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## CHAPTER 34

### SABA

#### (54 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### MERITS

ابن بابويه بإسناده عن ابن أذينة، عن أبي عبد الله (عليه السلام): «الحمدان جميعاً: حمد سبأ، و حمد فاطر، من قرأهما في ليلة لم يزل في ليلته في حفظ الله و كلاءته، و من قرأهما في نهاره لم يصبه في نهاره مكروه، و اعطي من خير الدنيا و خير الآخرة ما لم يخطر على قلبه و لم يبلغ منه».

Ibn babuwayh, by his chain, from Ibn Azina,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: ‘The Two Praises together – The Praise of *Saba* (Chapter 34) and the Praise of *Faatir* (Chapter 35) – The one who recites these two at night will not cease to be in the Protection of Allah<sup>azwj</sup> and Guarded by Him<sup>azwj</sup> during his night. And the one who recites these in the day would not be hit by anything abhorrent during his day, and he would be Given from the good of the world and the Good of the Hereafter which would not have even occurred in his heart or reach his wishes’.<sup>1</sup>

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، لم يبق شيء إلا كان يوم القيامة رفيقاً صالحاً، و من كتبها و علقها عليه لم يقربه دابة و لا هوام، و إن شرب ماءها، و رش عليه، و كان يفرق من شيء، أمن و سكن روعه، و لا يفزع إن غسل وجهه بمائها».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: ‘The one who recites this Chapter, there would remain nothing up to the Day of Judgement except that it would be a sincere friend to him. And the one who writes it and attaches it (Amulet), neither animal nor vermin would come near it. And if its water is drunk, and sprinkled, and he was separated from something, it would be safe and his fear would be settled, and he will not be scared if he washes his face with its water’.<sup>2</sup>

في مجمع البيان ابى بن كعب عن النبي صلى الله عليه واله قال: من قرأ سورة سبأ لم يبق نبي ولا رسول الا كان له يوم القيامة رفيقاً ومصافحاً.

In Majma Al-Bayan – Ubayy Bin Ka’ab,

<sup>1</sup> ثواب الأعمال: 110.

<sup>2</sup> (خواص القرآن)

(It has been) narrated from the Prophet<sup>saww</sup>: 'The one who recites *Surah Saba*, there would not remain a Prophet<sup>as</sup> nor a Rasool<sup>as</sup> except that he<sup>as</sup> would be a friend of his on the Day of Judgement and shake his hand'.<sup>3</sup>

## VERSES 1 - 3

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ {1} يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ {2} وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغُرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ {3}

**[34:1] The Praise is due to Allah, Whose (Owns) all what is in the skies and what is in the earth, and to Him is the Praise in the Hereafter; and He is the Wise, the Aware [34:2] He Knows that which goes down into the earth and that which comes out of it, and that which comes down from the sky and that which goes up to it; and He is the Merciful, the Forgiving [34:3] And those who disbelieve say: The Hour shall not come upon us. Say: Yes! By my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of a little (entity) is hidden absent from Him, in the skies or in the earth, and neither less than that nor greater, but it is in a clear Book**

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله (عليه السلام)، قال: «أول ما خلق الله، القلم، فقال له: اكتب. فكتب ما كان، و ما هو كائن إلى يوم القيامة».

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

'Abu Abdullah<sup>asws</sup> has said: 'The first (thing) which Allah<sup>azwj</sup> Created was the Pen, so He<sup>azwj</sup> Said to it: "Write!" So it wrote what had occurred and what will be happening up to the Day of Judgement'.<sup>4</sup>

علي بن إبراهيم، في قوله تعالى: الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ إِلَى قَوْلِهِ تَعَالَى: يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ، قَالَ: مَا يَدْخُلُ فِيهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ يَعْنِي الْمَطْرَ وَمَا يَخْرُجُ مِنْهَا، قَالَ: مِنَ النَّبَاتِ وَمَا يَعْرُجُ فِيهَا قَالَ: مِنْ أَعْمَالِ الْعِبَادِ.

Ali Bin Ibrahim –

Regarding the Words of the High **[34:1] The Praise is due to Allah, to Whom Belongs to what is in the skies and what is in the earth, and to Him is the Praise in the Hereafter; and He is the Wise, the Aware [34:2] He Knows that which goes down into the earth**, said, 'Whatever enters into it **and that which comes down from the sky** Meaning the rain'. **and that which comes out of it**, said, 'The vegetation'. **and that which goes up to it**, said, 'The deeds of the servants'.

ثم حكى عز و جل قول الدهرية، فقال: وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغُرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُّبِينٍ.

<sup>3</sup> Tafseer Noor Al Saqalayn – CH 34 H 2

<sup>4</sup> تفسير القمي 2: 198.

Then the Mighty and Majestic Quotes the speech of the Eternalists (الدهرية), so He<sup>azwj</sup> Said [34:3] **And those who disbelieve say: The Hour shall not come upon us. Say: Yes! By my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom is hidden absent from Him, in the skies or in the earth, and neither less than that nor greater, but it is in a clear Book.**<sup>5</sup>

## VERSES 4 - 11

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4} وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ {5} وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ {6} وَقَالَ الَّذِينَ كَفَرُوا هَلْ نُنَادِيكَ عَلَىٰ رَجُلٍ يَبِينُكُمْ إِذَا مَرَقْتُمْ كُلَّ مِرْقَةٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ {7} أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ {8} أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ نَشَأَ نُحُوسِهِمْ بِالْأَرْضِ أَوْ نُسْقِطُ عَلَيْهِمْ كِسْفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ {9} وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَا جِبَالُ أَوْبِي مَعَهُ وَالطَّيْرُ ۗ وَأَلْنَا لَهُ الْحَدِيدَ {10} أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدَّرَ فِي السَّرْدِ ۗ وَعَامَلُوا صَالِحًا ۗ إِنَّي بِمَا تَعْمَلُونَ بَصِيرٌ {11}

[34:4] **That He rewards those who believe and do good works.; For them is pardon and a rich provision. [34:5] And (as for) those who strive hard in opposing Our Signs, for them is a Painful Punishment of an torturous kind [34:6] And those to whom knowledge has come see that the (Revelation) sent down to them from their Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise [34:7] And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered and disintegrated, you shall then be Created anew?**

[34:8] **He has forged a lie against Allah or there is madness in him. But, those who do not believe in the Hereafter would be in the Punishment and are in great error [34:9] Do they not then consider what is before them and what is behind them of the sky and the earth? If We so Desire, We will Submerge them in the land or bring down upon them a portion from the sky; most surely there is a Sign in this for every penitent servant**

[34:10] **And We Gave to Dawood excellence from Us: O mountains! Sing Praises with him, along with the birds; and We Made the iron soft for him [34:11] Saying: Make ample (coats of mail), and balance the rings of the armour and do righteous deeds; surely I am Watching what you are doing**

علي بن إبراهيم في قوله تعالى: وَ يَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ، قال: هو أمير المؤمنين (عليه السلام)، صدق رسول الله (صلى الله عليه و آله) بما أنزل الله عليه.

Ali Bin Ibrahim

Regarding the Words of the High [34:6] **And those to whom the Knowledge has been Given see that which has been Revealed to you from your Lord, that is the Truth**, said, 'It is Amir-ul-Momineen<sup>asws</sup>. He<sup>asws</sup> ratified Rasool-Allah<sup>saww</sup> with what Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>.'<sup>6</sup>

<sup>5</sup>. تفسير القمي 2: 198.

<sup>6</sup>. تفسير القمي 2: 198.

وَبِهَذَا الْإِسْنَادِ عَنْ حَفْصِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ كَانَ مُسَافِرًا فَلْيَسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجْرًا زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ ذِكْرَهُ إِلَى مَوْضِعِهِ وَمَنْ تَعَدَّرَتْ عَلَيْهِ الْحَوَائِجُ فَلْيَتَمَسَّ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِذَاوُدَ (عَلَيْهِ السَّلَامُ).

And by this chain, from Hafs, who has reported the following:

Abu Abdullah<sup>asws</sup> said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah<sup>azwj</sup> would Return it to its place. And the one who is unable to fulfill his need should seek it on the day of Tuesday, for it is the day in which Allah<sup>azwj</sup> Softened the iron for Dawood<sup>as</sup>'.<sup>7</sup>

محمد بن يعقوب: بإسناده عن أحمد بن أبي عبد الله، عن شريف بن سابق، عن الفضل بن أبي قررة، عن أبي عبد الله (عليه السلام): «أن أمير المؤمنين (صلوات الله عليه)، قال: أوحى الله عز و جل إلى داود (عليه السلام): أنك نعم العبد لو لا أنك تأكل من بيت المال، و لا تعمل بيدك. قال: فبكى داود (عليه السلام) أربعين صباحا، فأوحى الله عز و جل إلى الحديد أن لن لعبيدي داود.

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Abu Abdullah, from Shareef Bin Sabiq, from Al-Mufazzal-Bin Abu Qarat,

'Abu Abdullah<sup>asws</sup> says that Amir-ul-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Dawood<sup>as</sup>: "You<sup>as</sup> are a good servant if only you<sup>as</sup> did not consume from the Public Treasury, and worked by your own hands". So Dawood<sup>as</sup> wept for forty (40) mornings and Allah<sup>azwj</sup> Mighty and Majestic Revealed unto the iron: "Be soft for My<sup>azwj</sup> servant Dawood<sup>as</sup>!"

فألان الله عز و جل له الحديد، فكان يعمل كل يوم درعا فيبيعه بألف درهم، فعمل ثلاثمائة و ستين درعا، فباعها بثلاثمائة و ستين ألفا، و استغنى عن بيت المال».

Thus, Allah<sup>azwj</sup> Softened the iron for him<sup>as</sup>. So he<sup>as</sup> used to make armour and sell it for a thousand Dirhams. So he made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury'.<sup>8</sup>

وعنه، بإسناده عن أحمد بن محمد بن أبي نصر، قال: سألتنا الرضا (عليه السلام): «هل من أصحابكم من يعالج السلاح؟». فقلت: رجل من أصحابنا زراد. فقال: «إنما هو سراد، أما تقرأ كتاب الله عز و جل لداود: أن اعمل سابعاتٍ و قدر في السرد».

And from him, by his chain from Ahmad Bin Muhammad bin Abu Nasr who said,

'We were asked by Al-Reza<sup>asws</sup>, 'Is there anyone from among your companions who makes the weapons'. So I said, 'A man from our companions, Zaraad'. So he<sup>asws</sup> said: 'But rather, he is 'Saraad'. Have you not recited the Book of Allah<sup>azwj</sup> Mighty and Majestic for Dawood<sup>as</sup> [34:11] **Saying: Make ample (coats of mail), and balance the rings of the armour and do righteous deeds**'.<sup>9</sup>

<sup>7</sup> الكافي 8: 109 / 143

<sup>8</sup> الكافي 5: 5 / 74

<sup>9</sup> قرب الإسناد: 160

في كتاب المناقب لابن شهر آشوب كتاب الارشاد للزهري قال سعيد ابن المسيب: كان الناس لا يخرجون إلى مكة حتى يخرج على بن الحسين، فخرج و خرجت معه، فنزل في بعض المنازل فصلى ركعتين فسبح في سجوده فلم يبق شجر و لا مدر الا سبحوا معه ففزعته منه فرفع رأسه فقال: يا سعيد أفزعت ؟ قلت: نعم يا ابن رسول الله، فقال: هذا التسبيح الاعظم.

In the nook Al-Manaqib of Ibn Shehr Ashub, Kitaab Al-Irshaad of Al-Zuhry, Saeed Ibn Al-Musayyab said,

'The people were not going out to Makkah until Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> went out. So he<sup>asws</sup> went out, and they went out with him<sup>asws</sup>. So he<sup>asws</sup> encamped at one of the stations, and he<sup>asws</sup> Prayed two Cycles. He<sup>asws</sup> Glorified in his<sup>asws</sup> prostration, and there did not remain a tree, nor a rock except that it Glorified along with him<sup>asws</sup>. So I panicked from it, so he<sup>asws</sup> raised his<sup>asws</sup> head and said: 'O Saeed, you are terrified?' I said, 'Yes, O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>'. So he<sup>asws</sup> said: 'This is the Magnificent Glorification'.<sup>10</sup>

## VERSES 12 & 13

وَلَسَلِّمَانَ الرِّيحَ غُدُوها شَهْرًا وَرَوَاحُها شَهْرًا وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُم عَنْ أَمْرِنَا نُدْفِقْهُ مِّنْ عَذَابِ السَّعِيرِ {12} يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِبٍ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ أَسِيَّاتٍ ۗ عَمَلُوا آلَ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ {13}

**[34:12] And (We made) the wind to be (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We Made a fountain of molten copper to flow out for him, and of the Jinn there were those who worked before him by the Command of his Lord; and whoever turned aside from Our Command from among them, We Made him taste of the punishment of burning**

**[34:13] They made for him whatsoever he desired of Prayer Niches, and images, and wells like watering troughs, and fixed cauldrons; give thanks, O family of Dawood! And very few of My servants are the grateful ones**

سَهْلٌ عَنْ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَا وَحُسَيْنُ بْنُ ثَوْبَرِ بْنِ أَبِي فَاخْتَةَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّا كُنَّا فِي سَعَةٍ مِنَ الرِّزْقِ وَغَضَارَةٍ مِنَ الْعَيْشِ فَتَغَيَّرَتِ الْحَالُ بَعْضَ التَّغْيِيرِ فَأَدْعُ اللَّهَ عَزَّ وَجَلَّ أَنْ يَرُدَّ ذَلِكَ إِلَيْنَا فَقَالَ أَيُّ شَيْءٍ تُرِيدُونَ تَكُونُونَ مُلُوكًا أَيْسُرُكُمْ أَنْ تَكُونَ مِثْلَ طَاهِرٍ وَهَرِثَمَةَ وَإِنَّكَ عَلَى خِلَافٍ مَا أَنْتَ عَلَيْهِ قُلْتُ لَا وَاللَّهِ مَا يَسُرُّنِي أَنْ لِي الدُّنْيَا بِمَا فِيهَا ذَهَبًا وَفِضَّةً وَإِنِّي عَلَى خِلَافٍ مَا أَنَا عَلَيْهِ

Sahl, from Ubeydullah, from Ahmad Bin Umar who said:

I went to Abu Al-Hassan Al-Reza<sup>asws</sup> with Husayn Bin Suweyr Bin Abu Fakhta. So I said to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>, we used to be in a time of sustenance and led an affluent lifestyle. Our condition changed as it sometimes does, so supplicate to Allah<sup>azwj</sup> to return that state to us'. So he<sup>asws</sup> said: 'What is it that you want? To become kings? Would you be satisfied to become like Tahir and Harsama, and they are opposed to what you are upon?' I said, 'No, by Allah<sup>azwj</sup>, it would not satisfy me that there should be for me the whole world and whatever is in

<sup>10</sup> Tafseer Noor Al Saqalayn – CH 34 H 8

it of the gold and the silver, whilst I am upon the opposite to what I am upon at present (Al-Wilayah)'.<sup>11</sup>

قَالَ فَقَالَ فَمَنْ أَيْسَرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِيَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهِ وَ تَعَالَى أَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيُسَيْرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيُسَيْرِ مِنَ الْحَلَالِ خَفَّتْ مَوْتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَّرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

He<sup>asws</sup> said; 'So the one who is contented among you, should be thankful to Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying: "[14:7] **If you are grateful, I would certainly give to you more**". And the Glorious and High Said: "[34:13] **give thanks, O family of Dawood! and very few of My servants are grateful**". And think good with Allah<sup>azwj</sup>, for Abu Abdullah<sup>asws</sup> used to say; 'The one who thinks about Allah<sup>azwj</sup>, Allah<sup>azwj</sup> would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah<sup>azwj</sup> would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah<sup>azwj</sup> would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.<sup>11</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد، و عبد الله ابني محمد بن عيسى، عن علي ابن الحكم، عن أبان بن عثمان، عن أبي العباس، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ تَمَاثِيلَ، فقال: «و الله ما هي تماثيل الرجال و النساء، و لكنها تماثيل الشجر و شبيهه».

Muhammad Bin Yqoub, from Muhammad Bin Yahya, from Ahmad, and Abdullah Ibn Muhammad Bin Isa, from Ali Ibn Al-Hakam, from Abaan Bin Usman, from Abu Al-Abbas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [34:13] **They made for him whatsoever he desired of Prayer Niches, and images**, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>! These were not images of the men and the women, but the images of the tree, and such like'.<sup>12</sup>

## VERSE 14

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ {14}

**[34:14] But when We decreed death for him, nothing showed them his death but a creature of the earth which ate away his staff; and when it fell down, the Jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment**

ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَىٰ إِلَىٰ سُلَيْمَانَ بْنِ دَاوُدَ (عَلَيْهِمَا السَّلَام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجْرَةً تَخْرُجُ مِنْ بَيْتِ الْمَقْدِسِ يُقَالُ لَهَا الْخُرْنُوبَةُ قَالَ فَظَنَّ سُلَيْمَانُ يَوْمًا فَإِذَا الشَّجْرَةُ الْخُرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمَقْدِسِ فَقَالَ لَهَا مَا اسْمُكَ قَالَتْ الْخُرْنُوبَةُ قَالَ فَوَلَّىٰ سُلَيْمَانُ مُدْبِرًا إِلَىٰ مَحْرَابِهِ فَقَامَ فِيهِ مُتَكِنًا عَلَىٰ عَصَاهُ فَقَبِضَ رُوحَهُ مِنْ سَاعَتِهِ قَالَ

Ibn Mahboub, from Jameel Bin Saleh, from Al-Waleed Bin Sabeeh, who has reported the following:

<sup>11</sup> Al Kafi – H 14993

<sup>12</sup> الكافي 6: 527 / 7.

Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Revealed unto Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> that: "The sign of your<sup>as</sup> death is a tree which will come out from Bayt Al-Maqdas called *Al-Kharnouba*". Suleyman<sup>as</sup> looked around one day and there was *Al-Kharnouba* tree which had emerged from Bayt Al-Maqdas. So he<sup>as</sup> said to it: 'What is your name?' It said, 'Al-Kharnouba'. Suleyman<sup>as</sup> turned back to his<sup>as</sup> Prayer Niche and stood leaning upon his staff. His<sup>as</sup> soul was Captured (passed away) in that moment.

فَجَعَلَتِ الْجِنُّ وَالْإِنْسُ بِخُدْمُونَهُ وَبِسَعْوَنَ فِي أَمْرِهِ كَمَا كَانُوا وَهُمْ يَطْنُونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَبِرُوحُونَ وَهُوَ قَائِمٌ ثَابِتٌ حَتَّى دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَاتَهُ فَانْكَسَرَتْ وَخَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَفَلَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَجَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

The Jinn and the Human beings kept on serving him<sup>as</sup> and were striving in his<sup>as</sup> command as before, and they were thinking that he<sup>as</sup> was alive and had not died. The morning came and passed, and he<sup>as</sup> was still standing still, until the woodworm gnawed away at his<sup>as</sup> staff and it broke, and Suleyman<sup>as</sup> fell down upon the ground. Have you not heard the Words of the Mighty and Majestic: **“[34:14] and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment”**.<sup>13</sup>

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن علي بن معبد، عن الحسين بن خالد، عن أبي الحسن علي بن موسى الرضا، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد (عليهم السلام)، قال: «إن سليمان بن داود (عليه السلام) قال ذات يوم لأصحابه: إن الله تبارك و تعالى قد وهب لي ملكا لا ينبغي لأحد من بعدي، سخر لي الريح و الإنس و الجن و الطير و الوحوش، و علمني منطق الطير، و أتاني من كل شيء، و مع جميع ما أوتيت من الملك ما تم سروري يوما إلى الليل، و قد أحببت أن أدخل قصري في غد، فأصعد أعلاه و أنظر إلى ممالكي، فلا تأذنوا لأحد علي لئلا يرد علي ما ينغص علي يومي. فقالوا: نعم.

Ibn babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim Ibn Hashim, from his father, from Ali Bin Ma'bad, from Al-Husayn Bin Khalid,

(It has been reported) from Abu Al-Hassan Ali<sup>asws</sup> Bin Musa Al-Reza<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'One day Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> said to his<sup>as</sup> companions: 'Surely, Allah<sup>azwj</sup> Blessed and High has Gifted to me<sup>as</sup> a kingdom which is not befitting for anyone from after me<sup>as</sup>. He<sup>azwj</sup> Made subservient to me<sup>as</sup>, the wind, and the Humans, and the Jinn, and the birds, and the animals, and Taught me<sup>asws</sup> the speech of the birds, and Gave to me<sup>as</sup> from everything, and along with all what He<sup>azwj</sup> has Given to me from the kingdom, my<sup>as</sup> delight is not complete, day to the night, and I<sup>as</sup> would love it that I<sup>as</sup> should enter into my<sup>as</sup> castle in the morning. I<sup>as</sup> want ascend to its height and look at my<sup>as</sup> kingdom. Therefore, no one is permitted to seek permission to see me<sup>as</sup> for I<sup>as</sup> do not wish to be disturbed for this day of mine<sup>as</sup>. So they said, 'Yes'.

فلما كان من الغد، أخذ عصاه بيده و صعد إلى أعلى موضع من قصره، و وقف متكئا على عصاه ينظر إلى مملكه، مسرورا بما أوتي، فرحا بما اعطي، إذ نظر إلى شاب حسن الوجه و اللباس قد خرج عليه من بعض زوايا قصره، فلما أبصر به سليمان (عليه السلام)، قال له: من أدخلك إلى هذا القصر، و قد أردت أن أدخلوا فيه هذا اليوم. و بإذن من دخلت؟ قال الشاب: أدخلني هذا القصر ربه، و بإذنه دخلت. فقال: ربه أحق به مني، فمن أنت؟ قال: أنا ملك الموت. قال: و فيم جئت؟ قال جئت لأقبض روحك. قال: امض لما أمرت به، فهذا يوم سروري، و أبي الله عز و جل أن يكون لي سرور دون لقائه.

<sup>13</sup> الكافي 8: 114 / 144.



So when it was the morning, he<sup>as</sup> grabbed his<sup>as</sup> staff and ascended to the high place from his castle, and paused reclining upon his<sup>as</sup> staff. He<sup>as</sup> looked at his<sup>as</sup> kingdom, delighted at what he<sup>as</sup> had been Given, joyous with what he<sup>as</sup> had been Gifted with. (Suddenly) he<sup>as</sup> saw a youth with a beautiful face and clothes coming towards him<sup>as</sup> from one of the places of his<sup>as</sup> castle. So when Suleyman<sup>as</sup> saw him, he<sup>as</sup> said to him: 'Who allowed you to enter into this castle, and I<sup>as</sup> have intended that I<sup>as</sup> should be alone in it, for this day?

And by whose permission have you entered?' The youth said: 'It was its Lord<sup>azwj</sup> Who Made me enter into this castle, and it is by His<sup>azwj</sup> Permission that I entered'. So he<sup>as</sup> said: 'Its Lord<sup>azwj</sup> is more rightful for it that I<sup>as</sup> am. So who are you?' He said: 'I am the Angel of death'. He<sup>as</sup> said: 'And with regards to whom have you come?' He said: 'I have come for the capture of your<sup>as</sup> soul'. He<sup>as</sup> said: 'Go ahead and do what you have been Commanded to do, for this is my<sup>as</sup> day of delight, and Allah<sup>azwj</sup> Mighty and Majestic has Refused that there should be delight for me<sup>as</sup>, without meeting Him<sup>azwj</sup>'.

فقبض ملك الموت روحه و هو متكئ على عصاه، فبقي سليمان متكئا على عصاه و هو ميت ما شاء الله، و الناس ينظرون إليه و هم يقدرُونَ أنه حي، فافتتنوا فيه، و اختلفوا، فمنهم من قال: إن سليمان قد بقي متكئا على عصاه هذه الأيام الكثيرة و لم يتعب، و لم ينم، و لم يأكل، و لم يشرب! إنه لربنا الذي يجب علينا أن نعبد. و قال قوم: إن سليمان ساحر، و إنه ليرينا أنه واقف متكئ على عصاه فيسحر أعيننا، و ليس كذلك. و قال المؤمنون: إن سليمان هو عبد الله و نبيه، يدبر الله أمره بما شاء.

So the Angel of Death captured his<sup>as</sup> soul whilst he<sup>as</sup> was reclining upon his<sup>as</sup> staff. So Suleyman<sup>as</sup> remained reclining upon his<sup>as</sup> staff, and he<sup>as</sup> was dead, for as long as Allah<sup>azwj</sup> so Desired it. And the people were looking at him<sup>as</sup> and they were under the impression that he<sup>as</sup> was alive. They were Tried with regards to it, and they differed, so from among them was one who said, 'Suleyman<sup>as</sup> has remained reclining upon his<sup>as</sup> staff this day for a long time, and he<sup>as</sup> is not getting tire, nor is he<sup>as</sup> eating, and is not drinking! He<sup>as</sup> is a lord unto us and it obligates us that we should serve him<sup>as</sup>'. And a group of people said: 'Surely, Suleyman<sup>as</sup> is a magician, and he<sup>as</sup> is watching us, and he<sup>asws</sup> is pausing upon his<sup>as</sup> staff, so he<sup>as</sup> has cast a spell upon our eyes, and it is not like that'. And the Believers said: 'Surely, Suleyman<sup>as</sup> is a servant of Allah<sup>azwj</sup> and is His<sup>azwj</sup> Prophet<sup>as</sup>. Allah<sup>azwj</sup> Regulates the affairs with whatsoever He<sup>azwj</sup> Desires to'.

فلما اختلفوا بعث الله عز و جل الأرضة فدبت في عصا سليمان، فلما أكلت جوفها انكسرت العصا، و خر سليمان من قصره على وجهه، فشكرت الجن الأرضة على صنعها، فلأجل ذلك لا توجد الأرضة في مكان إلا و عندها ماء و طين، و ذلك قول الله عز و جل: فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتُهُ يُعْنِي عَصَاهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ».

So whilst they were differing. Allah<sup>azwj</sup> Mighty and Majestic Sent the woodworm which chewed away at his<sup>as</sup> staff. So, when it had eaten its middle, the staff broke, and Suleyman<sup>as</sup> fell from his<sup>as</sup> castle upon his<sup>as</sup> face. So the Jinn wanted to thank the woodworm upon what it had done. So they hurried to it for that, but did not find the woodworm in any place except that there was water and clay. And these are the Words of Allah<sup>azwj</sup> Mighty and Majestic **[34:14] But when We decreed death for him, nothing showed them his death but a creature of the earth which ate away his staff; and when it fell down, the Jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment'.**

ثم قال الصادق (عليه السلام): «و ما نزلت هذه الآية هكذا، و إنما نزلت: فلما خر تبينت الإنس أن الجن لو كانوا يعلمون الغيب ما لبثوا في العذاب المهين».

Then Al-Sadiq<sup>asws</sup> said: 'And this Verse was not Revealed like this, but rather it was Revealed **“So when he fell, it was evident to the Humans, if the Jinn had known the unseen, they would not have remained in abasing Punishment”**.<sup>14</sup>

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن اورمة، عن الحسن بن علي، عن علي بن عقبة، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «لقد شكرت الشياطين الأرضة حين أكلت عصا سليمان (عليه السلام) حتى سقط، و قالوا: عليك الخراب، و علينا الماء و الطين، فلا تكاد تراها في موضع إلا رأيت ماء و طينا».

And from him, who said, 'My father narrated to me, from Muhammad Bin Yahya Al-Ataar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Owramat, from Al-Hassan Bin Ali Bin Uqba, from one of our companions,

'Abu Abdullah<sup>asws</sup> has said: 'The Devils thanked the woodworm when it ate the staff of Suleyman<sup>as</sup> until he<sup>as</sup> fell, and said, 'To you is the ruination, and to us is the water and the clay', so they could not see it in its place except that they saw the water and clay'.<sup>15</sup>

الطبرسي: «تبينت الإنس» و هي قراءة علي بن الحسين، و أبي عبد الله (عليه السلام).

Al-Tabarsy – **“It was evident to the Humans”**, and it is the recitation of Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> and Abu Abdullah<sup>asws</sup>.<sup>16</sup>

في كتاب كمال الدين وتمام النعمة باسناده إلى محمد بن جعفر عن أبيه عن جده عن رسول الله صلى الله عليه واله قال: عاش سليمان بن داود سبعمائة سنة واثني عشر سنة.

In the book KamAl-AI-Deen Wa Tamaam Al-Ne'mat, by his chain going up to Muhammad Bin Ja'far, from his father, from his grandfather, who has said from,

'Rasool-Allah<sup>saww</sup> having said: 'Suleyman<sup>as</sup> Bin Dawood<sup>as</sup> lived for seven hundred and twelve years'.<sup>17</sup>

## VERSES 15 - 19

لَقَدْ كَانَ لِسَبَا فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ {15} فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرْمِ وَيَدُنَا هُمْ جَنَّتَيْنِ دَوَاتِي أَكَلِ خَمِطٍ وَأَثَلٍ وَمِنْ سِدْرٍ قَلِيلٍ {16} ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ {17} وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرْيَةِ الَّتِي بَارَكْنَا فِيهَا قَرَىٰ ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّنِيرَ سَيِّرُوا فِيهَا لِيَالِيٍّ وَأَيَّامًا أَمِينِينَ {18} فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَا لَهُمْ أَصَادِيثَ وَمَرْقَاهُمْ كُلَّ مَمْرُقٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {19}

**[34:15] There was a sign for Saba in their abode; two gardens on the right and the left; Eat from the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! [34:16] But they turned aside, so We Sent upon**

<sup>14</sup> عيون أخبار الرضا 1: 265 / 24، علل الشرائع: 2 / 73

<sup>15</sup> علل الشرائع: 4 / 74

<sup>16</sup> مجمع البيان 8: 594

<sup>17</sup> Tafseer Noor Al Saqalayn – CH 34 H 38

**them a flood of the dams, and We Exchanged in place of their two gardens, two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees [34:17] That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful? [34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security [34:19] So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them as folklore and scattered them with a disintegration; most surely there are Signs in this for every patient, grateful one**

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَقَالَ هُوَ لَأَ قَوْمٌ كَانُوا لَهُمْ فُرَى مُنْصَلَةً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَأَنْهَارٌ جَارِيَةٌ وَأَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا بِأَنْعُمِ اللَّهِ وَغَيَّرُوا مَا بَانَفْسِهِمْ فَأَرْسَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ سَيْلَ الْعَرَمِ فَغَرَّقَ قَرَاهِمَ وَأَخْرَبَ دِيَارَهُمْ وَأَذْهَبَ بِأَمْوَالِهِمْ وَأَبْدَلَهُمْ مَكَانَ جَنَاتِهِمْ جَنَّاتٍ ذَوَاتِي أَكْلِ حَمْطٍ وَأَثَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَ هَلْ نَجَازِي إِلَّا الْكَافِرِينَ.

Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr who said:

‘A man asked Abu Ja’far<sup>asws</sup> about the Statement of Allah<sup>azwj</sup> Mighty and Majestic: **[34:19] So they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves.** He<sup>asws</sup> said: ‘They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah<sup>azwj</sup> and changed what was in themselves, so Allah<sup>azwj</sup> Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees. Then Allah<sup>azwj</sup> Mighty and Majestic Said: **[34:17] That was our Recompense due to what they disbelieved in; and do We Punish any but the ungrateful?**’<sup>18</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ زَيْدِ الشَّحَامِ قَالَ دَخَلَ قَتَادَةُ بْنُ دِعَامَةَ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَقَالَ يَا قَتَادَةُ أَنْتَ فَفِيهِ أَهْلُ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) بَلَّغْنِي أَنْتَ تُفَسِّرُ الْقُرْآنَ فَقَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) بَلِّغْ نَفْسَهُ أَمْ بِجَهْلٍ قَالَ لَا بَلِّغْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فَإِنْ كُنْتَ تُفَسِّرُهُ بِلِغْمٍ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Zayd Al-Shahaam who said:

Qatada Bin Da’ama came up to Abu Ja’far<sup>asws</sup>, so he<sup>asws</sup> said: ‘O Qatada! Are you a Faqih (Jurist) of the people of Basra?’ He said, ‘That is what they are alleging’. Abu Ja’far<sup>asws</sup> said: ‘It has reached me<sup>asws</sup> that you are explaining the Quran’. Qatada said to him<sup>asws</sup>, ‘Yes’. So Abu Ja’far<sup>asws</sup> said to him: ‘You are explaining it by knowledge or by ignorance?’ He said, ‘No, by knowledge’. So Abu Ja’far<sup>asws</sup> said to him: ‘So if you are explaining by knowledge, so ‘you are’ ‘who you are’ and I<sup>asws</sup> would like to ask you’. Qatada said, ‘Ask’.

<sup>18</sup> الكافي 8 : 395 / 5996

قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِي سَبَاٍ وَ قَدَرْنَا فِيهَا السَّبْرَ سِيرُوا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِناً حَتَّى يَرْجِعَ إِلَى أَهْلِهِ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) نَشَدْتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ حَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيَقْطَعُ عَلَيْهِ الطَّرِيقَ فَتُذْهَبُ نَفْسُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا أَجْبِيحُهَا قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

He<sup>asws</sup> said: 'Inform me<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic in (the Chapter) Saba: [34:18] **And We Made between them and the towns which We had blessed (other) towns to be easily seen, and We Apportioned the journey therein: Travel through them nights and days, in security.** Qatada said, 'That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'. So Abu Ja'far<sup>asws</sup> said: 'I<sup>asws</sup> hold you to Allah<sup>azwj</sup>, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'Our Allah<sup>azwj</sup>, Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَيْحَكَ يَا قَتَادَةُ إِنْ كُنْتَ إِتَمَّا فَسَّرْتَ الْقُرْآنَ مِنْ تَلْفَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكَتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكَتَ

So Abu Ja'far<sup>asws</sup> said: 'Woe be unto you! But rather, you are explaining the Quran from your own free will, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

وَيْحَكَ يَا قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يَرُومُ هَذَا الْبَيْتَ عَارِفاً بِحَقِّهَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْزِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَنَحْنُ وَ اللَّهُ دَعَاةُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) الَّتِي مَنْ هَوَانَا قَلْبُهُ قُبِلَتْ حَجَّتُهُ وَ إِلاَ فَلَا يَا قَتَادَةُ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our<sup>asws</sup> rights, loving us<sup>asws</sup> with his heart, just as Allah<sup>azwj</sup> Mighty and Majestic has Said: "[14:37] **therefore make the hearts of some people yearn towards them**" and it does not mean the House, for He<sup>azwj</sup> is Saying 'towards them'. So we<sup>asws</sup> are, by Allah<sup>azwj</sup>, the supplication of Ibrahim<sup>as</sup> towards whom<sup>asws</sup> if one loves with one's heart, his Pilgrimage would be Accepted, otherwise it will not be, O Qatada!

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِناً مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا جَرَمَ وَ اللَّهُ لَا فَسَّرْتُهَا إِلاَ هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَيْحَكَ يَا قَتَادَةُ إِتَمَّا يَعْرِفُ الْقُرْآنَ مَنْ خُوطِبَ بِهِ.

So if it is like that, he would be safe from the Punishment of Hell on the Day of Judgement'. Qatada said, 'No offence. By Allah<sup>azwj</sup>, I will not explain it except like this'. So Abu Ja'far<sup>asws</sup> said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones<sup>asws</sup> who have been addressed by it'.<sup>19</sup>

<sup>19</sup> الكافي 8: 311 / 485

الشيخ في (غيبته)، قال: روى محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن محمد بن صالح الهمداني، قال: كتبت إلى صاحب الزمان (عليه السلام): أن أهل بيتي يؤذونني، و يقرعونني بالحديث الذي روي عن آباءك (عليهم السلام)، أنهم قالوا: «خدامنا و قوامنا شرار خلق الله»

Al-Sheykh (Al-Nu'mani) is his 'Ghaybat', said, 'It has been reported by Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Muhammad Bin Sali Al-Hamdany who said,

'I wrote to the Master of the Era<sup>asws</sup> (Imam Al-Mahdi<sup>asws</sup>), 'My family are hurting me and are scolding me with the Hadeeth reported from your<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Our<sup>asws</sup> attendants and our<sup>asws</sup> people are the most evil creatures of Allah<sup>azwj</sup>'.

فكتب: «ويحكم، ما تقرعون ما قال الله تعالى: وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً فَحَننْ وَ اللهُ الْقَرَى الَّتِي بَارَك اللهُ فِيهَا، وَ أَنْتُمْ الْقَرَى الظاهرة».

So he<sup>asws</sup> wrote back: 'Are you not reading what Allah<sup>azwj</sup> the High has Said **[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent.** By Allah<sup>azwj</sup>, we<sup>asws</sup> are the town which Allah<sup>azwj</sup> has Blessed therein, and you are the apparent towns'.<sup>20</sup>

ابن بابويه: بإسناده عن أبي عبد الله (عليه السلام)- في حديث في معنى الآية- قال: «يا أبا بكر، سيروا فيها ليلالي وَ أَيَّاماً آمِنِينَ- فقال- مع قائمنا أهل البيت».

Ibn Babuwayh, by his chain,

(It has been reported) from Abu Abdullah<sup>asws</sup> – in a Hadeeth regarding the Meaning of the Verse, said: 'O Abu Bakr, **[34:18] Travel through them nights and days, in security** – with our<sup>asws</sup> Al-Qaim<sup>asws</sup>, the People<sup>asws</sup> of the Household'.<sup>21</sup>

محمد بن العباس: عن الحسين بن علي بن زكريا البصري، عن الهيثم بن عبد الله الرماني، قال: حدثني علي بن موسى، قال: «حدثني أبي موسى، عن أبيه جعفر (عليهم السلام)، قال: دخل على أبي بعض من يفسر القرآن، فقال له: أنت فلان؟ و سماه باسمه، قال: نعم. قال: أنت الذي تفسر القرآن؟ قال: نعم. قال: فكيف تفسر هذه الآية: وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيْلِي وَ أَيَّاماً آمِنِينَ؟ قال: هذه بين مكة و منى.

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ali Bin Zakariyya Al-Basry, from Al-Haysam Bin Abdullah Al-Ramany,

(It has been narrated) from Ali<sup>asws</sup> Bin Musa<sup>asws</sup>, said, 'Musa<sup>asws</sup> narrated to my father, from his<sup>asws</sup> father<sup>asws</sup> Ja'far<sup>asws</sup> having said: 'One of the commentators of the Quran came up to My<sup>asws</sup> father<sup>asws</sup>, so he<sup>asws</sup> said to him: 'You are so and so?', and named him by his name. He said, 'Yes'. He<sup>asws</sup> said: 'You are the one who interprets the Quran?' He said, 'Yes'. He<sup>asws</sup> said: 'So how is the interpretation of this Verse **[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security?**' He said, 'This is in between Makkah and Mina'.

فقال له أبو عبد الله (عليه السلام): أ يكون في هذا الموضع خوف و قطع؟ قال: نعم، قال: فموضع يقول الله عز و جل: آمن، يكون فيه خوف و قطع؟! قال: فما هو؟ قال: ذلك نحن أهل البيت، قد سماكم الله أناسا، و سمانا قرى.

<sup>20</sup> الغيبة: 295 /345

<sup>21</sup> علل الشرائع: 91 / ذ ح 5

So Abu Abdullah<sup>asws</sup> said to him: 'Is not fear and being cut-off (by bandits) occur in this place?' He said, 'Yes'. He<sup>asws</sup> said: 'So the place for which Allah<sup>azwj</sup> Mighty and Majestic is Saying **in security**, can there occur therein fear and cut-off (by bandits)?' He said, 'So what is it?' He<sup>asws</sup> said: 'That is us<sup>asws</sup>, the People<sup>asws</sup> of the Household. Allah<sup>azwj</sup> has Named you as people, and Named us<sup>asws</sup> as towns'.

قال: جعلت فداك، أوجدت هذا في كتاب الله أن القرى رجال؟ قال أبو عبد الله (عليه السلام): أليس الله تعالى يقول: وَ سَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا «1»، فللجدران و الحيطان السؤال، أم للناس؟ و قال تعالى: وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَاباً شَدِيداً فلمن العذاب: للرجال، أم للجدران و الحيطان؟».

He said, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> are finding in the Book of Allah<sup>azwj</sup> that town are men?' Abu Abdullah<sup>asws</sup> said: 'Is not Allah<sup>azwj</sup> Saying **[12:82] And ask the town in which we were and the caravan with which we proceeded**, so the question is to be posed to the partitions and the walls, or the people? And Allah<sup>azwj</sup> the High Says **[17:58] And there is not a town but We will Destroy it before the Day of Judgement or Punish it with a severe Punishment**, so who is the Punishment for, for the men, or for the partitions and the walls?'<sup>22</sup>

وعنه: عن أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «دخل الحسن البصري على محمد بن علي (عليه السلام)، فقال له: يا أبا أهل البصرة، بلغني أنك فسررت آية من كتاب الله على غير ما أنزلت، فإن كنت فعلت فقد هلكت و استهلكت. قال: و ما هي، جعلت فداك؟ قال: قول الله عز و جل: وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوهَا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ. ويحك، كيف يجعل الله لقوم أماناً و متاعهم يسرق بمكة و المدينة و ما بينهما، و ربما أخذ عبداً، و قتل، و فانتت نفسه- ثم مكث ملياً، ثم أوماً بيده إلى صدره، و قال- نحن القرى التي بارك الله فيها.

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Is'haq Al-Nahawandy, from Abdullah Bin Hamaad Al-Ansary, from Abdullah Bin Sinan,

'Abu Abdullah<sup>asws</sup> has said: 'Al-Hassan Al-Basry came up to Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup>, so he<sup>asws</sup> said to him: 'O brother of the people of Al-Basra! It has reached me<sup>asws</sup> that you are interpreting Verses from the Book of Allah<sup>azwj</sup> in a way other than what was Revealed. So if you have done it, then you have been destroyed and will cause others to be destroyed'. He said, 'May I be sacrificed for you<sup>asws</sup>, and what is it?' He<sup>asws</sup> said: 'The Words of Allah<sup>azwj</sup> Mighty and Majestic **[34:18] And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security**. Woe be unto you! How can Allah<sup>azwj</sup> Make security for a people, when their belongings get stolen at Makkah and Al-Medina and what is between these two, and sometimes a servants gets kidnapped, and murdered, and becomes lost' – then he<sup>asws</sup> remained (silent) for a long time, then gestured with his<sup>asws</sup> hand to his<sup>asws</sup> own chest, and said – 'We<sup>asws</sup> are the towns which Allah<sup>azwj</sup> has Blessed therein'.

قال: جعلت فداك، أوجدت هذا في كتاب الله: أن القرى رجال؟ قال: نعم، قوله عز و جل: وَ كَأَيُّنَ مِنْ قَرْيَةٍ عَنَّتْ عَنْ أَمْرِ رَبِّهَا وَ رُسُلِهِ فَحَاسِبْنَاهَا حِسَاباً شَدِيداً وَ عَذَّبْنَاهَا عَذَاباً نُكْرًا، فمن العاتي على الله عز و جل: الحيطان، أم البيوت، أم الرجال؟ فقال: الرجال ثم قال: جعلت فداك، زدني.

He said, 'May I be sacrificed for you<sup>asws</sup>! You<sup>asws</sup> are finding this in the Book of Allah<sup>azwj</sup>, that the towns are the men?' He<sup>asws</sup> said: 'Yes. The Words of the Mighty

<sup>22</sup> تأويل الآيات 2: 1 / 471

and Majestic [65:8] **And how many a town which rebelled against the Commandment of its Lord and His Messengers, so We called them to account severely and We Punished them (with) a stern Punishment**, so upon whom would the Punishment Allah<sup>azwj</sup> Mighty and Majestic come, the walls, or the houses, or the men?' So he said, 'The men'. Then he said, 'May I be sacrificed for you<sup>asws</sup>, increase it for me'.

قال: قوله عز و جل في سورة يوسف (عليه السلام): وَ سَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا، لِمَنْ أَمْرُوهُ أَنْ يَسْأَلَ، عَنِ الْقَرْيَةِ وَ الْعِيرِ، أَمْ الرِّجَالُ؟ فَقَالَ: جَعَلْتَ فِدَاكَ، فَأَخْبِرْنِي عَنِ الْقَرْيِ الظَّاهِرَةِ. قَالَ: هُمْ شِيعَتُنَا- يَعْنِي الْعُلَمَاءُ مِنْهُمْ-».

He<sup>asws</sup> said: 'The Words of the Mighty and Majestic in *Surah Yusuf*<sup>as</sup> [12:82] **And ask the town in which we were and the caravan with which we proceeded**, so whom were they Ordered to question, the towns, and the caravans, or the men?' So he said, 'May I be sacrificed for you<sup>asws</sup>! So inform me about the Apparent towns'. He<sup>asws</sup> said: 'They are our<sup>asws</sup> Shias – meaning the learned among them'<sup>23</sup>.

و في قوله تعالى: سِيرُوا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ روي عن أبي حمزة الثمالي، عن علي بن الحسين (عليه السلام)، أنه قال: «آمنين من الزيغ» أي فيما يقتبسون منهم من العلم في الدنيا و الدين.

And regarding the Words of the High [34:18] **Travel through them nights and days, in security**, it has been reported by Abu Hamza Al-Sumaly, from Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'Safe from the deviation' i.e., regarding what they (Shias) are quoting for them<sup>asws</sup>, from the knowledge regarding the world and the Religion'<sup>24</sup>.

الطبرسي في (الاحتجاج): عن أبي حمزة الثمالي، قال: دخل قاض من قضاة أهل الكوفة علي بن الحسين (عليهما السلام)، فقال له: جعلني الله فداك، أخبرني عن قول الله عز و جل: وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقَرْيِ الَّتِي بَارَكْنَا فِيهَا فُرىَ ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِيَالِي وَ أَيَّاماً آمِنِينَ. قال له: «ما تقول الناس فيها قبلكم بالعراق؟». فقال: يقولون إنها مكة. فقال: «و هل رأيت السرقة في موضع أكثر منه بمكة؟».

Al-Tabarsy, in Al-Ihtijaj, from Abu Hamza Al-Sumaly who said,

'A judge from the judges of the people of Al-Kufa came up to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, so he said to him<sup>asws</sup>, 'May Allah<sup>azwj</sup> Make me to be sacrificed for you<sup>asws</sup>! Inform me about the Words of the Mighty and Majestic [34:18] **And We Made between them and the towns which We had Blessed (other) towns to be apparent, and We Apportioned the journey therein: Travel through them nights and days, in security**'. He<sup>asws</sup> said to him: 'What are the people saying regarding it, before you in Al-Iraq?' So he said, 'They are saying that it is Makkah'. So he<sup>asws</sup> said: 'And have you seen more theft in a place than Makkah?'

قال: فما هو؟ قال: «إنما عنى الرجال». قال: و أين ذلك في كتاب الله؟ فقال: «أ و ما تسمع إلى قوله عز و جل: وَ كَأَيُّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَ رُسُلِهِ، وَ قَالَ: وَ تِلْكَ الْقَرْيِ أَهْلَكْنَاهُمْ، وَ قَالَ: وَ سَأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا، أ فَيَسْأَلُ الْقَرْيَةَ، وَ الْعِيرَ، أَمْ الرِّجَالُ؟».

He said, 'So what is it?' He<sup>asws</sup> said: 'But rather, it means the men?' He said, 'And where is than in the Book of Allah<sup>azwj</sup>?' So he<sup>asws</sup> said: 'Or have you not listened to

<sup>23</sup> تأويل الآيات 2: 472 / 2

<sup>24</sup> تأويل الآيات 2: 473 / 3

the Words of the Mighty and Majestic **[65:8] And how many a town which rebelled against the Commandment of its Lord and His Messengers, and Said [18:59] And (as for) these towns, We Destroyed them, and Said [12:82] And ask the town in which we were and the caravan with which we proceeded.** So did they question the town, or the caravan, or the people?

قال: و تلا عليه آيات في هذا المعنى. قال: جعلنا فداك، فمن هم؟ قال: «نحن هم». و قوله: سيرُوا فيها ليالي و أياماً أمينين، قال: «أمينين من الزبيغ».

He said, 'And he<sup>asws</sup> recited to him a Verse regarding this Meaning'. He said: 'May we be sacrificed for you<sup>asws</sup>, so who are they?' He<sup>asws</sup> said: 'We<sup>asws</sup> are they'. And His<sup>azwj</sup> Words **[34:18] Travel through them nights and days, in security,** he<sup>asws</sup> said: 'Safe from the deviation'<sup>25</sup>.

وعنه في (الاحتجاج): أن الصادق (عليه السلام) قال لأبي حنيفة لما دخل عليه، قال: «من أنت؟» قال: أبو حنيفة. قال (عليه السلام): «مفتي أهل العراق؟» قال: نعم. قال: «بم تفتيهم؟» قال: بكتاب الله، قال (عليه السلام): «و إنك لعالم بكتاب الله: ناسخه، و منسوخه، و محكمه، و متشابهه؟» قال: نعم.

And from him (Al-Tabarsy) in Al-Ihtijaj –

Al-Sadiq<sup>asws</sup> said to Abu Hanifa when he came up to him<sup>asws</sup>: 'Who are you?' He replied, 'Abu Hanifa'. He<sup>asws</sup> said: 'The Mufti (Issuer of Fatwas) of the people of Al-Iraq?' He replied, 'Yes'. He<sup>asws</sup> said: 'By what do you issue Fatwas to them?' He replied, 'By the Book of Allah<sup>azwj</sup>'. He<sup>asws</sup> said: 'And you have the knowledge of the Book of Allah<sup>azwj</sup> – its Abrogating, and its Abrogated, and its Decisive, and its AllegoricAl-(Verses)?' He replied, 'Yes'.

قال: «فأخبرني عن قول الله عز و جل: وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لِيَالِي و أَيَّاماً أمينين أي موضع هو؟» قال: أبو حنيفة: هو ما بين مكة و المدينة. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه، و قال: «نشدتكم بالله، هل تسرون بين مكة و المدينة و لا تأمنون على دماكم من القتل، و لا على أموالكم من السرقة؟». فقالوا: اللهم نعم.

He<sup>asws</sup> said: 'So inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[34:18] and We Apportioned the journey therein: Travel through them nights and days, in security,** which place is it?' Abu Hanifa said, 'It is what is in between Makkah and Al-Medina'. So Abu Abdullah<sup>asws</sup> turned towards those who were seated with him<sup>asws</sup> and said: 'We<sup>asws</sup> adjure you by Allah<sup>azwj</sup>! Have you travelled between Makkah and Al-Medina, and you were not secure for your blood, from being murdered, nor upon your wealth, from it being stolen?' So they said, 'Our Allah<sup>azwj</sup>, yes'.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقاً، أخبرني عن قول الله عز و جل: وَ مَنْ دَخَلَهُ كَانَ آمناً، أي موضع هو؟» قال: ذلك بيت الله الحرام. فالتفت أبو عبد الله (عليه السلام) إلى جلسائه قال: «نشدتكم بالله، هل تعلمون أن عبد الله بن الزبير، و سعيد بن جبير دخلاه فلم يأمنوا القتل؟». فقالوا: اللهم نعم.

So Abu Abdullah<sup>asws</sup> said: 'Woe be unto you – O Abu Hanifa – Allah<sup>azwj</sup> is not Saying (anything) but the Truth. Inform me<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:97] and whoever enters it shall be secure,** which place is it?' He said, 'That is the Sacred House of Allah<sup>azwj</sup>'. So Abu Abdullah<sup>asws</sup> turned towards those seated with him<sup>asws</sup>, and said: 'We<sup>asws</sup> adjure you by Allah<sup>azwj</sup>! Do you know that

<sup>25</sup> الاحتجاج: 313.



Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were not safe from being murdered?’ They said, ‘Our Allah<sup>azwj</sup>, yes’.

فقال أبو عبد الله (عليه السلام): «ويحك- يا أبا حنيفة- إن الله لا يقول إلا حقا». فقال أبو حنيفة: ليس لي علم بكتاب الله، إنما أنا صاحب قياس.

So Abu Abdullah<sup>asws</sup> said: ‘Woe be unto you – O Abu Hanifa – Allah<sup>azwj</sup> is not Saying except for the Truth’. So Abu Hanifa said, ‘There is no knowledge with me, of the Book of Allah<sup>azwj</sup>, but rather, ‘إنما أنا صاحب قياس’ I am an analogist’.<sup>26</sup>

محمد بن العباس، قال: حدثنا أحمد بن محمد بن ثابت، عن القاسم بن إسماعيل، عن محمد ابن سنان، عن سماعة بن مهران، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ. قال: «صبار على مودتنا، و على ما نزل به من شدة أو رخاء، صبور على الأذى فينا، شكور الله تعالى على ولايتنا أهل البيت».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Sabit, from Al-Qasim Bin Ismail, from Muhammad Ibn Sinan, from Sama'at Bin Mahran, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[34:19] most surely there are Signs in this for every patient, grateful one.** He<sup>asws</sup> said: ‘Patience upon our<sup>asws</sup> cordiality, and upon what descends due to it from the difficulties or the prosperity. Patience upon the harm regarding us<sup>asws</sup>, thanking Allah<sup>azwj</sup> the High upon our<sup>asws</sup> Wilayah, the People<sup>asws</sup> of the Household’.<sup>27</sup>

## VERSE 20

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ {20}

**[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed.**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَيْمَانٍ عَنِ مِسْمَعِ بْنِ الْحَجَّاجِ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ صَبَّاحِ الْمُرَزِيِّ عَنْ جَابِرِ بْنِ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِ عَلِيٍّ (عليه السلام) يَوْمَ الْعَدِيرِ صَرَخَ إِبْلِيسُ فِي جُنُودِهِ صَرْخَةً فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا أَنَّهُ قَالُوا يَا سَيِّدَهُمْ وَمَوْلَاهُمْ مَاذَا دَهَكَ فَمَا سَمِعْنَا لَكَ صَرْخَةً أَوْحَشَ مِنْ صَرْخَتِكَ هَذِهِ فَقَالَ لَهُمْ فَعَلَ هَذَا النَّبِيُّ فَعَلًا إِنَّ تَمَّ لَمْ يُعْصِ اللَّهُ أَبَدًا قَالُوا يَا سَيِّدَهُمْ أَنْتَ كُنْتَ لِأَدَمَ

Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Abdullah Bin Muhammad Ali Yamani, from Masma'a Bin Ali Hajjaj, from Sabbah Al-Haza'a, from Sabbah Al-Muzny, who has narrated from Jabir the following:

Abu Ja'far<sup>asws</sup> has said; ‘When the Rasool Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> on the Day of Al-Ghadeer, Iblees<sup>la</sup> screamed in his<sup>la</sup> army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to him<sup>la</sup>. So they said, ‘O our chief and our master, what was that shriek which we heard which was so frightening that you<sup>la</sup> have never screamed like this before’.

<sup>26</sup> الاحتجاج: 360

<sup>27</sup> تأويل الآيات: 2 / 473

So he<sup>la</sup> said to them, 'It was the action of this Prophet<sup>saww</sup>, if acted upon, no one would disobey Allah<sup>azwj</sup> ever'. So they said, 'O our chief, you<sup>la</sup> dealt with Adam<sup>as</sup>'.

فَلَمَّا قَالَ الْمُنَافِقُونَ إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ وَ قَالَ أَحَدُهُمَا لِمَ صَاحِبِهِ أَمَا تَرَىٰ عَيْنِيهِ تَدُورَانِ فِي رَأْسِهِ كَأَنَّهُ مَجْنُونٌ يُعْنُونَ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَرَخَ إِبْلِيسُ صَرَخَةً بِطَرْبٍ فَجَمَعَ أَوْلِيَاءَهُ فَقَالَ أَمَا عَلِمْتُمْ أَنِّي كُنْتُ لِآدَمَ مِنْ قَبْلُ قَالُوا نَعَمْ قَالَ آدَمُ نَقَضَ الْعَهْدَ وَ لَمْ يَكْفُرْ بِالرَّبِّ وَ هُوَ لَآءِ نَقَضُوا الْعَهْدَ وَ كَفَرُوا بِالرَّسُولِ

So when the hypocrites said, 'He<sup>saww</sup> speak out of desires', and one of them two said to his companion, 'Did you see his<sup>saww</sup> turn in his<sup>saww</sup> head as if he<sup>saww</sup> is a mad man?' (By this) meaning the Rasool Allah<sup>saww</sup>, Iblees<sup>la</sup> screamed with a scream of pleasure. So his<sup>la</sup> friends gathered. So he<sup>la</sup> said, 'But, do you know that I<sup>la</sup> dealt with Adam<sup>as</sup> beforehand?' They said, 'Yes'. He<sup>la</sup> said, 'Adam<sup>as</sup> set aside the Covenant and did not blaspheme with the Lord<sup>azwj</sup>, and these ones have set aside the Covenant and blasphemed against the Rasool Allah<sup>saww</sup>'.

فَلَمَّا فُيِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقَامَ النَّاسُ غَيْرَ عَلِيٍّ لَيْسَ إِبْلِيسُ تَاجَ الْمَلِكِ وَ نَصَبَ مِنْبَرًا وَ قَعَدَ فِي الْوُتْبَةِ وَ جَمَعَ خَيْلَهُ وَ رَجُلَهُ ثُمَّ قَالَ لَهُمْ اطْرَبُوا لَا يُطَاغِ اللَّهُ حَتَّى يَقُومَ الْإِمَامُ وَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا فُيِضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الظَّنُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ فَظَنَّ بِهِمْ إِبْلِيسُ ظَنًّا فَصَدَّقُوا ظَنَّهُ.

So when the Rasool Allah<sup>saww</sup> passed away and the people established someone other than Ali<sup>asws</sup>, Iblees<sup>la</sup> wore a crown of the king and established a pulpit and sat upon the cushion, and gathered his<sup>la</sup> cavalry and his<sup>la</sup> infantry. Then he<sup>la</sup> said to them, 'Be delighted! Allah<sup>azwj</sup> will not be obeyed until the Imam<sup>asws</sup> makes a stand'. And Abu Ja'far<sup>asws</sup> recited: **[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed..** Abu Ja'far<sup>asws</sup> said: 'The explanation of this Verse came to the fore when the Rasool Allah<sup>saww</sup> passed away, and the conjecture from Iblees<sup>la</sup> where they said to the Rasool Allah<sup>saww</sup> that he<sup>saww</sup> speak out of desire, so Iblees<sup>la</sup> conjectured about them with a conjecture and they made his<sup>la</sup> conjecture to come true'<sup>28</sup>.

علي بن إبراهيم، عن زيد الشحام، قال: دخل قتادة بن دعامة على أبي جعفر (عليه السلام)، و سأله عن قوله عز و جل: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ، قال: «لما أمر الله نبيه أن ينصب أمير المؤمنين (عليه السلام) للناس، و هو قوله: يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بيد علي (عليه السلام) يوم غدِير خم، و قال: من كنت مولاه فعلي مولاه،

Ali Bin Ibrahim, from Zayd Al-Shahaam who said,

'Qatada Bin Da'amat came up to Abu Ja'far<sup>asws</sup>, and asked him<sup>asws</sup> about the Words of the Mighty and Majestic **[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed..** He<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Commanded His<sup>azwj</sup> Prophet<sup>saww</sup> that he<sup>saww</sup> should nominate Amir-ul-Momineen<sup>asws</sup> to the people, and these are His<sup>azwj</sup> Words **[5:67] O Messenger! Deliver what has been Revealed to you from your Lord and if you do it not, then you have not delivered His Message,** Rasool-Allah<sup>saww</sup> grabbed the hand of Ali<sup>asws</sup> on the Day of Ghadeer Khumm, and said: 'The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master'.

<sup>28</sup> الكافي 8: 344 / 542

حثت الأبالسة التراب على رؤوسها، فقال لهم إبليس الأكبر: ما لكم؟ قالوا: قد عقد هذا الرجل اليوم عقدة لا يحلها إنسي إلى يوم القيامة. فقال لهم إبليس: كلا، إن الذين حولته قد وعدوني فيه عدة، و لن يخلفوني فيها. فأنزل الله سبحانه هذه الآية: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ يَعْنِي شَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام).

The Devils urged the placing of the dust upon their heads, so Iblees<sup>la</sup> said to them, 'What is the matter with you all?' They said, 'A knot of this man has been tied today, forget about solving it now up to the Day of Judgement'. So Iblees<sup>la</sup> said to them, 'Never! A number of the ones around him<sup>saww</sup> have promised me<sup>la</sup>, and they would never oppose me<sup>la</sup> regarding it'. So Allah<sup>azwj</sup> the Glorious Revealed this Verse **[34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed.** Meaning the Shias of Amir-ul-Momineen<sup>asws, 29</sup>.

## VERSES 21 - 23

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ {21} قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ مِّنْهُمْ مِنْ ظَهِيرٍ {22} وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۚ قَالُوا الْحَقُّ ۚ وَهُوَ الْعَلِيُّ الْكَبِيرُ {23}

**[34:21] And he has no authority over them, but that We may distinguish him who believes in the Hereafter from him who is in doubt with regards to it; and your Lord is the Preserver of all things [34:22] Say: Call upon those whom you assert besides Allah; they do not control the weight of an fraction (of an entity) in the skies or in the earth nor have they any partnership in either of these two, nor has He among them any one to back (Him) up [34:23] And intercession will not benefit in His Presence except for him whom He Permits. Until when terror shall be Removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great**

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي العباس المكبر، قال: دخل مولى لامرأة علي بن الحسين (عليه السلام) علي أبي جعفر (عليه السلام)، يقال له أبو أيمن، فقال: يا أبا جعفر، يغررون الناس، ويقولون: «شفاعة محمد، شفاعة محمد»؟! فغضب أبو جعفر (عليه السلام) حتى تغير وجهه، ثم قال: «ويحك- يا أبا أيمن- أغرك أن عف بطنك و فرجك، أما لو رأيت أفزاع القيامة لقد احتجت إلى شفاعة محمد (صلى الله عليه و آله)، و يلك فهل يشفع إلا لمن وجبت له النار».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Ibn Abu Umeyr, from Muawiya Bin Amaar, from Abu Al-Abbas Al-Makbar, who has said:

A freed slave of Ali Bin Al-Husayn<sup>asws</sup> called Abu Ayman, came to Abu Ja'far<sup>asws</sup>, so he said, 'O Abu Ja'far<sup>asws</sup>! The people are deceiving and are saying, 'Intercession of Muhammad<sup>saww</sup>! Intercession of Muhammad<sup>saww</sup>!?' So Abu Ja'far<sup>asws</sup> got angry to the extent that his<sup>asws</sup> face changed, then said: 'Woe be unto you – O Abu Ayman – Are you deceived by your wit and your relief abstained? But, had you seen the panic of the Day of Judgement, it would have argued to the intercession of Muhammad<sup>saww</sup>. Woe be unto you! So will he<sup>saww</sup> intercede except for the ones upon whom the Fire has been Obligated?'

<sup>29</sup> تأويل الآيات 2: 6 / 474

ثم قال: «ما من أحد من الأولين و الآخرين إلا و هو محتاج إلى شفاعة محمد رسول الله (صلى الله عليه و آله) يوم القيامة».

Then he<sup>asws</sup> said: 'There is no one from the Former ones, and the later ones except that he would be needy of the intercession of Muhammad<sup>saww</sup> on the Day of Judgement'.

ثم قال أبو جعفر (عليه السلام): «إن لرسول الله (صلى الله عليه و آله) الشفاعة في أمته، و لنا الشفاعة في شيعتنا، و لشيعتنا الشفاعة في أهلهم».

Then Abu Ja'far<sup>asws</sup> said: 'Surely, for Rasool-Allah<sup>saww</sup> is the intercession regarding his<sup>saww</sup> community, and for us<sup>asws</sup> is the intercession regarding our<sup>asws</sup> Shias, and for our<sup>asws</sup> Shias is the intercession regarding their families'.

ثم قال: «و إن المؤمن ليشفع في مثل ربيعة و مضر، و إن المؤمن ليشفع حتى لخادمه، يقول: يا رب، حق خدمتي، كان يقيني الحر و البرد».

Then he<sup>asws</sup> said: 'And the Believer would interceded for the like of Rabi'a and Muzar (the number of these two tribes). And the Believer would intercede even for his servant, saying, 'O Lord<sup>azwj</sup>! He rightfully served me, I was certain (of his services) during the heat and the cold (during all difficulties)'.<sup>30</sup>

شرف الدين النجفي: قال علي بن إبراهيم (رحمه الله): روي عن أبي جعفر (عليه السلام) أنه قال: «لا يقبل الله الشفاعة يوم القيامة لأحد من الأنبياء و الرسل حتى يأذن له في الشفاعة إلا رسول الله (صلى الله عليه و آله)، فإن الله قد أذن له في الشفاعة من قبل يوم القيامة، فالشفاعة له، و لأمير المؤمنين (عليه السلام)، و للأئمة من ولده (عليهم السلام)، ثم من بعد ذلك للأنبياء (صلوات الله عليهم)».

Sharaf Al-Deen Al-Najafy said, 'Ali Bin Ibrahim has reported,

Abu Ja'far<sup>asws</sup> has said: 'Allah<sup>azwj</sup> will not Accept the intercession on the Day of Judgement, from the Prophets<sup>as</sup> and the Rasools<sup>as</sup> until He<sup>azwj</sup> Permits the intercession to them, except for Rasool-Allah<sup>saww</sup>, for Allah<sup>azwj</sup> has (already) Permitted to him<sup>saww</sup> the intercession, on the Day of Judgement. So the intercession is for him<sup>saww</sup>, and for Amir-ul-Momineen<sup>asws</sup>, and for the Imams<sup>asws</sup> from his<sup>asws</sup> sons<sup>asws</sup>, then from after that, for the Prophets<sup>as</sup>.<sup>31</sup>

## VERSES 24 - 26

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًىٰ أَوْ فِي ضَلَالٍ مُّبِينٍ {24} قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ {25} قُلْ يَجْمَعُ بَيْنَنَا رَبَّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ {26}

**[34:24] Say: Who Gives you the sustenance from the skies and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error [34:25] Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do [34:26] Say: Our Lord will Gather us together, then will He Judge between us with the Truth; and He is the Greatest Judge, the All-knowing**

<sup>30</sup> - تفسير القمي 2: 202.

<sup>31</sup> تأويل الآيات 2: 8/476

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَ هُوَ الْعَلِيُّ الْكَبِيرُ: «و ذلك أن أهل السماوات لم يسمعوا وحيًا فيما بين أن بعث عيسى بن مريم (عليه السلام) إلى أن بعث محمد (صلى الله عليه و آله)، فلما بعث الله جبرئيل إلى رسول الله (صلى الله عليه و آله)، فسمع أهل السماوات صوت وحي القرآن كوقع الحديد على الصفا، فصعق أهل السماوات، فلما فرغ من الوحي انحدر جبرئيل، كلما مر بأهل سماء فزع عن قلوبهم. يقول: كشف عن قلوبهم، فقال بعضهم لبعض: ماذا قال ربكم؟ قالوا: الحق، و هو العلي الكبير».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[34:23] Until when terror shall be Removed from their hearts, they shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great,** he<sup>asws</sup> said: 'And that the inhabitants of the sky were not hearing the Revelation in (the period) what was in between the Sending of Isa<sup>as</sup> Bin Maryam<sup>as</sup> up to the Sending of Muhammad<sup>saww</sup>. So when Allah<sup>azwj</sup> Sent Jibraeel<sup>as</sup> to Rasool-Allah<sup>saww</sup>, the inhabitants of the sky heard the Revelation of the Quran, like the occurrence of the iron upon Al-Safa. The inhabitants of the sky were stunned. So when their (hearts were) overtaken by the Revelation, Jibraeel<sup>as</sup> descended, and every time he<sup>as</sup> passed by an inhabitant of the sky, removed the terror from their hearts, saying: 'Reveal your hearts'. So some of them said to the other, **What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great**.<sup>32</sup>

## VERSES 27 & 28

قُلْ أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ ۚ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {27} وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {28}

**[34:27] Say: Show me those whom you have joined with Him as associates; Never! But, He is Allah, the Mighty, the Wise [34:28] And We have not Sent you but to all of the people as a bearer of good news and as a warner, but most of the people do not recognise**

علي بن إبراهيم، قال: حدثنا علي بن جعفر، قال: حدثني محمد بن عبد الله الطائي، قال: حدثنا محمد بن أبي عمير، قال: حدثنا حفص الكناسي، قال: سمعت عبد الله بن بكر الأرجاني، قال: قال لي الصادق جعفر بن محمد (عليه السلام): «أخبرني عن رسول الله (صلى الله عليه و آله)، كان أرسل عامة للناس، أليس قد قال الله في محكم كتابه: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ لَأَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ، وَ أَهْلِ السَّمَاءِ وَالْأَرْضِ مِنَ الْجِنِّ وَالْإِنْسِ، هل بلغ رسالته إليهم كلهم؟» قلت: لا أدري.

Ali Bin Ibrahim said, 'Ali Bin Ja'far narrated to us, from Muhammad Bin Abdullah Al-Ta'ay, from Muhammad Bin Abu Umeyr, Hafs Al-Kunasy, from Abdullah Bin Bakr Al-Arjany who said,

'Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said to me: 'Inform me<sup>asws</sup> about Rasool-Allah<sup>saww</sup>. Was he<sup>saww</sup> Sent to the generality of the people. Has not Allah<sup>azwj</sup> Said in the Decisive of His<sup>azwj</sup> Book **[34:28] And We have not Sent you but to all of the people**, to the East, and the West, and the inhabitants of the sky and the earth from the Jinn and the Humans. Did his<sup>saww</sup> Message reach all of them?' I said, 'I don't know'.

<sup>32</sup> تفسير القمي 2: 202

قال: «يا بن بكر، إن رسول الله (صلى الله عليه وآله) لم يخرج من المدينة، فكيف أبلغ أهل المشرق و المغرب؟» قلت: لا أدري.

He<sup>asws</sup> said: 'O son of Bakr! Surely, Rasool-Allah<sup>saww</sup> never went out (in person) from Al-medina, so how could it reach the people of the East and the West?' I said, 'I don't know'.

قال: «إن الله تعالى أمر جبرئيل فاقتلع الأرض بريشة من جناحه، و نصبها لرسول الله (صلى الله عليه وآله)، فكانت بين يديه مثل راحته في كفه، ينظر إلى أهل المشرق و المغرب، و يخاطب كل قوم بألسنتهم، و يدعوهم إلى الله تعالى و إلى نبوته بنفسه، فما بقيت قرية و لا مدينة إلا و دعاهم النبي (صلى الله عليه وآله) بنفسه».

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> the High Commanded Jibraeel<sup>as</sup>, so he<sup>as</sup> uprooted the land by the quill from his wing, and instated it for Rasool-Allah<sup>saww</sup>. So that which was in front of him<sup>saww</sup> like in the palm of his<sup>saww</sup> hand. He<sup>saww</sup> looked at the inhabitants of the East and the West, and addressed every person in their language, and called them to Allah<sup>azwj</sup> the High and to his<sup>saww</sup> own Prophet-hood. So there neither remain a town, nor a city, except that the Prophet<sup>saww</sup> called them by his<sup>saww</sup> (Prophet-hood)'.<sup>33</sup>

أبو القاسم جعفر بن محمد بن قولويه، قال: حدثني محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد، عن عبد الله بن حماد البصري، عن عبد الله بن عبد الرحمن الأصبم، عن عبد الله بن بكر الأرجاني،

Abu Al-Qasim Ja'far Bin Muhammad Bin Qulawayh, from Muhammad Bin Abdullah Bin Ja'far Al-Humeyri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamaad Al-Basry, from Abdullah Bin Abdul Rahman Al-A'asam, from Abdullah Bin Bakr Al-Arjany

عن أبي عبد الله (عليه السلام) - في حديث طويل -

From Abu Abdullah<sup>asws</sup> – in a lengthy Hadeeth –

قلت له: جعلت فداك، فهل يرى الإمام ما بين المشرق و المغرب؟ قال: «يا ابن بكر، فكيف يكون حجة على ما بين قطريها، و هو لا يراهم و لا يحكم فيهم! و كيف يكون حجة على قوم غيب لا يقدر عليهم و لا يقدر عليهم! و كيف يكون مؤديا عن الله و شاهدا على الخلق و هو لا يراهم؟! و كيف يكون حجة عليهم و هو محجوب عنهم، و قد حيل بينهم و بينه أن يقوم بأمر الله فيهم!

I said to him<sup>asws</sup>, 'May I be sacrificed for you! Does the Imam<sup>asws</sup> see what is in between the East and the West?' O Ibn Bakr! So how can he<sup>asws</sup> be a Proof over what is between its parts, and he<sup>asws</sup> cannot see them or passes judgement with regards to them? And how can he<sup>asws</sup> be a Proof over a hidden people, not having ability over them, and they are not able to (communicate) with him<sup>asws</sup>? And how can he<sup>asws</sup> be a Caller from Allah<sup>azwj</sup>, and a witness over the creatures, if he<sup>asws</sup> cannot see them? And how can he<sup>asws</sup> be a Proof against them, and he<sup>asws</sup> is hidden from them, and he<sup>asws</sup> is there to establish the Commands of Allah<sup>azwj</sup> among them?

و الله يقول: وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَعْنِي بِهِ مِنْ عَلَى الْأَرْضِ، و الحجة من بعد النبي (صلى الله عليه وآله) يقوم مقام النبي (صلى الله عليه وآله)، و هو الدليل على ما تشاجرت فيه الامة، و الأخذ بحقوق الناس، و القائم بأمر الله، و المنصف لبعضهم من بعض.

<sup>33</sup> تفسير القمي 2: 202

And Allah<sup>azwj</sup> is Saying **[34:28] And We have not Sent you but to all the people**, Meaning by it the ones upon the earth, and the Proof from after the Prophet<sup>saww</sup>, standing in the place of the Prophet<sup>saww</sup>, and he<sup>asws</sup> is the evidence upon what the community is disputing about, and the seizer of the rights of the people, and the establisher of the Commands of Allah<sup>azwj</sup>, and the equity for one from the other'.<sup>34</sup>

في اصول الكافي على بن ابراهيم عن ابيه عن احمد بن محمد بن محمد بن ابي نصر و عدة من اصحابنا عن احمد بن محمد بن خالد عن ابراهيم بن محمد الثقفي عن محمد بن مروان جميعا عن ابان بن عثمان عن ذكره عن ابي عبد الله عليه السلام قال: ان الله تبارك وتعالى اعطى محمدا صلى الله عليه واله شرايع نوح و ابراهيم و موسى و عيسى، إلى أن قال: و ارسله كافة إلى الابيض و الاسود و الجن و الانس.

In Usool Al-Kafi – Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, and a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibrahim Bin Muhammad Al-Saqafy, from Muhammad Bin Marwan altogether, from Aban Bin Usman, from the one who mentioned it,

'Abu Abdullah<sup>asws</sup> has said: 'Allah<sup>azwj</sup> Blessed and High Gave to Muhammad<sup>saww</sup> the Laws of Noah<sup>as</sup>, and Ibrahim<sup>as</sup>, and Musa<sup>as</sup>, and Isa<sup>as</sup> – until he<sup>asws</sup> said: 'And Sent him<sup>saww</sup> to all of them, to the white, and the black, and the Jinn, and the Humans'.<sup>35</sup>

في روضة الواعظين للمفيد رحمه الله قال على بن الحسين عليهما السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه واله بسيفه ويقبه بنفسه، إلى أن قال: فقالوا: يا أبا طالب سله: أرسله الله إلينا خاصة أم إلى الناس كافة؟ فقال أبو طالب: يا ابن أخ إلى الناس كافة أرسلت أم إلى قومك خاصة؟ قال: لا، بل إلى الناس كافة الابيض و الاسود و العربي و العجمي، والذي نفسي بيده لادعون إلى هذا الامر الابيض و الاسود و من على رؤس الجبال و من في لجج البحار. و لا دعون السنة فارس و الروم.

In Rowzat Al-Waizeen of Al-Mufeed who said,

'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'Abu Talib<sup>as</sup> used to strike with his<sup>as</sup> own sword, for Rasool-Allah<sup>saww</sup> and protected him<sup>saww</sup> by himself<sup>as</sup>, – until he<sup>asws</sup> said: 'So they (people) said, 'O Abu Talib<sup>as</sup>! Ask him<sup>saww</sup>. Did Allah<sup>azwj</sup> Send him<sup>saww</sup> to us especially or to the whole of the people?' So Abu Talib<sup>as</sup> said: 'O son<sup>saww</sup> of my<sup>as</sup> brother<sup>as</sup>. Have you<sup>saww</sup> been Sent to all the people or to your<sup>saww</sup> people in particular?' He<sup>saww</sup> said: 'No, but I<sup>saww</sup> have been Sent to all of the people – the white, and the black, and the Arabs, and the non-Arabs. By the One in Whose Hand is my<sup>saww</sup> soul, I<sup>saww</sup> am calling to this matter, the white, and the black, and the ones upon the peak of the mountains, and the ones in the depths of the oceans, and I<sup>saww</sup> am not calling to the traditions of Persia and Rome'.<sup>36</sup>

## VERSES 29 - 33

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿29﴾ قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿30﴾ وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعَفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنَّنَا كُنَّا مُؤْمِنِينَ ﴿31﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعَفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ ۗ بَلْ كُنْتُمْ مُجْرِمِينَ ﴿32﴾ وَقَالَ الَّذِينَ اسْتَضَعَفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۗ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَعْلَاقَ فِي آغْثَاتِ الَّذِينَ كَفَرُوا ۗ هَلْ يَجْزُونَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿33﴾

<sup>34</sup> (Extract) كامل الزيارات: 2 / 326.

<sup>35</sup> Tafseer Noor Al Saqalayn – CH 34 H 61

<sup>36</sup> Tafseer Noor Al Saqalayn – CH 34 H 64

**[34:29] And they are saying: When will this promise be (fulfilled) if you are truthful? [34:30] Say: You have the appointment of a Day from which you cannot delay, nor can you bring it forward [34:31] And those who disbelieve say: We will never believe in this Quran, nor in that which is before it; and if only you could see when the unjust being made to Pause before their Lord, throwing words at each other! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would have been Believers [34:32] Those who were proud shall say to those who were deemed weak: Did we turn you away from the Guidance after it had come to you? But, you (yourselves) were guilty [34:33] And those who were deemed weak shall say to those who were proud: But, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the Punishment; and We will put shackles on the necks of those who disbelieved; Do We Recompense except for what they were doing?**

علي بن إبراهيم، قال: حدثني محمد بن جعفر، قال: حدثني محمد بن أحمد، عن أحمد بن الحسين، عن صالح بن أبي حماد، عن الحسن بن موسى الخشاب، عن رجل، عن حماد بن عيسى، عن رواه، عن أبي عبد الله (عليه السلام)، قال: سئل عن قول الله تبارك و تعالی: وَ أَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ، قال: قيل له: ما ينفعهم إسرار الندامة و هم في العذاب؟ قال: «كروها شماتة الأعداء».

Ali Bin Ibrahim said, 'Muhammad Bin Ja'far narrated to me, from Muhammad Bin Ahmad, from Ahmad Bin Al-Husayn, from Salih Bin Abu Hamaad, from Al-Hassan Bin Musa Al-Khashaab, from a man, from Hamaad Bin Isa, from the one who reported it,

Abu Abdullah<sup>asws</sup> replied, when being asked about the Words of Allah<sup>azwj</sup> Blessed and High **[34:33] And they shall conceal regret when they shall see the Punishment.** It was said to him<sup>asws</sup>, 'What will be the benefit for them, concealing the regret, and they would be in the Punishment?' He<sup>asws</sup> said: 'They would not like their enemies to gloat over them'.<sup>37</sup>

## VERSES 34 - 37

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {34} وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ {35} قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {36} وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الصَّغْفِرِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرَفَاتِ آمِنُونَ {37}

**[34:34] And We did not Send a warner to a town but its wealthy ones said: We are surely disbelievers in what you are Sent with [34:35] And they say: We are more in wealth and children, and we shall not be the Punished ones [34:36] Say: Surely my Lord Amplifies the sustenance for whom He Desires to and straitens, but most of the people are not knowing [34:37] And neither your wealth nor your children, are the things which bring you near Us in status, but whoever believes and do righteous deeds, these it is for whom is a double Recompense for what they do, and they shall be secure in the high places**

ابن بابويه، قال: حدثنا أبي، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين، عن ابن محبوب، عن إبراهيم الجازي، عن أبي بصير، قال: ذكرنا عند أبي جعفر (عليه السلام) من الأغنياء من الشيعة، فكانه كره ما سمع منا فيهم،

<sup>37</sup> تفسير القمي 2: 203



قال: «يا أبا محمد، إذا كان المؤمن غنيا، رحيمًا، وصولًا، له معروف إلى أصحابه أعطاه الله أجر ما ينفق في البر أجره مرتين ضعفين، لأن الله عز و جل يقول في كتابه: وَ مَا أَمْوَالُكُمْ وَ لَا أَوْلَادُكُمْ بِآتِي تَقْرُبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْغُرَفَاتِ آمِنُونَ».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Ibn Mahboub, from Ibrahim Al-Jazy, from Abu Baseer who said,

'We mentioned the rich among the Shias, in the presence of Abu Abdullah<sup>asws</sup>, and it was as if he<sup>asws</sup> did not like what he<sup>asws</sup> heard from us, with regards to them.

He<sup>asws</sup> said: 'O Abu Muhammad! When the Believer is rich, merciful, maintains good relations, well known amongst his companions, Allah<sup>azwj</sup> Would Give him the recompense for what he spent in the righteousness, twice the Recompense of the weak ones, because Allah<sup>azwj</sup> Mighty and Majestic is Saying in His<sup>azwj</sup> Book [34:37] **And neither your wealth nor your children, are the things which bring you near Us in status, but whoever believes and do righteous deeds, these it is for whom is a double Recompense for what they do, and they shall be secure in the high places**'.<sup>38</sup>

في امالي شيخ الطائفة قدس سره باسناده إلى أمير المؤمنين حديث طويل يقول فيه عليه السلام: حتى إذا كان يوم القيامة حسب لهم ثم أعطاهم بكل واحدة عشر أمثالها إلى سبعمأة ضعف، قال الله عزوجل: (جزاء من ربك عطاء حسابا) وقال: (اولئك لهم جزاء الضعف بما عملوا وهم في الغرفات آمنون).

In Amaali of Sheykh Al-Taaifa, by his chain going up to

Amir-ul-Momineen<sup>asws</sup> – a lengthy Hadeeth – in which he<sup>asws</sup> is saying: 'When it will be the Day of Judgement, they would be Reckoned with, then each one of them would be Given the like of ten times of it, up to seven hundred times the increase'.<sup>39</sup>

## VERSES 38 - 41

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {38} قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {39} وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهُولَاءُ إِيَّاكُمْ كَانُوا يَعْبُدُونَ {40} قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۚ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ {41}

**[34:38] And those who strive to frustrate Our Signs, they shall be brought to be in the Punishment [34:39] Say: Surely my Lord Amplifies the sustenance for whom He Desires to from His servants and straitens for him; and whatever thing you spend, He Replaces it, and He is the best of Sustainers [34:40] And on the Day when He will Gather them all together, then He would be Saying to the Angels: Are these who were worshipping you? [34:41] They shall say: Glory be to You! You are our Guardian, not them; but, they were worshipping the Jinn; most of them were believers in them**

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آياتان في كتاب الله عز و جل أطلبهما فلا أجدهما، قال: «و ما هما؟» قلت: قول الله عز و جل: ادْعُونِي أَسْتَجِبْ لَكُمْ، فدعوه و لا نرى إجابة! قال: «أفترى الله عز و جل أخلف وعده؟» قلت: لا.

<sup>38</sup> علل الشرائع: 73 /604

<sup>39</sup> Tafseer Noor Al Saqalayn – CH 34 H 71

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Usman Bin Isa, from the one who narrated it to him,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, when 'I said, 'There are two Verses in the Book of Allah<sup>azwj</sup> Mighty and Majestic, I seek by these two but I do not find (a result from) these two'. He<sup>asws</sup> said: 'And what are these two?' I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic **[40:60] Call upon Me, I will Answer you**. So we supplicate to Him<sup>azwj</sup>, and we do not see an Answer!' He<sup>asws</sup> said; 'Do you think that Allah<sup>azwj</sup> Mighty and Majestic is Opposing His<sup>azwj</sup> Own Promise?' I said, 'No'.

قال: «فيما ذلك؟» قلت: لا أدري. قال: «و لكني أخبرك، من أطاع الله عز و جل فيما أمره من دعائه من جهة الدعاء أجابه». قلت: و ما جهة الدعاء؟ قال: «تبدأ فتحمد الله و تذكر نعمه عندك، ثم تشكره، ثم تصلي على النبي (صلى الله عليه و آله)، ثم تذكر ذنوبك فتعترف بها، ثم تستعبد منها، فهذا جهة الدعاء».

He<sup>asws</sup> said: 'So why is it like that?' I said, 'I do not know'. He<sup>asws</sup> said: 'But, I<sup>asws</sup> shall inform you. The one who obeys Allah<sup>azwj</sup> Mighty and Majestic regarding whatever He<sup>azwj</sup> has Commanded him from the mannerisms of the supplication, He<sup>azwj</sup> would Answer him'. I said, 'And what are its mannerisms of the supplication?' He<sup>asws</sup> said: 'You begin by the Praise of Allah<sup>azwj</sup> and mention His<sup>azwj</sup> Bounties which are with you. Then thank Him<sup>azwj</sup>, then send greetings upon the Prophet<sup>saww</sup>. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication'.

ثم قال: «و ما الآية الاخرى؟» قلت: قول الله عز و جل: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ، و إني أنفق و لا أرى خلفاً! قال: «أفترى الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فم ذلك؟» قلت: لا أدري.

Then he<sup>asws</sup> said: 'And what was the other Verse?' I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic **[34:39] and whatever thing you spend (in His cause) but He replaces it: for He is the Best of those who Grant Sustenance**. And I spend and I do not see its replacement!' He<sup>asws</sup> said: 'Do you think that Allah<sup>azwj</sup> Mighty and Majestic Opposes His<sup>azwj</sup> Own Promise?' So I said, 'No'. He<sup>asws</sup> said: 'So why is that then?' I said, 'I do not know'.

قال: «لو أن أحدكم اكتسب المال من حله و أنفقه في حله، لم ينفق درهما إلا أخلف عليه».

The Imam<sup>asws</sup> said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.<sup>40</sup>

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «إن الرب تبارك و تعالى ينزل أمره كل ليلة جمعة إلى السماء الدنيا من أول الليل، و في كل ليلة في الثلث الأخير، و أمامه ملكان يناديان: هل من تائب يتاب عليه؟ هل من مستغفر فيغفر له؟ هل من سائل فيعطى سؤله؟ اللهم أعط كل منفق خلفاً، و كل ممسك تلفاً. فإذا طلع الفجر عاد أمر الرب إلى عرشه، فيقسم الأرزاق بين العباد».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Abdullah<sup>asws</sup> has said: 'The Lord<sup>azwj</sup> Blessed and High, His<sup>azwj</sup> Command Descends every Friday night to the sky of the world from the beginning of the night, and in every night in the last third of it. And in front of it are two Angels Calling out: 'Is

<sup>40</sup> الكافي 2: 352 / 8.

there one who is repenting, so He<sup>azwj</sup> Turns toward him? Is there one who seeks Forgiveness so He<sup>azwj</sup> Forgives him? Is there one who asks, so He<sup>azwj</sup> Gives it to him? Our Allah<sup>azwj</sup>! Give each spender its replacement, and Rectify to each holder its damage!' So when the dawn emerges, they return the Command of the Lord<sup>azwj</sup> to His<sup>azwj</sup> Throne, and He<sup>azwj</sup> Distributes the sustenance between the servants'.

ثم قال للفضيل بن يسار: «يا فضيل، نصيبك من ذلك، و هو قول الله: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ وَ يَوْمَ يَحْسُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَ هُوَ لَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ فَنَقُولُ الْمَلَائِكَةُ: سُبْحَانَكَ أَنْتَ وَلِيْنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ».

The he<sup>asws</sup> said to Al-Fazeyl: 'O Fazeyl, your share from that, and these are the Words of Allah<sup>azwj</sup> [34:39] and whatever thing you spend, He Replaces it, and He is the best of Sustainers [34:40] And on the Day when He will Gather them all together, then He would be Saying to the Angels: Are these who were worshipping you? [34:41] They shall say: Glory be to You! You are our Guardian, not them; but, they were worshipping the Jinn; most of them were believers in them'.<sup>41</sup>

محمد بن يحيى عن أحمد بن محمد بن عيسى عن يحيى عن أبي عبد الله عليه السلام قال: قال أمير المؤمنين عليه السلام: من بسط يده بالمعروف إذا وجده يخلف الله له ما أنفق في دنياه، ويضاعف له في آخرته.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa Bin Yahya,

'Abu Abdullah<sup>asws</sup> says that Amir-ul-Momineen<sup>asws</sup> said: 'The one who extends his hand with the good deeds, would find that Allah<sup>azwj</sup> has Replaced for him whatever he spent in his world, and would Increase it for him in the Hereafter'.<sup>42</sup>

في من لا يحضره الفقيه باسناده إلى أبان الأحمر عن الصادق جعفر بن محمد عليهما السلام انه جاء إليه رجل فقال له: بأبي أنت وامي عطني موعظة. فقال عليه السلام: وان كان الحساب حقا فالجمع لماذا وإذا كان الخلف من الله عزوجل حقا فالبخل لماذا؟

In Man La Yahzur Al-Faqih, by his chain going up to Abaan Al-Ahmar,

(It has been narrated) from Al-Sadiq Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, that a man came up to him<sup>asws</sup> and said, 'By my father and my mother (being sacrificed) for you<sup>asws</sup>, advise me with an advice'. So he<sup>asws</sup> said: 'And if the Reckoning is truth, so why is the gathering (of the wealth), and if the Replacement from Allah<sup>azwj</sup> Mighty and Majestic is truth, so why the stinginess?'<sup>43</sup>

## VERSES 42 - 45

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {42} وَإِذَا تَتَلَا عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصَدَّكُمْ عَمَّا كَانُوا يَعْبُدُ آبَاؤَكُمْ وَقَالُوا مَا هَذَا إِلَّا افْكٌ مُفْتَرَى وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مَبِينٌ {43} وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ {44} وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ {45}

<sup>41</sup> تفسير القمي 2: 204

<sup>42</sup> Tafseer Noor Al Saqalayn – CH 34 H 74

<sup>43</sup> Tafseer Noor Al Saqalayn – CH 34 H 75

**[34:42] So on that day you shall not control benefit or harm for each other, and We would be Saying to those who were unjust: Taste the Punishment of the Fire which you were beliers of [34:43] And when Our clear Verses are recited to them, they say: This is nothing but a man who wants to turn you away from that which your fathers worshipped. And they say: This is nothing but a lie that is forged. And those who disbelieve say regarding the Truth when it comes to them: This is only clear sorcery [34:44] And We have not Given them any Books which they are learning from, nor did We Send to them a warner before you [34:45] And those before them belied (the truth), and these have not yet attained a tenth of what We Gave them, but they gave the lie to My Rasools, So how was My Disapproval?**

علي بن إبراهيم، قال: حدثني علي بن الحسين، قال: حدثني أحمد بن أبي عبد الله، عن علي بن الحكم، عن سيف بن عميرة، عن حسان، عن هشام بن عمار، يرفعه، في قوله: وَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَ مَا بَلَّغُوا مَعَشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَذَّبَ كَانَ نَكِيرًا، قال: «كذب الذين من قبلهم رسلهم، و ما بلغ ما آتينا رسلهم معشار ما آتينا محمدا و آل محمد (عليهم السلام)».

Ali Bin Ibrahim said, 'Ali Bin Al-Husayn narrated to me, from Ahmad Bin Abu Abdullah, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Hasaan, from Hisham, from Hisham Bin Amaar, raising it with an unbroken chain,

Regarding His<sup>azwj</sup> Words **[34:45] And those before them belied (the truth), and these have not yet attained a tenth of what We Gave them, but they gave the lie to My Rasools, So how was My Disapproval?** He<sup>asws</sup> said: 'The ones before them belied their Rasools<sup>as</sup>, and what has reached them is what We<sup>azwj</sup> had Given to their Rasools<sup>as</sup>, which is a tenth of what We<sup>azwj</sup> Gave Muhammad<sup>as</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>,<sup>44</sup>

## VERSE 46

قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مِثْلَيْ وَفَرَادَىٰ ۖ ثُمَّ تَتَفَكَّرُونَ ۗ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ ۗ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {46}

**[34:46] Say: But rather, I exhort you to one thing, that you rise up for the Sake of Allah in twos and singly, then ponder: there is no madness in your companion; he is only a warner to you of a severe Punishment in front of you**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن الوشاء، عن محمد بن الفضيل، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قوله تعالى: قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ، فقال: «إنما أعظكم بولاية علي (عليه السلام)، هي الواحدة التي قال الله تبارك و تعالى: إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said,

'I asked Abu Ja'far<sup>asws</sup> about His<sup>azwj</sup> Words **[34:46] Say: But rather, I advise you of one thing,** he<sup>asws</sup> said: 'But rather I<sup>saww</sup> am exhorting you to the Wilayah of Ali<sup>asws</sup>. It

<sup>44</sup> تفسير القمي 2: 204.

is the one thing which Allah<sup>azwj</sup> Blessed and High Says **[34:46] Say: But rather, I advise you of one thing**.<sup>45</sup>

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن يعقوب بن يزيد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز وجل: **قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَى وَفُرَادَى**، قال: «بالولاية».

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Yaqoub Bin Yazeed,

(It has been narrated) from Abu Abdullah<sup>asws</sup> that when I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[34:46] Say: But rather, I exhort you to one thing, that you rise up for the Sake of Allah in twos and singly**, he<sup>asws</sup> said: 'The Wilayah'.

قلت: وكيف ذلك؟ قال: «إنه لما نصب النبي (صلى الله عليه وآله) أمير المؤمنين (عليه السلام) للناس، فقال: من كنت مولاه فعلي مولاه، اغتابه رجل، و قال: إن محمدا ليدعو كل يوم إلى أمر جديد، و قد بدأ بأهل بيته يملكهم رقابنا. فأنزل الله عز وجل على نبيه (صلى الله عليه وآله) بذلك قرآنا، فقال له: **قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ**، فقد أدبت إليكم ما افترض ربكم عليكم».

I asked, 'And how is that?' He<sup>asws</sup> said: 'When the Prophet<sup>saww</sup> nominated Amir-ul-Momineen<sup>asws</sup> to the people, so he<sup>saww</sup> said: 'The one whose Master I<sup>saww</sup> was, so Ali<sup>asws</sup> is his Master', a man backbit him<sup>saww</sup> and said: 'Surely, Muhammad<sup>saww</sup> is calling to a new matter every day, and has begun with the People<sup>asws</sup> of his<sup>saww</sup> Household to be in charge of our reins'. So Allah<sup>azwj</sup> Mighty and Majestic Revealed upon His<sup>azwj</sup> Prophet<sup>saww</sup>, due to that, A Quran (Verse), so He<sup>azwj</sup> Said **[34:46] Say: But rather, I exhort you to one thing**, so I<sup>saww</sup> have given to you what your Lord<sup>azwj</sup> has Obligated upon you all'.

قلت: فما معنى قوله عز وجل: **قُلْ إِنَّمَا أَعْظُمُكُمْ لِلَّهِ مَثْنَى وَفُرَادَى**؟ فقال: «أما مثنى: يعني طاعة رسول الله (صلى الله عليه وآله) و طاعة أمير المؤمنين (عليه السلام)، و أما قوله فرادى: فيعني طاعة الإمام من ذريتهما من بعدهما، و لا والله- يا يعقوب- ما عنى غير ذلك».

I said, 'So what is the Meaning of the Words of the Mighty and Majestic **[34:46] that you rise up for the Sake of Allah in twos and singly**? So he<sup>asws</sup> said: 'As for the 'Twos', it means being obedient to Rasool-Allah<sup>saww</sup> and being obedient to Amir-ul-Momineen<sup>asws</sup>. And as for His<sup>azwj</sup> Words **and singly**, so it means the obedience to the Imam<sup>asws</sup> from their<sup>asws</sup> offspring from after the two of them<sup>asws</sup>. And, by Allah<sup>azwj</sup> – O Yaqoub – It does not mean other than that'.<sup>46</sup>

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله: **قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ**، قال: «فإن الله جل ذكره أنزل عزائم الشرائع، و آيات الفرائض في أوقات مختلفة كما خلق السماوات و الأرض في ستة أيام، و لو شاء الله لخلقها في أقل من لمح البصر، و لكنه جعل الأناة و المداراة مثلا لامنائه، و إجابا لحججه على خلقه،

Al-Tabarsy in Al-Ihtijaj,

(It has been narrated) from Amir-ul-Momineen<sup>asws</sup> regarding His<sup>azwj</sup> Words **[34:46] Say: But rather, I exhort you to one thing**, he<sup>asws</sup> said: 'Thus, Allah<sup>azwj</sup> Sent down the Law, and Verses for the Obligations, in different times. For example, He<sup>azwj</sup> Created the skies and the earth in six days, and had Allah<sup>azwj</sup> so Desired, He<sup>azwj</sup>

<sup>45</sup> الكافي 1: 347 / 41.

<sup>46</sup> تأويل الآيات 2: 477 / 10.

could have Created these in less than the twinkling of an eye. But, He<sup>azwj</sup> Made the Deliberation and the Concealment as examples for its Trustees<sup>asws</sup>, and an affirmation to His<sup>azwj</sup> Proofs<sup>asws</sup> upon His<sup>azwj</sup> creatures.

فكان أول ما قيدهم به: الإقرار له بالوحدانية و الربوبية، و الشهادة بأن لا إله إلا الله، فلما أقرؤا بذلك تلاه بالإقرار لنبيه (صلى الله عليه و آله) بالنبوة، و الشهادة له بالرسالة، فلما انقادوا لذلك فرض عليهم الصلاة، ثم الزكاة، ثم الصوم، ثم الحج، ثم الصدقات و ما يجري مجراها من مال الفيء.

So the first of what He<sup>azwj</sup> Proceeded with was – The acceptance of the Oneness and the Lordship, and the testimony that, ‘There is no god except for Allah<sup>azwj</sup>’. So when that is accepted, it is followed by the acceptance of His<sup>azwj</sup> Prophet<sup>saww</sup> by the Prophet-hood, and the testimony for him<sup>saww</sup> of the Message. So when they submitted to that, Obligated upon them the Prayer, then the Zakat, then the Fasts, then the Pilgrimage, then the Charities, and what flowed from the wealth of *Al-Fey* (Khums).

فقال المنافقون: هل بقي لربك علينا بعد الذي فرض شيء آخر يفترضه، فتذكره لتسكن أنفسنا إلى أنه لم يبق غيره؟ فأنزل الله في ذلك: قُلْ إِنَّمَا أَعْظَمُ بِوَاحِدَةٍ يَعْنِي الْوَلَايَةَ،

So the hypocrites said, ‘If there remain anything for your<sup>saww</sup> Lord<sup>azwj</sup> that He<sup>azwj</sup> would Obligate upon us after these Obligations, so mention it for the tranquillity of ourselves that there would not remaining apart from it?’ So Allah<sup>azwj</sup> Revealed regarding that **[34:46] Say: But rather, I exhort you to one thing** meaning *Al-Wilayah*.

و أنزل الله: إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ، و ليس بين الامة خلاف أنه لم يؤت الزكاة يومئذ أحد و هو راكع غير رجل واحد، لو ذكر اسمه في الكتاب لأسقط مع ما أسقط من ذكره، و هذا و ما أشبهه من الرموز التي ذكرت لك ثبوتها في الكتاب ليجعل معناها المحرفون، فيبلغ إليك و إلى أمثالك، و عند ذلك قال الله عز و جل: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا.»

And Allah<sup>azwj</sup> Revealed **[5:55] But rather, Allah is your Guardian, and His Rasool, and those who believe, those who are establishing the Prayer and are giving the Zakaat whilst they are bowing**, and there is no differing between the community that on that day no one gave the Zakat apart from one man<sup>asws</sup>. Had his<sup>asws</sup> name been mentioned in the Book (Al-Quran) it would have been dropped (not included) along with what was dropped from his<sup>asws</sup> mention (elsewhere). And this, along with what resembles it from the symbols which I<sup>asws</sup> mentioned to you, prove it in the Book, to the ones ignorant of its Meaning, the distorters. So he<sup>saww</sup> delivered it to you and people like you, and for that Allah<sup>azwj</sup> Mighty and Majestic Said **[5:3] This day have I Perfected for you your religion and completed My favour on you and Chosen for you Islam as a Religion**.<sup>47</sup>

## VERSE 47

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {47}

**[34:47] Say: Whatever recompense I ask you for, so it is for yourselves; my Recompense is only upon Allah, and He is a Witness over all things**

<sup>47</sup> الاحتجاج: 254

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثارَهُمْ فَذَلِكَ بَرِيذُهُ وَ لَا يَأْتِيهِ مِنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَ لَا يَنْتَهِي إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا يُدْخِلُهُ الْجَنَّةَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ مَنْ سَأَلْتُمْ مَنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

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

‘Abu Ja’far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: “[42:23] and whoever earns good, We give him more of good therein”, said; ‘The one who befriends (Tawalla) the successors<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and follows their<sup>asws</sup> footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets<sup>as</sup>, and the former Believers until their Wilayah arrives to Adam<sup>as</sup>, and these are the Words of Allah<sup>azwj</sup> “[27:89] Whoever brings good, he shall have better than it”, He<sup>azwj</sup> will Enter him into the Paradise, and these are the Words of Allah<sup>azwj</sup>: [34:47] Say: Whatever recompense I ask you for, so it is for yourselves. He<sup>saww</sup> is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I<sup>saww</sup> never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.<sup>48</sup>

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: قُلْ مَا سَأَلْتُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ: «و ذلك أن رسول الله (صلى الله عليه و آله) سأل قومه أن يوادوا أقاربه و لا يؤذوهم، و أما قوله: فَهُوَ لَكُمْ يَقُول: ثوابه لكم».

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

(It has been narrated) from Abu Ja’far<sup>asws</sup> regarding His<sup>azwj</sup> Words [34:47] Say: **Whatever recompense I ask you for, so it is for yourselves**, he<sup>asws</sup> said: ‘And Rasool-Allah<sup>saww</sup> asked his<sup>saww</sup> people that they should be cordial-with his<sup>saww</sup> near-relatives and should not be hurting them<sup>asws</sup>. And as for His<sup>azwj</sup> Words **so it is for yourselves**, he<sup>saww</sup> is saying: ‘It’s Rewards are for you’.<sup>49</sup>

## VERSES 48 & 49

قُلْ إِنَّ رَبِّي يَفْذِفُ بِالْحَقِّ عَلَٰمَ الْغُيُوبِ {48} قُلْ جَاءَ الْحَقُّ وَ مَا يُبْدِئُ الْبَاطِلَ وَ مَا يُعِيدُ {49}

[34:48] Say: Surely, my Lord Casts the Truth, Knower of the unseen [34:49] Say: The Truth has come, and what the falsehood started, shall not return

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، قال: أولم إسماعيل، فقال له أبو عبد الله (عليه السلام): «عليك بالمساكين فأشبعهم، فإن الله عز و جل يقول: وَ مَا يُبْدِئُ الْبَاطِلَ وَ مَا يُعِيدُ».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad Bin Usmaan who said,

<sup>48</sup> الكافي 8: 574 / 379.

<sup>49</sup> تفسير القمي 2: 204.

Ismail prepared a feast, so Abu Abdullah<sup>asws</sup> said to him: 'It is upon you to satisfy the hunger of the poor, for Allah<sup>azwj</sup> Mighty and Majestic is Saying **[34:49] and what the falsehood started, shall not return**'.<sup>50</sup>

في مجمع البيان قال ابن مسعود: دخل رسول الله صلى الله عليه واله مكة وحول البيت ثلاثمائة وستون صنما فجعل يطعنهما بعود في يده، ويقول: (جاء الحق وزهق الباطل ان الباطل كان زهوقا). (جاء الحق ويبدئ الباطل وما يعيد).

In Majma Al-Bayan, Ibn Mas'ud said,

'Rasool-Allah<sup>saww</sup> entered Makkah, and around the House were three hundred and sixty idols. So he<sup>saww</sup> went and stabbed at these with a stick in his<sup>saww</sup> hand, and was saying: **[17:81] The Truth has come and the falsehood has vanished; surely falsehood was always perishable. [34:49] The Truth has come, and what the falsehood started, shall not return**'.<sup>51</sup>

## VERSES 50 - 54

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ {50} وَلَوْ تَرَىٰ إِذِ فَرَغُوا فَلَافُوتٌ وَأَخْذُوا مِنْ مَّكَانٍ قَرِيبٍ {51} وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ {52} وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ {53} وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ {54}

**[34:50] Say: If I stray, so it is a straying against myself, and if I follow Guidance, so it is due to what my Lord Reveals unto me; surely He is Hearing, Nearby [34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a remote place? [34:53] And they disbelieved in it from before, and they would be casting (slanders) with regard to the unseen from a remote place [34:54] And a barrier shall be placed between them and that which they desire, as was done with their adherents before: surely they are in a disquieting doubt**

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

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

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

<sup>50</sup> الكافي 6: 16 / 299

<sup>51</sup> Tafseer Noor Al Saqalayn – CH 34 H 95



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

O you people! The one who disputes with me<sup>asws</sup> regarding Noah<sup>as</sup>, so I am the closest with Noah<sup>as</sup>. O you people! The one who disputes with me regarding Ibrahim<sup>as</sup>, so I<sup>asws</sup> am the closest with Ibrahim<sup>as</sup>. O you people! The one who disputes with me regarding Musa<sup>as</sup>, so I<sup>asws</sup> am the closest with Musa<sup>as</sup>. O you people! The one, who disputes with me<sup>asws</sup> regarding Isa<sup>as</sup>, so I<sup>asws</sup> am the closest with Isa<sup>as</sup>.

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

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

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

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

و ذلك قول الله: اسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً - قال- الخيرات: الولاية، و قال في موضع آخر: وَ لَنُنْ أَخْرَجَنَّ عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ، و هم أصحاب القائم (عليه السلام)، يجتمعون إليه في ساعة واحدة.

And these are the Words of Allah<sup>azwj</sup> [2:148] **therefore hasten to (do) good works; wherever you are, Allah will bring you all together,** he<sup>asws</sup> said: ‘The good works – Al-Wilayah’. And he<sup>asws</sup> said in another subject [11:8] **And if We hold back from them the punishment until a stated period of time,** and they are the companions of Al-Qaim<sup>asws</sup>, who would be gathering towards him<sup>asws</sup> at one time’.

فإذا جاء إلى البيداء يخرج إليه جيش السفيناني، فيأمر الله الأرض فتأخذ أقدامهم، و هو قوله: وَ لَوْ تَرَى إِذْ فَزَعُوا فَلَا قُوَّةَ وَ أُخْذُوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا أَمْنَا بِهِ يعني بالقائم من آل محمد (عليهم السلام)،

So when he<sup>asws</sup> gets to Al-Bayda, the army of Al-Sufyani would come out to him<sup>asws</sup>. Allah<sup>azwj</sup> would Command the earth, so it would seize their feet, and these are His<sup>azwj</sup> Words [34:51] **And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it** meaning in Al-Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>.

وَ أَتَى لَهُمُ التَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ- إلى قوله- وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ يَعْنِي أَنْ لَا يَعْذِبُوا كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ يَعْنِي مَنْ كَانَ قَبْلَهُمْ مِنَ الْمَكْذِبِينَ هَلَكُوا».

**[34:52] And how shall the attaining (of faith) be possible to them from a remote place?** Up to His<sup>azwj</sup> Words **[34:54] And a barrier shall be placed between them and that which they desire** meaning they would not be Punished **as was done with their adherents before** meaning, the ones who were before them from the believers, who were Destroyed'.<sup>52</sup>

قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ لَوْ تَرَى إِذْ فَرَغُوا. قال: «من الصوت، و ذلك الصوت من السماء».

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **[34:51] And if you could see when they shall become terrified**, he<sup>asws</sup> said: 'From the Voice, and that is the voice from the sky'.

و في قوله: وَ أُخْذُوا مِنْ مَكَانٍ قَرِيبٍ قال: «من تحت أقدامهم خسف بهم».

And regarding His<sup>azwj</sup> Words **[34:51] and they shall be Seized upon from a near place**, he<sup>asws</sup> said: 'From underneath their feet, submerge with them'.<sup>53</sup>

ثم قال: أخبرنا الحسين بن محمد، عن معلي بن محمد، عن محمد بن جمهور، عن ابن محبوب، عن أبي حمزة، قال: سألت أبا جعفر (عليه السلام) عن قوله: وَ أَتَى لَهُمُ التَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ، قال: «إنهم طلبوا الهدى من حيث لا ينال، و قد كان لهم مبدولا من حيث ينال».

Then (Ali Bin Ibrahim) said, 'Al-Husayn Bin Muhammad informed us, from Moala Bin Muhammad, from Muhammad Bin Jamhour, from Ibn Mahboub, from Abu Hamza who said,

'I asked Abu Ja'far<sup>asws</sup> about His<sup>azwj</sup> Words **[34:52] And how shall the attaining (of faith) be possible to them from a remote place?** He<sup>asws</sup> said: 'They would be seeking guidance from where it cannot be attained, and it had been Made for them from where they could have attained it'.<sup>54</sup>

العياشي: عن عبد الأعلى الحلبي، قال: قال أبو جعفر (عليه السلام): «يكون لصاحب هذا الأمر غيبة- و ذكر حديثا طويلا يتضمن غيبة صاحب الأمر (عليه السلام) و ظهوره، إلى أن قال (عليه السلام)- فيدعو الناس- يعني القائم (عليه السلام)- إلى كتاب الله، و سنة نبيه، و الولاية لعلي بن أبي طالب (عليه السلام)، و البراءة من عدوه،

Al-Ayyashi, from Abdul A'la Al-Halby who said,

'Abu Ja'far<sup>asws</sup> said: 'The occultation would take place for the Master<sup>asws</sup> of this Command' – and mentioned a lengthy Hadeeth which included the occultation of the Master<sup>asws</sup> of the Command and his<sup>asws</sup> appearance, to the point that he<sup>asws</sup> said – So he<sup>asws</sup> would call the people' – meaning Al-Qaim<sup>asws</sup> – 'to the Book of Allah<sup>azwj</sup>, and the Sunnah of His<sup>azwj</sup> Prophet<sup>saww</sup>, and to the Wilayah of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and the distancing from his<sup>asws</sup> enemies.

<sup>52</sup> تفسير القمّي 2: 205

<sup>53</sup> تفسير القمّي 2: 205.

<sup>54</sup> تفسير القمّي 2: 206.

و لا يسمي أحدا، حتي ينتهي إلى البيداء، فيخرج إليه جيش السفيناني، فيأمر الله الأرض فتأخذهم من تحت أقدامهم، و هو قول الله: وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أَخَذُوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا آمَنَّا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ وَ قَدْ كَفَرُوا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ- إلى آخر السورة- فلا يبقى منهم إلا رجلاً، يقال لهما: وتر، و وتيرة، من مراد، وجوهما في أفتينهما، يمسيان القهقري، يخبران الناس بما فعل بأصحابهما».

And he<sup>asws</sup> will not name anyone until he<sup>asws</sup> ends up to Al-Bayda. The army of Al-Sufyani would come out against him<sup>asws</sup>. So Allah<sup>azwj</sup> would Command the earth, and it would seize them from underneath their feet, and these are the Words of Allah<sup>azwj</sup> **[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it** meaning Al-Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> **[34:53] And they disbelieved in it from before** meaning in Al-Qaim<sup>asws</sup> of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> – up to the end of the Chapter.

So there shall not remain among them except for two men called Watar, and Wateera, from Maraad. Their faces would be turned around, and they would be walking backwards, informing the people of what had befallen their companions'.<sup>55</sup>

محمد بن العباس، قال: حدثنا محمد بن الحسن بن علي بن الصباح المدائني، عن الحسن بن محمد بن شعيب، عن موسى بن عمر بن يزيد، عن ابن أبي عمير، عن منصور بن يونس، عن إسماعيل بن جابر، عن أبي خالد الكابلي، عن أبي جعفر (عليه السلام)، قال: «يخرج القائم (عليه السلام) فيسير حتى يمر بمر، فيبلغه أن عامله قد قتل، فيرجع إليهم، فيقتل المقاتلة، و لا يزيد على ذلك شيئاً، ثم ينطلق «1»، فيدعو الناس حتى ينتهي إلى البيداء،

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Al-Sabah Al-Mada'iny, from Al-Hassan Bin Muhammad Bin Shuayb, from Muha Bin Umar Bin Yazeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid Al-Kalby,

'Abu Ja'far<sup>asws</sup> has said: 'Al-Qaim<sup>asws</sup> would come out until he<sup>asws</sup> passes by Marr. (News) would reach him<sup>asws</sup> that his<sup>asws</sup> office bearers have been murdered. So he<sup>asws</sup> would come out towards them, and kill their murderers, and not increase anything upon that. Then he<sup>asws</sup> would start by calling the people, until he<sup>asws</sup> ends up Al-Bayda.

فيخرج جيش للسفيناني، فيأمر الله عز و جل الأرض أن تأخذ بأقدامهم، و هو قوله عز و جل: وَ لَوْ تَرَى إِذْ فَرَغُوا فَلَا قُوَّةَ وَ أَخَذُوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا آمَنَّا بِهِ يَعْنِي بِقَائِمِ الْقَائِمِ (عليه السلام) وَ قَدْ كَفَرُوا بِهِ مِنْ قَبْلُ، يَعْنِي بِقَائِمِ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه و آله) وَ يَفْدُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فَعَلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ».

So the army of Al-Sufyani would come out, and Allah<sup>azwj</sup> Mighty and Majestic would Command the earth that it should seize them by their feet, and these are the Words of the Mighty and Majestic **[34:51] And if you could see when they shall become terrified, so there shall be no escape and they shall be Seized upon from a near place [34:52] And they shall say: We believe in it** meaning the rising of Al-Qaim<sup>asws</sup> **[34:53] And they disbelieved in it from before** meaning in the rising of Al-Qaim<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> **[34:53] and they would be casting (slanders) with regard to the unseen from a remote place [34:54] And a**

<sup>55</sup> تفسير العياشي 2: 49 /56.

***barrier shall be placed between them and that which they desire, as was done with their adherents before: surely they are in a disquieting doubt.***<sup>56</sup>

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<sup>56</sup> تأويل الآيات :2 478