

## TABLE OF CONTENTS

|                      |    |
|----------------------|----|
| CHAPTER 30 .....     | 2  |
| AL-ROUM.....         | 2  |
| (60 VERSES) .....    | 2  |
| MERITS.....          | 2  |
| VERSES 1 - 6 .....   | 2  |
| VERSES 7 - 10 .....  | 4  |
| VERSES 11 – 14.....  | 5  |
| VERSES 15 & 16 ..... | 5  |
| VERSE 17 .....       | 6  |
| VERSE 18 - 20.....   | 8  |
| VERSES 21 - 25 ..... | 10 |
| VERSES 26 - 28 ..... | 12 |
| VERSES 29 & 30 ..... | 14 |
| VERSES 31 - 38 ..... | 16 |
| VERSE 39.....        | 22 |
| VERSE 40.....        | 23 |
| VERSE 41 .....       | 23 |
| VERSE 42.....        | 24 |
| VERSES 43 & 44 ..... | 24 |
| VERSES 45 - 53 ..... | 25 |
| VERSE 54.....        | 28 |
| VERSES 55 & 56 ..... | 30 |
| VERSES 57 - 60 ..... | 30 |

## CHAPTER 30

### AL-ROUM

#### (60 VERSES)

#### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العنكبوت و الروم في شهر رمضان ليلة ثلاث و عشرين فهو- و الله يا أبا محمد- من أهل الجنة، لا أستثني فيه أبدا، و لا أخاف أن يكتب علي في يميني إثم، و إن لهاتين السورتين عند الله مكانا».

Ibn Babuwayh, by his chain, from Abu Baseer, who reports:

'Abu Abdullah<sup>asws</sup> has said: 'The one who recites *Surah Al-Ankabout* and *Al-Roum* during the twenty third of the Month of Ramadhan, so he would be – by Allah<sup>azwj</sup>, O Abu Muhammad – from the people of the Paradise. Do not exclude (leave) it ever, and he should not fear that there would be written a sin on his right hand. And for these two Chapters, there is a status in the Presence of Allah<sup>azwj</sup>.<sup>1</sup>

#### VERSES 1 - 6

الم {1} غُلِبَتِ الرُّومُ {2} فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ {3} فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ {4} بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ {5} وَعَدَّ اللَّهُ ۗ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {6}

**[30:1] Alif Lam Meem [30:2] The Romans are overcome [30:3] In a near land, and they, after being defeated, shall overcome [30:4] Within a few years. Allah's are the Commands before and after; and on that day the Believers shall rejoice [30:5] With the Help of Allah; He Helps whom He Desires to; and He is the Mighty, the Merciful [30:6] A Promise of Allah, Allah will not Oppose His Promise, but most people do not know**

ابن محبوب عن جميل بن صالح عن أبي عبيدة قال سألت أبا جعفر (عليه السلام) عن قول الله عزَّ و جلَّ الم غُلِبَتِ الرُّومُ فِي أَدْنَى الْأَرْضِ قَالَ فَقَالَ يَا أبا عبيدة إِنَّ لَهَذَا تَأْوِيلًا لَا يَعْلَمُهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ مِنْ آلِ مُحَمَّدٍ صَلَّوَاتُ اللَّهِ عَلَيْهِمْ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ وَ أَظْهَرَ الْإِسْلَامَ كَتَبَ إِلَى مَلِكِ الرُّومِ كِتَابًا وَ بَعَثَ بِهِ مَعَ رَسُولٍ يَدْعُوهُ إِلَى الْإِسْلَامِ وَ كَتَبَ إِلَى مَلِكِ فَارِسٍ كِتَابًا يَدْعُوهُ إِلَى الْإِسْلَامِ وَ بَعَثَهُ إِلَيْهِ مَعَ رَسُولِهِ

Ibn Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said:

I asked Abu Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **[30:1] Alif Lam Meem [30:2] The Romans are overcome [30:3] In a near land, and they, after being defeated, shall overcome.** O Abu Ubeyda! No one knows the explanation of this except for

<sup>1</sup> ثواب الأعمال: 109، مجمع البيان 8: 425.

## Allah<sup>azwj</sup> and the ones<sup>asws</sup> firmly rooted in Knowledge from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.<sup>2</sup>

محمد بن العباس: عن أحمد بن محمد بن سعيد، عن الحسن بن القاسم، قراءة، عن علي بن إبراهيم بن المعلى، عن الفضيل بن إسحاق، عن يعقوب بن شعيب، عن عمران بن ميثم، عن عباية، عن علي (عليه السلام)، قال: «قوله عز و جل: الم غُلِبَتِ الرُّومُ هي فينا، و في بني أمية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Al-Qasim, read it from Ali Bin Ibrahim Bin Al-Moala, from Al-Fazeyl Bin Is'haq, from Yaqoub Bin Shuayb, from Umran Bin Maysam, from Abayat, who has narrated:

(Imam) Ali<sup>asws</sup> has said: 'The Words of the Mighty and Majestic **[30:1] Alif Lam Meem [30:2] The Romans are overcome** – it is regarding us<sup>asws</sup> and the Clan of Umayya'.<sup>3</sup>

وعنه، قال: حدثنا الحسن بن محمد بن جمهور القمي، عن أبيه، عن جعفر بن بشير الوشاء، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن تفسير: الم غُلِبَتِ الرُّومُ، قال: «هم بنو أمية، و إنما أنزلها الله عز و جل: الم غُلِبَتِ الرُّومُ **بنو أمية** في أدنى الأَرْضِ وَ هُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَعْلَبُونَ فِي بَضْعِ سِنِينَ لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدِ وَ يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ عند قيام القائم (عليه السلام)».

And from him, from Al-Hassan Bin Muhammad Bin Jamhour Al-Qummy, from his father, from Ja'far Bin Basheer Al-Washa, from Ibn Muskan, from Abu Baseer,

'I asked Abu Abdullah<sup>asws</sup> about the interpretation of **[30:1] Alif Lam Meem [30:2] The Romans are overcome**, said: 'They are the Clan of Umayya. But rather, Allah<sup>azwj</sup> Mighty and Majestic Revealed it as [30:1] Alif Lam Meem [30:2] The Romans are overcome [30:3] In a near land, and they, after being defeated, shall overcome **Clan of Umayya** [30:4] Within a few years. Allah's are the Commands before and after; and on that day the Believers shall rejoice [30:5] With the Help of Allah during the rising of Al-Qaim'.<sup>4</sup>

أبو جعفر محمد بن جرير الطبري في (مسند فاطمة) (عليها السلام)، قال: حدثني أبو المفضل محمد ابن عبد الله، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا إسحاق بن محمد بن سميع، عن محمد بن الوليد، عن يونس بن يعقوب، عن أبي عبد الله الصادق (عليه السلام)، في قول الله عز و جل: يَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ، قال: «في قبورهم بقيام القائم (عليه السلام)».

Abu Ja'far Muhammad Bin Jareer Al-Tabary in Masnad Fatima<sup>asws</sup>, said, 'Abu Al-FazAl-Muhammad Ibn Abdullah narrated to me, from Muhammad Bin Hamam, from Ja'far Bin Muhammad Bin Maalik, from Is'haq Bin Muhammad Bin Sami'e, from Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah Al-Sadiq<sup>asws</sup>, regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[30:4] and on that day the Believers shall rejoice [30:5] With the Help of Allah**, he<sup>asws</sup> said: 'In their graves, due to the rising of Al-Qaim<sup>asws</sup>'.<sup>5</sup>

<sup>2</sup> Al Kafi – H 14845 (Extract)

<sup>3</sup> تأويل الآيات 1: 434 / 1

<sup>4</sup> تأويل الآيات 1: 434 / 2

<sup>5</sup> دلائل الإمامة: 248، بتأويل المودة: 426

صاحب (ثاقب المناقب): أسنده إلى أبي هاشم الجعفري، عن محمد بن صالح الأرمي، قال: قلت لأبي محمد الحسن العسكري (عليه السلام): عرفني عن قول الله تعالى: **بِئِنَّ الْأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ**. فقال (عليه السلام): «الله الأمر من قبل أن يأمر، و من بعد أن يأمر بما يشاء».

The author of Saaqib Al-Manaqib, with his chain going up to Hashim Al-Ja'fary, from Muhammad Bin Salih Al-Armany said,

'I said to Abu Muhammad Al-Hassan Al-Askary<sup>asws</sup>, 'Make me to understand the Words of Allah<sup>azwj</sup> the High **[30:4] Allah's are the Commands before and after**, so he<sup>asws</sup> said: 'Allah<sup>azwj</sup>'s is the Command before He<sup>azwj</sup> Commands it, and from after He<sup>azwj</sup> Commands with whatsoever He<sup>azwj</sup> so Desires to'.

فقلت في نفسي: هذا تأويل قول الله: **أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ**. فأقبل (عليه السلام) علي، و قال: «هو كما أسررت في نفسك **أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ**».

So I said to myself, 'This is the explanation of the Words of Allah<sup>azwj</sup> **[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the worlds**'. So he<sup>asws</sup> turned towards me and said: 'It is just as you are concealing it within yourself **[7:54] surely His is the Creation and the Command; Blessed is Allah, the Lord of the worlds**'.

فقلت: أشهد أنك حجة الله، و ابن حجته على عباده.

I said, 'I hereby testify that you<sup>asws</sup> are the Proof<sup>asws</sup> of Allah<sup>azwj</sup>, and a son<sup>asws</sup> of the Proof<sup>asws</sup> over His<sup>azwj</sup> servants'.<sup>6</sup>

## VERSES 7 - 10

يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ {7} أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ {8} أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۗ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ {9} ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّؤَىٰ ۖ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ {10}

**[30:7] They know the apparent life of the world, but they are oblivious of the Hereafter [30:8] Do they not reflect within themselves? Allah did not Create the skies and the earth and what is between them two but with the Truth, and for a definite term? And most of the people are deniers of the meeting with their Lord [30:9] Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built upon it more than they have built, and there came to them their Rasools with clear Proofs; so Allah did not Deal with them unjustly, but they were unjust to their own souls [30:10] Then evil was the end of those who did evil, because they rejected the Signs of Allah and used to mock them**

في كتاب الخصال وسئل الصادق عليه السلام عن قول الله تعالى: اولم يسيروا في الارض فقال: معناه او لم ينظروا في القرآن.

<sup>6</sup> الثاقب في المناقب: 502 / 564.

In the book Al-Khisaal – ‘And Al-Sadiq<sup>asws</sup> was asked about the Words of Allah<sup>azwj</sup> the High [30:9] **Have they not travelled in the earth**, so he<sup>asws</sup> said: ‘Its Meaning is, ‘Have you not looked into the Quran?’<sup>7</sup>

## VERSES 11 – 14

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ {11} وَيَوْمَ تَقُومُ السَّاعَةُ يُنْسِئُ الْمُجْرِمُونَ {12} وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ {13} وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ {14}

**[30:11] Allah Began the creation, then He will Repeat it, then to Him you shall be returning [30:12] And at the time when the Hour shall be Established, the guilty shall be in despair [30:13] And they shall not have any intercessors from among their gods that they have associated with Allah, and they shall be deniers of their associate-gods [30:14] And on the Day when the Hour shall be Established, they shall become separated from each other**

في كتاب الخصال عن علي عليه السلام قال: قال رسول الله صلى الله عليه واله: تقوم الساعة يوم الجمعة بين صلوة الظهر والعصر.

In the book Al-Khisaal,

(It has been narrated) from (Amir-ul-Momineen) Ali<sup>asws</sup> having said that Rasool-Allah<sup>saww</sup> said: ‘The Hour would be Established on the day of Friday between the Noon and the Afternoon (الظهر والعصر)’.<sup>8</sup>

وعن أبي لبابة بن عبد المنذر قال: قال رسول الله صلى الله عليه واله: ان يوم الجمعة سيد الايام إلى قوله: وما من ملك مقرب ولا سماء ولا أرض ولا رياح ولا جبال ولا بر ولا بحر الا وهن يشفقن من يوم الجمعة أن تقوم فيه الساعة.

And from And from Abu Lababa Bin Abdul Munzar who said,

‘Rasool-Allah<sup>saww</sup> said: ‘The day of Friday is the chief of the days’ – until he<sup>saww</sup> said: ‘And there is none from the Angels of Proximity, nor a sky, nor an earth, nor a wind, nor a mountain, nor a dry land, nor an ocean except that they pity the day of Friday as the Hour shall be Established during it’.<sup>9</sup>

## VERSES 15 & 16

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ {15} وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ {16}

**[30:15] Then as for those who believed and did righteous deeds, they shall be made happy in a Garden [30:16] And as to those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these shall be brought over to the Punishment**

<sup>7</sup> Tafseer Noor Al Saqalayn – CH 30 H 8

<sup>8</sup> Tafseer Noor Al Saqalan – CH 30 H 9

<sup>9</sup> Tafseer Noor Al Saqalayn – Ch 30 H 11

في مجمع البيان (في روضة يحررون) قيل: يلذذون بالسماع عن يحيى بن أبي كثير الازاعي اخبرنا أبو الحسن عبد الله بن محمد بن أحمد البيهقي قال: أخبرنا جدى الامام أبو بكر أحمد بن الحسين البيهقي قال: حدثنا أبو سعيد عبد الملك بن أبي عثمان الزاهد قال: أخبرنا أبو الحسين على بن بندار قال: أخبرنا جعفر بن محمد بن الحسن القرباني قال: حدثنا سليمان بن عبد الرحمان الدمشقي قال حدثنا خالد بن يزيد بن أبي مالك عن أبيه عن خالد بن معدان عن أبي - أمانة الباهلي ان رسول الله صلى الله عليه واله قال: ما من عبد يدخل الجنة الا ويجلس عند رأسه و عند رجليه ثنتان من الحور العين تغنيانه بأحسن صوت سمعه الانس والجن، وليس بمزمار الشيطان، ولكن بتمجيد الله وتقديسه.

In Majma Al-Bayaan, Al-from Yahya Bin Abu Kaseer Al-Awzai'e, from Abu Al-Hassan Abdullah Bin Muhammad Bin Ahmad Al-Bayhaqi, from Abu Bakr Ahmad Bin Al-Husayn Al-Bayhaqi, from Abu Saeed Abdul Malik Bin Abu Usmaan Al-Zahid, from Abu Al-Husayn Ali Bin Banaar, from Ja'far Bin Muhammad Bin Al-Hassan Al-Qurbany, from Suleyman Bin Abdul Rahman Al-Damashqy, from Khalid Bin Yazeed Bin Abu Malik, from his father, from Khalid Bin Ma'dan, from Abu Amama Al-Bahily,

(It has been narrated) from Rasool-Allah<sup>saww</sup> having said regarding **[30:14] they shall be made happy in a Garden**: 'There is none from the servants who would be Entering the Paradise, except that he would be seated near to his head and near to his feet two Maiden Houries singing to him with the best voice ever heard by the Human beings and the Jinn. And this is not by the flute of Satan<sup>la</sup>, but with the Glorification of Allah<sup>azwj</sup> and the Extolling His<sup>azwj</sup> Holiness'.<sup>10</sup>

## VERSE 17

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ {17}

**[30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning**

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه، عن عمه محمد بن أبي القاسم، عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين البرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن آبائه، عن جده الحسن بن علي بن أبي طالب (عليهما السلام)، قال: «جاء نفر من اليهود إلى رسول الله (صلى الله عليه و آله)، فسأله أعلمهم عن مسائل، فكان فيما سأله، [أن] قال: أخبرني عن الله عز و جل، لأي شيء فرض هذه الخمس صلوات، في خمس مواقيت على أمتك، في ساعات الليل و النهار؟

Ibn Babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah, from Abu Al-Hassan Ali Bin Al-Husayn Al-Barqy, from Abdullah Bin Jabalat, from Muawiya Bin Amaar, from Al-Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather<sup>asws</sup> Al-Hassan<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> having said: 'A number of Jews came up to Rasool-Allah<sup>saww</sup>, so they asked him<sup>asws</sup> to know about certain issues. From what they questioned him<sup>saww</sup> was, 'Inform me about Allah<sup>azwj</sup> Mighty and Majestic, for which thing did He<sup>azwj</sup> Obligate these five (daily) Prayers during the five times, upon your<sup>saww</sup> community, in the hours of the night and the day?'

فقال النبي (صلى الله عليه و آله): إن الشمس عند الزوال لها حلقة تدخل فيها، فإذا دخلت فيها زالت الشمس فيسبح كل شيء دون العرش بحمد ربي جل جلاله، و هي الساعة التي يصلي علي فيها ربي، ففرض الله عز و جل علي و علي أمتي فيها الصلاة، و قال: أقم الصلاة لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ ، و هي الساعة التي يؤتى فيها بجهنم يوم القيامة، فما من مؤمن يوافق تلك الساعة أن يكون ساجداً، أو راکعاً، أو قائماً، إلا حرم الله جسده على النار.

<sup>10</sup> Tafseer Noor Al Saqalayn – CH 30 H 13

So the Prophet<sup>saww</sup> said: 'The sun, during its meridian, a ring enters into it. So when it enters the ring, the sun sets. So everything underneath the Throne Glorifies my<sup>saww</sup> Lord<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty. And this is the times in which my<sup>saww</sup> Lord<sup>azwj</sup> Sends Blessings upon me<sup>saww</sup>. Therefore Allah<sup>azwj</sup> Mighty and Majestic has Obligated the Prayer upon me<sup>saww</sup> and my<sup>saww</sup> community, and Said **[17:78] Establish Prayer from the declining of the sun till the darkness of the night**. And this is the time in which the Hell would be Brought on the Day of Judgement. So there is none from the Believers who would fall down into Prostration, of bowing, or standing, except that Allah<sup>azwj</sup> would Prohibit his body to the Fire.

و أما صلاة العصر، فهي الساعة التي أكل فيها آدم من الشجرة فأخرجه الله من الجنة، فأمر الله عز و جل ذريته بهذه الصلاة إلى يوم القيامة، و اختارها لامتي، فهي من أحب الصلوات إلى الله عز و جل، و أوصاني أن أحفظها من بين الصلوات.

And as for the mid-afternoon (العصر) Prayer, so it is the time in which Adam<sup>as</sup> ate from the tree. So Allah<sup>azwj</sup> Exited him<sup>as</sup> from the Paradise. Thus, Allah<sup>azwj</sup> Commanded his<sup>as</sup> descendants by this Prayer (العصر) up to the Day of Judgement, and Chose it for my<sup>saww</sup> community. This is the most beloved Prayer to Allah<sup>azwj</sup> Mighty and Majestic, and He<sup>azwj</sup> Bequeathed to me<sup>saww</sup> that I<sup>saww</sup> should preserve it, from between the Prayers.

و أما صلاة المغرب، فهي الساعة التي تاب الله عز و جل فيها على آدم، و كان بين ما أكل من الشجرة و بين ما تاب الله عليه ثلاث مائة سنة من أيام الدنيا، و في أيام الآخرة يوم كآلف سنة ما بين العصر و العشاء، فصلى آدم ثلاث ركعات: ركعة لخطيئته، و ركعة لخطيئة حواء، و ركعة لتوبته،

And as for the Evening (المغرب) Prayer, so it is the time in which Allah<sup>azwj</sup> Mighty and Majestic Turned (Mercifully) to Adam<sup>as</sup>. And there was a duration of three hundred years from the days of the world between what he<sup>as</sup> ate from the tree and Allah<sup>azwj</sup> having Turned Mercifully to him<sup>as</sup>. And in the days of the Hereafter, a day is like a thousand years of what is between the 'Asr' and the 'Isha'. So, Adam<sup>as</sup> Prayed three Cycles – one Cycle for his<sup>as</sup> error, and a Cycle for the error of Hawwa<sup>as</sup>, and a Cycle for repenting to Him<sup>azwj</sup>.

فافترض الله عز و جل هذه الركعات الثلاث على امتي، و هي الساعة التي يستجاب فيها الدعاء، فوعدني ربي عز و جل أن يستجيب لمن دعاه فيها، و هي الصلاة التي أمرني بها ربي في قوله عز و جل: فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ.

So Allah<sup>azwj</sup> Mighty and Majestic Obligated these Cycles upon my<sup>saww</sup> community, and it is the time in which He<sup>azwj</sup> Answers the supplication. My<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic has Promised me<sup>saww</sup> that He<sup>azwj</sup> would Answer the one who supplicates in it. And it is the time in which my<sup>saww</sup> Lord<sup>azwj</sup> Commanded me<sup>saww</sup> for it, in the Words of the Mighty and Majestic **[30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning**.

و أما صلاة العشاء الآخرة، فإن للقبر ظلمة، و ليوم القيامة ظلمة، فأمرني الله عز و جل و امتي بهذه الصلاة في ذلك الوقت لتتور القبور، و ليعطيني و ليعطيني النور على الصراط، و ما من قدم مشيت إلى صلاة العتمة إلا حرم الله جسدها على النار، و هي الصلاة التي اختارها الله للمرسلين قبلي.

And as for the last Evening (العشاء) Prayer – so there would be darkness in the graves, and darkness on the Day of Judgement. Thus Allah<sup>azwj</sup> Mighty and Majestic

Commanded me<sup>saww</sup> and my<sup>saww</sup> community for this Prayer, in that time for the heat of the graves, and He<sup>azwj</sup> would be Giving me<sup>saww</sup> and my<sup>saww</sup> community, the light upon the Bridge (الصراف), and there is none from the feet which would walk to the last Evening (العشاء) Prayer, except that Allah<sup>azwj</sup> would Prohibit its body upon the Fire. And this is the Prayer which Allah<sup>azwj</sup> had Chose for the Mursil Prophets<sup>as</sup> before me<sup>saww</sup>.

و أما صلاة الفجر، فإن الشمس إذا طلعت تطلع على قرني شيطان، فأمرني الله عز و جل أن اصلي صلاة الغداة قبل طلوع الشمس، و قبل أن يسجد لها الكافر، فتسجد امتي لله عز و جل، و سرعتها أحب إلى الله عز و جل، و هي الصلاة التي تشهدا ملائكة الليل، و ملائكة النهار. قال اليهودي: صدقت، يا محمد.

And as for the Dawn Prayer, so when the sun emerges, Satan<sup>la</sup> emerges upon my<sup>saww</sup> companions. Therefore, Allah<sup>azwj</sup> Mighty and Majestic Commanded me<sup>saww</sup> that I<sup>saww</sup> should Pray the Dawn Prayer before the emergence of the sun. Beforehand, the Infidels used to prostrate to it, but my<sup>saww</sup> community prostrates to Allah<sup>azwj</sup> Mighty and Majestic, and it is easily the most beloved to Allah<sup>azwj</sup> Mighty and Majestic. And it is the Prayer which is witnessed by the Angels of the night, and Angels of the day'. The Jew said, 'You<sup>saww</sup> have spoken the truth, O Muhammad<sup>saww</sup>'.<sup>11</sup>

## VERSE 18 - 20

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ {18} يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ {19} وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ {20}

**[30:18] And for Him is the Praise in the skies and the earth, and at sunset and when you come up to midday [30:19] He Extracts the living from the dead and Extracts the dead from the living, and Revives the earth after its death, and thus shall you be coming out [30:20] And from His Signs is that He Created you from dust, then you are mortals who are dispersing**

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل لما أراد أن يخلق آدم (عليه السلام) بعث جبرئيل (عليه السلام) في أول ساعة من يوم الجمعة فقبض بيمينه قبضة بلغت من السماء السابعة إلى السماء الدنيا، و أخذ من كل سماء تربة، ثم قبض قبضة اخرى، من الأرض السابعة العليا إلى الأرض السابعة القصوى،

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Salih Bin Abu Hamaad, from Al-Husayn Bin Yazeed, from Al-Hassan Bin Ali Bin Abu Hamza, from Ibrahim,

'Abu Abdullah<sup>asws</sup> has said: 'When Allah<sup>azwj</sup> Mighty and Majestic Intended to Create Adam<sup>as</sup>, Sent Jibraeel<sup>as</sup> during the first hour of the day of Friday. So he<sup>as</sup> captured in his right hand, and it reached from the seventh sky to the sky of the world, and took from each sky, some dust. Then he<sup>as</sup> grabbed again from the highest seventh firmament to the lowest seventh firmament.

فأمر الله عز و جل كلمته فأمسك القبضة الاولى بيمينه، و القبضة الاخرى بشماله، ففلق الطين فلقنتين فذرا من الأرض ذروا و من السموات ذروا، فقال للذي بيمينه: منك الرسل و الأنبياء و الأوصياء و الصديقون و المؤمنون و الشهداء «1» و من أريد كرامته. فوجب لهم ما قال كما قال.

علل الشرائع: 1 / 337 11



So Allah<sup>azwj</sup> Mighty and Majestic Commanded him<sup>as</sup> to hold the first grab in his right hand, and the other one in his<sup>as</sup> left hand. So the clay was in two halves. He<sup>azwj</sup> Said: "Leave some from the earth, and leave some from the skies". So He<sup>azwj</sup> Said to the one in his<sup>as</sup> right hand: "From you would be the Rasools<sup>as</sup>, and the Prophets<sup>as</sup>, and the successors<sup>as</sup>, and the Truthful, and the Believers, and the martyrs, and the ones I<sup>azwj</sup> Want to Honour". So it Obligated for them, what He<sup>azwj</sup> Said, as He<sup>azwj</sup> Said it'.

و قال للذي بشماله: منك الجبارون و المشركون و المنافقون و الطواغيت و من أريد هوانه و شقوته. فوجب لهم ما قال كما قال. ثم إن الطينتين خلطتا جميعا، و ذلك قوله تعالى: إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى فَالْحَبُّ: طينة المؤمنين التي ألقى الله عليها محبته، و النوى: طينة الكافرين الذين نأوا عن كل خير، و إنما سمي النوى من أجل أنه نأى من الحق، و تباعد منه.

And Said to the one in his<sup>as</sup> left hand: "From you would be the tyrants, and the Polytheists, and the hypocrites, and the devils, and the ones whom I<sup>azwj</sup> Want to disgrace and humiliation". So it obligated for them what He<sup>azwj</sup> Said, as He<sup>azwj</sup> Said it. Then the two clays were mixed together, and these are the Words of the High **[6:95] Surely Allah is the Splitter of the seed and the stone.** So the seed – is the clay of the Believer upon whom Allah<sup>azwj</sup> has Conferred His<sup>azwj</sup> Love. And the stone – is the clay of the Infidels who are away from every good. But rather, it is referred to as the stone (النوى) because it is away from the Truth and remote from Him<sup>azwj</sup>.

و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فَالْحَيُّ: المؤمن الذي تخرج طينته من طينة الكافر، و المييت الذي يخرج من الحي: هو الكافر الذي يخرج من طينة المؤمن، فالحي: المؤمن، و المييت: الكافر، و ذلك قول الله عز و جل: أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتَهُ اِخْتِلَاطَ طِينَةٍ مَعَ طِينَةِ الْكَافِرِ، و كان حياته حين فرق الله عز و جل بينهما بكلمته.

And Allah<sup>azwj</sup> Mighty and Majestic Said **[30:19] He Extracts the living from the dead and Extracts the dead from the living.** So the living – it is the Believer who comes out from the clay (lineage) of the Infidel. And the dead, which comes out from the living – it is the Infidel who comes out from the clay (lineage) of the Believer. So the living – it is the Believer, and the dead – it is the Infidel. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[6:122] Is he who was dead then We Raised him to life.** So his death was his being mixed up with the clay of the Infidel, and his life was when Allah<sup>azwj</sup> Mighty and Majestic Separated the two by His<sup>azwj</sup> Word.

كذلك يخرج الله عز و جل المؤمن في الميلاد من الظلمة بعد دخوله فيها إلى النور، و يخرج الكافر من النور إلى الظلمة بعد دخوله إلى النور، و ذلك قول الله عز و جل: لِيُنذَرَ مَنْ كَانَ حَيًّا وَ يَحَقُّ الْقَوْلُ عَلَى الْكَافِرِينَ».

That is how Allah<sup>azwj</sup> Mighty and Majestic Extracts the Believer, from the darkness which he had entered into, to the light thereby giving him a new life, and Expels the Infidel from the light to the darkness after he had been entered into it (the Eman). And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers'**<sup>12</sup>.

في الكافي أحمد بن مهران عن محمد بن علي عن موسى بن سعدان عن عبد الرحمان بن الحجاج عن ابي ابراهيم عليه السلام في قول الله عزوجل: (يحيى الارض بعد موتها) قال: ليس يحييها بالقطر، ولكن يبعث الله رجلا فيحيون العدل فتحيى الارض لاهياء العدل، و لاقامة العدل فيه أنفع في الارض من القطر أربعين صباحا.

<sup>12</sup> الكافي 2: 7 / 4

In Al-kafi – Ahmad Bin Mahran, from Muhammad Bin Ali, from Musa Bin Sa'dan, from Abdul Rahman Bin Al-Hajaaj,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>) regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[30:18] and Revives the earth after its death**, said: 'Its Revival is not by the drops (of rain), but Allah<sup>azwj</sup> Sends men<sup>asws</sup>, so they<sup>asws</sup> revive the justice. Thus the revival of the earth is the revival of the justice, and the establishment of the justice in it is more beneficial in the earth than the drops (of rain) for forty mornings'.<sup>13</sup>

## VERSES 21 - 25

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {21} وَمِنْ آيَاتِهِ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتُ لِآبَائِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ {22} وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ {23} وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {24} وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ {25}

**[30:21] And from His Signs is that He Created for you spouses from yourselves that you may find rest in them, and He Made love and compassion to be in between you; most surely there are Signs in this for a people who reflect [30:22] And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the learned [30:23] And from His Signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are Signs in this for a people who would hear [30:24] And from His Signs is that He Shows you the lightning for fear and for hope, and Sends down water from the clouds then Gives life therewith to the earth after its death; most surely there are Signs in this for a people who understand [30:25] And from His Signs is that the establishment of the sky and the earth by His Command, then when He will Call you with a Call from the earth, then you will be coming out**

حدثنا الحسن بن علي بن عبد الله عن عيسى بن هشام عن سليمان بن ابي عبد الله قال سألته رجل عن الامام هل فوض الله اليه كما فوض إلى سليمان فقال نعم وذلك انه سألته رجل من مسألة فأجاب وسألته رجل اخر عن تلك المسألة فاجابه بغير جواب الاول ثم سئلها عنها فاجابه بغير جواب الاولين ثم قال هذا عطاؤنا فامنن أو اعط بغير حساب هكذا في قراءة علي عليه السلام

It has been narrated to us by Al-Hassan Bin Ali Bin Abdullah, from Isa Bin Hashaam, from Suleyman, who has said:

'A man asked Abu Abdullah<sup>asws</sup> about the Imam<sup>asws</sup>, has Allah<sup>azwj</sup> Authorised him<sup>asws</sup> as He<sup>azwj</sup> has Authorised Suleyman<sup>asws</sup>? He<sup>asws</sup> said: 'Yes'. And that he<sup>asws</sup> had been asked a question from a man. He<sup>asws</sup> answered him, and another man asked about that issue. He<sup>asws</sup> answered him different from the first answer. Then another one asked him<sup>asws</sup>. He<sup>asws</sup> answered him differently to the first two. Then he<sup>asws</sup> said: **[38:39] This is Our Gift, therefore give out freely or withhold, without measure** Thus recited Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, (the above Verse).

<sup>13</sup> Tafseer Noor Al Saqalayn – CH 30 H 20

قال قلت اصلحك الله فحين اجابهم بهذا الجواب يعرفهم الامام قال سبحان الله اما تسمع قول الله تعالى في كتابه ان في ذلك لآيات للمتوسمين وهم الائمة وانها ليسبيل مقيم لا يخرج منها ابدا ثم قال نعم ان الامام اذا نظر إلى رجل عرفه وعرف لونه وان سمع كلامه من خلف حايط عرفه وعرف ما هو لان الله يقول ومن آياته خلق السموات والارض واختلاف السننكم والوانكم ان في ذلك لآيات للعالمين فهم العلماء وليس يسمع شيئاً من الانس الا عرفه ناج أو هالك فلذلك يجيبهم بالذى يجيبهم به.

I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well. When you<sup>asws</sup> answered that person with this answer, did you<sup>asws</sup> know him?' He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>, have you not heard the Words of Allah<sup>azwj</sup> in His<sup>azwj</sup> Book "[15:75] Surely in this are Signs for those who distinguish (the marks)?" And they<sup>asws</sup> are the Imams<sup>asws</sup>, and they<sup>asws</sup> are with the Way, not coming out of it, ever'. Then he<sup>asws</sup> said: 'Yes, the Imam<sup>asws</sup>, if he<sup>asws</sup> looks at a man, he<sup>asws</sup> recognises him even if he<sup>asws</sup> hears his speech from behind a wall. He<sup>asws</sup> recognises him, and recognises what he is, because Allah<sup>azwj</sup> Says: [30:22] **And from His Signs is the creation of the skies and the earth and the diversity of your tongues and colours; most surely there are Signs in this for the learned**, for they<sup>asws</sup> are the knowledgeable ones, and they<sup>asws</sup> do not listen to anything from the humans, but they<sup>asws</sup> recognise whether he is a rescued one or a perished one. That is the reason why he<sup>asws</sup> answers them by what he<sup>asws</sup> answers them by'.<sup>14</sup>

في كتاب علل الشرايع باسناده إلى عبد الله بن يزيد بن سلام انه سأل رسول الله صلى الله عليه واله فقال فأخبرني عن آدم لم سمى آدم؟ قال: لانه خلق من الطين الارض وأديمها، قال: فآدم خلق من الطين كله أو من طين واحد؟ قال: بل من الطين كله، ولو خلق من طين واحد لما عرف الناس بعضهم بعضاً، وكانوا على صورة واحدة،

In the book Al-IIIAl-AI-Sharai'e, by his chain going up to Abdullah Bin Yazeed Bin Salaam, who says:

Rasool-Allah<sup>saww</sup> was asked: 'Inform me about Adam<sup>as</sup>, why was he<sup>as</sup> called Adam<sup>as</sup>?' He<sup>saww</sup> said: 'Because he<sup>as</sup> was Created from the clay of the earth, and its crust (أديمها)'. He said, 'So, was Adam<sup>as</sup> Created from all the clays or from one clay?' He<sup>saww</sup> said: 'But, from all the clays. And had he<sup>as</sup> been Created from one clay, the people would not have been able to recognise each other, and they would have been of one image (looked alike)'.

قال: فلهم في الدنيا مثل؟ قال: التراب فيه ابيض وفيه اخضر وفيه أشقر وفيه اغبر وفيه احمر وفيه ازرق وفيه عذب وفيه ملح وفيه خشن وفيه لين وفيه أصهب، فلذلك صار الناس فيهم لين وفيهم خشن وفيهم أبيض وفيهم اصفر واحمر واصهب واسود على الوان التراب.

He said, 'So is there an example for them in the world?' He<sup>saww</sup> said: 'The dust in which there is white, and in it is green, and in it is the paleness, and in it is the dustiness, and in it is the redness, and in it is the blueness, and in it is the sweetness, and in it is the saltiness, and in it is the roughness, and in it is the softness, and in it is brownish. So due to that the people came to be as such. So among them are the soft, and among them are the rough, and among them are white, and among them are yellow, and red, and white, and black as per the colours of the dust'.<sup>15</sup>

حدثنا الحسن بن علي النعمان عن يحيى بن عمر عن ابان الاحمر عن زراره عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله انا معاشر الانبياء تنام عيوننا ولا تنام قلوبنا ونرى من خلفنا كما نرى من بين ايدينا.

<sup>14</sup> Basaair Al Darajaat – P 7 CH 17 (Rare) H 1

<sup>15</sup> Tafseer Noor Al Saqalayn – Ch 30 H 22

It has been narrated to us by Al-Hassan Bin Ali Al-No'man, from Yahya Bin Umar, from Abaan Al-Ahmar, from Zarara, who has said:

'Abu Ja'far<sup>asws</sup> having said that: 'Rasool-Allah<sup>saww</sup> said: 'The group of the Prophets<sup>as</sup>, only their<sup>as</sup> eyes sleep, but their<sup>saww</sup> hearts do not, and we<sup>saww</sup> see behind us<sup>saww</sup> just as we<sup>saww</sup> see in front of us<sup>saww</sup>.<sup>16</sup>

في عيون الاخبار في باب ما جاء عن الرضا عليه السلام من خبر الشامي وما سأل عنه أمير المؤمنين عليه السلام في جامع الكوفة حديث طويل وفيه: وسأله عن النوم على كم وجه هو؟ فقال أمير المؤمنين عليه السلام صلوات الله عليه: النوم على أربعة اصناف: الانبياء تنام على أفقيتها مستقبلة وأعينها لا تنام متوقعة لوحى ربها عزوجل، والمؤمنون ينامون على يمينهم مستقبلين القبلة، والملوك وأبناءها على شمائلها ليستمرأوا ما يأكلون وابليس واخوانه وكل مجنون وذو عاهة ينامون على وجوههم منبطحين.

In Uyoon Al-Akhbaar in a chapter which has come

(It has been narrated) from Al-Reza<sup>asws</sup> from the news of the Syrian and what he asked from Amir-ul-Momineen<sup>asws</sup> in a group, at Al-Kufa – in a lengthy Hadeeth, and in it is – a he asked him<sup>asws</sup>, 'About the sleep, how many aspects is it upon?' So Amir-ul-Momineen<sup>asws</sup> said: 'The sleep is of four types – The Prophets<sup>as</sup> sleep upon their<sup>as</sup> backs, and their hearing does not sleep, expecting the Revelation of their<sup>as</sup> Lord<sup>azwj</sup> Mighty and Majestic. And the believers sleep on their right, facing the Qiblah. And the kings and their sons sleep upon their left in order to enjoy what they have eaten. And Iblees<sup>la</sup> and his<sup>la</sup> brothers, and every insane person, and ones with deformities are sleeping upon their faces down'.<sup>17</sup>

## VERSES 26 - 28

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِتُونَ {26} وَهُوَ الَّذِي بَدَأَ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {27} ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ ۗ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ {28}

**[30:26] And for Him as the ones in the skies and the earth; all are devoutly obedient to Him [30:27] And He it is Who Initiated the creation, then He will Repeat it, and it is easy for Him; and His are the most Exalted Examples in the skies and the earth, and He is the Mighty, the Wise [30:28] He Strikes for you an example from yourselves: Have you among those whom your right hands possess partners in what We have Given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We Make the Signs Decisive for a people who understand**

علي بن إبراهيم، قال: إنه كان سبب نزولها أن قريشا و العرب كانوا إذا حجوا يلبنون، و كانت تلبيتهم: لبيك اللهم لبيك، لبيك لا شريك لك لبيك، إن الحمد و النعمة لك و الملك لا شريك لك، و هي تلبية إبراهيم (عليه السلام) و الأنبياء،

Ali Bin Ibrahim said,

'The Reason for its Revelation is that the Qureysh and the Arabs, when they used to go on Pilgrimage, were Exclaiming their Answerings (Talbiyya), and their 'Talbiyya' was – 'At Your<sup>azwj</sup> service our Allah<sup>azwj</sup> at Your<sup>azwj</sup> service! There is not associate for

<sup>16</sup> Basaair Al Darajaat – P 9 Ch 1 H 8

<sup>17</sup> Tafseer Noor Al Saqalayn – Ch 30 H 37

Your<sup>azwj</sup>, at Your<sup>azwj</sup> service! Surely the Praise, and the Favours are to You<sup>azwj</sup>, and the Kingdom. There is not associate for You<sup>azwj</sup>, at Your<sup>azwj</sup> service!' And this was the 'Talbiyya' of Ibrahim<sup>as</sup> and the Prophets<sup>as</sup>.

فجاءهم إبليس في صورة شيخ، فقال: ليست هذه تلبية أسلافكم. قالوا: و ما كانت تليبتهم؟ قال: كانوا يقولون: لبيك اللهم لبيك، لبيك لا شريك لك إلا شريك هو لك، فنفرت قريش من هذا القول، فقال لهم إبليس: على رسلكم حتى آتي على آخر كلامي. فقالوا: ما هو؟ فقال: إلا شريك هو لك، تملكه و ما يملك، ألا ترون أنه يملك الشريك و ما ملكه؟ فرضوا بذلك، و كانوا يلبون بهذا قريش خاصة.

So Iblees<sup>la</sup> came to them in the image of an old man, so he<sup>la</sup> said, 'This is not the way of the 'Talbiyya' of your ancestors'. They said, 'And what used to be their 'Talbiyya'? He<sup>as</sup> said, 'They were saying, "At Your<sup>azwj</sup> service our Allah<sup>azwj</sup> at Your<sup>azwj</sup> service! There is not associate for Your<sup>azwj</sup> except for Your<sup>azwj</sup> partner, he is for You<sup>azwj</sup>'. The Qureysh alienated from this speech, so Iblees<sup>la</sup> said to them, 'Due to your slowness, I<sup>la</sup> have come to another of my<sup>la</sup> speech'. So they said, 'What is it?' So he<sup>la</sup> said, 'Except Your<sup>azwj</sup> partner, he is for You<sup>azwj</sup>. You<sup>azwj</sup> Own him, and what he owns'. Are you not seeing that He<sup>azwj</sup> Owns the partner, and whatever he owns?' So they were happy with that, and used to do 'Talbiyya' by this, especially the Qureysh.

فلما بعث الله رسوله أنكر ذلك عليهم، و قال: «هذا شرك» فأنزل الله: ضَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ، أي ترضون أنتم فيما تملكون أن يكون لكم فيه شريك؟ فإذا لم ترضوا أنتم أن يكون لكم فيما تملكون شريك، فكيف ترضون أن تجعلوا لي شريكا فيما أملك؟

So when Allah<sup>azwj</sup> Sent His<sup>azwj</sup> Rasool<sup>saww</sup>, he<sup>saww</sup> prohibited that to them and said: 'This is Polytheism!' So Allah<sup>azwj</sup> Revealed **[30:28] He Strikes for you an example from yourselves: Have you among those whom your right hands possess partners in what We have Given you for sustenance, so that with respect to it you are alike.** i.e., are you happy regarding what you are possessing, if there is a partner for you with regards to it? So if you are not happy that there should become a partner for you regarding what you own, so how I<sup>azwj</sup> be happy that you are making for me<sup>azwj</sup> a partner regarding what I<sup>azwj</sup> Own?<sup>18</sup>

في عيون الاخبار باسناده إلى ياسر الخادم عن أبي الحسن علي بن موسى الرضا عليهما السلام قال: قال رسول الله صلى الله عليه واله لعل عليه السلام: يا علي أنت حجة الله وأنت باب الله وأنت الطريق إلى الله، وأنت النبا العظيم وأنت الصراط المستقيم، وأنت المثل الأعلى.

In Uyoon Al-Akhbar, by his chain going up to Yaasir Al-Khaadim, from Abu Al-Hassan Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are the Proof of Allah<sup>azwj</sup>, and you<sup>asws</sup> are the Door of Allah<sup>azwj</sup>, and you<sup>asws</sup> are the Road to Allah<sup>azwj</sup>, and you<sup>asws</sup> are the Magnificent News, and you<sup>asws</sup> are the Straight Path, and you<sup>asws</sup> are the Exalted example'.<sup>19</sup>

وفي عيون الاخبار ايضا في الزيارة الجامعة لجميع الأئمة عليهم السلام المنقولة عن الجواد عليه السلام: السلام على أئمة الهدى إلى قوله: وورثة الانبياء والمثل الأعلى.

<sup>18</sup> تفسير القمّي 2: 154

<sup>19</sup> Tafseer Noor Al Saqalayn – Ch 30 H 45

And in Uyoon Al-Akhbar as well as in Al-Ziyarat Al-Jame'a of all the Imams<sup>asws</sup> are the words from Al-Jawwad<sup>asws</sup> having said: 'Peace be upon the Imams<sup>asws</sup> of Guidance' – until his<sup>asws</sup> words – 'And the inheritors of the Prophets<sup>as</sup> and the Exalted examples'.<sup>20</sup>

## VERSES 29 & 30

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ {29} فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {30}

**[30:29] But, those who are unjust follow their low desires without knowledge; so who can guide him whom Allah makes err? And they shall have no helpers**  
**[30:30] Then set your face for the upright Religion - the nature made by Allah in which He has Made the people; there is no altering of Allah's creation; that is the Religion of Al-Qayyim, but most people do not know**

محمد بن يعقوب: عن علي بن إبراهيم، عن صالح بن السندي، عن جعفر بن بشير، عن علي بن أبي حمزة، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا، قال: «هي الولاية».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja'far Bin Basheer, from Ali Bin Abu Hamza, from Abu Baseer,

from Abu Ja'far<sup>asws</sup> regarding the Words of the High **[30:30] Then set your face for the upright Religion**, he<sup>asws</sup> said: 'It is Al-Wilayah'.<sup>21</sup>

شرف الدين النجفي: و روى علي بن أسباط، عن ابن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: وَ ذَلِكَ دِينُ الْقَيِّمَةِ، قال: «هو ذلك دين القائم (عليه السلام)».

Sharaf Al-Deen Najafy, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer,

'Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[30:30] that is the Religion of Al-Qayyim**, he<sup>asws</sup> said: 'It is the Religion of Al-Qaim'.<sup>22</sup>

وعنه، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن محمد بن سنان، عن حماد بن عثمان الناب، و خلف بن حماد، عن الفضيل بن يسار، و ربعي بن عبد الله، عن أبي عبد الله (عليه السلام)، في قول الله تعالى: فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا، قال: «قم في الصلاة، و لا تلتفت يمينا و لا شمالا».

And from him, who said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hamaad Bin Usmaan Al-nab, and Khalaf Bin Hamaad, from Al-Fazeyl Bin Yasaar, and Rabi'e Bin Abdullah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> the High **[30:30] Then set your face for the upright Religion**, he<sup>asws</sup> said: 'Stand for the Prayer, and do not turn to the right nor to the left'.<sup>23</sup>

<sup>20</sup> Tafseer Noor Al Saqalayn - Ch 30 HH 46

<sup>21</sup> الكافي 1: 35 / 346

<sup>22</sup> (تأويل الآيات 2: 831 / 2

<sup>23</sup> تفسير القمي 2: 154.

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام)، قال: قلت: فطرت الله التي فطر الناس عليها؟ قال: «التوحيد».

And in it, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, when I asked:

Abu Abdullah<sup>asws</sup> replied '(What about) **[30:30] the nature made by Allah in which He has Made the people?** He<sup>asws</sup> said: 'The Oneness (التوحيد)'.<sup>24</sup>

وعنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، عن علي بن حسان الواسطي، عن الحسن بن يونس، عن عبد الرحمن بن كثير مولى أبي جعفر، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: فطرت الله التي فطر الناس عليها، قال: «التوحيد، و محمد رسول الله، و علي أمير المؤمنين (صلى الله عليهما و آلهما)».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ali Bin Hasaan Al-Waasity, from Al-Hassan Bin Yunus, from Abdul Rahman Bin Kaseer,

A devotee (Shia) of Abu Ja'far<sup>asws</sup> had asked from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[30:30] the nature made by Allah in which He has Made the people**, he<sup>asws</sup> said: 'The 'The Oneness, and Muhammad<sup>saww</sup> is Rasool of Allah<sup>azwj</sup>, and Ali<sup>asws</sup> is Amir-ul-Momineen<sup>asws</sup>'.<sup>25</sup>

قال: حدثنا الحسين بن علي بن زكريا، قال: حدثنا الهيثم بن عبد الله الرماني، قال: حدثنا علي ابن موسى الرضا (عليه السلام)، عن أبيه، عن جده عن محمد بن علي (عليهم السلام)، في قوله: فطرت الله التي فطر الناس عليها، قال: «هي: لا إله إلا الله محمد رسول الله (صلى الله عليه و آله)، علي أمير المؤمنين ولي الله، إلى هاهنا التوحيد».

(Ali Bin Ibrahim) said, 'Al-Husayn Bin Ali Bin Zakariyya narrated to us, from Al-Haysam Bin Abdullah Al-Ramany,

(It has been narrated) from Ali<sup>asws</sup> Ibn Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> regarding His<sup>azwj</sup> Words **[30:30] the nature made by Allah in which He has Made the people**, said: 'It is – There is no god except for Allah<sup>azwj</sup>, and Muhammad<sup>saww</sup> is His<sup>azwj</sup> Rasool<sup>saww</sup>, and Ali<sup>asws</sup> Amir-ul-Momineen<sup>asws</sup> is Guardian from Allah<sup>azwj</sup> – up to here is the 'Al-Tawheed'.<sup>26</sup>

وعنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز وجل: فطرت الله التي فطر الناس عليها، ما تلك الفطرة؟ قال: «هي الإسلام، فطرهم الله حين أخذ ميثاقهم على التوحيد، قال: أ لَسْتُ بِرَبِّكُمْ؟ قالوا: بلى، و فيه المؤمن و الكافر».

And from him, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[30:30] the nature made by Allah in which He has Made the people**, what is that nature?' He<sup>asws</sup> said: 'It is Al-Islam. Allah<sup>azwj</sup> Natured them when He<sup>azwj</sup> Took their Covenant

<sup>24</sup> الكافي 2: 1 / 10

<sup>25</sup> التوحيد 7 / 329

<sup>26</sup> تفسير القمي 2: 154.

upon the 'Tawheed', Said [7:172] **Am I not your Lord? They said: Yes**, and among them was the Believer and the Infidel (as well).<sup>27</sup>

الطبرسي في (جوامع الجامع) في معنى الآية: قوله (عليه السلام): «كل مولود يولد على الفطرة، حتى يكون أبواه هما اللذان يهودانه و ينصرانه».

Al-Tabarsy, in Jawame'a Al-Jaami'a regarding the Meaning of the Verse – His<sup>asws</sup> words: 'Every birth is born upon the nature, until his two parents make him to be a Jew or a Christian'.<sup>28</sup>

## VERSES 31 - 38

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ {31} مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {32} وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آدَأَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ {33} لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {34} أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ {35} وَإِذَا آدَأَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْتَبُونَ {36} أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {37} فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {38}

**[30:31] Turning to Him, and fear Him and keep up Prayer and do not become from the polytheist [30:32] from those who divided their religion and became sects, each sect rejoicing in what they had with them [30:33] And when harm touches the people, they call upon their Lord, turning to Him, then when He Makes them taste of mercy from Him, then some of them begin to associate (others) with their Lord [30:34] So as to be ungrateful for what We have Given them; so enjoy yourselves, for you shall soon come to know [30:35] Or, have We Sent down upon them an authority so that he speaks of that which they associate with Him? [30:36] And when We Make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have sent before, they are in despair [30:37] Do they not see that Allah Makes sustenance to be ample for whom He Desires to, and straitens? Most surely there are Signs in this for a people who believe [30:38] Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who are intending the Face of Allah, and they are the successful**

الطبرسي: عن أبي جعفر، و أبي عبد الله (عليه السلام): أنه لما نزلت هذه الآية على النبي (صلى الله عليه و آله) أعطى فاطمة (عليها السلام) فداك و سلمه إليها.

Al-Tabarsy,

from Abu Ja'far<sup>asws</sup>, and Abu Abdullah<sup>asws</sup> having said: 'When this Verse was Revealed upon the Prophet<sup>saww</sup>, he<sup>saww</sup> gave Fadak to Fatima<sup>asws</sup> and submitted it to her<sup>asws</sup>'<sup>29</sup>.

<sup>27</sup> الكافي 2: 2/10

<sup>28</sup> جوامع الجامع: 359.

<sup>29</sup> مجمع البيان 8: 478



محمد بن العباس، قال: حدثنا علي بن العباس المقانعي، عن أبي كريب، عن معاوية بن هشام، عن فضل بن مرزوق، عن عطية، عن أبي سعيد الخدري، قال: لما نزلت: **فَاتِ ذَا الْقُرْبَى حَقَّهُ**، دعا رسول الله (صلى الله عليه وآله) فاطمة (عليها السلام)، و أعطاهما فداك.

Muhammad Bin Al-Abbas, from Ali Bin Al-Abbas Al-Maana'ie, from Abu Kareyb, from Muawiya Bin Hisham, from FazAl-Bin Marzouq, from Atiya, from Abu Saeed Al-Khudry who said,

**'When [30:38] Then give to the near of kin his due** was Revealed, Rasool-Allah<sup>saww</sup> called Fatima<sup>asws</sup> and gave her<sup>asws</sup> Fadak.<sup>30</sup>

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن عثمان بن عيسى، و حماد بن عثمان، عن أبي عبد الله (عليه السلام)، قال: «لما بويع لأبي بكر، و استقام له الأمر على جميع المهاجرين و الأنصار، بعث إلى فداك، فأخرج وكيل فاطمة بنت رسول الله (صلى الله عليه وآله) منها، فجاءت فاطمة (عليها السلام) إلى أبي بكر، فقالت: يا أبا بكر، منعتني ميراثي من رسول الله (صلى الله عليه وآله)، و أخرجت وكيلي من فداك و قد جعلها لي رسول الله (صلى الله عليه وآله) بأمر الله؟!»

Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Usmaan Bin Isa, and Hamaad Bin Usmaan,

'Abu Abdullah<sup>asws</sup> having said: 'When allegiance was pledged to Abu Bakr, and the command was straightened for him upon the Emigrants and the Helpers, he sent and envoy to Fadak and threw out the representative of Fatima<sup>asws</sup> daughter of Rasool-Allah<sup>saww</sup> from it. So Fatima<sup>asws</sup> came up to Abu Bakr, so she<sup>asws</sup> said: 'O Abu Bakr! You are preventing me<sup>asws</sup> from my<sup>asws</sup> inheritance from Rasool-Allah<sup>saww</sup>, and have dismissed my<sup>asws</sup> representative from Fadak, although Rasool-Allah<sup>saww</sup> had made it to be for me<sup>asws</sup> by the Command of Allah<sup>azwj</sup>?'

فقال لها: هاتي على ذلك شهودا. فجاءت بأمر أيمن، فقالت: لا أشهد حتى أحتج- يا أبا بكر- عليك بما قال رسول الله (صلى الله عليه وآله)، فقالت: أنشدك الله- يا أبا بكر- أ لست تعلم أن رسول الله (صلى الله عليه وآله) قال: إن أم أيمن امرأة من أهل الجنة؟ قال: بلى. قالت: فأشهد أن الله أوحى إلى رسول الله (صلى الله عليه وآله): **فَاتِ ذَا الْقُرْبَى حَقَّهُ** فجعل فداك لفاطمة (عليها السلام) بأمر الله.

So he said to her<sup>asws</sup>, 'Bring me witnesses upon that'. So she<sup>asws</sup> came with Umm Ayman<sup>as</sup> who said, 'I<sup>as</sup> will not testify until I<sup>as</sup> first argue against you – O Abu bakr – with what Rasool-Allah<sup>saww</sup> has said. I adjure you to Allah<sup>azwj</sup> – O Abu Bakr – do you not know that Rasool-Allah<sup>saww</sup> said: 'Surely Umm Ayman is a woman from the inhabitants of the Paradise?' He said, 'Yes'. She<sup>as</sup> said, 'So I<sup>as</sup> hereby testify that Allah<sup>azwj</sup> Revealed unto Rasool-Allah<sup>saww</sup> **[30:38] Then give to the near of kin his due**, so he<sup>saww</sup> made Fadak to be for Fatima<sup>asws</sup> by the Command of Allah<sup>azwj</sup>.

و جاء علي (عليه السلام) فشهد بمثل ذلك، فكتب لها كتابا برد فداك، و دفعه إليها، فدخل عمر، فقال: ما هذا الكتاب؟ فقال أبو بكر: إن فاطمة ادعت في فداك، و شهدت لها ام أيمن و علي، فكتبت لها بفداك. فأخذ عمر الكتاب من فاطمة (عليها السلام) فمزقه، و قال: هذا فيء للمسلمين، و قال: أوس بن الحدثان، و عائشة، و حفصة يشهدون على رسول الله (صلى الله عليه وآله) أنه قال: إنا معاشر الأنبياء لا نورث، ما تركناه صدقة، و إن عليا زوجها يجر إلى نفسه، و ام أيمن فهي امرأة صالحة، لو كان معها غيرها لنظرنا فيه.

And Ali<sup>asws</sup> came and testified similar to that. So he wrote for her<sup>asws</sup>, the return of Fadak, and handed it (document) over to her. Umar came up and said, 'And what is this?' So Abu Bakr said, 'Fatima<sup>asws</sup> made a claim for Fadak, and Umm Ayman and

تأويل الآيات 1: 435 / 5. <sup>30</sup>

Ali<sup>asws</sup> testified for her<sup>asws</sup>, therefore I wrote out Fadak for her<sup>asws</sup>. Umar grabbed hold of the document from Syeda Fatima<sup>asws</sup> and tore it up, and said, 'This is war booty for the Muslims'. And he said, 'Aws Bin Al-Hadsaan, and Ayesha, and Hafsa are testifying that Rasool-Allah<sup>saww</sup> said: 'We<sup>as</sup>, the group of Prophets<sup>as</sup> do not bequeath (inheritance). What we<sup>as</sup> leave behind is charity'. And Ali<sup>asws</sup> is her<sup>asws</sup> husband<sup>asws</sup>. He<sup>asws</sup> would lead it to himself<sup>asws</sup>. And Umm Ayman<sup>as</sup>, so she<sup>as</sup> is a virtuous woman, if only there was someone else with her<sup>as</sup> (to testify), we would look into the matter'.

فخرجت فاطمة (عليها السلام) من عندهما باكية حزينة، فلما كان بعد هذا جاء علي (عليه السلام) إلى أبي بكر و هو في المسجد، و حوله المهاجرون و الأنصار، فقال: يا أبا بكر، لم منعت فاطمة ميراثها من رسول الله (صلى الله عليه و آله)، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)؟ فقال أبو بكر: هذا فيء للمسلمين، فإن أقامت شهودا أن رسول الله (صلى الله عليه و آله) جعله لها، و إلا فلا حق لها فيه. فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تحكم فينا بخلاف حكم الله في المسلمين! قال: لا.

So Syeda Fatima<sup>asws</sup> went out from their presence, crying, grieving. So when it was after this, Ali<sup>asws</sup> came up to Abu Bakr whilst he was in the Masjid, and around him were the Emigrants and the Helpers, so he<sup>asws</sup> said: 'O Abu Bakr! Why did you prevent Syeda Fatima<sup>asws</sup> from her<sup>asws</sup> inheritance from Rasool-Allah<sup>saww</sup>, and she<sup>asws</sup> had owned it during the lifetime of Rasool-Allah<sup>saww</sup>?' Abu Bakr said, 'This is the war booty for the Muslims. So if she<sup>asws</sup> can establish witnesses that Rasool-Allah<sup>saww</sup>, I will make it to be for her<sup>asws</sup>, otherwise she<sup>asws</sup> has not right in it'. So Amir-ul-Momineen<sup>asws</sup> said: 'O Abu Bakr! You are passing judgement regarding us<sup>asws</sup> in opposition to the Judgement of Allah<sup>azwj</sup> regarding the Muslims?' He said, 'No'.

قال: فإن كان في يد المسلمين شيء يملكونه، ادعيت أنا فيه، من تسأل البينة؟ قال: إياك كنت أسأل البينة على ما تدعيه على المسلمين. قال: فإذا كان في يدي شيء و ادعى فيه المسلمون، تسألني البينة على ما في يدي، و قد ملكته في حياة رسول الله (صلى الله عليه و آله)، و بعده، و لم تسأل المسلمين البينة على ما ادعوا علي شهودا كما سألتني على ما ادعيت عليهم؟ فسكت أبو بكر، ثم قال عمر: يا علي، دعنا من كلامك، فإننا لا نقوى على حججك، فإن أتيت بشهود عدول و إلا فهو فيء للمسلمين لا حق لك و لا لفاطمة فيه.

He<sup>asws</sup> said: 'So if there was a thing which was in the hands of the Muslims which they owned it, and I<sup>asws</sup> make a claim for it, whom will you ask for the proof?' He said, 'It is you<sup>asws</sup> that I will be asking for the proof for what you<sup>asws</sup> claim against the Muslims'. He<sup>asws</sup> said: 'So if there was something which was in my<sup>asws</sup> hands, and the Muslims make a claim for it, you will ask me<sup>asws</sup> for the proof upon what is in my<sup>asws</sup> hands, and she<sup>asws</sup> owned it during the lifetime of Rasool-Allah<sup>saww</sup>, and after him<sup>asws</sup>, and you did not ask the Muslims for the proof upon what they claim against me<sup>asws</sup>, for any witnesses, just as you asked me<sup>asws</sup> for what I<sup>asws</sup> were to claim against them?' So Abu Bakr was silent, then Umar said, 'O Ali<sup>asws</sup>! Leave us from your<sup>asws</sup> speech, for we are not capable of arguing with you<sup>asws</sup>. So if she<sup>asws</sup> comes with the witnesses, we shall reverse it, otherwise it would be the war booty for the Muslims. There is no right for you<sup>asws</sup>, nor for Fatima<sup>asws</sup> with regards to it'.

فقال أمير المؤمنين (عليه السلام): يا أبا بكر، تقرأ كتاب الله؟ قال: نعم. قال: فأخبرني عن قول الله تعالى: إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا، فيمن نزلت، أ فينا أم في غيرنا؟ قال: بل فيكم.

So Amir-ul-Momineen<sup>asws</sup> said: 'O Abu Bakr! Have you read the Book of Allah<sup>azwj</sup>?' He said, 'Yes'. He<sup>asws</sup> said: 'Inform me about the Words of Allah<sup>azwj</sup> the High [33:33] **But rather, Allah Desires to Keep away the uncleanness from you, O people of**

**the House! And to Purify you a with a Purification**, for whom was it Revealed, regarding us<sup>asws</sup> or regarding others than us<sup>asws</sup>?’ He said, ‘But, regarding you<sup>asws</sup>’.

قال: فلو أن شاهدين شهدا على فاطمة (عليهم السلام) بفاحشة، ما كنت صانعا؟ قال: كنت أقيم عليها الحد كما أقيم على سائر المسلمين. قال: كنت إذن عند الله من الكافرين. قال: و لم؟ قال: لأنك رددت شهادة الله لها بالطهارة، و قبلت شهادة الناس عليها، كما رددت حكم الله و حكم رسوله أن جعل رسول الله (صلى الله عليه و آله) لها فداك و قبضته في حياته، ثم قبلت شهادة أعرابي بوال على عقبيه، مثل أوس بن الحدثان، و أخذت منها فداك، و زعمت أنه فيء للمسلمين، و قد قال رسول الله (صلى الله عليه و آله): البينة على المدعي، و اليمين على من ادعي عليه.

He<sup>asws</sup> said: ‘If two witnesses were to testify against Fatima<sup>asws</sup> for immorality, what would you have done?’ He said, ‘I would have applied the limit (of the Law) against her<sup>asws</sup> just as I would for the rest of the Muslims’. He<sup>asws</sup> said: ‘Then, you would be from the Infidels, in the Presence of Allah<sup>azwj</sup>’. He said, ‘And why?’ He<sup>asws</sup> said: ‘Because you would have rejected the Testimony of Allah<sup>azwj</sup> for her<sup>asws</sup> Purity, and would have accepted the testimonies of the people against her<sup>asws</sup>, just as you have rejected the Judgement of Allah<sup>azwj</sup>, and the judgement of His<sup>azwj</sup> Rasool<sup>saww</sup> that he<sup>saww</sup> made Fadak to be for her<sup>asws</sup>, and she owned it during his<sup>saww</sup> lifetime. Then you accepted the testimony of a Bedouin who urinates upon his heels, the likes of Aws Bin Al-Hadsaan, and snatched Fadak from her<sup>asws</sup>, and are alleging that it is the war booty for the Muslims. And Rasool-Allah<sup>saww</sup> has said: ‘The onus of the Proof is upon the claimant, and the oath upon what he is claiming against’.

قال- فدمدم الناس، و بكى بعضهم، فقالوا: صدق- و الله- علي. و رجع علي إلى منزله».

He (the narrator) said, ‘The people murmured, and some of them wept and were saying: ‘By Allah<sup>azwj</sup>, Ali<sup>asws</sup> has spoken the truth’. And Ali<sup>asws</sup> returned to his<sup>asws</sup> house’.

قال: «و دخلت فاطمة المسجد، و طافت بقبر أبيها (عليه و آله السلام) و هي تبكي، و تقول:

He (the narrator said), ‘And Syeda Fatima<sup>asws</sup> entered the Masjid, and circumambulated the grave of her<sup>asws</sup> father<sup>saww</sup>, and she<sup>asws</sup> wailed, and she<sup>asws</sup> was saying (in prose):

إنا فقدناك فقد الأرض وابلها و اختل قومك فاشهدهم و لا تغب

‘Surely, your<sup>saww</sup> separation is the separation of the earth and its rains; and your people got disturbed, so appear to them and do not be hidden.

قد كان بعدك أنباء و هنيئة لو كنت شاهدا لم تكثر الخطب

After you<sup>saww</sup> there is news, and intense differing; If only you<sup>saww</sup> would have seen it, speeches would not have been in abundance.

قد كان جبريل بالآيات يؤنسنا فغاب عنا و كل الخير محتجب

Jibraeel<sup>as</sup> had been entertaining us<sup>asws</sup> with the Verses; so he<sup>as</sup> is absent from us<sup>asws</sup>, and so is every good been veiled.

و كنت بدرا و نورا يستضاء به عليك تنزل من ذي العزة الكتب

And I<sup>asws</sup> was a moon and a Light illuminating it; upon you<sup>saww</sup> was the Revelation from the one with Honourable Books.

تقمصتها رجال و استخف بنا إذ غبت عنا فنحن اليوم نغتصب

The men have impersonated it and belittled us<sup>asws</sup>; when you<sup>saww</sup> are absent from us<sup>asws</sup>, so today we<sup>asws</sup> have been usurped.

فكل أهل له قربي و منزلة عند الإله على الأذنين مقرب

For every family there is a kinship for it and a status; in the Presence of God, a nearness of approach.

أبدت رجال لنا فحوى صدورهم لما مضيت و حالت دونك الكذب

The men demonstrated what was in their chests; when I<sup>asws</sup> went and (described) the conditions besides you<sup>saww</sup>.

فقد رزينا بما لم يرزه أحد من البرية لا عجم و لا عرب

So they gave us<sup>asws</sup> difficulties, which they had not given anyone; from the wilderness, neither the Arabs nor the non-Arabs.

فقد رزينا به محضا خليفته صافي الضرائب و الأعراق و النسب

So they gave us<sup>asws</sup> difficulties by its creation; the net of taxes, and the prejudices, and the hostilities.

فأنت خير عباد الله كلهم و أصدق الناس حين الصدق و الكذب

So you<sup>saww</sup> are the best of the servants of Allah<sup>azwj</sup>, all of them; and the most truthful of the people when they speak the truth and lie.

فسوف نبكيك ما عشنا و ما بقيت منا العيون بتهمال لها سكب

So we<sup>asws</sup> would be lamenting over you<sup>saww</sup> whatever life we live and whatever that remains; from us the eyes with what we<sup>asws</sup> can bear, from the downpour of tears.

سيعلم المتولي ظلم حامتنا يوم القيامة أنى سوف ينقلب».

I<sup>asws</sup> shall be undertaking it upon myself<sup>asws</sup> to inform of the injustices upon us<sup>asws</sup>; on the Day of Judgement, I<sup>asws</sup> will overturn them'.

قال: «فرجع أبو بكر إلى منزله، و بعث إلى عمر، فدعاه، فقال: ما رأيت مجلس علي منا اليوم؟ و الله لئن قعد مقعدا مثله ليفسدن أمرنا، فما الرأي؟ قال عمر: الرأي أن تأمر بقتله. قال: فمن يقتله؟ قال: خالد بن الوليد.

He (the narrator) said, 'Abu Bakr returned to his house and sent for Umar and called him over, so he said, 'Did you not see Ali<sup>asws</sup>'s gathering from us today? By Allah<sup>azwj</sup>, if he<sup>asws</sup> were to sit in a session like it, he<sup>asws</sup> would spoil our matter. So what is your

opinion?' Umar said, 'The opinion is that you should order for his<sup>asws</sup> murder'. He said, 'So who will murder him<sup>asws</sup>?'. He said, 'Khalid Bin Al-Waleed'.

فبعثنا إلى خالد، فأتاهما، فقالا: نريد أن نحملك على أمر عظيم. قال: احملاني على ما شئتما، و لو قتل علي بن أبي طالب. قالوا: فهو ذلك. قال خالد: متى أقتله؟ قال أبو بكر: إذا حضر المسجد، فقم بجانبه في الصلاة، فإذا أنا سلمت فقم إليه فاضرب عنقه. قال: نعم.

So the two of them went to Khalid and said, 'We want to burden you with a great matter'. He said, 'Burden me with whatsoever you two like to, even though it may be the murder of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. They said, 'That is it!' Khalid said, 'When shall I kill him<sup>asws</sup>?'. Abu Bakr said, 'When he<sup>asws</sup> is present in the Masjid, stand by his<sup>asws</sup> side during the Prayer. So when I send greetings (at the end of the Prayer), rise upon him<sup>asws</sup> and strike his<sup>asws</sup> neck'. He said, 'Yes'.

فسمعت أسماء بنت عميس ذلك، و كانت تحت أبي بكر، فقالت لجاريتهما: اذهبي إلى منزل علي و فاطمة فأقرئيهما السلام، و قلتي لعلي: إِنَّ الْمَلَائِكَةَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَأَخْرُجْ إِنِّي لَكُ مِنَ النَّاصِحِينَ، فجاءت إليهما، فقالت لعلي (عليه السلام): إن أسماء بنت عميس تقرأ عليكما السلام، و تقول: إِنَّ الْمَلَائِكَةَ يَأْتِمُرُونَ بِكَ لِيَقْتُلُوكَ فَأَخْرُجْ إِنِّي لَكُ مِنَ النَّاصِحِينَ. فقال علي (عليه السلام): قلتي لها: إن الله يحيل بينهم و بين ما يريدون.

Asma Bint Umays heard that, and she was under (wife of) Abu Bakr, so she said to her maid, 'Go to the house of Ali<sup>asws</sup> and Fatima<sup>asws</sup> and convey the greetings to them both<sup>asws</sup>, and say to Ali<sup>asws</sup>, ***[28:20] surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you***'. So she came to the two of them<sup>asws</sup>, and said to Ali<sup>asws</sup>, 'Asma Bin Umays conveys the greetings to both of you<sup>asws</sup>, and she is saying ***[28:20] surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you***'. So Ali<sup>asws</sup> said: 'Relate my<sup>asws</sup> words to her: 'Surely Allah<sup>azwj</sup> has Transmitted what is between them and what they are intending'.

ثم قام و تهيأ للصلاة، و حضر المسجد، و صلى خلف أبي بكر، و خالد بن الوليد إلى جنبه معه السيف، فلما جلس أبو بكر للتشهد ندم على ما قال، و خاف الفتنة، و شدة علي (عليه السلام) و بأسه، و لم يزل متفكرا لا يجسر أن يسلم حتى ظن الناس أنه قد سها، ثم التفت إلى خالد، فقال: يا خالد، لا تفعل ما أمرتك به، السلام عليكم و رحمة الله و بركاته.

Then he<sup>asws</sup> stood up and prepared for the Prayer, and went to the Masjid, and Prayed while Abu Bakr went ahead, and Khalid Bin Al-Waleed was by his<sup>asws</sup> side, with his sword. So when Abu Bakr sat for the testimonies, fear overtook him and he said, and feared the strife, and the severity of Ali<sup>asws</sup> and his<sup>asws</sup> bravery, and did not stop thinking about it, and he did not dare to send greetings until the people thought that he had forgotten it. Then he turned towards Khalid, so he said, 'Do not do what I ordered you with! (and then sent the greetings of the Prayer) Peace be upon you all, and the Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

فقال أمير المؤمنين (عليه السلام): يا خالد، ما الذي أمرك به؟ قال: أمرني بضرب عنقك. قال: و كنت فاعلا؟ قال: إي و الله، فلولا أنه قال: لا تفعل، لقتلتك بعد التسليم. قال- فأخذه علي (عليه السلام)، فضرب به الأرض، و اجتمع الناس عليه، فقال عمر: يقتله، و رب الكعبة. و قال الناس: يا أبا الحسن، الله الله، بحق صاحب هذا القبر. فحلى عنه، فالتفت إلى عمر، و أخذ بتلابيبه، و قال: يا بن صهاك، لولا عهد من رسول الله (صلى الله عليه و آله)، و كتاب من الله سبق، لعلمت أننا أضعف ناصرا، و أقل عددا ثم دخل منزله».

So Amir-ul-Momineen<sup>asws</sup> said: 'O Khalid! What was it that he had ordered you with?' He said, 'He had ordered me to strike your<sup>asws</sup> neck'. He<sup>asws</sup> said: 'And would you

have done it?’ He said, ‘Yes, by Allah<sup>azwj</sup>, even without him having said, ‘Do not do it – I would have killed you<sup>asws</sup> after the greetings’. So Ali<sup>asws</sup> grabbed hold of him and fell him upon the ground, and the people gathered around. So Umar said, ‘Kill him<sup>asws</sup>, by the Lord<sup>azwj</sup> of the Kaaba!’ And the people said, ‘O Abu Al-Hassan<sup>asws</sup>, Allah<sup>azwj</sup>, Allah<sup>azwj</sup>, for the sake of the occupant<sup>asws</sup> of this grave! So he<sup>asws</sup> let him go and turned towards Umar and grabbed him by his collar and said: ‘O son of Sahaak! Had it not been for the oath from Rasool-Allah<sup>saww</sup> and the Book of Allah<sup>azwj</sup> in front of me<sup>asws</sup>, you would have known where the weak helpers are, and fewer numbers’. Then he<sup>asws</sup> entered his<sup>asws</sup> house’.<sup>31</sup>

## VERSE 39

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ  
{39}

**[30:39] And whatever you give out as interest, so that it may increase in the property of the people, it will not increase in the Presence of Allah; and whatever you give in Zakaat, intending the Face of Allah – so they that shall get an increase**

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «الربا رباان: أحدهما حلال، و الآخر حرام، فأما الحلال فهو أن يقرض الرجل أخاه قرضاً طمعا أن يزيده و يعوضه بأكثر مما يأخذه، بلا شرط بينهما، فإن أعطاه أكثر مما أخذه على غير شرط بينهما فهو مباح له، و ليس له عند الله ثواب فيما أقرضه، و هو قوله: فَلَا يَرْبُوا عِنْدَ اللَّهِ، و أما الربا الحرام، فالرجل يقرض قرضاً و يشترط أن يرد أكثر مما أخذه، فهذا هو الحرام».

Ali Bin Ibrahim said, 'My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hafs Bin Gayaas who said,

‘Abu Abdullah<sup>asws</sup> said: ‘The interest is of two types – one of these is Permissible, and the other is Prohibited. So as for the Permissible, so it is if the man lends his brother a loan in the greed that it would increase it and would be more than what was taken from him, without any condition between the two of them. So if he gives more than what was taken, upon no conditions between the two of them, so it is Permissible for him, and there is not Reward for him in the Presence of Allah<sup>azwj</sup> regarding what he lent out, and these are His<sup>azwj</sup> Words **[30:39] it will not increase in the Presence of Allah**. And as for the Prohibited interest, so the man lends a loan, and keeps the condition that he would return more than what he has taken, so this is what is Prohibited’.<sup>32</sup>

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن منصور بن يونس، عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، قال: «مكتوب على باب الجنة: الصدقة بعشرة، و القرض بثمانية عشر».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Is’haq Bin Amaar, who has narrated:

<sup>31</sup> تفسير القمّي 2: 155

<sup>32</sup> تفسير القمّي 2: 159

'Abu Abdullah<sup>asws</sup> has said: 'It is inscribed upon the Gate of the Paradise, "The charity (is compounded) by ten, and the loan, by eighteen'.<sup>33</sup>

## VERSE 40

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِثْلَ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ {40}

**[30:40] Allah is He Who Created you, then Gave you sustenance, then He will Cause you to die, then Revive you back to life. Is there any of your associate-gods who does anything of it? Glory be to Him, and Exalted is He above what they are associating**

ابن بابويه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن ياسر الخادم، قال: قلت للرضا (عليه السلام): ما تقول في التفويض؟ فقال: «إن الله تعالى فوض إلى نبيه (صلى الله عليه و آله) أمر دينه، فقال: ما أتاكم الرسول فخذوه و ما نهاكم عنه فانتهوا، فأما الخلق و الرزق فلا».

Ibn babuwayh said, 'Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim Bin Hashim, from his father, from Yaaser Al-Khaadim who said,

'I said to Al-Reza<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the delegation?' So he<sup>asws</sup> said: Surely Allah<sup>azwj</sup> the high Delegated to His<sup>azwj</sup> Prophet<sup>saww</sup> the matters of His<sup>azwj</sup> Religion, so He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back.** As for the creation and the sustenance, so no!

ثم قال (عليه السلام): «إن الله عز و جل يقول: اللهُ خَالِقُ كُلِّ شَيْءٍ، و هو يقول: اللهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَفْعَلُ مِثْلَ ذَلِكَ مِنْ شَيْءٍ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ».

Then he<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic is Saying **[13:16] Allah is the Creator of all things.** And He<sup>azwj</sup> is Saying **[30:40] Allah is He Who Created you, then Gave you sustenance, then He will Cause you to die, then Revive you back to life. Is there any of your associate-gods who does anything of it? Glory be to Him, and Exalted is He above what they are associating'**.<sup>34</sup>

## VERSE 41

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ {41}

**[30:41] Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return**

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ عَزَّ وَ جَلَّ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ قَالَ ذَلِكَ وَ اللهُ حِينَ قَالَتِ الْأَنْصَارُ مِنَّا أَمِيرٌ وَ مِنكُمْ أَمِيرٌ.

<sup>33</sup> الكافي 4: 33 / 1.

<sup>34</sup> عيون أخبار الرضا (عليه السلام) 2: 203 / 3.

Muhammad Bin Yahya, from Muhammad Bin Al-Husyan, from Ali Bin Al-No'man, from Ibn Muskaan, from Muhammad Bin Muslim who has said:

Abu Ja'far<sup>asws</sup> regarding the Words of the Mighty and Majestic: **“[30:41] Corruption has appeared in the land and the sea on account of what the hands of men have wrought”**, he<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>, that was when the ‘Al-Ansar’ (Helpers) said, ‘from us should be an Emir (commander), and from you should be an Emir’ (referring to Saqifa).<sup>35</sup>

علي بن إبراهيم، قال: وقال الصادق (عليه السلام): «حياة دواب البحر بالمطر، فإذا كف المطر ظهر الفساد في البر و البحر، و ذلك إذا كثرت الذنوب و المعاصي».

Ali Bin Ibrahim said,

‘And Al-Sadiq<sup>asws</sup> said: ‘The lives of the animals of the sea is by the rains. So if the rains are withheld, the corruption appears in the land and the sea, and that (happens) when the sins and the disobedience abound’.<sup>36</sup>

## VERSE 42

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ {42}

**[30:42] Say: Travel in the land, then see how was the end of those before; most of them were polytheists**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ زَيْدِ بْنِ الْوَلِيدِ الْخَثْعَمِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ قَالَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Abdullah Bin Muskaan, from Zayd Bin Al-Waleed Al-Khash'amy, from Abu Al-Rabi'e Al-Shamy who said:

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ فَقَالَ عَنِّي بِذَلِكَ أَيِ انظُرُوا فِي الْقُرْآنِ فَاعْلَمُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِكُمْ وَ مَا أَخْبَرَكُمْ عَنْهُ

He (the narrator) said, ‘And I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **“[30:42] Say: Travel in the land, then see how was the end of those before”**. So he<sup>asws</sup> said: ‘It means by that, look in the Quran so you will come to know how was the eventual end of those who were before you, and what it is informing you about it’.<sup>37</sup>

## VERSES 43 & 44

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ {43} مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ يَمْهَدُونَ {44}

<sup>35</sup> الكافي 8: 19 / 58.

<sup>36</sup> تفسير القمي 2: 160.

<sup>37</sup> Al IKafi – H 14797 (Extract)



**[30:43] Then set your face for the upright Religion before there comes from Allah the Day which cannot be averted; on that Day they shall become separated [30:44] Whoever disbelieves, he shall be responsible for his disbelief, and whoever does righteous deeds, so it is for their own selves that they are preparing**

الحسين بن سعيد في (كتاب الزهد): عن ابن النعمان، عن داود بن فرقد، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن العمل الصالح ليذهب إلى الجنة، فيمهد لصاحبه، كما يبعث الرجل غلاما فيفرش له، ثم قرأ: وَمَنْ عَمِلْ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ».

Al-Husayn Bin Saeed in Kitaab Al-Zohad, from Ibn Al-No'man, from Dawood Bin Farqad who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'The righteous deeds will be going to the Paradise, so these would prepare for its owners, just as the man sends his servant to prepare his bed for him'. Then he<sup>asws</sup> recited **[30:44] and whoever does righteous deeds, so it is for their own selves that they are preparing**'.<sup>38</sup>

## VERSES 45 - 53

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۗ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ {45} وَمَنْ أُرْسِلَ الرِّيحُ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتُنَبِّئُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {46} وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۗ وَكَانَ حَقًّا عَلَيْنَا نَصْرَ الْمُؤْمِنِينَ {47} اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيُبْسِطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۗ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {48} وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ لَمُبْلِسِينَ {49} فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُخَيِّبُ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ ذَلِكَ لَمُخَيِّبٌ الْمَوْتَى ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {50} وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ {51} فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ وَلَا تَسْمَعُ الصَّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {52} وَمَا أَنْتَ بِهَادٍ الْعُمَىٰ عَنْ ضَلَالَتِهِمْ ۗ إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {53}

**[30:45] That He may Recompense those who believe and do righteous deeds out of His Grace; He does not love the unbelievers [30:46] And from His Signs is that He Sends forth the winds bearing good news, and that He may Make you to taste of His Mercy, and that the ships may run by His Command, and that you may seek from His Grace, and that you may be grateful [30:47] And We have Sent before you Rasools to their people, so they came to them with clear proofs, then We Took Retribution from those who were guilty; and helping the Believers is incumbent upon Us [30:48] Allah is he Who Sends forth the winds so they raise a cloud, then He Spreads it forth in the sky as He Desires to, and He Breaks it up so that you see the rain coming forth from inside it; then when He Causes it to fall upon whomsoever He Desires to from His servants, then they are joyful [30:49] Although before this, before it was sent down upon them, in utter despair [30:50] Look then at the effects of Allah's Mercy, how He Gives life to the earth after its death, most surely He will Revive the dead to life; and He has Power over all things [30:51] And if We send a wind and they see it to be yellow, they would after that continue to disbelieve [30:52] For you cannot make the dead to hear and you cannot make the deaf to hear the call, when they turn back [30:53] And you cannot guide the blind out from their error. You cannot make to hear any except for those who believe in Our Signs so they are the submitters**

<sup>38</sup> الزهد: 46 /21

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرِّيَّاحِ الأَرْبَعِ الشَّمَالِ وَ الجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الجَنَّةِ وَ الجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ العَذَابِ أَوْحَى إِلَى المَلَكِ المُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا المَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الأَسَدُ المُغَضَّبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

'I asked Abu Ja'far<sup>asws</sup> about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has armies of winds by which He<sup>azwj</sup> Punishes whomsoever that He<sup>azwj</sup> so Wishes to from the ones who disobey Him<sup>azwj</sup>, and from every wind from these is an Angel allocated to it. So if Allah<sup>azwj</sup> Intends to Punish a people by some kind of torment, He<sup>azwj</sup> Reveals to the Angel in charge of that particular type of the winds by which He<sup>azwj</sup> Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا إِيَّاهُمْ رِيحاً صَرْصِراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحُ العَقِيمُ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذَكَرَ مِنَ الرِّيَّاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He<sup>asws</sup> said: 'And for every wind from these is a name. Have you not heard the Words of the High<sup>azwj</sup>: “[54:19] For We sent against them a furious wind (Sarsara), on a Day of violent Disaster”, and Said: “[51:41] When We sent upon them the destructive wind (Al-Aqeem)”, and Said: “[46:24] a blast of wind in which is a painful punishment,”, and Said: “[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up”. And (others) from winds which have not been Mentioned by which Allah<sup>azwj</sup> Punishes the ones who disobey Him<sup>azwj</sup>'.

قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَّاحٌ رَحْمَةٌ لَوَاقِحٌ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يَهْبِجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَّاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الأَرْضِ وَ رِيَّاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُهُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَّاحٌ مِمَّا عَدَدَ اللَّهُ فِي الكِتَابِ

He<sup>asws</sup> said: 'And Allah<sup>azwj</sup> Mighty is His<sup>azwj</sup> mention has winds of Mercy which occur, and others besides that which He<sup>azwj</sup> Displays His<sup>azwj</sup> Mercy. From these is that which incites clouds for the rain, and from these is a wind which holds up the clouds in between the sky and the earth, and the winds which squeeze the clouds so they make rain by the Permission of Allah<sup>azwj</sup>, and from these are winds which Allah<sup>azwj</sup> has Counted in His<sup>azwj</sup> Book.

فَأَمَّا الرِّيَّاحُ الأَرْبَعُ الشَّمَالِ وَ الجَنُوبِ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ المَلَائِكَةِ المُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهَبَّ شَمَالاً أَمَرَ المَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى النَّبْتِ الحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ البَرِّ وَ البَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. So if Allah<sup>azwj</sup> Intends the North wind to blow, He<sup>azwj</sup> Commands the Angel whose name is the North (Al-Shimaal), so he descends upon the Sacred House (Al-Bayt Al-Haram),

stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ جَنُوبًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الْجَنُوبُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الْجَنُوبِ فِي الْبَرِّ وَالْبَحْرِ حَيْثُ يُرِيدُ اللَّهُ

And if Allah<sup>azwj</sup> Intends to Send the South winds, He<sup>azwj</sup> Commands the Angel whose name is the South (*Al-Junoub*), so he descends upon the Sacred House (*Al-Bayt Al-Haram*), stands upon the *Al-Shamy* corner of it and flaps his wings. So the South wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ رِيحَ الصَّبَا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الصَّبَا فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الصَّبَا حَيْثُ يُرِيدُ اللَّهُ جَلَّ وَعَزَّ فِي الْبَرِّ وَالْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Al-Saba* wind, He<sup>azwj</sup> Commands the Angel whose name is *Al-Saba*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So the *Al-Saba* wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to.

وَ إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ دَبُورًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الدَّبُورُ فَهَبَطَ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضْرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الدَّبُورِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

And if Allah<sup>azwj</sup> Intends to Send *Daboura*, He<sup>azwj</sup> Commands the Angel whose name is *Al-Dabour*, so he descends upon the Sacred House, stands upon the *Al-Shamy* corner of it and flaps his wings. So *Al-Dabour* wind disperses in the land and the sea wherever Allah<sup>azwj</sup> Desires it to’.

ثُمَّ قَالَ أَبُو جَعْفَرٍ (عليه السلام) أَمَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ وَ رِيحُ الصَّبَا إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُؤَكَّلِينَ بِهَا.

Then Abu Ja’far<sup>asws</sup> said: ‘As for your hearing their words – the North wind, and the South wind, and *Al-Dabour* wind, and *Al-Saba* wind, but rather these are the Angels who have been entrusted with these.<sup>39</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ خَرَبُودَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ رِيحًا رَحْمَةً وَ رِيحًا عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الْعَذَابَ مِنَ الرِّيَّاحِ رَحْمَةً فَعَلَّ قَالَ وَ لَنْ يَجْعَلَ الرَّحْمَةَ مِنَ الرِّيَّاحِ عَذَابًا قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْمًا قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحْوِيلِهِمْ عَنْ طَاعَتِهِ

From him, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Ma’rouf Bin Kharbouz, who said:

Abu Ja’far<sup>asws</sup> said that ‘Allah<sup>azwj</sup> has winds of Mercy as well as winds of Punishment. So if Allah<sup>azwj</sup> Desires that He<sup>azwj</sup> Turns the winds of Punishment into the winds of Mercy, He<sup>azwj</sup> Does it, but He<sup>azwj</sup> never Makes (winds of ) Mercy to be turned into the wind of Punishment’. He<sup>asws</sup> said: ‘And it is never the case that He<sup>azwj</sup> is Merciful to all people who obey Him<sup>azwj</sup> and that their obedience should become an affliction for them, except after theirs having turned from their obedience.

<sup>39</sup> Al Kafi – H 14511

قَالَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَرٌ عَلَيْهِمُ الْعَذَابُ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ عَسَيْتُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He<sup>asws</sup> said: 'That is how He<sup>azwj</sup> Acted with the people of Yunus<sup>as</sup>. When they believed, Allah<sup>azwj</sup> Bestowed mercy upon them after having had Ordained for them the Punishment. He<sup>azwj</sup> had Decided, then Enclosed them with His<sup>azwj</sup> Mercy. So He<sup>azwj</sup> Made the Punishment that was pre-destined for them as a Mercy. He<sup>azwj</sup> Turned it away from them and it had already descended upon them and overwhelmed them, but they pleaded before Him<sup>azwj</sup>'.

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحٌ عَذَابٍ لَا تُلْفِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرْضِيِّينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمٍ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُرَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He<sup>asws</sup> said: 'And as for the wind of the destruction (Al-Aqeeem), so it is a wind of Punishment. Neither, does it inseminate anything from the wombs or anything from the seeds, and it is a wind which comes out from the underneath the seven earths, and not a (single) wind came out from it at all except upon the people of Aad when Allah<sup>azwj</sup> was Wrathful against them. So He<sup>azwj</sup> Commanded the Keepers to take from it a measure of the size of a ring'.

قَالَ فَعَتَّتْ عَلَى الْخُرَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخَرِ الثَّوْرِ تَغِيظاً مِنْهَا عَلَى قَوْمِ عَادٍ قَالَ فَضَجَّ الْخُرَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّمَا فَتَتْنَا عَتَّتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ نُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَارِ بِلَادِكَ

He<sup>asws</sup> said: 'It rebelled against the Keepers, so there came out from it a measure of the nostril of a bull being wrathful against the people of Aad'. He<sup>asws</sup> said: 'So the Keepers grumbled to Allah<sup>azwj</sup> from that. They said, 'Our Lord<sup>azwj</sup>! It has rebelled against our orders. We are afraid that it would destroy the ones who have not been disobedient to You<sup>azwj</sup> from Your<sup>azwj</sup> creatures who built Your<sup>azwj</sup> City'.

قَالَ فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا جِبْرَائِيلَ (عليه السلام) فَاسْتَفْبَلَهَا بِجَنَاحَيْهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أَمَرْتُ بِهِ قَالَ فَخَرَجَتْ عَلَى مَا أَمَرْتُ بِهِ وَ أَهْلَكْتُ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ .

He<sup>asws</sup> said: 'So Allah<sup>azwj</sup> Sent Jibraeel towards it who faced it with both his wings and returned it back to its place and said to it: 'Come out of the ones whom you have not been Commanded for'. He<sup>asws</sup> said: 'So it came out from the ones against whom it had not been Commanded for, and destroyed the people of Aad and those who were present with them (their supporters)'.<sup>40</sup>

## VERSE 54

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَ شَيْبَةً يَخْلُقُ مَا يَشَاءُ وَ هُوَ الْعَلِيمُ الْقَدِيرُ {54}

**[30:54] Allah is He Who Created you from a state of weakness then He Gave strength after weakness, then Made after strength weakness and a hoariness; He Creates whatsoever He Desires to, and He is the Knowing, the Powerful**

<sup>40</sup> Al Kafi – H 14512

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن عبد الرحمن بن محمد بن أبي هاشم، عن أحمد بن محسن الميثمي، عن أبي عبد الله جعفر بن محمد (عليه السلام)، في حديث يتضمن الاستدلال على الصانع سبحانه وتعالى، قال ابن أبي العوجاء- في الحديث بعد ما ذكر أبو عبد الله (عليه السلام) الدليل على الصانع تعالى- فقلت له: ما منعه إن كان الأمر كما تقولون أن يظهر لخلقه، و يدعوهم إلى عبادته حتى لا يختلف منهم اثنان، و لم احتجب عنهم، و أرسل إليهم الرسل، و لو باشرهم بنفسه كان أقرب إلى الإيمان به؟

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Ali, from Abdul Rahman Bin Muhammad Bin Abu Hashim, from Ahmad Bin Mohsin Al-Maysami,

(It has been narrated) from Abu Abdullah Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, in a Hadeeth which included the evidencing upon the Maker, Glorious is He<sup>azwj</sup> and High. Ibl Abu Al-Awja said – in the Hadeeth after what Abu Abdullah<sup>asws</sup> mentioned of the proofs upon Maker, the High, so he said to him<sup>asws</sup>, 'What is preventing Him<sup>azwj</sup>, if the matter was as you<sup>asws</sup> are saying it to be (that Allah<sup>azwj</sup> does exist), that He<sup>azwj</sup> should appear to His<sup>azwj</sup> creatures, and Call them to His<sup>azwj</sup> worship until there does not remain any two from them who would differ, and does not Veil Himself<sup>azwj</sup> from them, and Send to them the Rasools<sup>as</sup>, and if He<sup>azwj</sup> could Give them the good news Himself<sup>azwj</sup>, they would be closer to the belief due to it?'

فقال لي: «ويلك، و كيف احتجب عنك من أراك قدرته في نفسك: نشوءك و لم تكن، و كبرك بعد صغرك، و قوتك بعد ضعفك، و ضعفك بعد قوتك، و سقمك بعد صحتك، و صحتك بعد سقمك، و رضاك بعد غضبك، و غضبك بعد رضاك، و حزنك بعد فرحك، و فرحك بعد حزنك، و بغضك بعد حبك، و حبك بعد بغضك، و عزمك بعد أناتك، و أناتك بعد عزمك، و شهوتك بعد كراهيتك «1»، و كراهيتك بعد شهوتك، و رغبتك بعد رهبتك، و رهبتك بعد رغبتك، و رجاءك بعد يأسك، و يأسك بعد رجائك، و خاطرك بما لم يكن في وهمك، و عزوب ما أنت معتقده عن ذهنك».

He<sup>asws</sup> said to me: 'Woe be unto you! And how can He<sup>azwj</sup> be Veiled from you, the one who Shows you His<sup>azwj</sup> Power within yourself – Made you a thing, and you did not exist, and Made you bigger after your smallness, and Gave you strength after your weakness, and Weakened you after your strength, and Made you ill after your health, and Gave you health after your illness, and Made you happy after your anger, and Made you angry after your happiness, and Grieved you after your joy, and Gave you joy after your grief, and your hatred after your love, and your love after your hatred, and your determination after your procrastination, and your procrastination after your determination, your lusts after your abhorrence, and your abhorrence after your lust, and your hope after your awe, and your awe after your hope, and your relief after your despair, and your despair after your relief, and your mind by what was not in your imagination, and wiped out what you had placed in your mind'.

و ما زال يعدد علي قدرته التي هي في نفسي التي لا أدفعها حتى ظننت أنه سيظهر فيما بيني و بينه.

And he<sup>asws</sup> did not stop counting to me, His<sup>azwj</sup> Power which is within myself which I could not refute, to the extent that I guessed that He<sup>azwj</sup> would Appear between myself and him<sup>asws</sup>.<sup>41</sup>

## VERSES 55 & 56

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِئُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ {55} وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ {56}

**[30:55] And at the time when the Hour shall be Established, the guilty shall swear (that) they did not tarry but for an hour; thus they used to be deceived**  
**[30:56] And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection, so this is the Day of Resurrection, but you did not know**

محمد بن يعقوب: عن أبي محمد القاسم بن العلاء، رفعه، عن عبد العزيز بن مسلم، عن الرضا (عليه السلام): في حديث وصف الإمام، و من له الإمامة، و يستحقها دون سائر الخلق- إلى أن قال الرضا (عليه السلام): «فلم تزل في ذريته- يعني الإمامة في ذرية إبراهيم (عليه السلام)- يرثها بعض عن بعض، قرنا فقرنا، حتى ورثها الله عز و جل النبي (صلى الله عليه و آله)، فقال جل و تعالى: إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا وَ اللَّهُ وَلِيُّ الْمُؤْمِنِينَ ،

Muhammad Bin Yaquob, from Abu Muhammad Al-Qasim Bin Al-A'la, raising it, from Abdul Aziz Bin Muslim,

(It has been narrated) from Al-Reza<sup>asws</sup> in a Hadeeth of the description of the Imam<sup>asws</sup> and the one for whom there is no Imam<sup>asws</sup>, and his<sup>asws</sup> being deserving of it apart from the rest of the creatures – until Al-Reza<sup>asws</sup> said: ‘So it did not cease to be in his<sup>as</sup> descendants – meaning the Imamate in the descendants of Ibrahim<sup>as</sup> – inherited by one from the other, generation after generation, until Allah<sup>azwj</sup> Mighty and Majestic Made the Prophet<sup>saww</sup> inherit it. So the Majestic and High Said **[3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe, and Allah is the Guardian of the Believers.**

فكانت له خاصة، فقلدها رسول الله (صلى الله عليه و آله) عليا (عليه السلام) بأمر الله عز و جل علي رسم ما فرض الله، فصارت في ذريته الأصفياء الذين آتاهم الله العلم و الإيمان بقوله جل و علا: وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَ الْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ، فهي في ولد علي (عليه السلام) خاصة إلى يوم القيامة، إذ لا نبي بعد محمد (صلى الله عليه و آله)». و آله)».

So it was especially for him<sup>saww</sup>, and Rasool-Allah<sup>saww</sup> collared Ali<sup>asws</sup> with it by the Command of Allah<sup>azwj</sup> Mighty and Majestic upon the Ordinance of what Allah<sup>azwj</sup> had Obligated. So it came to be in his<sup>asws</sup> descendants, the Purified ones<sup>asws</sup>, the ones to whom Allah<sup>azwj</sup> gave the Knowledge, and the Belief by the Words of the Majestic and High **[30:56] And those who are Given Knowledge and the Belief will say: Certainly you tarried according to the Book of Allah till the Day of Resurrection. So this is regarding Ali<sup>asws</sup> and the sons<sup>asws</sup> of Ali<sup>asws</sup> especially until the Day of Judgement, since there is no Prophet<sup>as</sup> after Muhammad<sup>saww</sup>.**<sup>42</sup>

## VERSES 57 - 60

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ {57} وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَنْ نَجْزِيَنَّهُمْ إِلَّا بِآيَةٍ لَيَقُولُنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطَلُونَ {58} كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ {59} فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُؤْفَكُونَ {60}

الكافي 1: 1/154 42

**[30:57] So, on that Day their excuses shall not benefit those who were unjust, nor will they be allowed to make amends [30:58] And certainly We have Set forth for the people every kind of example in this Quran; and if you should come to them with a Sign, those who disbelieve would say: You are nothing but false claimants [30:59] Thus does Allah Seal the hearts of those who do not know [30:60] So be patient; for the Promise of Allah is True and let not those who have no certainty hold you in light estimation**

علي بن إبراهيم: قال: كان علي بن أبي طالب (عليه السلام) يصلي و ابن الكواء خلفه، و أمير المؤمنين (عليه السلام) يقرأ، فقال ابن الكواء: وَ لَقَدْ أُوجِيَ إِلَيْكَ وَ إِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَ تَكُونَنَّ مِنَ الْخَاسِرِينَ فسكت أمير المؤمنين (عليه السلام) حتى سكت ابن الكواء، ثم عاد في قراءته، حتى فعل ابن الكواء ثلاث مرات، فلما كان في الثالثة، قال أمير المؤمنين (عليه السلام): «فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ لَا يَسْتَحْفَظُنَّ الَّذِينَ لَا يُوقِنُونَ».

Ali Bin Ibrahim said,

'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> was Praying and Ibn Al-Kawa was behind him<sup>asws</sup>, and Amir-ul-Momineen<sup>asws</sup> recited, so Ibn Al-Kawa said, '**[39:65] And it was Revealed to you and to those before you: If you associate, your deeds would be confiscated and you would end up being from the losers**'. So Amir-ul-Momineen<sup>asws</sup> kept quiet until Ibn Al-Kawa was silent. Then he<sup>asws</sup> repeated his<sup>asws</sup> recitation, until Ibn Al-Kawa did it three times. So when he was in his third (interruption), Amir-ul-Momineen<sup>asws</sup> said: '**[30:60] So be patient; for the Promise of Allah is True and let not those who have no certainty hold you in light estimation**'.<sup>43</sup>

<sup>43</sup> تفسير القمي 2: 160.