعود العياشي، عن جعفر بن أحمد، عن العمركي البوفكي، عن الحسن بن علي ابن فضال، عن مروان بن مسلم، عن أبي بصير، قال: قال الصادق (عليه السلام): «طوبى لمن تمسك بأمرنا في غيبة قائمنا، فلم يزغ قلبه بعد الهداية».

Ibn Babuwayh said, ‘Al Muzaffar Bin Ja’far Al Muzaffar Al Alawy narrated to us, from Ja’far Bin Muhammad Ibn Mas’oud, from his father Muhammad Bin Mas’oud Al Ayyashi, from Ja’far Bin Ahmad, from Al Amarky Al Bowkafy, from Al Hassan Bin Ali Ibn Fazaal, from Marwaan Bin Muslim, from Abu Baseer who said,

‘Al-Sadiq^{asws} said: **‘Tooba is for the one who attaches to our^{asws} Matter during the Occultation of our^{asws} Qaim^{asws}**. So his heart would not deviate after the Guidance’.

فقلت له: جعلت فداك، و ما طوبى؟ قال: «شجرة في الجنة، أصلها في دار علي بن أبي طالب (عليه السلام)، و ليس من مؤمن الا و في داره غصن من أغصانها، و ذلك قول الله عز و جل: طوبى لهم و حُسْنُ مَايٍ».

So I said to him^{asws}, ‘May I be sacrificed for you^{asws}! And what is Tooba?’ He^{asws} said: ‘A tree in the Paradise. Its roots are in the house of Ali^{asws} Bin Abu Talib^{asws}, and there is none from the Believers except that in his house is a branch from its branches. And these are the Words of Allah^{azwj} Mighty and Majestic **[13:29] Tooba is for them and a goodly return**.⁶⁰

العياشي: عن عمرو بن شمر، عن جابر، عن أبي جعفر محمد بن علي، عن أبيه، عن آبائه (عليهم السلام)، قال: «بيننا رسول الله (صلى الله عليه و آله) جالس ذات يوم، إذ دخلت عليه ام أيمن و في ملحفتها شيء، فقال لها رسول الله (صلى الله عليه و آله): يا ام أيمن، أي شيء في ملحفتك؟ فقالت: يا رسول الله، فلانة بنت فلانة أملكوها فنثروا عليها، فأخذت من نثارها شيئاً».

Al Ayyashi, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja’far Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} was seated one day when Umm Ayman^{as} came over to him^{saww} in a good dress. So Rasool-Allah^{saww} said to her: ‘O Umm Ayman! Which thing are you dressed in?’ She^{as} said, ‘O Rasool-Allah^{saww}! So and so, daughter of so and so had owned it, so she displayed it and I^{as} took something from her display’.

⁵⁹ تفسير القمّي 2: 11

⁶⁰ معاني الأخبار: 1 / 112

ثم إن ام أيمن بكت، فقال لها رسول الله (صلى الله عليه وآله): ما يبكيك؟ فقالت: فاطمة زوجتها فلم تنثر عليها شيئا!

The Umm Ayman^{as} wept, so Rasool-Allah^{saww} said to her^{as}: 'What make you^{as} weep?' So she^{as} said, 'Fatima^{as} got her married, so she did not display (gift) upon her^{asws} anything'.

فقال لها رسول الله (صلى الله عليه وآله): لا تبكي، فو الذي بعثني بالحق بشيرا و نذيرا، لقد شهد إملاك فاطمة جبرئيل و ميكائيل و إسرافيل في ألوف من الملائكة، و لقد أمر الله طوبى فنثرت عليهم من حللها و سندسها و إستيرقها و درها و زمردها و ياقوتها و عطرها، فأخذوا منه حتى ما دروا ما يصنعون به، و لقد نحل الله طوبى في مهر فاطمة، فهي في دار علي بن أبي طالب».

So Rasool-Allah^{saww} said to her: 'Do not weep! By the One Who^{azwj} Sent me^{saww} with the Truth as a Giver of Good News and a Warner, the possession of Fatima^{asws} are witnessed by Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as} among a thousand from the Angels. And Allah^{azwj} has Commanded Tooba, so it displayed to them from its garments, and its silk, and its brocade, and its gems, and its emeralds, and its sapphires, and its perfumes. So they took from it to the extent that they did not know what to do with it. And Allah^{azwj} has Made Tooba to be in the dowry of Fatima^{asws}, and it is in the house of Ali^{asws} Bin Abu Talib^{asws}, 61

الطبرسي: روى الحاكم أبو القاسم الحسكاني، بالإسناد عن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام)، قال: «سئل رسول الله (صلى الله عليه وآله) عن طوبى، قال: شجرة أصلها في داري، و فروعها على أهل الجنة، ثم سئل عنها مرة أخرى، فقال: في دار علي. فقيل له في ذلك، فقال: إن داري و دار علي في الجنة بمكان واحد».

Al Tabarsy – 'It has been reported by Al Hakam Abu Al Qasim Al Haskany, by the chain,

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} was asked about Tooba. He^{saww} said: 'A tree, the roots of which are in my^{saww} house, and its branches are upon the inhabitants of the Paradise'. Then he^{saww} was asked for a second time, so he^{saww} said: 'In the house of Ali^{asws}'. So it was said to him^{saww} during that, so he^{saww} said: 'My^{saww} house, and the house of Ali^{asws} in the Paradise are at one place'. 62

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسن بن شاذان، في (مناقب أمير المؤمنين): بإسناده عن بلال بن حمامة، قال: طلع علينا النبي (صلى الله عليه وآله) ذات يوم و وجهه مشرق كدائرة القمر، فقام عبد الرحمن بن عوف، فقال: يا رسول الله، ما هذا النور؟

Al Sheykh Al Faqeeh, Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazaan, in Manaqib Amir-ul-Momineen^{asws}, by his chain from Bilal Bin Hamama who said,

'The Prophet^{saww} came over to us one day and his^{saww} face was shining like the circle of the moon. So Abdul Rahman Bin Awf stood up and said, 'O Rasool-Allah^{saww}! What is this Light?'

فقال: «بشارة أنتني من ربي في أخي و ابن عمي، و ابنتي، و إن الله قد زوج عليا بفاطمة، و أمر رضوان خازن الجنان فهز شجرة طوبى، فحملت رقاعا- يعني صكاكا- بعدد محبي أهل بيتي، و أنشأ من تحتها ملائكة من نور، و دفع إلى كل ملك صكا،

61 تفسير العياشي 2: 45 / 211.

62 مجمع البيان 6: 448.

So he^{saww} said: 'Good news came from my^{saww} Lord^{azwj} regarding my^{saww} brother^{asws} and cousin^{asws}, and my^{saww} daughter^{asws}, and that Allah^{azwj} had Married Ali^{asws} to Fatima^{asws}, and Commanded the Keeper of the Gardens, so he shook the Tooba tree, so it bore leaves of the number of those that love the People^{asws} of my^{saww} Household, and set up Angels from the Light beneath it, and handed over one leaf to every Angel.

فإذا استوت القيامة بأهلها، نادى الملائكة في الخلائق: يا محبي علي بن أبي طالب، هلموا خذوا ودائعكم. فلا تلقى محبا لنا أهل البيت إلا دفعت الملائكة إليه صكا فيه فكاكه من النار، فبأخي و ابن عمي و ابنتي فكاك رجال و نساء من النار.

So when the (Day of) Judgement emerges with its people, the Angels would Call out among the creatures: 'O those that love Ali^{asws} Bin Abu Talib^{asws}! Come, take your deposits!' So there would be no one who loved us^{asws} the People^{asws} of the Household except that he would be handed over a leaf in which would be his ransom from the Fire. So it is by my^{saww} brother^{asws} and cousin^{asws} and my^{saww} daughter^{asws} that the men and the women would escape from the Fire.⁶³

(كشف الغمة): عن جابر بن سمرة، قال: قال رسول الله (صلى الله عليه و آله): «أيها الناس، هذا علي بن أبي طالب، و أنتم تزعمون أنني زوجته ابنتي فاطمة، و لقد خطبها إلي أشرف قريش فلم أزوجها، كل ذلك أتوقع الخبر من السماء، حتى جاءني جبرئيل ليلة أربع و عشرين من شهر رمضان، فقال: يا محمد، العلي الأعلى يقرأ عليك السلام، و قد جمع الروحانيين و الكروبيين في واد يقال له: الأفصح، تحت شجرة طوبى، و زوج فاطمة عليا، و أمرني فكننت الخاطب، و الله تعالى الولي، و أمر شجرة طوبى فحملت الحلي و الدر و الياقوت، ثم نثرته، و أمر الحور العين فاجتمعن و التقطن [فهن] يتهادينه إلى يوم القيامة، و يقلن: هذا نثار فاطمة».

Kashf Al Ghumma, from Jabir Bin Samrat who said,

'Rasool-Allah^{saww} said: 'O you people! This is Ali^{asws} Bin Abu Talib^{asws}, and you are all thinking that, why I^{saww} married him^{asws} to my^{saww} daughter^{asws} Fatima^{asws}. And the noblemen of Qureysh had addressed it, by I^{saww} did not marry her^{asws} (to any of them). All that occurred by the News from the sky, to the extent that Jibraeel^{as} came over to me^{saww} on the night of the twenty fourth of the Month of Ramadhan, so he^{as} said: 'O Muhammad^{saww}! The Highest of the High Conveys His^{azwj} Greetings to you^{saww}, and there have gathered the Spiritualists and the Proximity ones in a valley called Al Afeeh, beneath the Tooba tree, and got Fatima^{asws} married to Ali^{asws}. And He^{azwj} Commanded me^{as}, so I^{as} was the preacher (gave the sermon), and Allah^{azwj} the High being the Guardian. And He^{azwj} Commanded the Tooba tree, so it bore the garments, and the gems, and the sapphire, then displayed these. Then He^{azwj} Commanded the Maiden Houries, so they gathered and they took from these, and these would be gifted to them up to the Day of Judgement, and they were saying: 'This is the confetti from Fatima^{asws}'.⁶⁴

و عن أنس بن مالك، قال: قال رسول الله (صلى الله عليه و آله): «إن في الجنة شجرة يقال لها طوبى، ما في الجنة دار و لا قصر و لا حجرة و لا بيت إلا و فيه غصن من تلك الشجرة، و إن أصلها في داري».

And from Anas Bin Malik who said,

⁶³ مائة منقبة: 92 / 166

⁶⁴ كشف الغمة: 1: 367.

'Rasool-Allah^{saww} said: 'In the Paradise is a tree called Tooba. There is no house in the Paradise, nor a castle, nor a chamber, nor a house except that in it is a branch from that tree, and its roots are in my^{saww} house'.

ثم أتى عليه ما شاء الله، ثم حدثهم يوماً آخر، فقال: «إن في الجنة شجرة يقال لها طوبى، ما في الجنة قصر و لا بيت و لا دار إلا و فيه من تلك الشجرة غصن، و إن أصلها في دار علي»

So there came to him^{saww}, whatever Allah^{azwj} so Desired, so he^{saww} narrated to them (again) on another day, so he^{saww}: 'In the Paradise is a tree called Tooba. There is no castle, nor a house except that in it is a branch from that tree, and its roots are in the house of Ali^{asws}'.

فقام عمر فقال: يا رسول الله، أو ليس حدثنا عن هذه، و قلت: أصلها في داري؟ ثم حدثتنا ثانياً و تقول: أصلها في دار علي؟ فرفع النبي (صلى الله عليه و آله) رأسه و قال: «أو ما علمت بأن داري و دار علي واحدة، و حجرتي و حجرة علي واحدة، و قصري و قصر علي واحد، و درجتي و درجة علي واحدة و ستري و ستر علي واحد».

So Umar stood up and said, 'O Rasool-Allah^{saww}! Or did you^{saww} not narrate to us about this, and said: 'Its roots are in my^{saww} house? Then narrated it for a second time and you^{saww} are saying: 'Its roots are in the house of Ali^{asws}? So the Prophet^{saww} raised his^{saww} head and said: 'Or do you not know and my^{saww} house and the house of Ali^{asws} is one, and my^{saww} chamber and the chamber of Ali^{asws} is one, and my^{saww} castle and the castle of Ali^{asws} is one, and my^{saww} level and the level of Ali^{asws} is one, and my^{saww} veil and the veil of Ali^{asws} is one'.

فقال: إذا أراد أحدكم أن يأتي أهله، كيف يصنع؟ قال النبي (صلى الله عليه و آله): «إذا أراد أن يأتي أحدنا أهله، ضرب الله بيني و بينه حجاباً من نور، فإذا فرغنا من تلك الحاجة، رفع الله عنا ذلك الحجاب» فعرف عمر حق علي (عليه السلام).

So he said, 'When one of you^{asws} intends that he^{asws} should come to his^{asws} spouse, how would he^{asws} do it?' The Prophet^{saww} said: 'When one of us^{asws} intends to come to his^{asws} spouse, Allah^{azwj} Strikes between me^{saww} and him^{asws} a veil of Light. So when we^{asws} are free from that need, Allah^{azwj} Raises that Veil'. So Umar recognised the reality of Ali^{asws}.⁶⁵

VERSES 30 & 31

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُو عَلَيْنَهُمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۗ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابُ {30} وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتَى ۗ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ أَفَلَمْ يَبْسُ الْذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِنْ دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {31}

[13:30] And thus We have Sent you among a community before which other nations have passed away, that you might recite to them what We Reveal to you and (still) they are denying the Beneficent. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return [13:31] And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over by it, or the dead were made to speak thereby; but, the Command is wholly for Allah. Have not yet those who believe known that if

⁶⁵ جامع الأخبار: 174

Allah please He would certainly Guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do, a repelling calamity, or it will alight close by their houses, until the Promise of Allah comes about; surely Allah will not fail in (His) Promise

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 آباؤهم 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)'.

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 فقده وشك في امره مالى لا ارى الهدد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لا عذبه 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 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] so he said: What is the matter that cannot see the hoopoe or is it from 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 punish it with a severe punishment, or slaughter it, or it brings to me a clear authorisation (for its 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 لايات 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] And even if there were a Quran by which the mountains were made to pass away, or the earth were travelled over by it, or the dead were made to speak thereby.** 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 Messengers 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 الذي فيه تبيان كل شيء.

Allah^{azwj} Says in His^{azwj} Book **[27:75] And there is nothing concealed in the sky 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.⁶⁶

و عنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَ لَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةً: «و هي النقمة أو تَحُلُّ قَرِيباً مِنْ دَارِهِمْ فَتَحِلُّ بِقَوْمٍ غَيْرِهِمْ، فيرون ذلك و يسمعون به، و الذين حلت بهم عصاة كفار مثلهم، و لا يتعظ بعضهم ببعض، و لا يزالون كذلك حتى يأتي وعد الله الذي وعد المؤمنين من النصر، و يخزي الله الكافرين».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[13:31] And (as for) those who disbelieve, there will not cease to afflict them because of what they do, a repelling calamity.** He^{asws} said: 'And it is the vengeance **or it will alight close by their houses**, befalling other people, so they would be seeing that and hearing it. And the ones upon whom it fell, the disbelievers like them were replaced, and they did not learn from each other. And it will not cease to be like that **until the Promise of Allah comes about** which Allah^{azwj} has Promised to the believers from the Help, and Allah^{azwj} will Humiliate the Infidels'.⁶⁷

VERSES 32 - 34

وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِنْ قَبْلِكَ فَامْلَيْتَ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتَهُمْ فَكَفَيْتَ كَانَ عِقَابِ {32} أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۗ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ ۗ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ ۗ أَمْ بَيِّنٌ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ ۗ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33} لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَعَذَابُ الْآخِرَةِ أَشَقُّ ۗ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {34}

[13:32] And Rasools before you were mocked at, but I Respited those who disbelieved, then I Seized them; how then was My Punishment? [13:33] Is He then Who watches every soul as to what it earns? And yet they make associates for Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not Know in the earth, or by an apparent from the speech? Rather, their plots are made to appear fair-seeming to those who disbelieve, and they are kept back from the Way; and whom Allah Lets err, he shall have no Guide [13:34] They shall have Punishment in the life of the world, and the Punishment of the Hereafter is more grievous, and they will have no defender against Allah

⁶⁶ Basaair Al Darajaat – P 3 CH 1 H 3

⁶⁷ تفسير القمي 1: 365.

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: أ فَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَ جَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بَيَّاهِرٍ مِنَ الْقَوْلِ «الظاهر من القول هو الرزق».

Then 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 [13:33] **Is He then Who watches every soul as to what it earns And yet they make associates for Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not Know in the earth, or by an apparent from the speech?** He^{asws} said: 'The apparent from the speech – it is the sustenance'.⁶⁸

VERSES 35 - 37

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أَكْلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ {35} وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبُ {36} وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَنْ تُتَّبَعَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ {37}

[13:35] A likeness of the Paradise which the pious are Promised; there flow beneath it rivers, its food and shades are perpetual; this is the consequence of those who are pious, and the consequence of the unbelievers is the Fire [13:36] And those to whom We have Given the Book rejoice in that which has been Revealed to you, and of the confederates are some who deny a part of it. Say: But rather I am only Commanded that I should worship Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return [13:37] And thus have We Revealed it, a Judgment in Arabic, and if you follow their desires after what has come to you of the Knowledge, you shall not have against Allah any Guardian or a defender

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ «فرحوا بكتاب الله إذا تلى عليهم، و إذا تلوه تفيض أعينهم دمعاً من الفرح و الحزن، و هو علي بن أبي طالب (عليه السلام)».

Then 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 [13:36] **And those to whom We have Given the Book rejoice in that which has been Revealed to you,** said: 'They rejoice by the Book of Allah^{azwj} when it is recited to them. And when it is recited, their eyes overflow with tears due to the panic and the grief. And he^{asws} is Ali^{asws} Bin Abu Talib^{asws}'.

وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ أَنْكُرُوا مِنْ تَأْوِيلِهِ مَا أَنْزَلَهُ فِي عَلِيٍّ وَ آلِ مُحَمَّدٍ (صلوات الله عليهم)، و آمنوا ببعضه، فأما المشركون، فأنكروه كله، أوله و آخره، و أنكروا أن محمداً رسول الله.

and of the confederates are some who deny a part of it – denying its explanation of what is Revealed regarding Ali^{asws} and the Progeny^{asws} of Muhammad^{saww}, and

⁶⁸ تفسير القمي 1: 366.

they believe in some of it. So as for the Polytheists, so they deny all of it, the first of it and the last of it, and they deny that Muhammad^{saww} is Rasool-Allah^{saww}.⁶⁹

VERSE 38

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٍ {38}

[13:38] And We had Sent Rasools before you and Gave them wives and offspring, and it was not for a Rasool that he should bring a Sign except by the Permission of Allah; for every term there is writing (Decree)

عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْكِنْدِيِّ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي زَمَنٍ مَرَّوَانٍ فَقَالَ مَنْ أَنْتُمْ فَقُلْنَا مِنْ أَهْلِ الْكُوفَةِ فَقَالَ مَا مِنْ بَلَدَةٍ مِنَ الْبُلْدَانِ أَكْثَرَ مُحِبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ وَلَا سِيَّمَا هَذِهِ الْعَصَابَةِ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ هَدَاكُمْ لِأَمْرِ جَهْلَةَ النَّاسِ وَ أَحَبَّبْتُمُونَا وَ أَبْغَضْنَا النَّاسَ وَ اتَّبَعْتُمُونَا وَ خَالَفْنَا النَّاسَ وَ صَدَّقْتُمُونَا وَ كَذَّبْنَا النَّاسَ فَأَحْيَاكُمْ اللَّهُ مَحْيَانًا وَ أَمَاتَكُمْ [اللَّهُ] مَمَاتِنَا

From him, from Al-Hassan Bin Ali, from Abdullah Bin Al-Waleed Al-Kindy who said:

'We came up to Abu Abdullah^{asws} during the era of Marwaan. He^{asws} said: 'Who are you all?' So we said, 'We are from the inhabitants of Al-Kufa'. He^{asws} said: 'There is no city from the cities with more people who love us^{asws} than the inhabitants of Al-Kufa, and in particular this group. Allah^{azwj}, Majestic is His^{azwj} Mention, has Guided you to a matter which the people are ignorant of, and you love us^{asws} whilst the people hate us^{asws}, and you have followed us whilst the people oppose us^{asws}, and you have ratified us^{asws} and the people have belied us^{asws}. So Allah^{azwj} has Made you to live our^{asws} life and Made you to die our^{asws} deaths.

فَأَشْهَدُ عَلَى أَبِي أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا يَقْرَأُ اللَّهُ بِهِ عَيْنَهُ وَ أَنْ يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً فَتَحْنُ ذُرِّيَّةَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) .

I^{asws} hereby testify for my^{asws} father who^{asws} used to say: 'There is nothing between you all and your seeing of what delights Allah^{azwj} has Kept for your eyes and your rejoicing, except for the reaching of your soul to over here' – and he^{asws} gestured by his^{asws} hand to his^{asws} throat – 'and Allah^{azwj} Mighty and Majestic has Said in His^{azwj} Book: **[13:38] And We had Sent Rasools before you and Gave them wives and offspring.** So we^{asws} are the offspring of Rasool-Allah^{saww}.⁷⁰

عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: «ما أتى الله أحدا من المرسلين شيئا، إلا وقد أتاه محمدا (صلى الله عليه وآله)، وقد أتى الله محمدا كما أتى المرسلين من قبله» ثم تلا هذه الآية: وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا وَ ذُرِّيَّةً.

From Basheer Al Dahaan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Allah^{azwj} did not Give anything to anyone from the Rasools^{as} except that He^{azwj} Gave it to Muhammad^{saww}, and Allah^{azwj} had Given to Muhammad^{saww} just like what He^{azwj} Gave to the

⁶⁹ 366 :1 (Extract) تفسير القمي

⁷⁰ الكافي 8 : 38 / 81 .

Rasools^{as} from before him^{saww}. Then he^{asws} recited this Verse **[13:38] And We had Sent Rasools before you and Gave them wives and offspring**.⁷¹

VERSE 39

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَوَعْدَهُ أُمُّ الْكِتَابِ {39}

[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، و حفص ابن البخترى و غيرهما، عن أبي عبد الله (عليه السلام) قال في هذه الآية: يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ قَالَ: «و هل يمحي إلا ما كان ثابتاً، و هل يثبت إلا ما لم يكن؟».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, and Hafs Ibn Al Bakhtary and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said regarding this Verse **[13:39] Allah Obliterates whatever He so Desires to and Establishes**: 'And does He^{azwj} Obliterate except what was (previously) Established, and does He^{azwj} Establish except what was not before.'⁷²

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا جعفر (عليه السلام) يقول: «العلم علمان: فعلم عند الله مخزون لم يطلع عليه أحدا من خلقه، و علم علمه ملائكته و رسله، فما عليه ملائكته و رسله فإنه سيكون، لا يكذب نفسه و لا ملائكته و لا رسله و علم عنده مخزون، يقدم منه ما يشاء، و يؤخر منه ما يشاء، و يثبت ما يشاء».

And from him, from Muhammad Bin Ismail, from Al Fazal Bin Shazaan, from Hamaad Bin Isa, from Rabi'e Bin Abdullah, from Al Fazeyl Bin Yasaar who said,

'I heard Abu Ja'far^{asws} saying: 'The Knowledge is two (types of) Knowledge – A Knowledge Treasured with Allah^{azwj} which He^{azwj} did not Notify anyone from His^{azwj} creatures, and a Knowledge which He^{azwj} Taught to His^{azwj} Angels and His^{azwj} Rasools^{as}. Thus, what is with His^{azwj} Angels and His^{azwj} Rasools^{as} is what would be happening (in the future), which belies neither Himself^{azwj}, nor His^{azwj} Angels, nor His^{azwj} Rasools^{as}. And a Knowledge which is Treasured with Him^{azwj}. He^{azwj} Brings forward from it whatever He^{azwj} so Desires to, and Delays from it whatever He^{azwj} so Desires to'.⁷³

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل (رحمه الله)، قال: حدثنا عبد الله بن جعفر الحميري، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر الباقر (عليه السلام) قال: «إن الله عز و جل، عرض على آدم أسماء الأنبياء و أعمارهم- قال- فمر بآدم اسم داود النبي، فإذا عمره في العالم أربعون سنة، فقال آدم (عليه السلام): يا رب، ما أقل عمر داود و ما أكثر عمري! يا رب، إن أنا زدت داود من عمري ثلاثين سنة، أثبت ذلك له؟ قال: نعم يا آدم. قال: فإني قد زدته من عمري ثلاثين سنة، فأنفذ ذلك له، و أثبت لها عندك و أطرحها من عمري».

⁷¹ تفسير العياشي 2: 52 / 214.

⁷² الكافي 1: 113 / 2.

⁷³ الكافي 1: 114 / 6.

Ibn babuwayh said, 'Muhammad Bin Musa Bin Al Mutawakkil narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboun, from Malik Bin Atiya, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far Al Baqir^{asws} having said: 'Allah^{azwj} Mighty and Majestic Present to Adam^{as} the names of the Prophets^{as} and their^{as} ages. So Adam^{as} passed by the name of the Prophet Dawood^{as}, and his^{as} age in the Knowledge was Forty years. So Adam^{as} said: 'O Lord^{azwj}! How little is the age of Dawood^{as} and how more is my^{as} age! O Lord^{azwj}! I^{as} am more in my^{as} age than Dawood^{as} by thirty years, is that Established for him^{as}?' He^{azwj} Said: "Yes, O Adam^{as}". He^{as} said: 'Since I^{as} am more in my^{as} age than him^{asws} by thirty years, Add that to him^{as}, and Establish it for him^{as} with You^{azwj}, and Subtract it from my^{as} age'.

قال أبو جعفر (عليه السلام): «فَأَثَبْتُ اللَّهَ عَزَّ وَجَلَّ لِدَاوُدَ فِي عَمْرِهِ ثَلَاثِينَ سَنَةً، وَكَانَتْ لَهُ عِنْدَ اللَّهِ مَثْبُتَةً، وَ ذَلِكَ قَوْلَ اللَّهِ عَزَّ وَجَلَّ: يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ- قَالَ- فَمَحَا اللَّهُ مَا كَانَ عِنْدَهُ مَثْبُتًا لِأَدَمَ، وَ أَثَبَّتْ لِدَاوُدَ مَا لَمْ يَكُنْ عِنْدَهُ مَثْبُتًا».

Abu Ja'far^{asws} said: 'So Allah^{azwj} Mighty and Majestic Established for Dawood^{as} in his^{as} age (and increase of) thirty years, and it was Established before with Allah^{azwj}, and these are the Words of Allah^{azwj} Mighty and Majestic **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book.** Thus Allah^{azwj} Obliterated what was Established with Him^{azwj} for Adam^{as}, and Established for Dawood^{as} what was not Established (before) with Him^{azwj}'.

قال: «فمضى عمر آدم، فهبط عليه ملك الموت ليقبض روحه، فقال له آدم: يا ملك الموت، إنه قد بقي من عمري ثلاثون سنة. فقال له ملك الموت: يا آدم، ألم تجعلها لابنك داود النبي، و طرحتها من عمرك حين عرض عليك أسماء الأنبياء من ذريتك، و عرضت عليك أعمارهم، و أنت يومئذ بوادي الروحاء؟- قال- فقال له آدم: ما أذكر هذا- قال- فقال له ملك الموت: يا آدم، لا تجحد، ألم تسأل الله عز و جل أن يثبتها لداود، و يمحوها من عمرك، فأثبتها لداود في الزبور و محاسنها من عمرك في الذكر؟ قال آدم: حتى أعلم ذلك».

He^{asws} said: 'And so the age of Adam^{as} came to an end, and the Angel of Death descended unto him^{as} to capture his^{as} soul. So Adam^{as} said to him: 'O Angel of Death! There still remain from my^{as} age, thirty years'. So the Angel of Death said to him^{as}: 'O Adam^{as}! Did you^{as} not make it to be for your^{as} son^{as} Dawood^{as}, the Prophet^{as}, and had it Subtracted from your^{as} age where you^{as} were Presented with the names of the Prophets^{as} to be from your^{as} offspring, and were Presented with their^{as} ages, and in those days you^{as} were in the valley of Al-Rawha?' So Adam^{as} said to him: 'I do not remember this'. So the Angel of Death said to him: 'O Adam^{as}! Do not struggle. Did you^{as} not ask Allah^{azwj} Mighty and Majestic that He^{azwj} should Establish it for Dawood^{as}, and Obliterate it from your^{as} age, so He^{azwj} Established it for Dawood^{as} in the Psalms, and Obliterated it from your^{as} age in the Remembrance?' Adam^{as} said: 'Now I^{as} remember that'.

قال أبو جعفر (عليه السلام): «و كان آدم صادقاً، لم يذكر و لم يجحد، فمن ذلك اليوم أمر الله تبارك و تعالى العباد، أن يكتبوا بينهم إذا تداينوا و تعاملوا إلى أجل مسمى، لنسيان آدم و وجوده ما جعل على نفسه».

Abu Ja'far^{asws} said: 'And Adam^{as} was truthful. He^{as} did not remember, and did not struggle (against it). So from that day onwards, Allah^{azwj} Blessed and high Commanded the servants that they should write down between them whenever they

lend (to each other) and work to an appointed term, due to the forgetfulness of Adam^{as}, and his^{as} struggling (against) is what he^{as} made upon himself^{as}.⁷⁴

الشيخ في (أماليه): عن شيخه (رحمه الله)، قال: أخبرنا محمد بن محمد، قال: أخبرنا أبو الحسن أحمد بن محمد بن الحسن بن الوليد، عن أبيه، عن محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن الحسن بن محبوب، عن العلاء بن رزين، عن محمد بن مسلم، قال: سئل أبو جعفر (عليه السلام) عن ليلة القدر، فقال: «تنزل فيها الملائكة والروح والكتب إلى سماء الدنيا، فيكتبون ما هو كائن في أمر السنة، وما يصيب العباد فيها، وأمر موقوف لله تعالى فيه المشيئة، يقدم فيه ما يشاء، ويؤخر ما يشاء، وهو قوله تعالى: يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ».

Al Sheykh in his Amaali, from his Sheykh, from Muhammad Bin Muhammad, from Abu Al Hassan Ahmad Bin Muhammad Bin Al Hassan Bin Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Al A'la Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Night of Pre-determination (ليلة القدر), so he^{asws} said: 'There descend during it, the Angels, and the Spirit, and the Scribes, unto the sky of the world. So they write down whatever is going to transpire regarding the matters for the year, and what would afflict the servants in it. And the Command is Reserved for Allah^{azwj} the High with regards to it for the Desire. He^{azwj} Brings forwards whatever He^{azwj} so Desires to, and Delays whatever He^{azwj} so Desires to, and these are the Words of the High **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**.⁷⁵

عن زرارة، عن أبي جعفر (عليه السلام) قال: كان علي بن الحسين (عليه السلام) يقول: «لو لا آية في كتاب الله، لحدثتكم بما يكون إلى يوم القيامة». فقلت له: آية آية؟ فقال: «قول الله: يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ».

From Zarara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} used to say: 'Had it not been for a verse in the Book of Allah^{azwj}, I^{asws} would have narrated to you all with what is to happen up to the Day of Judgement'. So I said to him^{asws}, 'Which Verse?' So he^{asws} said: 'The Words of Allah^{azwj} **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**.⁷⁶

عن عمرو بن الحمق، قال: دخلت على أمير المؤمنين (عليه السلام) حين ضرب على قرنه، فقال لي: «يا عمرو، إني مفارقكم»، ثم قال: «سنة إلى السبعين فيها بلاء» قالها ثلاثاً. فقلت فهل بعد البلاء رخاء؟ فلم يجبني، و اغمى عليه، فبكت أم كلثوم فأفاق فقال: يا أم كلثوم لا تؤذيني، فأنك لو قد ترين ما أرى لم تبكي، ان الملائكة في السماوات السبع بعضهم خلف بعض والنبيين خلفهم وهذا محمد (صلى الله عليه وآله) أخذ بيدي، يقول: انطلق يا علي فما امامك خير لك مما أنت فيه فقلت: بأبي أنت و أمي، قلت لي: إلي السبعين بلاء، فهل بعد السبعين رخاء؟ فقال: «نعم يا عمرو، وإن بعد البلاء رخاء و يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ».

From Amro Bin Al Hamaq who said,

'I came up to Amir-ul-Momineen^{asws} when he^{asws} was hit upon his^{asws} head, so he^{asws} said to me: 'O Amro! I^{asws} am separating from you all'. Then he^{asws} said: 'A year in which there would be seventy afflictions'. He^{asws} said it three times. So I said, 'So

⁷⁴ علل الشرائع: 1/553

⁷⁵ الأمالي 1: 59.

⁷⁶ تفسير العياشي 59/215

would there be ease after the afflictions?’ So he^{asws} did not answer me, and I grieved to him^{asws}. So Umm Kulsoom wept loudly, so he^{asws} said: ‘O Umm Kulsoom! Do not hurt me^{asws}, for if you had seen what I^{asws} saw, you would not wail. The Angels in the seven skies are following behind each other, and the Prophets^{as} are behind them, and this is Muhammad^{saww} here grabbing hold of my^{asws} hand saying: ‘Let’s go, O Ali^{asws}, for what is in front of you^{asws} is better than what you^{asws} are in’. So I said: ‘May my father and my mother be sacrificed for you^{asws}! You^{asws} said to me that there would be seventy affliction, so would there be seventy eases?’ So he^{asws} said: ‘Yes, O Amro! And after the affliction is ease **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**’.⁷⁷

قال أبو حمزة: قلت لأبي جعفر (عليه السلام): إن عليا كان يقول: «إلى السبعين بلاء، و بعد السبعين رخاء» و قد مضت السبعون و لم يروا رخاء؟ فقال لي أبو جعفر (عليه السلام): «يا ثابت، إن الله كان قد وقت هذا الأمر في السبعين، فلما قتل الحسين (صلوات الله عليه)، اشتد غضب الله على أهل الأرض، فأخره إلى أربعين و مائة سنة، فحدثناكم فأذعتم الحديث و كشفتم قناع الستر، فأخره الله و لم يجعل لذلك عندنا وقتا» ثم قال: يَمْحُوا اللهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ.

Abu Hamza said,

‘I said to Abu Ja’far^{asws}, ‘Ali^{asws} had said: ‘To seventy affliction, and afterwards seventy eases’. And the seventy have passed, and eases have not been seen?’ So Abu Ja’far^{asws} said to me: ‘O Sabit! Allah^{azwj} had a time for this matter regarding the seventy. So when Al-Husayn^{asws} was killed, Allah^{azwj} was extremely Angry upon the people of the earth. So He^{azwj} Delayed it for one hundred and forty years. So we^{asws} narrated to you and you all announced (Publicised) the Hadeeth, and uncovered the mask of concealment. So Allah^{azwj} Delayed it and did not Make any particular time for it with us^{asws}. Then he^{asws} said **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**’.⁷⁸

عن ابن سنان، عن أبي عبد الله (عليه السلام) يقول: «إن الله يقدم ما يشاء، و يؤخر ما يشاء، و يَمْحُوا مَا يَشَاءُ، وَ يُثْبِتُ مَا يَشَاءُ، وَ عِنْدَهُ أُمُّ الْكِتَابِ،- و قال- لكل أمر يريد الله فهو في علمه قبل أن يصنعه، و ليس شيء يبدو له إلا و قد كان في علمه، إن الله لا يبدو له من جهل».

From Ibn Sinan,

(It has been narrated) from Abu Abdullah^{asws} saying: ‘Allah^{azwj} Brings forwards whatever He^{azwj} so Desires to, and Delays whatever He^{azwj} so Desires to, **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book**. And he^{asws} said: ‘For every matter which Allah^{azwj} Intends it, so it is in His^{azwj} Knowledge before He^{azwj} Does it, and there is nothing He^{azwj} Begins except that it was (already) in His^{azwj} Knowledge. Allah^{azwj} does not Begin it from (state of) ignorance’.⁷⁹

صاحب (الثاقب في المناقب) عن أبي هاشم الجعفري، قال: سأل محمد بن صالح الأريزي أبا محمد، يعني الحسن العسكري (عليه السلام) عن قول الله: يَمْحُوا اللهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ. فقال (عليه السلام): «هل يَمْحُوا إِلَّا مَا كَانَ، وَ هل يَثْبِتُ إِلَّا مَا لَمْ يَكُنْ؟!».

The author of Al Saqib Fi Al Manaqib, from Abu Hisham Al Ja’fary who said,

⁷⁷ تفسير العياشي 217 / 68.

⁷⁸ تفسير العياشي 218 / 69.

⁷⁹ تفسير العياشي 218 / 71.

'Muhammad Bin Salih asked the Salih Al-Ardh (The righteous one upon the earth) Abu Muhammad, meaning Al-Hassan Al-Askary^{asws}, about the Words of Allah^{azwj} **[13:39] Allah Obliterates whatever He so Desires to and Establishes, and with Him is the Mother of the Book.** So he^{asws} said: 'Does he^{azwj} Obliterate (anything) except what already was, and Establishes (anything) except what was to happen?'

فقلت في نفسي: هذا خلاف قول هشام، إنه لا يعلم بالشيء حتى يكون. فنظر إلي أبو محمد (عليه السلام)، و قال: «الله تعالى، الجبار، العالم بالأشياء قبل كونها، الخالق إذ لا مخلوق، و الرب إذ لا مريب، و القادر قبل المقدور عليه»، فقلت: أشهد أنك حجة الله، و وليه بقسط، و أنك على منهاج أمير المؤمنين (عليه السلام).

So I said (thought) to myself, 'This is different to the words of Hisham that He^{azwj} does not Know anything until it actually happens'. So Abu Muhammad^{asws} looked towards me and said: 'Allah^{azwj} is the Compeller, and the Knower of the things before they come into being. The Creator when there was not creation, and the Nourisher when there was none to be Nourished, and the Powerful before (Displaying the) Power'. So I said, 'I testify that you^{asws} are the Proof of Allah^{azwj}, and His^{azwj} Guardian with equity, and you^{asws} are upon the Manifesto of Amir-ul-Momineen^{asws},⁸⁰

VERSES 40 - 42

وَإِنْ مَا نُرِيكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ {40} أَوْلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعُ الْحِسَابِ {41} وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ {42}

[13:40] And We will either Let you see part of what We Threaten them with or cause you to die (before that), for upon you is only the delivery of the Message, upon Us is the Reckoning [13:41] Do they not see that We Aim at the earth by Reducing its sides? And Allah Judges and there is no Postponing of His Judgement, and He is Swift in Reckoning [13:42] And those before them did indeed plot, but all Planning is Allah's; He Knows what every soul earns, and the unbelievers shall come to know for whom is the consequential (eternal) abode

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن علي، عن ذكره، عن جابر، عن أبي جعفر (عليه السلام) قال: «كان علي بن الحسين (عليهما السلام)، يقول: إنه يسخر نفسي في سرعة الموت أو القتل فينا، قول الله عز و جل: أَوْلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَهُوَ سَرِيعُ الْحِسَابِ». «هو فقد العلماء».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ali, from the one who mentioned it, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} Used to say: 'My^{asws} soul is generous regarding the quickness of the death, or us^{asws} being killed, due to the Words of Allah^{azwj} Mighty and Majestic **[13:41] Do they not see that We Aim at the earth by Reducing its sides?** And it is (a reference to) the loss of the scholars^{asws},⁸¹

⁸⁰ - الثاقب في المناقب: 507 / 566

⁸¹ الكافي 1: 6 / 30

ابن شهر آشوب: عن تفسير وكيع، و سفيان، و السدي، و أبي صالح، أن عبد الله بن عمر قرأ قوله تعالى: **أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا** يوم قتل أمير المؤمنين (عليه السلام)، و قال: يا أمير المؤمنين، لقد كنت الطرف الأكبر في العلم، اليوم نقص علم الإسلام، و مضى ركن الإيمان.

Ibn Shehr Ashub, from Tafseer Waki'e, and Sufyan, and Al Sa'ady, and Abu Salih,

(It has been narrated) that Abdullah Bin Umar recited the Words of the High **[13:41] Do they not see that We Aim at the earth by Reducing its sides**, the day Amir-ul-Momineen^{asws} was killed, and said: 'O Amir-ul-Momineen^{asws}! You^{asws} have been the biggest part regarding the Knowledge. Today the Knowledge of Al-Islam is reduced, and a part of the belief has passed'.⁸²

VERSE 43

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۚ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ {43}

[13:43] And those who disbelieve are saying: You are not a Rasool. Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book

حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثني يعقوب بن يزيد عن الحسن بن علي بن فضال عن عبد الله بن بكير عن ابي عبد الله عليه السلام قال كنت عنده فذكروا سليمان وما اعطى من العلم وما اوتى من الملك فقال لي وما اعطى سليمان بن داود انما كان عنده حرف واحد من الاسم الاعظم وصاحبكم الذي قال الله قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب و كان والله عند على عليه السلام علم الكتاب فقلت صدقت والله جعلت فداك.

It has been narrated to us Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffaar, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazaal, from Abdullah Bin Bakeyr, who has said:

'I was with Abu Abdullah^{asws}, and I mentioned Suleiman^{as} and what he^{as} had been Given from the knowledge and what he^{as} had been Given from the kingdom'. He^{asws} said to me: 'And Suleiman Bin Dawood^{as} had not been Given (all of the knowledge) but he^{as} had with him^{as} one letter from the Great Name (*Ism Aazam*), and your Imam^{asws} is the one about whom^{asws} Allah^{azwj} Says **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book**, and by Allah^{azwj}, with Ali^{asws} was the knowledge of the Book'. I said, 'You^{asws} have spoken the truth, by Allah^{azwj}, may I be sacrificed for you^{asws}'.⁸³

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن القاسم بن سليمان عن جابر قال قال أبو جعفر عليه السلام في هذه الآية قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال هو على بن ابي طالب عليه السلام.

It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Qasim Bin Suleiman, from Jabir who said:

⁸² المناقب 3: 308.

⁸³ Basaair Al Darajaat – P 5 Ch 1 H 1

'Abu Abdullah^{asws} said regarding this Verse **[13:43] Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book:** 'He^{asws} is Ali^{asws} Bin Abu Talib^{asws}'⁸⁴.

حدثنا عبد الله بن احمد عن الحسن بن موسى عن عبد الرحمن بن ابي نجران عن مثنى قال سألته عن قول الله عزوجل ومن عنده علم الكتاب قال نزلت في علي عليه السلام بعد رسول الله صلى الله عليه وآله وفي الأئمة بعده.

It has been narrated to us Abdullah Bin Ahmad, from Al-Hassan Bin Musa, from Abdul Rahmaan Bin Abu Najran, from Masny who said:

'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic **and the one who has Knowledge of the Book**, he^{asws} said: 'It was Revealed regarding Ali^{asws} after Rasool-Allah^{saww}, and regarding the Imams^{asws} after him^{asws}'⁸⁵.

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

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

'Abu Abdullah^{asws} having said: 'What are the people saying regarding The Determined Ones (اولي العزم) (Prophets^{as}) and with regards to your companion^{asws}?', Meaning Amir-ul-Momineen^{asws}. I said (they say), 'He^{asws} is not ahead of any of the Determined Ones'.

قال: فقال: «إن الله تبارك و تعالى قال عن موسى: وَ كَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً و لم يقل: كل شيء. و قال عن عيسى: وَ لِأَبْنَيْنِ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ و لم يقل: كل الذي تختلفون،

So he^{asws} said: 'Surely, Allah^{azwj} Said about Musa^{as} **[7:145] And We Wrote for him in the Tablets from everything, an Advice**, and did not Say "Everything". And Said about Isa^{as} **[43:63] and that I may make clear to you part of what you differ in**, and did not say 'Everything which you are differing in'.

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

And Said about your companion^{asws} – Meaning Amir-ul-Momineen^{asws}: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book.** And Allah^{azwj} Mighty and Majestic Said **[6:59] nor anything wet nor dry but (it is all) in a Clarifying Book.** And the Knowledge of this Book is with him^{asws}⁸⁶.

⁸⁴ Basaair Al Darajaat – P 5 Ch 1 H 4

⁸⁵ Basaair Al Darajaat – P 5 Ch 1 H 10

⁸⁶ الاحتجاج: 375.