

TABLE OF CONTENTS

CHAPTER 36	2
YA-SEEN	2
(83 VERSES)	2
MERITS.....	2
VERSES 1 TO 5.....	5
VERSES 6 - 11	8
VERSE 12.....	10
VERSES 13 - 17	17
VERSES 18 - 35	20
VERSE 36.....	23
VERSE 37.....	23
VERSES 38 & 39	24
VERSE 40.....	26
VERSES 41 - 45	28
VERSES 46 - 50	28
VERSES 51 - 55	29
VERSES 56 - 64	31
VERSES 65 - 75	32
VERSES 76 - 83	36

CHAPTER 36

YA-SEEN

(83 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «إن لكل شيء قلباً، وإن قلب القرآن يس، فمن قرأها قبل أن ينام، أو في نهاره قبل أن يمسي كان في نهاره من المحفوظين والمرزوقين حتى يمسي. و من قرأها في ليلة قبل أن ينام و كل الله به ألف ملك يحفظونه من شر كل شيطان رجيم، و من كل آفة، و إن مات في يومه أدخله الله الجنة، و حضر غسله ثلاثون ألف ملك، كلهم يستغفرون له، و يشيعونه إلى قبره بالاستغفار له.

Ibn Babuwayh by his chain from Abu Baseer,

'Abu Abdullah^{asws} said: 'For everything there is a heart, and the heart of the Quran is (Surah) Yaseen. One who recites it before going to sleep, or during the day before the evening, would be among the secured ones and the recipients of sustenance until the evening. And one who recites it during the night before going to sleep, Allah^{azwj} Allocates a thousand angels who keep him safe from every evil accursed Satan, and from every misfortune. And if he dies during that day, Allah^{azwj} Makes him enter the Paradise, and thirty thousand angels would be present at his washing (of his body), all of them seeking Forgiveness for him, and escort him to his grave with seeking Forgiveness for him.

فإذا دخل في لحدّه كانوا في جوف قبره يعبدون الله، و ثواب عبادتهم له، و فسح له في قبره مد بصره، و أو من من ضغطة القبر، و لم يزل له في قبره نور ساطع إلى عنان السماء إلى أن يخرج الله من قبره،

They enter his grave and in the middle of it, they would be worshipping Allah^{azwj}, and the Rewards of their worship would be for him, and extend for him his grave up to the extent of his vision, and give him safety from the squeezing in the grave, and the bright light from his grave does not decline, which illuminates to the sky, until Allah^{azwj} Exits him from his grave.

فإذا أخرج له لم تزل ملائكة الله يشيعونه، و يحدثونه، و يضحكون في وجهه، و يبشرونه بكل خير حتى يجوزوا به على الصراط و الميزان، و يوقفونه من الله موقفا لا يكون عند الله خلق أقرب منه إلا ملائكة الله المقربون، و أنبيأؤه المرسلون، و هو مع النبيين واقف بين يدي الله، لا يحزن مع من يحزن، و لا يهتم مع من يهتم، و لا يجزع مع من يجزع.

When he comes out, the Angels of Allah^{azwj} do not stop cheering him and informing and will have smiling faces, and give him the good news of every goodness until the crossing of the Bridge and the Scale, and they would pause him in the Presence of Allah^{azwj} at a pausing place where there would be no creation closer to Allah^{azwj} except for His^{azwj} Angels of Proximity, and His^{azwj} Mursil Prophets^{as}, and he would be pausing with the Prophets in front of Allah^{azwj}. He will not be grieving with the

grieving ones, and not be distressed with the distressed ones, and not be terrified with the terrified ones.

ثم يقول له الرب تبارك و تعالى: اشفع- عبيدي- أشفعك في جميع ما تشفع، و سلني أعطك- عبيدي- جميع ما تسأل. فيسأل فيعطى، و يشفع فيشفع، و لا يحاسب فيما يحاسب، و لا يوقف مع من يوقف، و لا يذل من يذل، و لا يكتب بخطيئته، و لا بشيء من سوء عمله، و يعطى كتابا منشورا حتى يهبط من عند الله، فيقول الناس بأجمعهم: سبحان الله، ما كان لهذا العبد من خطيئة واحدة! و يكون من رفقاء محمد (صلى الله عليه و آله)».

Then the Lord^{azwj}, Blessed and High will Say to him: 'Ask for intercession, My servant, I^{azwj} shall Intercede in all what you ask intercession for, and ask Me^{azwj}, I^{azwj} shall grant you, My^{azwj} servant, all what you ask for'. He will ask and be Given it, and seek intercession and be interceded, and will not be Reckoned with the others, and will not be paused with those who will be paused, and will not be humiliated with those that will be humiliated, and his sins will not be written down for him, and not even a single one of his evil deeds, and will be given his Published Book until he comes down from the Presence of Allah^{azwj}. The people will say in unison, 'Glory be to Allah^{azwj}! There is not a single error with this servant!' And so he will be among the friends of Muhammad^{saww}.¹

وعنه، قال: حدثني محمد بن الحسن، قال: حدثني محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن يعقوب بن سالم، عن أبي الحسن العبيدي، عن جابر الجعفي، عن أبي جعفر (عليه السلام) قال: «من قرأ سورة يس في عمره مرة كتب الله له بكل خلق في الدنيا، و بكل خلق في الآخرة، و في السماء، و بكل واحد ألفي ألف حسنة، و محاسن مثل ذلك، و لم يصبه فقر، و لا غرم، و لا هدم، و لا نصب، و لا جنون، و لا جذام، و لا وسواس، و لا داء يضره، و خفف الله عنه سكرات الموت و أهواله، و ولي قيض روحه، و كان ممن يضمن الله له السعة في معيشته، و الفرح عند لقائه، و الرضا بالثواب في آخرته، و قال الله تعالى لملائكته أجمعين، من في السماوات و من في الأرض: قد رضيت عن فلان، فاستغفروا له».

And from him who said that it was narrated to him from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al-Saffaar, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Ali Bin Asbat, from Yaqaub Bin Saalim, from Abu Al-Hassan Al-Abaady, from Jabir Al-Jufy, who has said:

'Abu Ja'far^{asws} said: 'One who recites *Surah Yaseen* once during his lifetime, Allah^{azwj} Writes for him of every creature of this world, and for every creature of the Hereafter, and in the sky, and for everyone two million Rewards, and Delete for him the like of that, and will not suffer poverty, or debts, or destruction, or swindle, or become insane, or be a leper, or have uncertainty, or be harmed by disease. And Allah^{azwj} will Make it easy for him, the pangs of death and its conditions. And during the taking of his soul, Allah^{azwj} would Take responsibility for his care during that time of his life, and will be happy when he meets Him^{azwj}, and will be pleased with the Rewards in the Hereafter. And Allah^{azwj} will Say to all of His^{azwj} Angels, and the ones in the skies and the ones in the earth: 'I^{azwj} am Pleased with that person, so seek Forgiveness for him.'²

الشيخ في (مجالسه): بإسناده، قال: قال أبو عبد الله (عليه السلام): «علموا أولادكم (يس)، فإنها ريحانة القرآن».

The Sheykh, in his Majaalis, by his chain, said,

¹ ثواب الأعمال: 110.

² ثواب الأعمال: 111.

'Abu Abdullah^{asws} said: 'Teach your children *Yaseen* (Chapter 36) for it is the aroma of the Quran.'³

ومن (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «من قرأ هذه السورة يريد بها الله عز وجل غفر الله له، و اعطي من الأجر كأنما قرأ القرآن اثنتي عشرة مرة، و أيما مريض قرئت عليه عند موته نزل عليه بعدد كل آية عشرة أملاك، يقومون بين يديه صفوفاء، و يستغفرون له، و يشهدون موته، و يتبعون جنازته، و يصلون عليه، و يشهدون دفنه.

And from Khwaas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'Whoever recites this Chapter (36) and wants by it that Allah^{azwj} should Forgive him, and He^{azwj} would Grant him the Recompense as if he had recited the Quran twelve times. And if it is recited upon a patient during his death, ten Angels descend for every word of it, stand in front of him in rows, and seek Forgiveness for him, and witness his death, and follow his funeral, and Pray for him, and witness his burial.

و إن قرأها المريض عند موته لم يقبض ملك الموت روحه حتى يؤتى بشراب من الجنة و يشربه، و هو على فراشه، فيقبض ملك الموت روحه و هو ريان، فيدخل قبره و هو ريان، و يبعث و هو ريان، و يدخل الجنة و هو ريان، و من كتبها و علقها عليه كانت حرزه من كل آفة و مرض».

And if that patient were to recite it during his own death, the Angel of death will not take his soul until there comes to him good news from the Paradise, and be given a drink to drink from, and he is on his bed, the Angel of death takes his soul and he will be relaxed. He will enter his grave and he will be relaxed, and (when he) will comes out (resurrected) he will be relaxed, and will enter Paradise and he will be happy. And the one who writes it and attaches it to himself (Amulet), it would be his protection from every affliction and disease.⁴

وقال الصادق (عليه السلام): «من كتبها بماء ورد و زعفران سبع مرات، و شربها سبع مرات متواليات، كل يوم مرة، حفظ كل ما سمعه، و غلب على من يناظره، و عظم في أعين الناس. و من كتبها و علقها على جسده أمن على جسده من الحسد و العين، و من الجن و الإنس، و الجنون و الهوام، و الأعراض، و الأوجاع، بإذن الله تعالى، و إذا شربت ماءها امرأة در لبنها، و كان فيه للمرضع غذاء جيدا بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'One who writes this with the ink of Saffron seven times, and drinks it sequentially seven times, once every day, will memorise everything that he hears, and will overcome all that he sees, and will be respected in the eyes of the people. And one who writes it and attaches on his body, will keep his body safe from envy and the evil eye, and from the Jinn and the men, and the insanity and the vermin, and the illnesses, and the pain by the Permission of Allah^{azwj}. And when the woman drinks its water if her milk is restricted, her weaning (of her baby) would go well by the Permission of Allah^{azwj}.'⁵

في اصول الكافي محمد بن يحيى عن عبد الله بن جعفر عن السياري عن محمد بن بكر عن ابي الجارود عن الاصمعي بن نباتة عن أمير المؤمنين عليه السلام انه قال: والذي بعث محمدا صلى الله عليه وآله بالحق و اكرم اهل بيته ما من شيء يطلبونه من حرز، من حرق أو غرق أو سرق أو افلات دابة من صاحبها أو ضالة أو أبق الا وهو في القرآن، فمن اراد

³ الأمالي 2: 290.

⁴ نحوه في مجمع البيان 8: 646، جوامع الجامع: 390.

⁵ خواص القرآن: 6 «قطعة منه»

ذلك فليسألني عنه، قال: فقام إليه رجل فقال: يا أمير المؤمنين أخبرني عن الضالة؟ فقال: اقرء يس في ركعتين وقل: يا هادي الضالة رد علي ضالتي، ففعل فرد الله عليه ضالته.

In Usool Al-Kafi, Muhammad Bin Yahya from Abdullah Bin Ja'far from Al-Sayari from Muhammad Bin Bakr from Abu Al-Jaroud fro Al-Asbagh Bin Nabata,

'Amir-ul-Momineen^{asws} having said: 'By the One Who^{azwj} Sent Muhammad^{saww} with the Truth and Honoured the People^{as} of his^{saww} Household, there is none from Amulets for safety from burning, or drowning or theft, or animals straying away from their owners, or losing something, or keeping it, except that it is in the Quran. One who intends that should ask me^{asws} about it.' Asbagh said that a man stood up saying, 'O Amr-ul-Momineen^{asws}, can you inform me about the lost property?' He^{asws}: 'Recite *Yaseen* in two Cycles (of Prayer) and say "O Guide to the lost, return to me that which I have lost". He did that. Allah^{azwj} Returned his lost property back to him'.⁶

أبو علي الأشعري وغيره عن الحسن بن علي الكوفي عن عثمان بن عيسى عن سعيد بن يسار قال: قلت لابي عبد الله عليه السلام: سليم مولاك ذكر انه ليس معه من القرآن الا سورة يس فيقوم من الليل فينفد ما معه من القرآن أيعيد ما قرأ؟ قال: نعم لا بأس.

Abu Ali Al-Ashary and others from Al-Hasan Ali Al-Kufy from Uthman Bin Isa from Saeed Bin Yasaar, said,

'I said to Abu Abdullah^{asws}, 'Suleym, your^{asws} retainer mentioned that there is nothing with him from the Quran except for the *Surah Yaseen*. So he stands up during the night, and recites what he has from the Quran. Shall he repeat what he recites?' He^{asws} said: 'Yes, there is nothing wrong with that.'⁷

VERSES 1 TO 5

يس {1} وَالْقُرْآنِ الْحَكِيمِ {2} إِنَّكَ لَمِنَ الْمُرْسَلِينَ {3} عَلَى صِرَاطٍ مُسْتَقِيمٍ {4} تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ {5}

[36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path [36:5] A Revelation of the Mighty, the Merciful

في الكافي عدة من أصحابنا عن أحمد بن محمد بن خالد عن محمد بن عيسى عن صفوان رفعه إلى أبي جعفر وأبي عبد الله عليه السلام قال: هذا محمد اذن لهم في التسمية فمن اذن له في يس؟ يعني التسمية وهو اسم النبي صلى الله عليه وآله.

In Al-Kafi a number of our companions from Ahmad Bin Muhammad Bin Khalid from Muhammad Bin Isa from Safwan by an unbroken chain going up to

(It has been narrated from) Abu Ja'far^{asws} and Abu Abdullah^{asws}, who said: 'This (name) "Muhammad", there is permission for you to be named as such. (But) who gave you the permission regarding "Yaseen"? Meaning, (not to) name by it, and this is a name (reserved only) for the Prophet^{saww}'⁸

⁶ Noor Al Thaqaalayn – CH 36 H 7

⁷ Noor Al Thaqaalayn – Ch 36 H 8

⁸ Noor Al Thaqaalayn – Ch 36 H 13

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافي عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه لبدا وطه ما انزلنا عليك القرآن لتشقى ويس القرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فسنل يا كلبى عما بدا لك قال فانسييت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah^{asws} said to me: 'How many names are there in the Quran the (name of) Muhammad^{saww}?' I said, 'Two names or three'. He^{asws} said: 'O Kalby, for him^{saww} there are ten names.

[3:144] And Muhammad is no more than a messenger (Al-Rasool); the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being Ahmad; and [72:19] And when the slave of Allah (Abdullah) stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] Ta-Ha [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] Ya Seen [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path; and [68:1] Noon. I swear by the pen and what they write, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ; [74:1] O you who are clothed (Muddassir); [65:10] Allah has indeed Revealed to you a reminder (Zikr), [65:11] A Messenger".⁹

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلي على يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام) قال له: يا ابن رسول الله، ما معنى قول الله عز و جل: يس؟ قال: «اسم من أسماء النبي (صلى الله عليه وآله)، ومعناه: يا أيها السامع الوحي، و القرآن الحكيم، إنك لمن المرسلين على صراط مستقيم».

Ibn Babuwayh said: 'We have been informed by Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany, that he wrote to the presence of Ali Bin Ahmad Al-Baghdadi Al-Waraaq, said, 'Narrated to us Muaz Bin Al-Mathny Al-Anbary who said that it was narrated to him from Abdullah Bin Asma' that it was narrated to him from Juwayriya, from Sufyan Bin Saeed Al-Sury,

(It has been narrated) from Al-Sadiq^{asws}, it was said to him^{asws}, 'O son of Rasool-Allah^{saww}, what is the meaning of the Words of Allah^{azwj} Mighty and Majestic – Ya Seen?'. He^{asws} said: 'A name from the names of the Prophet^{saww} and its meaning is – "O one who heard the Revelation (يا أيها السامع الوحي) [36:2] I swear by the Wise Quran [36:3] Most surely you are one of the Rasools [36:4] Upon a Straight Path".¹⁰

وعنه، قال: حدثنا علي بن الحسين بن شاذويه المؤدب، و جعفر بن محمد بن مسرور (رضي الله عنهما)، قالوا: حدثنا محمد بن عبد الله بن جعفر الحميري، عن أبيه، عن الريان بن الصلت- في حديث مجلس الرضا (عليه السلام) مع المأمون و العلماء، و قد أشرنا له في هذا الكتاب غير مرة- قال الرضا (عليه السلام) في الآيات الدالة على الاصطفاء: «و أما الآية السابعة: فقله تبارك و تعالى: إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا

⁹ Basaair Al Darajaat – P 10 Ch 18 H 26

¹⁰ معاني الأخبار: 1/22.

on Progeny of Yaseen. The Progeny^{asws} of Yaseen means the Progeny^{asws} of Muhammad^{saww}.¹¹

VERSES 6 - 11

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ {6} لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ {7} إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ {8} وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ {9} وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {10} إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ {11}

[36:6] That you may warn a people (with) what their fathers were warned about, so they are heedless [36:7] The Word has proved to be True for most of them, but they are not believing [36:8] Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft [36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing [36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing [36:11] But rather, You can only warn him who follows the Reminder and fears the Beneficent in secret; so announce to him the good news of Forgiveness and an honourable Recompense

محمد بن يعقوب: عن محمد بن يحيى، عن سلمة بن الخطاب، عن الحسن بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله: لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ. قال: «لتنذر القوم الذين أنت فيهم كما انذر آبائهم فهم غافلون عن الله، و عن رسوله، و عن وعيده لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ مِمَّنْ لَا يَقْرُونَ بولاية أمير المؤمنين (عليه السلام) و الأئمة من بعده فهم لا يؤمنون بإمامة أمير المؤمنين و الأوصياء، من بعده،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Al-Hassan Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} **[36:6] That you may warn a people (with) what their fathers were warned about, so they are heedless.** He^{asws} said: 'Warn the people in which you^{as} are amongst them, just as their forefathers were warned, so they were oblivious from Allah^{azwj}, and from His^{azwj} Rasool, and from His^{azwj} Promises. **[36:7] The Word has proved to be True for most of them,** from the ones who are not accepting the Wilayah of Amir-ul-Momineen^{asws}, and the Imams^{asws} from after him^{asws} **but they are not believing in the Imamate of Amir-ul-Momineen^{asws} and the successors^{asws} from after him^{asws}.**

فلما لم يقروا كانت عقوبتهم ما ذكر الله: إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ في نار جهنم، ثم قال: وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ عقوبة من حيث أنكروا ولاية أمير المؤمنين (عليه السلام) و الأئمة من بعده، هذا في الدنيا، و في الآخرة في نار جهنم مقمحون.

So when they did not accept, their end result is what Allah^{azwj} Mentions **[36:8] Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft** in the Fire of Hell. Then Said: '**[36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing** their Punishment where they denied the Wilayah of Amir-ul-Momineen^{asws} and the Imams^{asws} from after him^{asws}. This is in

¹¹ عيون أخبار الرضا (عليه السلام) 1: 236 / 1، تأويل الآيات 2: 18 / 500

the world, and in the Hereafter, they would be in the Fire of Hell, **their heads raised aloft**.

ثم قال: يا محمد: سواءَ عَلَيْهِمْ أُنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ بالله، و بولاية علي و من بعده، ثم قال: إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ يعني أمير المؤمنين (عليه السلام) وَ حَسْبِيَ الرَّحْمَنُ بِالْغَيْبِ فَبَشِّرْهُ يَا مُحَمَّدَ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ».

Then Said: "O Muhammad^{saww}! [36:10] **And it is alike to them whether you warn them or do not warn them, they will not be believing**, in Allah^{azwj}, and in the Wilayah of Ali^{asws}, and the ones^{asws} from after him^{asws}. Then Said [36:11] **But rather, You can only warn him who follows the Reminder Meaning Amir-ul-Momineen^{asws} and fears the Beneficent in secret; so announce to him the good news O Muhammad^{saww}, of Forgiveness and an honourable Recompense**'¹².

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليه السلام)، عن أمير المؤمنين (عليه السلام)، في سؤال يهودي، قال له اليهودي: فإن إبراهيم (عليه السلام) حجب عن نمرود بحجب ثلاث. قال علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله): حجب عن من أراد قتله بحجب خمس، فتلاثة بثلاثة، و اثنان فضل، قال الله عز و جل و هو يصف أمر محمد (صلى الله عليه و آله): وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا فَهَذَا الْحِجَابُ الْأَوَّلُ وَ مِنْ خَلْفِهِمْ سَدًّا فَهَذَا الْحِجَابُ الثَّانِي فَأَعَشَيْنَاهُمْ فَهَمْ لَا يُبْصِرُونَ فَهَذَا الْحِجَابُ الثَّلَاثُ، ثم قال: وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا «1» فهذا الحجاب الرابع، ثم قال: فَهِيَ إِلَى الْأَدْفَانِ فَهَمْ مُفْمَحُونَ فَهذه خمسة حجب».

Al-Tabarsy in Al-Ihtijaj –

(It has been narrated) from Musa^{asws} Bin Ja'far^{asws} from the Amir-ul-Momineen^{asws} regarding the question of a Jew – The Jew said to him^{asws}, 'Ibrahim^{as} was veiled from Nimrod by three veils.' Ali^{asws} said: 'And in the same way Muhammad^{saww} was veiled from those intending to kill him^{saww}, by five veils. Three with three, plus two virtues. Allah^{azwj} Mighty and Majestic Says and He^{azwj} has Described the affair of Muhammad^{saww} [36:9] **And We have made in front of them a barrier** and this is **the first veil and a barrier behind them**, and this is **the second veil so We have Covered them over, so they are not seeing** and this is **the third veil**, then Says [17:45] **And when you recite the Quran, We Place between you and those who do not believe in the Hereafter a hidden barrier** this is **the fourth veil**, then Says [36:8] **and these reach up to their chins, so they have their heads raised aloft** and this is **the fifth veil**.'¹³

في تفسير علي بن ابراهيم - كلام طويل في بيان خروج النبي صلى الله عليه وآله من بيته إلى الغار وغير ذلك وفيه: وأمر رسول الله صلى الله عليه وآله ان يفرش له ففرش له فقال لعلي بن ابي طالب صلوات الله عليه افندي بنفسك قال: نعم يا رسول الله قال: يا علي نم على فراشي والتحف ببردي فنام على عليه السلام على فراش رسول الله صلى الله عليه وآله والتحف ببردته وقد جاء جيرئيل عليه السلام وأخذ بيد رسول الله صلى الله عليه وآله فأخرجه على قريش وهم نيام وهو يقرأ عليهم (وجعلنا من بين أيديهم سدا ومن خلفهم سدا فأغشيناهم فهم لا يبصرون).

In the commentary of Ali Bin Ibrahim (Qummi) –

A lengthy statement regarding the explanation of the exit of the Prophet^{saww} from his^{saww} house to the cave etc., and in it is – And Rasool-Allah^{saww} asked that he^{asws} (Ali^{asws}) should sleep on his^{saww} bed instead. He^{saww} said to Ali^{asws} bin Abu Talib^{asws}: 'Ransom me^{saww} with your^{asws} self.' He^{asws} said: 'Yes, Rasool-Allah^{saww}.' He^{saww} said: 'O Ali^{asws}, sleep on my^{saww} bed and cover up with my^{saww} blanket.' Ali^{asws} slept on the

¹² الكافي 1: 357 / 90.

¹³ الاحتجاج: 213

bed of the Rasool-Allah^{saww} and covered up with his^{saww} blanket. Jibraeel^{as} came and grabbed Rasool-Allah^{saww} by the hand, took him^{saww} out from the Qureysh whilst they were asleep and he (Jibraeel^{as}) was reciting to him^{saww} **[36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing.**¹⁴

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ، يقول: «فأعميناهم فهُمْ لا يُبْصِرُونَ الهدى، أخذ الله بسمعهم، و أبصارهم، و قلوبهم، فأعماهم عن الهدى، نزلت في أبي جهل بن هشام و نفر من أهل بيته، و ذلك أن النبي (صلى الله عليه و آله) قام يصلي

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

'Abu Ja'far^{asws}, regarding the Words of the High **[36:9] And We have made in front of them a barrier and a barrier behind them, so We have Covered them over,** he^{asws} said: 'As for their vision, they could not see the Guidance, Allah^{azwj} Took out their hearing and their eyesight and their hearts and blinded them from the Guidance. This was Revealed regarding Abu Jahl Bin Hissham and a number from his household, and that the Prophet^{saww} was standing in Prayer.

و قد حلف أبو جهل (لعنه الله) لئن رآه يصلي ليدمغنه، فجاء و معه حجر، و النبي قائم يصلي، فجعل كلما رفع الحجر ليرميه أثبت الله يده إلى عنقه، و لا يدور الحجر بيده، فلما رجع إلى أصحابه سقط الحجر من يده، ثم قام رجل آخر، و هو من رهطه أيضا، و قال: أنا أقتله. فلما دنا منه فجعل يسمع قراءة رسول الله (صلى الله عليه و آله) فارعب، فرجع إلى أصحابه، فقال: حال بيني و بينه كهيئة الفحل «4»، يخطر بذنبيه، فخفت أن أتقدم».

Abu Jahl had taken a vow that if he were to see him^{saww} in Prayer he would go and stone him^{saww}. He came and had a stone with him and the Prophet^{saww} was standing in Prayer. He lifted the stone so that he could stone him^{saww}, but Allah^{azwj} Froze his hand to his neck, and he could not throw the stone with his hand. When he returned to his companions, the stone fell down from his hand. Then another man stood up, and he was from among his clan as well and said, 'I will kill him^{saww}.' When he went from them, but when he heard the recitation of Rasool-Allah^{saww} he was petrified. He returned to his companions and said, 'The situation between me and him^{saww} was that I was afraid of being caught out and so I was scared to advance towards him^{saww}.'

و قوله: وَ سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ قال: «فلم يؤمن من أولئك الرهط من بني مخزوم أحد». فخفت أن أتقدم».

And His^{azwj} Words **[36:10] And it is alike to them whether you warn them or do not warn them, they will not be believing** said, 'Not a single one of the clan of Makhzum from that group would have believed.'¹⁵

VERSE 12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلِّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ {12}

¹⁴ Noor Al Thaqalayn – Ch 36 H 21

¹⁵ تفسير القمي 2: 212

[36:12] Surely We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam

و قال علي بن إبراهيم، في قوله: وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ذكر ابن عباس عن أمير المؤمنين (عليه السلام)، أنه قال: «أنا- و الله- الإمام المبين، أبين الحق من الباطل، ورثته من رسول الله (صلى الله عليه و آله)».

And Ali Bin Ibrahim said,

Regarding His^{azwj} Words **[36:12] and We have Numbered everything in a Manifest Imam**, Ibn Abbas mentioned from Amir-ul-Momineen^{asws} having said: 'By Allah^{azwj}, I^{asws} am the Manifest Imam, clarifying the Truth from the Falsehood, and the inheritor from Rasool-Allah^{saww}'¹⁶.

محمد بن العباس، قال: حدثنا عبد الله بن العلاء، عن محمد بن الحسن بن شمون، عن عبد الله بن عبد الرحمن الأصم، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ قال: «في أمير المؤمنين (عليه السلام)».

Muhammad Bin Al-Abbas said, that it has been narrated from Abdullah Bin Al-A'la from Muhammad Bin Al-Hassan Bin Shamon, from Abdullah Ibn Abdul Rahmaan Al-A'sam, from Abdullah Bin Al-Qasim, from Saleh Bin Sahl who said,

'I heard Abu Abdullah^{asws} reciting **[36:12] and We have Numbered everything in a Manifest Imam** said: 'This is regarding Amir-ul-Momineen^{asws}'¹⁷.

ابن بابويه، قال: حدثنا أحمد بن محمد بن الصقر الصائغ، قال: حدثنا عيسى بن محمد العلوي، قال: حدثنا أحمد بن سلام الكوفي، قال: حدثنا الحسين بن عبد الواحد، قال: حدثنا حرب بن الحسن، قال: حدثنا أحمد بن إسماعيل بن صدقة، عن أبي الجارود، عن أبي جعفر محمد بن علي الباقر، عن أبيه، عن جده (عليهم السلام)، قال: «لما نزلت هذه الآية على رسول الله (صلى الله عليه و آله): وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ قام أبو بكر و عمر من مجلسيهما، فقالا: يا رسول الله، هو التوراة؟ قال: لا. قالوا: فهو الإنجيل؟ قال: لا. قالوا: فهو القرآن؟ قال: لا-»

Ibn Babuwayh said that it was narrated to him from Ahmad Bin Muhammad Al-Saqar Al-Sa'any from Isa Bin Muhammad Al-Alawy from Ahmad Bin Salam Al-Kufy from Al-Husayn Bin Abdul Wahid from Harb Bin Al-Hasan from Ahmad Bin Ismail Bin Sadaqa from Abu Al-Jaroud,

(It has been narrated) from Abu Ja'far Muhammad Bin Ali Al-Baqir^{asws}, who from his^{asws} father^{asws} from his^{asws} grandfather^{asws}, said: 'When this Verse was Revealed upon Rasool-Allah^{saww} **[36:12] and We have Numbered everything in a Manifest Imam** Abu Bakr and Umar got up from their seats and said, 'O Messenger of Allah^{saww}, it is the Torah?' He^{saww} said: 'No.' They said, 'Is it the Evangel?' He^{saww} said: 'No.' They said, 'So it is the Quran?' He^{saww} said: 'No.'

قال- فأقبل أمير المؤمنين (عليه السلام)، فقال رسول الله (صلى الله عليه و آله): هو هذا، إنه الإمام الذي أحصى الله تبارك و تعالى فيه علم كل شيء».

He^{asws} said: 'Then Amir-ul-Momineen^{asws} came over, Rasool-Allah^{saww} said: 'He^{asws} is the one, he^{asws} is the Imam in whom Allah^{azwj} the Blessed and High has Numbered the Knowledge of all things'.¹⁸

¹⁶ تفسير القمي 2: 212.

¹⁷ تأويل الآيات 2: 487.

¹⁸ معاني الأخبار: 1/95.

الشيخ، في كتاب (مصباح الأنوار): بإسناده عن رجاله، مرفوعاً إلى المفضل بن عمر، قال: دخلت على الصادق (عليه السلام) ذات يوم، فقال لي: «يا مفضل، عرفت محمداً، وعلياً، وفاطمة، والحسن، والحسين (عليهم السلام) كنه معرفتهم؟» قلت: يا سيدي، ما كنه معرفتهم؟ قال: «يا مفضل، تعلم أنهم في طير عن الخلائق بجانب الروضة الخضراء، فمن عرفهم كنه معرفتهم كان معنا في السنام الأعلى.»

The Sheykh in the Book Misbaah Al-Anwaar by his unbroken chain going up to Mufazzal-Ibn Umar, who said,

'I went to Al-Sadiq^{asws} one day, he^{asws} said to me: 'O Mufazzal! Do you recognise Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} about what they knew?' I said, 'O my master, what was it that they^{asws} knew?' He^{asws} said: 'O Mufazzal, you should know that they^{asws} are among the flyers from the creatures besides the green Garden. So the one who recognises them^{asws} would be with us^{asws} in the highest level.

قال: قلت: عرفني ذلك، يا سيدي. قال: «يا مفضل، تعلم أنهم علموا ما خلق الله عز وجل، و ذرأه، و برأه، و أنهم كلمة التقوى، و خزان السماوات و الأرضين، و الجبال، و الرمال، و البحار، و عرفوكم في السماء نجم، و ملك، و وزن الجبال، و كيل ماء البحار، و أنهارها، و عيونها، و ما تسقط من ورقة إلا علموها، و لا حبة في ظلمات الأرض، و لا رطب، و لا يابس إلا في كتاب مبين، و هو في علمهم، و قد علموا ذلك.»

I said, 'Let me know that, O my Master^{asws}.' He^{asws} said: 'O Mufazzal, know that they^{asws} knew what Allah^{azwj} Mighty and Majestic has Created, and its creation, and they^{asws} are the Pious Words, and the treasurers of the skies and the firmaments, and the mountains, and the sands, and the oceans, and they^{asws} knew the stars in the sky, and Angels, and the weight of the mountains, and depth of the water of the oceans, and rivers, and springs, and not a single leaf fell down except that they had its knowledge, there was no seed in the darkness of the earth, and nothing wet, and nothing dry except that it is in a clear Book, and that was in their^{asws} knowledge, and they^{asws} knew that.'

فقلت: يا سيدي، قد علمت ذلك، و أقررت به، و آمنت. قال: «نعم يا مفضل، نعم يا مكرم، نعم يا طيب، نعم يا محبوب، طبت و طابت لك الجنة، و لكل مؤمن بها.»

I said, 'O my Master, I know that, and I accept it and believe in it.' He^{asws} said: 'Yes, O Mufazzal, yes O honoured one, yes O goodly one, yes O beloved one and there is willingly for you Paradise, and for all who believe in this.'¹⁹

وعنه: رواه عن أبي ذر، في كتاب (مصباح الأنوار)، قال: كنت سائراً في أغراض أمير المؤمنين (عليه السلام) إذ مررنا بواد و نمله كالسيل سار، فذهلت مما رأيت، فقلت: الله أكبر، جل محصيه. فقال أمير المؤمنين (عليه السلام): «لا تقل ذلك- يا أبا ذر- و لكن قل: جل باريه، فو الذي صورك أني احصي عددهم، و أعلم الذكر من الأنثى بإذن الله عز و جل.»

And from him, reported

(It has been narrated) from Abu Dharr^{ar}, in the book *Misbaah Al-Anwaar*, said, 'I was walking with Amir-ul-Momineen^{asws}, when we passed by a valley and there were numerous ants marching. I was astonished at what I saw. I said, 'Allah^{azwj} is Great, Who has Kept a record of their number.' Amir-ul-Momineen^{asws} said: 'Do not say that, O Abu Dharr^{ar}, but say, 'Majestic is the One Who has Made them. By the one who

¹⁹ مصباح الأنوار: 134 «مخطوط»، تأويل الآيات 2: 4 / 488

Formed you, I^{asws} am aware of their detailed numbers, and know their male from their female, by the Permission of Allah^{azwj} Mighty and Majestic.²⁰

وعن عمار بن ياسر، قال: كنت مع أمير المؤمنين (عليه السلام) في بعض غزواته، فمررنا بواد مملوء نملا، فقلت: يا أمير المؤمنين، ترى يكون أحد من خلق الله يعلم كم عدد هذا النمل؟ قال: «نعم- يا عمار- أنا أعرف رجلا يعلم كم عدده، و كم فيه ذكر، و كم فيه أنثى». فقلت: من ذلك- يا مولاي- الرجل؟ فقال: «يا عمار، أما قرأت في سورة يس: وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ؟ فقلت: بلى، يا مولاي. قال: «أنا ذلك الإمام المبين».

And from Ammar Bin Yaasir, who said,

'I was with Amir-ul-Momineen^{asws} in one of the military expeditions. We passed by a valley of ants. I said, 'O Amir-ul-Momineen^{asws}, do you^{asws} know of anyone from the creation of Allah^{azwj} who knows about the number of these ants?' He^{asws} said: 'Yes, O Ammar, I am aware of a man who knows their number, and how many of them are male, and how many of them are female.' I said, 'Who is that man, O my Master?' He^{asws} said: 'O Ammar, Have you not read in *Surah Yaseen [36:12] and We have Numbered everything in a Manifest Imam?* I said, 'Yes, O my master!' He^{asws} said: 'I^{asws} am that **Manifest Imam**.'²¹

وعنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن ابن فضال، و الحجال جميعا، عن ثعلبة، عن زياد، قال: قال أبو عبد الله (عليه السلام): «إن رسول الله (صلى الله عليه و آله) نزل بأرض قرعاء، فقال لأصحابه: انتوا بحطب، فقالوا: يا رسول الله، نحن بأرض قرعاء، ما بها من حطب. قال: فليأت كل إنسان بما قدر عليه، فجاءوا به حتى رموا به بين يديه، بعضه على بعض.

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, and Al-Hajaal, altogether, from Sa'albat, from Ziyad who said,

'Abu Abdullah^{asws} said: 'Rasool-Allah^{saww} encamped at barren land, so he^{saww} said to his^{saww} companions: 'Come to me^{saww} with the firewood'. They said, 'O Rasool-Allah^{saww}, we are at a barren land, there is no firewood here'. He^{saww} said: 'So every human being should bring whatever he can. So they came with it (small sticks) until they threw these in front of him^{saww}, on top of each other (in a pile).

فقال رسول الله (صلى الله عليه و آله): هكذا تجتمع الذنوب، ثم قال: و إياكم و المحقرات من الذنوب، فإن لكل شيء طالبا، ألا و إن طالبا يكتب ما قدموا و آثارهم و كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ».

Rasool-Allah^{saww} said: 'This is how the sins pile up'. Then he^{saww} said: 'And beware of the belittled Sins (Sins held in light estimation). For everything there is a seeker. Indeed, and if you were to seek these, He^{azwj} will Write down whatever you send before and its effects **[36:12] and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam**'²²

في كتاب الاحتجاج للطبرسي رحمه الله عن النبي صلى الله عليه و آله حديث طويل يقول فيه: معاشر الناس ما من علم الا علمنيه ربي وانا علمته عليا وقد أحصاه الله في، و كل علم علمته فقد أحصيته في امام المتقين وما من علم الا علمته عليا

In the book Al-Ihtijaj Al-Tabarsee, may Allah^{azwj} have Mercy on him,

²⁰ تأويل الآيات 2: 8 /490.

²¹ الفضائل لابن شاذان: 94.

²² الكافي 2: 3 /218.

(It has been narrated) from the Prophet^{saww} in a lengthy Hadeeth in which he^{saww} said: ‘ O Group of people! There is no knowledge but my^{saww} Lord^{azwj} has Made it known to me^{saww} and I^{saww} have made it known to Ali^{asws} and Allah^{azwj} has Numbered that in him^{asws}, and Made known all Knowledge to him^{asws} and Numbered it in the Imam of the Pious, and there is no knowledge but I^{saww} have made it known to Ali^{asws}.²³

ومن ذلك: ما رواه أيضا، عن محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن زكريا بن عمران القمي، عن هارون بن الجهم، عن رجل من أصحاب أبي عبد الله عليه السلام - لم أحفظ إسمه - قال: سمعت أبا عبد الله عليه السلام يقول: إن عيسى بن مريم عليه السلام اعطي من الاسم الاعظم حرفين كان يعمل بهما. وأعطى موسى بن عمران عليه السلام أربعة أحرف. وأعطى إبراهيم عليه السلام ثمانية أحرف. وأعطى نوح عليه السلام خمسة عشر حرفا. وأعطى آدم عليه السلام خمسة وعشرين حرفا،

And from that what has been reported as well, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Zakariya Bin Umran Al-Qummy, from Haroun Bin Al-Jahm, from a man from the companions of Abu Abdullah^{asws} – did not memorise his name, said,

‘I heard Abu Abdullah^{asws} say: ‘Isa^{as} Bin Maryam^{as} was Given from the great Names two Letters with which he^{as} used to act by them both. And Musa^{as} Bin Imran^{asws} was Given four Letters. And Ibrahim^{as} was given eight Letters. And Noah^{as} was Given fifteen Letters. And Adam^{as} was given twenty five Letters.

وإن الله تعالى جمع ذلك كله لمحمد صلى الله عليه وآله وإن اسم الله الاعظم ثلاثة وسبعون حرفا، أعطى محمدا صلى الله عليه وآله اثنين وسبعين حرفا وحجب عنه حرف واحد. إستأثر به في علم الغيب.

And Surely, Allah^{azwj} Gathered them all together for Muhammad^{saww} and his^{saww} Progeny^{asws}. And the Great Names of Allah^{azwj} are seventy-three letters, He^{azwj} Gave seventy-two of them to Muhammad^{saww} and Veiled from him^{saww} one Letter, Accounting by it the Knowledge of the unseen.²⁴

محمد بن يعقوب: عن الحسين بن محمد الأشعري، عن معلى بن محمد، عن أحمد بن محمد، عن الحارث بن جعفر، عن علي بن إسماعيل بن يقطين، عن عيسى بن المستفاد أبي موسى الضرير، قال: حدثني موسى بن جعفر (عليهما السلام)، قال: «قلت لأبي عبد الله (عليه السلام): أليس كان أمير المؤمنين (عليه السلام) كاتب الوصية، و رسول الله (صلى الله عليه وآله) المملي عليه، و جبرئيل و الملائكة المقربون (عليهم سلام الله) شهود؟

Muhammad bin Yaqoub, from Al-Husayn Bin Muhammad Al-Ashary, from Moala Bin Muhammad, from Ahmad Bin Muhammad, from Al-Haaris Bin Ja'far, from Ali Bin Ismail Bin Yaqteen, from Isa Bin Al-Mustafad Abu Musa Al-Zareyr,

‘Musa^{asws} Bin Ja'far^{asws} has said: ‘I^{asws} said to Abu Abdullah^{asws}; ‘Was not Amir-ul-Momineen^{asws} the ‘writer of the will’, and Rasool-Allah^{saww} dictated it to him^{asws}, and Jibraeel^{as} and the Angels of Proximity were witnesses?’

قال: فأطرق طويلا، ثم قال: يا أبا الحسن، قد كان ما قلت، و لكن حين نزل برسول الله (صلى الله عليه وآله) الأمر نزلت الوصية من عند الله كتابا مسجلا، نزل به جبرئيل (عليه السلام) مع أمناء الله تبارك و تعالى من الملائكة، فقال جبرئيل (عليه السلام): يا محمد، مر بإخراج من عندك إلا وصيك، لتقبضها منا، و لتشهدنا بدفعك إياها إليه ضامنا لها- يعني عليا (عليه السلام)-

²³ Noor Al Thaqaalayn – CH 36 H 29

²⁴ Taweel Al Ayaat – CH 36 – H7

He^{asws} said: 'He^{asws} waited for a long while, then said: 'O Abu Al-Hassan^{asws}, it was as you^{asws} have said, but, when Jibraeel^{saww} Revealed the matter unto Rasool-Allah^{saww}, the will descended from the Presence of Allah^{azwj} as a sealed document, which Jibraeel^{as} descended with along with the trustworthy of the Angels of Allah^{azwj} Blessed and High. So Jibraeel^{as} said: 'O Muhammad^{saww}! Tell everyone to leave from your^{saww} presence except for your^{saww} successor^{asws}, so he^{asws} can take possession of it from us, and witness us handing it over to you^{saww}, because he^{asws} is responsible for it – meaning Ali^{asws}.

فأمر النبي (صلى الله عليه و آله) بإخراج من كان في البيت ما خلا عليا (عليه السلام)، و فاطمة فيما بين الستر و الباب، فقال جبرئيل: يا محمد، ربك يقرئك السلام، و يقول: هذا كتاب ما كنت عهدت إليك، و شرطت عليك، و شهدت به عليك، و أشهدت به عليك ملائكتي، و كفى بي- يا محمد- شهيدا.

So the Prophet^{saww} ordered everyone who was in the house, except for Ali^{asws}, and Fatima^{asws} was in between the veil and the door. So Jibraeel^{as} said: 'O Muhammad^{saww}! Your^{saww} Lord^{azwj} Conveys His^{azwj} greetings to you^{saww}, and He^{azwj} is Saying: "This document is what I^{azwj} am Covenanting to you^{saww}, and am Placing conditions upon you^{saww}, and it would be witnessed for you^{saww}, and My^{azwj} Angels would be testifying for it. And, O Muhammad^{saww}, I^{azwj} am Sufficient as a Witness".

قال: فارتعدت مفاصل النبي (صلى الله عليه و آله)، و قال: يا جبرئيل، ربي هو السلام، و منه [السلام]، و إليه يعود السلام، صدق- عز و جل- و بر، هات الكتاب. فدفعه إليه و أمره، بدفعه إلى أمير المؤمنين (عليه السلام)، فقال له: اقرأ. فقرأه حرفا حرفا، فقال: يا علي هذا عهد ربي تبارك و تعالى إلي، و شرطه علي، و أمانته، و قد بلغت، و نصحت، و أدبت.

He^{asws} said: 'Then body parts of the Prophet^{saww} trembled and he^{saww} said: 'O Jibraeel^{as}! My^{saww} Lord^{azwj} is the Peace, and from Him^{azwj} is the Peace, and to Him^{azwj} returns the Peace. The Mighty and Majestic is True and Right. Give me^{saww} the document'. So he^{as} handed it over to him^{saww} and ordered him^{saww} to hand it over to Amir-ul-Momineen^{asws}. So he^{saww} said to him^{asws}: 'Read it!' So he^{asws} read it, letter by letter. He^{saww} said: 'O Ali^{asws}! This is a Covenant of my^{saww} Lord^{azwj}, Blessed and High, to me^{saww}, and conditions upon me^{saww}, and His^{azwj} Entrustment. And I^{saww} have made it reach, and advised, and fulfilled it'.

فقال علي (عليه السلام): و أنا أشهد لك- بأبي أنت و أمي- بالبلاغ، و النصيحة، و التصديق على ما قلت، و يشهد لك به سمعي، و بصري، و لحمي، و دمي. فقال جبرئيل (عليه السلام): و أنا لكما على ذلك من الشاهدين.

So Ali^{asws} said: 'And I^{asws} testify for you^{saww} – may my^{asws} father^{as}, and my^{asws} mother^{as} be sacrificed for you^{saww} – of the delivery, and the advise, and the ratification upon what you^{saww} said, and my^{asws} ears, and my^{asws} eyes, and my^{asws} flesh, and my^{asws} blood testify for you^{saww}'. So Jibraeel^{as} said: 'And I^{as} am the witness for both of you^{asws} upon that'.

فقال رسول الله (صلى الله عليه و آله): يا علي، أخذت وصيتي، و عرفتها، و ضمننت لله ولي الوفاء بما فيها؟ فقال علي (عليه السلام): نعم- بأبي أنت و أمي- علي ضمانها، و على الله عوني و توفيقي على أدائها. فقال رسول الله (صلى الله عليه و آله): يا علي، إنني أريد أن أشهد عليك بموافاتي بها يوم القيامة. فقال علي: نعم أشهد. فقال النبي (صلى الله عليه و آله): إن جبرئيل و ميكائيل فيما بيني و بينك الآن، و هما حاضران، معهما الملائكة المقربون، لأشهدهم عليك. فقال: نعم، ليشهدوا، و أنا- بأبي أنت و أمي- أشهدهم. فأشهدهم رسول الله (صلى الله عليه و آله).

So Rasool-Allah^{saww} said: 'O Ali^{asws}, take my^{saww} Trust document, and familiarise with it, and will you^{asws} ensure its fulfilment of my^{saww} faithfulness to Allah^{azwj}?' Ali^{asws} said; 'Yes - by my^{asws} father and mother – I^{asws} shall ensure that, and to Allah^{azwj} is my^{asws} inclination over its fulfilment.' So Rasool-Allah^{saww} said; 'O Ali^{asws}, I^{saww} would like you^{asws} to testify to this on the Day of Judgement.' Ali^{asws} said: 'Yes, I^{asws} will bear witness.' The Prophet^{saww} said: 'Surely Jibraeel^{as} and Mikaeel^{as} are between myself^{saww} and you^{asws} at the moment, and they^{as} are both present, and with them^{as} are the Angels of Proximity, who are a witness for you^{asws}.' He^{asws} said: 'Yes, to bear witness, and I^{asws} – by my^{asws} father and mother – witness them.' So Rasool-Allah^{saww} witnessed them.

و كان فيما اشترط عليه النبي (صلى الله عليه و آله) بأمر جبرئيل (عليه السلام) فيما أمر الله عز و جل، أن قال له: يا علي، تفي بما فيها من موالاته من والى الله و رسوله، و البراءة و العداوة لمن عادى الله و رسوله، و البراءة منهم، و الصبر منك على «1» كظم الغيظ، و على ذهاب حقدك، و غصب خمسك، و انتهاك حرمتك. فقال: نعم، يا رسول الله.

As was later stipulated to the Prophet^{saww} by the affair of Jibraeel^{as} in which was the Command of Allah^{azwj} Mighty and Majestic saying to him^{asws}: 'O Ali^{asws}, fulfill what is contained therein with the friends of Allah^{azwj} and His^{azwj} Rasool^{saww}, and keep away the enemies who are inimical to Allah^{azwj} and His^{azwj} Rasool^{saww}, and distance from them, and the patience from you on the controlling of the anger, and upon the usurpation of your^{asws} rights, and the confiscation of your^{asws} Khums, and the violation of your^{asws} respect.' He^{asws} said: 'Yes, O Rasool-Allah^{saww}.'

فقال أمير المؤمنين (عليه السلام): و الذي فلق الحبة، و برأ النسمة، لقد سمعت جبرئيل (عليه السلام) يقول للنبي (صلى الله عليه و آله): يا محمد، عرفه، أنه ينتهك الحرمة- و هي حرمة الله، و حرمة رسول الله (صلى الله عليه و آله)- و على أن تخصب لحيته من رأسه بدم عبيط.

So Amir-ul-Momineen^{asws} said: 'By the One^{azwj} Who Split the seed, and formed the humans, I^{asws} have heard Jibraeel^{as} say to the Prophet^{saww}: 'O Muhammad^{saww}, recognize him^{asws}, he^{asws} is the one whose sanctity would be violated – and this is the sanctity of Allah^{azwj}, and the sanctity of Rasool-Allah^{saww} – and his^{asws} beard would be dyed with the blood from his^{asws} head.'

قال أمير المؤمنين (عليه السلام): فصعقت حين سمعت الكلمة من الأمين جبرئيل، حتى سقطت على وجهي، و قلت: نعم، قبلت و رضيت، و إن انتهكت الحرمة، و عطلت السنن، و مزق الكتاب، و هدمت الكعبة، و خضبت لحيتي من رأسي بدم عبيط، صابرا محتسبا أبدا حتى أقدم عليك.

Amir-ul-Momineen^{asws} said: 'I^{asws} was stunned when I^{asws} heard the words from the trustworthy Jibraeel^{as}, until it's meanings occurred to me^{asws}, and I^{asws} said: 'Yes, I^{asws} accept and am happy with it, and if the sanctity is violated, and the Sunnah is disrupted, and the Book is ripped, and the Kabah is demolished, and my^{asws} beard gets dyed with the blood of my^{asws} head, I^{asws} will bear patiently, always, until I^{asws} come to you^{saww}.'

ثم دعا رسول الله (صلى الله عليه و آله) فاطمة، و الحسن، و الحسين (عليهم السلام)، و أعلمهم مثل ما أعلم أمير المؤمنين (عليه السلام)، فقالوا مثل قوله، فختمت الوصية بخواتيم من ذهب لم تمسه النار، و دفعت إلى أمير المؤمنين (عليه السلام) «.

Then Rasool-Allah^{saww} called Fatima^{asws}, and Al-Hassan^{asws}, Al-Husayn^{asws}, and let them^{asws} know the like of what had been made known to Amir-ul-Momineen^{asws}. So

they^{asws} said the like of what he^{asws} had said. The Trust document was sealed by the seal of gold untouched by fire, and was handed over to Amir-ul-Momineen^{asws}.

فقلت لأبي الحسن (عليه السلام): بأبي أنت و أمي، ألا تذكر ما كان في الوصية؟ فقال: سنن الله، و سنن رسوله.

I said to Abu Al-Hassan^{asws}, 'May my father and my mother be sacrificed for you^{asws}, do you^{asws} remember what was in the trust document?' He^{asws} said: 'Sunnah of Allah^{azwj} and the Sunnah of His^{azwj} Rasool^{saww}.'

فقلت: أ كان في الوصية توثيهم، و خلافهم على أمير المؤمنين (عليه السلام)؟ فقال: نعم، شيئاً شبيهاً، و حرفاً حرفاً، أما سمعت قول الله عز و جل: إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَ نَكْتُبُ مَا قَدَّمُوا وَ آثَارَهُمْ وَ كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ؟ و الله لقد قال رسول الله (صلى الله عليه و آله) لأمير المؤمنين و فاطمة (عليهما السلام): أليس قد فهمتما ما تقدمت به إليكما، و قبلتماه فقالا: بلى، و صبرنا على ما ساءنا و غاظنا.

I said, 'Was there in the trust document their readiness and their opposition to Amir-ul-Momineen^{asws}?' He^{asws} said: 'Yes, matter by matter, and letter by letter. Have you not heard the Words of Allah^{azwj} Mighty and Majestic **[36:12] Surely We Revive the dead, and We Write down what they have sent before and its effects, and We have Numbered everything in a Manifest Imam?** By Allah^{azwj}! Rasool-Allah^{saww} said to Amir-ul-Momineen^{asws} and Fatima^{asws}: 'Have you^{asws} both understood what has been presented to you^{asws} both, and do you^{asws} both accept it?' They^{asws} said: 'Yes, and we^{asws} will bear patiently on what dismays us^{asws} and angers us^{asws}.'²⁵

VERSES 13 - 17

وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ {13} إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مَّرْسَلُونَ {14} قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ {15} قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ {16} وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ {17}

[36:13] And strike for them an example of the people of the town, when the Rasools came to it [36:14] When We Sent to them two, they rejected both of them, then We Strengthened (them) with a third, so they said: Surely we are Rasools to you [36:15] They said: You are naught but mortals similar to us, and the Beneficent has not Revealed anything; you are only but lying [36:16] They said: Our Lord Knows that we are most surely Rasools to you [36:17] And there is nothing upon us except for the clear deliverance (of the Message)

علي بن إبراهيم، قال: حدثني أبي، عن الحسن بن محبوب، عن مالك بن عطية، عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام)، قال: سألته عن تفسير هذه الآية. فقال: «بعث الله رجلين إلى أهل مدينة أنطاكية، فجاءهم بما لا يعرفون، فغلظوا عليهما، فأخذوهما و حبسوهما في بيت الأصنام، فبعث الله الثالث، فدخل المدينة، فقال: أرشدوني إلى باب الملك.

Ali Bin Ibrahim said, 'It has been narrated to me from my father, from Al-Hassan Bin Mahboub, from Maalik Bin Atiya, from Abu Hamza Al-Thumaly,

'I asked Abu Ja'far^{asws} about the explanation of this Verse. He^{asws} said: 'Allah^{azwj} Sent two men to the city of Antioch. They went (there) without having any reference/introduction to them. The people arrested both of them and imprisoned

²⁵ الكافي 1: 4 / 222

them in the house of idols. So Allah^{azwj} Sent a third one. He entered the city. He said, 'Guide me to the door of the king.'

قال: فلما وقف على الباب، قال: أنا رجل كنت أتعبد في فلاة من الأرض، و قد أحببت أن أعبد إله الملك. فأبلغوا كلامه الملك، فقال: أدخلوه إلى بيت الألهة. فأدخلوه، فمكث سنة مع صاحبيه، فقال لهما: بهذا ينقل قوم من دين إلى دين، بالخرق، ألا رفقتما؟! ثم قال لهما: لا تفران بمعرفتي.

He^{asws} said: 'When he paused at the door, he said, 'I am a man who used to worship in the jungles of the earth, I would love to worship the god of the king.' They related his words to the king, who said, 'Tell him to enter into the house of gods.' He entered it. He stayed there for a year with his two companions. He said to them both, 'With this (harshness) the people alter from religion to religion with the violation. Were you two not friendly?' Then he said to them both, 'Do not disclose my recognition.'

ثم ادخل على الملك، فقال له الملك: بلغني أنك كنت تعبد إلهي، فلم أزل و أنت أخي، فسلني حاجتك. قال: مالي من حاجة- أيها الملك- و لكني رأيت رجلين في بيت الألهة، فما بالهما؟ قال الملك: هذان رجلان أتياني بضلاني عن ديني، و يدعواني إلى إله السماوات. فقال: أيها الملك، مناظرة جميلة، فإن يكن الحق لهما اتبعناهما، و إن يكن الحق لنا دخلا معنا في ديننا، فكان لهما مالنا، و عليهما ما علينا».

Then he went to the king, so the king said to him, 'They tell me that you have been worshipping my god. Don't ever stop, and you are my brother. Ask me for your needs.' He said, 'I have no need, O king, but I have seen two men in the house of gods, why are they there?' The king said, 'These two men were brought to me having strayed away from my religion and they called me to the God of the skies.' He said, 'O king! A beautiful debate! If the truth is to be found with these two, we shall follow both of them, and if the truth is with us, they will enter with us in our religion. So for them both is what is for us, and against them both is what is against us.'

قال: «فبعث الملك إليهما، فلما دخلا إليه قال لهما صاحبهما: ما الذي جئتما به؟ قالوا: جئنا ندعو إلى عبادة الله الذي خلق السماوات و الأرض، و يخلق في الأرحام ما يشاء، و يصور كيف يشاء، و أنبت الأشجار و الثمار، و أنزل القطر من السماء- قال- فقال لهما: إلهكما هذا الذي تدعوان إليه، و إلى عبادته، إن جئنا بأعمى يقدر أن يردده صحيحا؟ قالوا: إن سألناه أن يفعل فعل إن شاء.

He^{asws} said: 'Then king sent for both of them. When they came to him, he said to them both, 'What is that which the two of you have come here for?' They said, 'We have come to call to the worship of Allah^{azwj} Who Created the skies and the earth, and Creates in the wombs whatsoever He^{azwj} so Desires to, and Caricatures however He^{azwj} so Desires, and mountains and the trees and the fruits, and Sends down drops from the sky.' The king said to them both, 'This God of yours that you are calling to Him^{azwj}, and to His^{azwj} worship, that He^{azwj} should return this blind person's eyesight back to be correct by His^{azwj} Power?' They said, 'We shall ask Him^{azwj} and He^{azwj} will do that if He^{azwj} so Desires to.'

قال: أيها الملك، علي بأعمى لم يبصر شيئا قط. فأتي به، فقال: ادعوا إلهكما أن يرد بصره هذا، فقاما، و صليا ركعتين، فإذا عيناه مفتوحتان و هو ينظر إلى السماء. فقال: أيها الملك، علي بأعمى آخر، فأتي به، فسجد سجدة، ثم رفع رأسه فإذا الأعمى الآخر بصير.

(A blind man) said, 'O king! With my own eyes I have never seen anything at all. Give this to me,' He (The king) said, 'Ask your God to return his eyesight back.' They stood up and Prayed two Cycles of Prayer. Then both his eyes were opened and he

looked towards the sky. He said, 'O king, amongst us there is another blind one, bring him to us. They prostrated prostrations, then he raised his head. The other blind one (also) became a seeing one.

فقال: أيها الملك، حجة بحجة، علي بمقعد، فأتي به، فقال لهما مثل ذلك، فصليا، و دعوا الله، فإذا المقعد قد أطلقت رجلاه، و قام يمشي. فقال: أيها الملك، علي بمقعد آخر، فأتي به، فصنع به كما صنع أول مرة، فانطلق المقعد، فقال: أيها الملك، قد أتيا بحجتين و أتينا بمثله، و لكن بقي شيء واحد، فإن هما فعلاه دخلت معهما في دينهما، ثم قال: أيها الملك، بلغني أنه كان للملك ابن واحد، و مات، فإن أحياء إليهما دخلت معهما في دينهما، فقال له الملك: و أنا أيضا معك.

He said, 'O king! Proof upon proof. Among us there is a lame person, bring him to me.' He said to them both similarly. They Prayed, and supplicated to Allah^{azwj}. Then the lame person stood up on his legs, and stood upright and was walking. He said, 'O king, with us there is another lame person, bring him to me.' He was (also) made to be upright just like the first time. He (The third one) said, 'O king, we have been given two proofs, and given us the like of these, but there remains one thing, if these two do this act, I shall enter with these two in their religion.' Then said, 'O king! They tell me, the king had a son, and he died, if their God can make him to be alive, I shall enter with these two in their religion.' The king said to them both, 'And I am also in agreement with you on this.'

ثم قال لهما: قد بقيت هذه الخصلة الواحدة: قد مات ابن الملك، فادعوا إليهما ليحييه. فوقعا إلى الأرض ساجدين لله، و أطلالا السجود، ثم رفعوا رأسيهما، و قالا للملك: ابعث إلى قبر ابنك تجده قد قام من قبره، إن شاء الله، قال: فخرج الناس ينظرون، فوجدوه قد خرج من قبره ينفض رأسه من التراب.

Then said to them both, 'This one characteristic remains. The son of the king has died. Call on to your God to Bring him back to life.' They fell on the ground prostrating to Allah^{azwj}, and prolonged the prostrations. Then they both raised their heads, and said to the king, 'Go to the grave of your son, you shall find him to have been raised from his grave, if Allah^{azwj} so Desires.' He^{asws} said: 'The people went out to see. They found him to have come out of his grave shaking his head from the dust.'

قال: فأتي به إلى الملك، فعرف أنه ابنه، فقال له: ما حالك، يا بني؟ قال: كنت ميتا فرأيت رجلين بين يدي ربي الساعة ساجدين يسألانه أن يحييني، فأحياني. قال: يا بني تعرفهما إذا رأيتهما؟ قال: نعم.

They said, 'Bring him to the king so that he may recognise him as his son. He (the king) said to him, 'What is your condition O my son?' He said, 'I was dead. I saw two men in the presence of my Lord^{azwj} just now, prostrating and asking Him^{azwj} to Make me to be alive. He^{azwj} Made me to be alive again.' He said, 'O my son, will you recognise them if you were to see them both?' He said, 'Yes.'

قال: فأخرج الناس جملة إلى الصحراء، فكان يمر عليه رجل رجل، فيقول له أبوه: انظر. فيقول: لا، لا. ثم مروا عليه بأحدهما بعد جمع كثير، فقال: هذا أحدهما. و أشار بيده إليه، ثم مروا أيضا بقوم كثير، حتى رأى صاحبه الآخر، فقال: و هذا الآخر.

He^{asws} said: 'All the people went out to the desert. He was going past man by man. They said to him, 'Is this the one? Look.' He kept saying, 'No. No.' Then he passed by one of them after a lot of people. He said, 'This is one of them.' And pointed by his hand towards him. Then passed a lot of people again until he saw his other companion.' He said, 'And this is the other one.'

فقال النبي صاحب الرجلين: أما أنا فقد آمنت بإلهكما، و علمت أن ما جئتما به هو الحق. قال: فقال الملك: و أنا أيضا آمنت بإلهكما. و آمن أهل مملكته كلهم.»

So the Prophet^{as}, the companion of the first two said: 'And I am a believer in your God, and know that I know that whatever you two have come with, it is the Truth.' He^{asws} said: 'So the king said, 'And I, as well, express belief in your God.' And all the citizens of the kingdom expressed belief.'²⁶

VERSES 18 - 35

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ {18} قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِن ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {19} وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ {20} اتَّبِعُوا مَن لَّا يَسْأَلْكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ {21} وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ {22} أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ {23} إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ {24} إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ {25} قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ {26} بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ {27} وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُندٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ {28} إِنْ كَانَتْ إِلَّا صَبْحَةً وَاحِدَةً فَأَادَا هُمْ خَامِدُونَ {29} يَا حَسْرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {30} أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ {31} وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {32} وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ {33} وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ {34} لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ {35}

[36:18] They said: Surely we predict an evil omen from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful punishment from us [36:19] They said: Your evil omen is with you; If you are reminded! But, you are an extravagant people [36:20] And from the remote part of the city there came a man running, he said: O people! Follow the Rasools [36:21] Follow him who does not ask you for a recompense, and they are the guided ones [36:22] And what reason have I that I should not serve Him Who originated me, and to Him you shall be returning [36:23] What! Shall I take besides Him gods whose intercession, If the Beneficent should Intend to afflict me with a harm, shall not avail me at all, nor will they be able to deliver me? [36:24] In that case I shall most surely be in clear error [36:25] Surely I believe in your Lord, therefore listen to me [36:26] It was said: Enter the Paradise. He said: O if only my people would had known [36:27] Of that on account of which my Lord has Forgiven me and Made me to be of the honoured ones! [36:28] And We did not send down upon his people after him any army from the sky, nor did We ever Send down [36:29] It was naught but a single cry, and lo! They were extinct [36:30] O regret upon the servants! There comes not to them a Rasool but they were mocking at him [36:31] Are they not considering how many a generation have We Destroyed before them, they do not be returning to them? [36:32] And all of them shall surely be brought before Us [36:33] And a Sign to them is the dead earth: We Revive it and Bring forth from it grain So they are eating it [36:34] And We Make therein gardens of palms and grapevines and We make springs to flow forth in it [36:35] That they may eat of its fruits, and their hands did not work for it; will they not then be grateful?

علي بن إبراهيم: قوله: وَ جَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ، قال: نزلت في حبيب النجار، إلى قوله: وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ.

²⁶ تفسير القمي 2: 212

Ali Bin Ibrahim –

His^{azwj} Words [36:20] **And from the remote part of the city there came a man running, he said: O people! Follow the Rasools**, said, 'It was Revealed regarding Habeeb Al-Najjar, up to His^{azwj} Words [36:27] **and Made me to be of the honoured ones!**'.²⁷

ابن بابويه، قال: حدثنا عبد الله بن محمد بن عبد الوهاب الأصبهاني، عن أحمد بن الفضل بن المغيرة، عن أبي نصر منصور بن عبد الله بن إبراهيم الأصبهاني، قال: حدثنا علي بن عبد الله، قال: حدثنا محمد بن هارون بن حميد، قال: حدثنا محمد بن المغيرة الشهرزوري، قال: حدثنا يحيى بن الحسين المدائني، قال: حدثنا ابن لهيعة، عن أبي الزبير، عن جابر بن عبد الله (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله): «ثلاثة لم يكفروا بالوحي طرفة عين: مؤمن آل يس، و علي بن أبي طالب، و آسية امرأة فرعون».

Ibn Babuwayh said that it has been narrated to him from Abdullah Bin Muhammad Bin Abdul Wahhab Al-Asbahany from Ahmad Bin Al-Fadhli Bin Al-Mugheira from Abu Nasr Mansour Bin Abdullah Bin Ibrahim Al-Asbahany, from Ali Bin Abdullah from Muhammad Bin Haeoun Bin Hameed from Muhammad Bin Al-Mugheira Al-Shaharzoury from Yahya Bin Al-Husayn Al-Mada'iny from Ibn Lahiya, from Abu Al-Zubeyr from Jabir Bin Abdullah who said,

'Rasool-Allah^{saww} said: 'Three have never disbelieved in the Revelation even for the blink of an eye – Believer in the Progeny of Yaseen (آل يس), and Ali^{asws} Bin Abu Talib^{asws} and Aasiya the wife of Pharaoh^{la}'.²⁸

وعنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن جعفر بن سلمة الأهوازي، عن إبراهيم بن محمد الثقفي، قال: حدثنا أحمد بن عمران بن محمد بن أبي ليلى الأنصاري، قال: حدثنا الحسن بن عبد الله، عن خالد بن عيسى الأنصاري، عن عبد الرحمن بن أبي ليلى، رفعه، قال: قال رسول الله (صلى الله عليه و آله): «الصديقون ثلاثة: حبيب النجار مؤمن آل يس الذي يقول: اتبعوا المرسلين، اتبعوا من لا يسألكم أجرا و هم مهتدون، و حزقيل مؤمن آل فرعون، و علي بن أبي طالب، و هو أفضلهم».

And from him, who said that it has been narrated from Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim Bin Hashim, from Ja'far Bin Salamat Al-Ahwazy, from Ibrahim Bin Muhammad Al-Saqafy from Ahmad Bin Umran Bin Muhammad Bin Abu Layli Al-Ansary from Al-Hassan Bin Abdullah from Khalid Bin Isa Al-Ansary from Abdul Rahman Bin Abu Layli in an unbroken chain, said,

'Rasool-Allah^{saww} said: 'The truthful are three – Habib Al-Najjar, the Believer from the people of Yaseen (آل يس) who said [36:20] **O people! Follow the Rasools [36:21] Follow him who does not ask you for a recompense, and they are the guided ones**, and Hizkeel, the Believer from the people of Pharaoh^{la}, and Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is above them.²⁹

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسين، عن صفوان، عن معاوية بن عمار، عن ناجية، قال: قلت لأبي جعفر (عليه السلام): إن المغيرة يقول: إن المؤمن لا يبتلي بالجذام، و لا البرص، و لا بكذا، و لا بكذا؟ فقال: «إن كان لغافلا عن صاحب يس إنه كان مكنعا «1» ثم ردت أصابعه. فقال: و كأتي أنظر إلى تكنيعه، أتاهم فأنذرهم، ثم عاد إليهم من الغد، فقتلوه.

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwaan, from Muawiya Bin Amaar, from Najiya who said,

²⁷ تفسير القمي 2: 214.

²⁸ الخصال: 230 / 174.

²⁹ أمالي الصدوق: 18 / 385.

'I said to Abu Ja'far^{asws}, 'Al-Mugheira is saying that the Believer does not get Tried by the leprosy, nor by the vitiligo, nor by such and such, nor by such and such?' So he^{asws} said: 'He is oblivious from the companion of Yaseen (Habeeb Al-Najjar). He was paralysed (by hand)', then he^{asws} let his fingers drop (as a gesture) and said: 'It is as if I^{asws} can see his handicap. He came up to them, and warned them, then returned to them in the morning, so they killed him'.

ثم قال: إن المؤمن يبئلى بكل بلية، و يموت بكل ميتة، إلا أنه لا يقتل نفسه».

Then he^{asws} said: 'The Believer is Tried with every affliction, and he dies by every death, except that he does not kill himself'.³⁰

أخبرنا محمد بن همام، و محمد بن الحسن بن محمد بن جمهور، جميعاً، عن الحسن بن محمد بن جمهور، قال: حدثنا أبي، عن بعض رجاله، عن المفضل بن عمر، قال: قال أبو عبد الله (عليه السلام): «خبر تدرية خير من عشر ترويه، إن لكل حق حقيقة، و لكل صواب نورا».

Muhammad Bin Hamaam and Muhammad Bin Al-Hassan Bin Muhammad Bin Jamhour, altogether from Al-Hassan Bin Muhammad Bin Jamhour, from his father, from some of his men, from Al-MufazzAl-Bin Umar who said,

'Abu Abdullah^{asws} said: 'The News (Hadeeth) you know (understand), is better than ten which are being reported. For every truth there is a reality, and for each right is a light'.

ثم قال: «إنا و الله لا نعد الرجل من شيعتنا فقيها حتى يلحن له فيعرف اللحن، إن أمير المؤمنين (عليه السلام) قال على منبر الكوفة: إن من ورائكم فتنة مظلمة عمياء منكسفة، لا ينجو منها إلا النومة، قيل: يا أمير المؤمنين، و ما النومة؟ قال: الذي يعرف الناس و لا يعرفونه.

Then he^{asws} said: 'By Allah^{azwj}! I^{asws} do not consider a man from our^{asws} Shiah to be a man of understanding (فقيها) until he recognises his error when he makes the error. Amir-ul-Momineen^{asws} said upon the Pulpit of Al-Kufa: 'Surely behind you is strife, darkness, utter blindness. None shall be rescued from it except for 'Al-Nowmat' (النومة)'. It was said, 'O Amir-ul-Momineen^{asws}, and what is the 'Al-Nowmat'?' He^{asws} said: 'The one^{asws} who recognises the people, and the people do not recognise him^{asws}.

و اعلموا أن الأرض لا تخلو من حجة الله عز و جل، و لكن الله سيعمي خلقه عنها بظلمهم و جورهم و إسرافهم على أنفسهم، و لو خلت الأرض ساعة واحدة من حجة الله، لساخت بأهلها، و لكن الحجة يعرف الناس و لا يعرفونه، كما كان يوسف يعرف الناس و هم له منكرون، ثم تلا: يا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ.

And know, that the earth does not remain empty from a Proof^{asws} of Allah^{azwj} Mighty and Majestic, but Allah^{azwj} will Blind His^{azwj} creatures from it due to their injustices, and their tyranny, and they extravagance upon themselves. And if the earth were to be empty from the Proof^{asws} of Allah^{azwj} even for one moment, it would submerge (implode) along with its people. But, the Proof^{asws} recognises the people, and they do not recognise him^{asws}, just as Yusuf^{as} recognised the people and they were denying

³⁰ الكافي 2: 12 /197

him^{as}. Then he^{asws} recited [36:30] **O regret upon the servants! There comes not to them a Rasool but they were mocking at him**.³¹

VERSE 36

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ {36}

[36:36] Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know

عن أبي الربيع، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ، فقال: «إن النطفة- يعني الماء- تقع من السماء إلى الأرض على النبات و الثمار و الشجر، فتأكل الناس منها، و البهائم، فتجري فيهم».

From Abu Al-Rabi' who said,

'I asked Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [36:36] **Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know**, said: 'Verily the 'seed' – meaning the water – occurred from the sky to the earth upon the vegetation, and the fruit, and the tree. The people eat from these, and the animals. It flows within them.'

ثم قال أبو عبد الله (عليه السلام): «إن الإنسان خلق من أضعف ما يكون خلقاً، من نطفة قطرت، ثم جعلت علقة، ثم جعلت مضغة، ثم جعلت عظماً غليظة، ثم كسى العظام لحماً، فتبارك الله أحسن الخالقين».

Then Abu Abdullah^{asws} said: 'Verily man has been created weak in his creation, from a drop of 'seed', then became a clot, then became a lump, then became thick bones, then the bones got covered by meat. Blessed is Allah^{azwj} the Best of Creators.'³²

VERSE 37

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ {37}

[36:37] And a sign to them is the night: We draw forth from it the day, so they are in the darkness

محمد بن يعقوب: عن علي بن محمد، عن علي بن العباس، عن علي بن حماد، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: «قال الله عز و جل لمحمد (صلى الله عليه و آله): قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَقُضِيَ الْأَمْرُ بَيْنِي وَ بَيْنَكُمْ، قال: لو أني أمرت أن أعلمكم الذي أخفيتم في صدوركم من استعجالكم بموتي لتظلموا أهل بيتي من بعدي، فكان مثلكم كما قال الله عز و جل: كَمَثَلِ الَّذِي اسْتَوْقَدَ نَاراً فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ، يقول: أضاءت الأرض بنور محمد (صلى الله عليه و آله) كما تضيء الشمس،

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hamaad, from Amro Bin Shimr, from Jabir,

³¹ غيبة النعماني: 2 / 141

³² Tafseer Al Burhan – H 8921

'Abu Ja'far^{asws} has said: 'And Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **"[6:58] Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me"**. He^{saww} said: 'Had I^{saww} been Commanded to, I^{saww} would have informed you all of what you are hiding in your chests of the hastening of my^{saww} passing away, so that you would perpetrate injustices to the People^{asws} of my^{saww} Household from after me^{saww}. So the example of yours in as Allah^{azwj} Mighty and Majestic has Said: **"[2:17] Their parable is like the parable of one who kindled a fire but when it had illumined all around him"**, He^{azwj} is Saying; "Illumination of the earth by the light of Muhammad^{saww} just like the illumination of the Sun".

فَضْرَبَ اللَّهُ مَثَلًا مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الشَّمْسَ وَ مَثَلًا الْوَصِيِّ الْقَمَرَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا وَ قَوْلُهُ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلَمُونَ وَ قَوْلُهُ عَزَّ وَ جَلَّ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يَعْنِي قُبُضَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ ظَهَرَتِ الظُّلْمَةُ فَلَمْ يُبْصِرُوا فَضَلَّ أَهْلَ بَيْتِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ

So Allah^{azwj} Struck an example of Muhammad^{saww} with the sun, and an example of the successor^{asws} with the moon, and these are the Words of the Mighty and Majestic: **"[10:5] He it is Who made the sun a shining brightness and the moon a light"**, and His^{azwj} Words: **[36:37] And a sign to them is the night: We draw forth from it the day, so they are in the darkness**, and the Words of the Mighty and Majestic: **"[2:17] Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness - they do not see"**, meaning, the passing away of Muhammad^{saww} and the appearance of the darkness, so they cannot see the virtues of the People^{asws} of his^{saww} Household, and these are the Words of the Mighty and Majestic: **"[7:198] And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see"**.³³

VERSES 38 & 39

وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38} وَالْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

[36:38] And the sun runs on to a term appointed for it; that is the Measurement of the Mighty, the Knowing [36:39] And the moon, We have Measured for it stages till it becomes again as an old dry palm branch

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن أبي عبد الله الكوفي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن إسماعيل بن مسلم، قال: حدثنا أبو نعيم البلخي، عن مقاتل بن حيان، عن عبد الرحمن بن أبيزى، عن أبي ذر الغفاري (رحمه الله)، قال: كنت أخذنا بيد النبي (صلى الله عليه وآله) ونحن نتماشى [جميعاً]، فما زلنا ننظر إلى الشمس حتى غابت، فقلت: يا رسول الله، أين تغيب؟ قال: «في السماء، ثم ترفع من سماء إلى سماء حتى ترفع إلى السماء السابعة العليا حتى تكون تحت العرش، فتخر ساجدة، فتسجد معها الملائكة الموكلون بها، ثم تقول: يا رب من أين تأمرني أن أطلع، أمن مغربي أم من مطلعي؟ فذلك قوله عز وجل: وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يعني بذلك صنع الرب العزيز في ملكه، العليم بخلقه».

Ibn Babuwayh said, 'It has been narrated to us by Muhammad Bin Musa Bin Al-Mutawakkil, from Muhammad Bin Abu Ubeydullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-

³³ الكافي 8: 574 / 380

Husayn Bin Yazeed, from Ismail Bin Muslim, from Abu Naeem Al-Balkhy, from MaqatAl-Bin Hayaan, from Abdul Rahman Bin Abzy, who has said:

'Abu Dharr Al-Ghafary^{ar} has narrated, 'I^{ar} was hand in hand with the Prophet^{saww}, and we were walking together, so we looked at the Sun until it disappeared. So I^{ar} said, 'O Rasool-Allah^{saww}, where does it disappear to?' He^{saww} said: 'In the sky, then it rises from sky to sky until it rises to the seventh high sky, to the extent that it comes to below the Throne. So it pauses in prostration, and the Angels, those who are allocated to it, prostrate along with it. Then it says, 'O Lord^{azwj}! Where do You^{azwj} Command me to rise from? From my West or from two ascents?' So those are the Words of the Mighty and Majestic **[36:38] And the sun runs on to a term appointed for it; that is the Measurement of the Mighty, the Knowing**, Meaning by that what the Mighty Lord^{azwj} has Made in His^{azwj} kingdom, and the Knower of His^{azwj} Creation'.

قال: «فيايتها جبرئيل بحلة ضوء من نور العرش على مقادير ساعات النهار في طولها في الصيف، أو قصره في الشتاء، أو ما بين ذلك في الخريف و الربيع- قال- فتلبس تلك الحلة كما يلبس أحدكم ثيابه ثم ينطلق بها في جو السماء حتى تطلع من مطلعها».

He^{saww} said: 'Jibraeel^{as} comes to it with a garment of light from the Light of the Throne as per the hours of daylight regarding its length in the Summer, or less in the Winter, or what is between that in the Autumn and the Spring. It wears that Garment (of Light) just like one of you wears his clothes. Then it goes by it in the atmosphere of the sky until it emerges from where it emerges'.

قال النبي (صلى الله عليه و آله): «و كأني بها قد حبست مقدار ثلاث ليال، ثم لا تكسى ضوءها، و تؤمر أن تطلع من مغربها، فذلك قوله عز و جل: إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

The Prophet^{saww} said: 'Then it is as if it has imprisoned the light for a Measurement of three nights, then it does not clothe them by its illumination, and it is Commanded to emerge from its west, so that is in the Words of the Mighty and Majestic **[81:1] When the sun is covered, [81:2] And when the stars darken**.

و القمر كذلك من مطلعته و مجراه في أفق السماء و مغربه و ارتفاعه إلى السماء السابعة، و يسجد تحت العرش، ثم يأتيه جبرئيل بالحلة من نور الكرسي، فذلك قوله عز و جل: هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا». قال أبو ذر (رحمه الله): ثم اعتزلت مع رسول الله (صلى الله عليه و آله) فصلينا المغرب.

And the Moon as well has been informed of its course and it rises to the seventh sky, and prostrates underneath the Throne. Then Jibraeel^{as} comes to it with a garment of the Light of the Chair (Al-Kursy), so that is in the Words of the Mighty and Majestic **[10:5] He it is Who made the sun a shining brightness and the moon a light**. Abu Dharr^{ar} said, 'Then I^{ar} secluded myself^{ar} with Rasool-Allah^{saww}. So we Prayed the Evening (Al-Maghrib) Prayer'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَرِّ وَ الْبَرْدِ مِمَّا يَكُونَانِ فَقَالَ لِي يَا أَبَا أَيُّوبَ إِنَّ الْمَرِيخَ كَوَكَبٌ حَارٌّ وَ زُحَلٌ كَوَكَبٌ بَارِدٌ فَأَيُّهُمَا بَدَأَ الْمَرِيخُ فِي الِارْتِفَاعِ أَنْحَطَ زُحَلٌ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالُ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمَرِيخُ دَرَجَةً أَنْحَطَ زُحَلٌ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الِارْتِفَاعِ وَ يَنْتَهِيَ زُحَلٌ فِي الْهَبُوطِ فَيَجْلُو الْمَرِيخُ

³⁴ التوحيد: 7 / 280

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

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

فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَإِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْخَرِيفِ بَدَأَ زُحَلٌ فِي الْإِرْتِفَاعِ وَ بَدَأَ الْمَرِيخُ فِي الْهُبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ زُحَلٌ دَرَجَةً انْحَطَّ الْمَرِيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الْهُبُوطِ وَ يَنْتَهِيَ زُحَلٌ فِي الْإِرْتِفَاعِ فَيَجْلُو زُحَلٌ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الْخَرِيفِ فَلِذَلِكَ يَشْتَدُّ الْبُرْدُ

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

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

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun. **[36:38] that is the Measurement of the Mighty, the Knowing** and I^{asws} am the servant of the Lord^{azwj} of the Worlds'.³⁵

VERSE 40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

[36:40] It is not for the sun that it should overtake the moon, nor for the night to outstrip the day; and all float on in an orbit

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَ لَا اللَّيْلُ سَابِقُ النَّهَارِ وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ يقول: «الشمس سلطان النهار، و القمر سلطان الليل، لا ينبغي للشمس أن تكون مع ضوء القمر بالليل، و لا يسبق الليل النهار، يقول: لا يذهب الليل حتى يدركه النهار وَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ يقول: يجري وراء فلك الاستدارة».

Ali Bin Ibrahim said that it is in the report of Abu Al-Jaroud, from Abu Ja'far^{asws}, regarding the Statement of the High **[36:40] It is not for the sun that it should overtake the moon, nor for the night to outstrip the day; and all float on in an orbit**, he^{asws} said: 'The sun is the ruler of the day, and the moon is the ruler of the night. It is not for the sun that it should illuminate along with the moon during the night, nor for the night to precede the day.' He^{asws} said: 'The night does not go away

³⁵ Al Kafi - 14922

until the day comes **and all float on in an orbit** He^{asws} said: 'Flowing behind in the orbit of rotation.'³⁶

الطبرسي: روى العياشي في (تفسيره)، بالإسناد عن الأشعث بن حاتم، قال: كنت بخراسان حيث اجتمع الرضا (عليه السلام)، و الفضل بن سهل، و المأمون في الإيوان بمرور، فوضعت المائدة، فقال الرضا (عليه السلام): «إن رجلا من بني إسرائيل سألني بالمدينة، فقال: النهار خلق قبل، أم الليل، فما عندكم؟» قال: فأداروا الكلام، فلم يكن عندهم في ذلك شيء، فقال الفضل للرضا (عليه السلام): أخبرنا بها، أصلحك الله. قال: «نعم، من القرآن، أم من الحساب؟» قال الفضل: من جهة الحساب.

Al-Tabarsy – Ayyashi has reported in his commentary, by the chain from Al-Ash'as Bin Hatim who said,

'I was in Khurasan where I met Al-Reza^{asws}, and Al-Fadhli Bin Sahl and Al-Mamoun, and the table was set (for a meal). Al-Reza^{asws} said: 'A man from the Children of Israel asked me^{asws} in the city. He said, 'Was the day Created first, or the night, what is with you^{asws}?' This is a circular statement, so there has never been with them anything with regards to that.' Al-Fadhli said to Al-Reza^{asws}, 'Inform us about that, may Allah^{azwj} Keep you^{asws} well.' He^{asws} said: 'Yes, from the Quran or from the calculation?' Al-Fadhli said, 'From the mathematical calculation.'

فقال: «قد علمت- يا فضل- أن طالع الدنيا السرطان، و الكواكب في مواضع شرفها، فزحل في الميزان، و المشتري في السرطان، و الشمس في الحمل، و القمر في الثور، فذلك يدل على كينونة الشمس في الحمل في العاشر من الطالع في وسط السماء، فالنهار خلق قبل الليل».

He^{asws} said: 'You should know that – O Fadhli – the world follows Cancer, and the stars are in positions of honour. 'Fazhal' is in Libra, and the Jupiter is in Cancer, and the Sun is in Aries, and the moon is in Taurus. That is how it evidences upon the Airies of the sun in the tenth house in the middle of the sky. Thus, the day was Created before the night.³⁷

ابن محبوب عن أبي جعفر الأحول عن سلام بن المستنير عن أبي جعفر (عليه السلام) قال إن الله عز و جل خلق الجنة قبل أن يخلق النار و خلق الطاعة قبل أن يخلق المعصية و خلق الرحمة قبل الغضب و خلق الخير قبل الشر و خلق الأرض قبل السماء و خلق الحياة قبل الموت و خلق الشمس قبل القمر و خلق النور قبل الظلمة.

Ibn Mahboub, from Abu Ja'far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja'far^{asws} said: 'Allah^{azwj} Created the Paradise before He^{azwj} Created the Fire, and Created the obedience before He^{azwj} Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the Light before the darkness'.³⁸

في كتاب الاحتجاج للطبرسي رحمه الله عن أبي عبد الله عليه السلام حديث طويل و فيه قال السائل: فخلق النهار قبل الليل، قال: نعم خلق النهار قبل الليل والشمس والقمر والأرض قبل السماء.

In the book Al-Ihtijaj Al-Tabarsy may Allah^{azwj} have Mercy on him,

³⁶ تفسير القمي 2: 214.

³⁷ مجمع البيان 8: 664.

³⁸ Al Kafi – H 14564

(It has been narrated) from Abu Abdullah^{asws}, a lengthy Hadeeth and in it the questioner said, 'The creation of the day was before the night?' He^{asws} said: 'Yes. The creation of the day was before the night, and the sun and the moon and the earth before the sky.'³⁹

VERSES 41 - 45

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ {41} وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ {42} وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَدُونَ {43} إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ {44} وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ {45}

[36:41] And a Sign to them is that We Carried their offspring in the laden ship
[36:42] And We have Created for them the like of it, what they are riding upon
[36:43] And if We so Desire, We can Drown them, then there shall be no helper for them, nor shall they be rescued [36:44] But it is a Mercy from Us and for enjoyment till a time [36:45] And when it is said to them: Fear that which is in front of you and what is behind you, that you may be Mercied upon

علي بن إبراهيم: قول: وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ، قال: السفن المليئة وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ، قال: يعني الدواب و الأنعام.

Ali Bin Ibrahim –

The Words **[36:41] And a Sign to them is that We Carried their offspring in the laden ship**, said, 'The fully laden ship **[36:42] And We have Created for them the like of it, what they are riding upon**, said, 'It Means the beasts and cattle'.⁴⁰

8930 / [1]- الطبرسي: روى الحلبي، عن أبي عبد الله (عليه السلام) قال: «معناه: اتقوا ما بين أيديكم من الذنوب، و ما خلفكم من العقوبة».

Al-Tabarsy – it has been reported by Al-Halby

'Abu Abdullah^{asws} has said: 'Its Meaning is – **[36:45] Fear that which is in front of you** from the sins **and what is behind you** from the Punishment'.⁴¹

VERSES 46 - 50

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {46} وَإِذَا قِيلَ لَهُمُ اتَّقُوا اللَّهَ الَّذِي أَنْزَلَ عَلَىٰكُمْ كِتَابَهُ إِنَّكُمْ لَعَلَّكُمْ تُرْحَمُونَ {47} وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48} مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ {49} فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ {50}

[36:46] And there did not come to them a Sign from the Signs of their Lord but they were turning aside from it [36:47] And when it is said to them: Spend out of what Allah has Given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah so Desired to, He would have Fed? You are in nothing except clear error [36:48] And they are saying: When will this threat

³⁹ Noor Al Thaqaalayn – CH 36 – H 55

⁴⁰ تفسير القمي 2: 215

⁴¹ مجمع البيان 8: 667.

come to pass, if you are truthful? [36:49] They are not waiting except for a single cry, which will seize them whilst they are disputing with one another [36:50] So they shall not be having the ability a bequest, nor for returning to their families.

ابن بابويه في كتاب (الخصال)، قال: حدثنا أبي، قال: حدثني سعد بن عبد الله، قال: حدثني محمد بن عيسى بن عبيد اليقطيني، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن أبي بصير، و محمد بن مسلم، عن أبي عبد الله (عليه السلام) - في حديث - قال: «إن أمير المؤمنين (عليه السلام) قال: تصدقوا بالليل، فإن الصدقة بالليل تطفئ غضب الرب جل جلاله، احسبوا كلامكم من أعمالكم، يقل كلامكم إلا في خير، أنفقوا مما رزقكم الله عز و جل، فإن المنفق بمنزلة المجاهد في سبيل الله، فمن أيقن بالخلف جاد و سخت نفسه بالنفقة».

Ibn Babuwayh, in the Book Al-KhisaAl-said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd Al-Yaqteeny, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer, and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} – in a Hadeeth – said: 'Amir-ul-Momineen^{asws} said: 'Give charity at night, for the charity given at night extinguishes the Anger of the Lord^{azwj}, Majestic is His^{azwj} Majesty. Reckon your speeches from your deeds. Lessen your speeches except regarding the good. **[36:47] Spend out of what Allah has Given you**, the Mighty and Majestic, for the spender is of the status of the fighter in the Way of Allah^{azwj}. So the one becomes certain of it afterwards, will be better off by spending'.⁴²

علي بن إبراهيم: قوله: وَ يَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَ هُمْ يَخِصِّمُونَ.

Ali Bin Ibrahim –

His^{azwj} Words **[36:48] And they are saying: When will this threat come to pass, if you are truthful? 36:49] They are not waiting except for a single cry, which will seize them whilst they are disputing with one another.**

قال: ذلك في آخر الزمان، يصاح فيهم صيحة و هم في أسواقهم يتخاصمون، فيموتون كلهم في مكانهم، لا يرجع أحد منهم إلى منزله، و لا يوصي بوصية، و ذلك قوله: فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَ لَا إِلَى أَهْلِهِمْ يَرْجِعُونَ.

He said, 'That would be during the end of the times. There will be a Cry among them, a single Cry, and they would be disputing in their markets. So all of them would be dying in their places. Not one of them would be returning his house, nor bequeathing a bequest, and these are His^{azwj} Words **[36:50] So they shall not be having the ability a bequest, nor for returning to their families'**.⁴³

VERSES 51 - 55

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ {51} قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ {52} إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {53} فَالْيَوْمَ لَا تُظَلِّمُ نَفْسٌ شَيْئًا وَلَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {54} إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ {55}

[36:51] And the trumpet shall be blown, so they would be rushing from their tombs to their Lord [36:52] They shall say: O woe be unto us! Who has raised

⁴² الخصال: 10 / 619 .

⁴³ تفسير القمي 2: 215 .

us up from our sleeping-place? This is what the Beneficent Promised and the Rasools spoke the truth [36:53] There would be nothing but a single cry, so they shall all be presented before Us [36:54] So this day no soul shall be dealt with unjustly in the least; and you shall not be Recompensed at all but for that which you had been doing [36:55] Surely the dwellers of the Paradise shall on that day be in a joyful occupation

علي بن إبراهيم، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «في قوله: قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا». فَإِنَّ الْقَوْمَ كَانُوا فِي الْقُبُورِ، فَلَمَّا قَامُوا حَسَبُوا أَنَّهُمْ كَانُوا نِيَامًا، قَالُوا: يَا وَيْلَنَا، مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا؟ قَالَتِ الْمَلَائِكَةُ: هَذَا مَا وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ».

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

(It has been narrated) from Abu Ja'far^{asws}, regarding His^{azwj} Words **[36:52] They shall say: O woe be unto us! Who has raised us up from our sleeping-place?** The people would be in the graves, so when they arise, they would reckon that they had been sleeping **[36:52] They shall say: O woe be unto us! Who has raised us up from our sleeping-place?** The Angels would say **This is what the Beneficent Promised and the Rasools spoke the truth**'.⁴⁴

محمد بن يعقوب: عن الحسين بن محمد، و محمد بن يحيى، جميعاً، عن محمد بن سالم بن أبي سلمة، عن الحسن بن شاذان الواسطي، قال: كتبت إلى أبي الحسن الرضا (عليه السلام)، أشكو جفاء أهل واسط، و جهلهم علي، و كانت عصابة من العثمانية تؤذيني، فوقع بخطه: «إن الله تبارك و تعالى قد أخذ ميثاق أوليائه على الصبر في دولة الباطل، فاصبر لحكم ربك، فلو قد قام سيد الخلق، لقالوا: يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَ صَدَقَ الْمُرْسَلُونَ و يعني به سيد الخلق».

Al-Husayn Bin Muhammad, and Muhammad Bin Yahya, together from Muhammad Bin Saalim Bin Abu Salma, from Al-Hassan Bin Shazaan Al-Wasity who said:

I wrote to Abu Al-Hassan Al-Reza^{asws} complaining of my alienation from the people of 'واسط', and their burdening me, and they were from the Uthmaniyya group, hurting me'. So a reply came in his^{asws} handwriting: 'Surely, Allah^{azwj} has Taken a Covenant from our^{asws} friends for the patience during the government of the falsehood. So be patient for the Judgement of your Lord^{azwj}. So when the Chief of the creatures (Al-Qaim^{asws}) makes a stand, they would say: **"[36:52] They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth"** and meaning by it, the Chief of the creatures (Al-Qaim^{asws})'.⁴⁵

الطبرسي، في قوله تعالى: فِي شُغُلٍ فَكُهُونَ، عن أبي عبد الله (عليه السلام): «معناه شغلوا باقتضاض العذارى».

Al-Tabarsy – Regarding the Words of the High **[36:55] Surely the dwellers of the Paradise shall on that day be in a joyful occupation**, from Abu Abdullah^{asws} having said: 'The Meaning of **a joyful occupation** - defloration of the virgins'.⁴⁶

⁴⁴ تفسير القمي 2: 216.

⁴⁵ الكافي 8: 346/247.

⁴⁶ مجمع البيان 8: 670.

VERSES 56 - 64

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ {56} لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ {57} سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ {58} وَامْتَأَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ {59} أَلَمْ أَعْهَدِ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60} وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ {61} وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ {62} هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ {63} اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ {64}

[36:56] They and their wives shall be in shades, reclining on raised couches [36:57] They shall have fruits therein, and they shall have whatever they would be calling for [36:58] Peace: a Word from a Merciful Lord [36:59] And get aside today, O guilty ones! [36:60] Did I not Covenant to you, O children of Adam! That you should not be worshipping the Satan? He is your open enemy [36:61] And worship Me; this is the Straight Path [36:62] And certainly he led astray numerous people from among you. So, could you not then understand? [36:63] This here is the Hell with which you were Threatened with [36:64] Arrive to it this Day due to what you used to be denying.

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: في ظلالٍ على الأرائكِ مُتَكُونُونَ، قال: «الأرائك: السرر، عليها الحجال».

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

(It has been narrated) from Abu Ja'far^{asws} regarding His^{azwj} Words **[36:56] They and their wives shall be in shades, reclining on raised couches**, he^{asws} said: 'The raised couches – The beds upon which is the covering'.⁴⁷

و قال علي بن إبراهيم: قوله: سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ، قال: السلام منه تعالى هو الأمان.

And Ali Bin Ibrahim said – Regarding His^{azwj} Words **[36:58] Peace: a Word from a Merciful Lord**, said, 'The Peace from Him^{azwj}, the High, it is the security'.

قوله: وَ امْتَأَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ، قال: إذا جمع الله الخلق يوم القيامة بقوا قياما على أقدامهم حتى يلجمهم العرق، فينادون: يا ربنا، حاسبنا، و لو إلى النار. قال: فيبعث الله رياحا فتضرب بينهم، و ينادي مناد: وَ امْتَأَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ، فيميز بينهم، فصار المجرمون إلى النار، و من كان في قلبه إيمان صار إلى الجنة.

His^{azwj} Words **[36:59] And get aside today, O guilty ones!** said, 'When Allah^{azwj} Gathers the creatures on the Day of Judgement, they will remain standing until they sweat profusely, so they would be calling out, 'O our Lord^{azwj}! Reckon us, even though it may be to the Fire!' So Allah^{azwj} would Send a wind which would pass between them, and a Caller would Call out **[36:59] And get aside today, O guilty ones!** So they would be differentiation between them. The guilty ones would go into the Fire, and the one in whose heart was the faith, would go into the Paradise'.⁴⁸

ابن بابويه، في (اعتقادات الإمامية): عن الصادق (ع) أنه قال: «من أصغى إلى ناطق فقد عبده، فإن كان الناطق عن الله فقد عبد الله، و إن كان الناطق عن إبليس فقد عبده».

Ibn babuwayh, in I'tiqadaat Al-Imamiya,

⁴⁷ تفسير القمي 2: 216

⁴⁸ تفسير القمي 2: 216

'Al-Sadiq^{asws} has said: 'The one who listened to a speaker, so he has worshipped him. However, if the speaker was (saying) from Allah^{azwj}, so he has worshipped Allah^{azwj}, but if the speaker was (narrating that which was) from Iblees^{la}, so he has worshipped him^{la}.⁴⁹

VERSES 65 - 75

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ {65} وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ {66} وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مَشْيًا وَلَا يَرْجِعُونَ {67} وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ {68} وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ {69} لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ {70} أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ {71} وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ {72} وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ ۗ أَفَلَا يَشْكُرُونَ {73} وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ {74} لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ {75}

[36:65] On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning [36:66] And if We so Desire We would certainly put out their eyes, then they would have run about groping for the way, but how would they have seen? [36:67] And if We so Desired We would have Fixed them in their place, so they would not have had the ability to go forward, nor for the returning [36:68] And whomsoever We Cause to live long, We Reverse him in the creation, are they not understanding?

[36:69] And We have not Taught him poetry, nor is it befitting for him; it is nothing but a Reminder and a plain Quran [36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers [36:71] Do they not see that We have created cattle for them, out of what Our Hands have Worked, so they are their owners? [36:72] And We have subjected these to them, so some of these they ride upon, and some of these they eat [36:73] And therein they have advantages and drinks; will they not then be grateful? [36:74] And they have taken gods besides Allah that they may be helped [36:75] (But) these do not have the ability to assist them, and they shall be an army presented for them

في تفسير العياشي عن مسعدة بن صدقة عن جعفر بن محمد عليهما السلام عن جده قال: قال أمير المؤمنين عليه السلام في خطبة يصف هول يوم القيامة: ختم على الأفواه فلا نكلم وتكلمت الأيدي وشهدت الأرجل ونطقت الجلود بما عملوا فلا يكتفون الله حديثاً.

In the commentary of Al-Ayyashi from Mas'ada Bin Sadaqa,

(It has been narrated) from Ja'far Bin Muhammad^{asws} from his^{asws} forefathers^{asws}, said: 'Amir-ul-Momineen^{asws} in a sermon (said) while describing the Day of Judgement: 'The mouths will be sealed and will not be able to speak, and the hands will speak and the feet will testify and the skins will speak of what acts they had carried out. Allah^{azwj} will not let them conceal any narration (of an incident).⁵⁰

⁴⁹ اعتقادات الإمامية: 105

⁵⁰ Noor Al Thaqalayn – CH 36 H 74

في كتاب الاحتجاج للطبرسي رحمه الله عن أمير المؤمنين عليه السلام حديث طويل يقول فيه عليه السلام: وقوله: (اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون) قال: ذلك في مواطن غير واحد من مواطن ذلك اليوم الذي كان مقداره خمسين ألف سنة. يكفر أهل المعاصي بعضهم ببعض، ويلعن بعضهم بعضاً والكفر في هذه الآية البراءة يقول يتبرأ بعضهم من بعض ونظيرها في سورة إبراهيم قول الشيطان: (اني كفرت بما أشركنتمون من قبل) وقول إبراهيم خليل الرحمان: (كفرنا بكم يعني تبرأنا منكم ثم يجتمعون في مواطن اخر فيستنتقون فيه

In the book Al-Ihtijaj Al-Tabarsy, may Allah^{azwj} have Mercy on him,

(It has been narrated) from Amir-ul-Momineen^{asws}, a lengthy Hadeeth in which he^{asws} said: 'And His^{azwj} Words [36:65] **On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning** That will be a Day like none other, the measurement of which will be of fifty thousand years. The sinners will deny each other, and curse each other, and will deny this Verse, it is Saying that they will be distancing themselves from each other and its warning is in *Surah Ibrahim*^{as}, the words of the Satan^{la} [14:22] **surely, I disbelieved in your associating me with Allah before** and the words of Ibrahim^{asws} the friend of the Beneficent [60:4] **we declare ourselves to be clear of you** meaning, "I^{as} disassociate from you", then he^{as} finished in another meaning by which he spoke to them.

فيقولون: (والله ربنا ما كنا مشركين) وهؤلاء خاصة هم المقرون في دار الدنيا بالتوحيد فلم ينفعمهم ايمانهم مع مخالفتهم رسله، وشكهم فيما أتوا به من ربهم، ونقضهم عهده في اوصيائه، واستبدالهم الذي هو أدنى بالذي هو خير،

He^{as} said: [6:23] **By Allah, our Lord, we were not polytheists** And those people were especially the one who use to profess to monotheism. Their faith never benefited them along with their opposition to His^{azwj} Rasools^{as}, and their scepticism of their being from their Lord^{azwj}, and the breaking of their Covenants with their successors^{as}, and the replacing of that, which was good by that which was lowly.

فكذبهم الله فيما انتحلوه من الايمان بقوله: (انظر كيف كذبوا على انفسهم) فيختم الله على أفواههم ويستنتق الايدي والارجل والجلود، فتشهد بكل معصية كانت منه، ثم يرفع عن ألسنتهم الختم فيقولون لجلودهم: (لم شهدتم علينا قالوا انطقنا الله الذي انطق كل شيء).

Allah^{azwj} Rejected them regarding what they were devoid of the belief according to His^{azwj} Words [6:24] **See how they lie against their own souls.** So Allah^{azwj} would Seal their mouths and will Make their hands and their feet and their skins to speak. They will testify to all the sins that transpired from them, then He^{azwj} will Lift the seal from their mouths. They will say to their skins [41:21] **And they shall say to their skins: Why have you testified against us? These shall say: Allah, Who Makes everything to speak has Made us speak**.⁵¹

علي بن إبراهيم، في قوله تعالى: **الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ- إِلَى قَوْلِهِ تَعَالَى- بِمَا كَانُوا يَكْسِبُونَ**، قال: إذا جمع الله الخلائق يوم القيامة دفع إلى كل إنسان كتابه، فينظرون فيه، فينكرون أنهم عملوا من ذلك شيئاً، فتشهد عليهم الملائكة، فيقولون: يا رب، ملائكتك يشهدون لك. ثم يحلفون أنهم لم يفعلوا من ذلك شيئاً، وهو قوله: **يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ فإذا فعلوا ذلك ختم الله على ألسنتهم، و تنطق جوارحهم بما كانوا يكسبون.**

Ali Bin Ibrahim

⁵¹ Noor Al Thaqalayn – CH 36 H 76

Regarding the Words of the High **[36:65] On that Day We will Set a seal upon their mouths, and their hands shall speak to Us, and their feet shall testify to what they had been earning** said, 'When Allah^{azwj} Gathers the creatures on the Day of Qiyamat, would Handover to each Human being his book. They would look into it. They would be denying that they had done anything from that. So the Angels would be testifying against them. They would be saying, 'O Lord^{azwj} Your^{azwj} Angels are testifying You^{azwj}.' Then they would be swearing that they never did anything from that, and these are His^{azwj} Words **[58:18] On the Day that Allah will Resurrect them all, then they will swear to Him as they have been swearing to you, and they think that they have something; Indeed, they are the ones who are the liars** When they do that, Allah^{azwj} would Seal their tongues, and Give (the power of) speech to their body parts to pronounce what they had earned.

قوله: وَ لَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ، يقول: كيف يبصرون وَ لَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ يعني في الدنيا فَمَا اسْتَطَاعُوا مُضِيًّا وَ لَا يَرْجِعُونَ. و قوله: وَ مَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَ فَلَا يَعْقِلُونَ، فإنه رد على الزنادقة الذين يبطلون التوحيد، و يقولون: إن الرجل إذا نكح المرأة و صارت النطفة في رحمها تلقته الأشكال من الغذاء، و دار عليه الفلك، و مر عليه الليل و النهار، فيتولد الإنسان بالطبائع من الغذاء و مرور الليل و النهار، فنقض الله عليهم قولهم في حرف واحد، فقال: وَ مَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَ فَلَا يَعْقِلُونَ.

His^{azwj} Words **[36:66] And if We so Desire We would certainly put out their eyes, then they would have run about groping for the way, but how would they have seen? [36:67] And if We so Desired We would have Fixed them in their place, so they would not have had the ability to go forward, nor for the returning [36:68] And whomsoever We Cause to live long, We Reverse him in the creation, are they not understanding?** This is a rebuttal to the Atheists (الزنادقة) who falsify *Tawheed* (Divine Unity), and they say, 'Surely when a man marries a woman and the seed flows in their bodies and receives food, and the planets orbit the sky, and the night and the day pass in them. The human is born by the food received and the passage of the night and the day. This had been Revoked to them by Allah^{azwj} in one letter. So He^{azwj} Says **[36:68] And whomsoever We Cause to live long, We Reverse him in the creation, are they not understanding?**

قال: لو كان هذا كما يقولون لكان ينبغي أن يزيد الإنسان أبداً، ما دامت الأشكال قائمة، و الليل و النهار قائمين، و الفلك يدور، فكيف صار يرجع إلى النقصان، كلما ازداد في الكبر، إلى حد الطفولية، و نقصان السمع، و البصر، و القوة، و العلم، و المنطق حتى ينقص، و ينكس في الخلق؟ و لكن ذلك من خلق العزيز العليم، و تقديره.

He^{asws} said: 'If this was as they are saying, it would be appropriate for the human to increase forever, so long as the forms remain, and the night and the day are established, and the sky is rotating. How come they return towards deficiencies, all of which increase during old age, to the point of childishness, and the deficiency of the hearing, and the eyesight, and the strength, and the knowledge, and the logic until it gets cut off, and they are reduced to an abject state? But, that is from the creation of the Mighty, the Wise, and its destiny.'

و قوله: وَ مَا عَلَّمْنَاهُ الشُّعْرَ وَ مَا يَنْبَغِي لَهُ، قال: كانت قريش تقول: إن هذا الذي يقول محمد شعراً. فرد الله عليهم، فقال: وَ مَا عَلَّمْنَاهُ الشُّعْرَ وَ مَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَ فُرْآنٌ مُّبِينٌ و لم يقل رسول الله (صلى الله عليه و آله) شعراً قط.

And His^{azwj} Statement **[36:69] And We have not Taught him poetry, nor is it befitting for him.** Said: 'The Qureysh used to say, 'What this Muhammad^{saww} is speaking, is poetry.' Allah^{azwj} Rebutted to them. He^{saww} Said **[36:69] And We have**

not Taught him poetry, nor is it befitting for him and did not ever say that Rasool-Allah^{saww} is a poet, ever.

و قوله: وَ يَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ يعني العذاب. و قوله: أَوْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَاماً أَي خَلَقْنَاهَا بِقَوْتِنَا. و قوله: وَ دَلَّلْنَاهَا لَهُمْ يَعْنِي الْإِبِلَ مَعَ قَوْتِهَا وَ عَظْمَهَا يَسُوقُهَا الطِّفْلُ. و قوله: وَ لَهُمْ فِيهَا مَنَافِعُ يَعْنِي مَا يَكْسِبُونَ بِهَا وَ مَا يَرْكَبُونَ، قوله: وَ مَشَارِبُ يَعْنِي أَلْبَانُهَا.

And His^{azwj} Words [36:70] and (that) the Word may prove true against the unbelievers meaning the punishment. And His^{azwj} Words [36:71] Do they not see that We have created cattle for them, out of what Our Hands have Worked, And His^{azwj} Words [36:72] And We have subjected these to them, Meaning the camel with strength and bones can be driven by the child. And His^{azwj} Words [36:73] And therein they have advantages meaning what they earn by them and their riding on them, and drinks meaning their milk.'

و قوله: لِيُنذِرَ مَنْ كَانَ حَيًّا يَعْنِي مُؤْمِنًا حَيَّ الْقَلْبِ، وَ تَقَدَّمَ حَدِيثٌ فِي هَذِهِ الْآيَةِ، فِي قَوْلِهِ تَعَالَى: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فِي سُورَةِ الْأَنْعَامِ.

And His^{azwj} Statement [36:70] That it may warn him who is alive Meaning the Believer and the life of the heart.⁵²

محمد بن يعقوب: عن علي بن محمد، عن صالح بن أبي حماد، عن الحسين بن يزيد، عن الحسن بن علي بن أبي حمزة، عن إبراهيم، عن أبي عبد الله (عليه السلام)، قال: و قال الله عز و جل: يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ فَالْحَيُّ: الْمُؤْمِنُ الَّذِي تَخْرُجُ طِينَتُهُ مِنَ طِينَةِ الْكَافِرِ، وَ الْمَيِّتُ الَّذِي يَخْرُجُ مِنَ الْحَيِّ: هُوَ الْكَافِرُ الَّذِي يَخْرُجُ مِنْ طِينَةِ الْمُؤْمِنِ، فَالْحَيُّ: الْمُؤْمِنُ، وَ الْمَيِّتُ: الْكَافِرُ، وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ فَكَانَ مَوْتَهُ اخْتِلَاطَ طِينَةِ مَعَ طِينَةِ الْكَافِرِ، وَ كَانَ حَيَاتِهِ حِينَ فَرَّقَ اللَّهُ عَزَّ وَ جَلَّ بَيْنَهُمَا بِكَلِمَتِهِ.

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

'Abu Abdullah^{asws} said: And Allah^{azwj} Mighty and Majestic Says [6:95] He Brings forth the living from the dead and He is the Bringer forth of the dead from the living. The living are the Believers whose clay was taken out from the clay of the unbelievers, and the dead are the ones who have been taken from the live are the unbelievers whose clay have been taken out from the clay of the Believers. The living are the Believers and the dead are the unbelievers, and these are the Words of Allah^{azwj} Mighty and Majestic [6:122] Is he who was dead then We Raised him to life His death was due to the mixing of his clay with the clay of the unbeliever, and his life was when Allah^{azwj} Differentiated between them by His^{azwj} Word.

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

Similarly, Allah^{azwj} Mighty and Majestic Takes out the Believer during birth, from the darkness and afterwards Enters him to the light, and Takes out the unbeliever from the light to the darkness⁵³, and these are the Words of Allah^{azwj} Mighty and Majestic

⁵² تفسير القمّي 2: 216

⁵³ Aiyat-ul-Kursi (2:257)

[36:70] That it may warn him who is alive, and (that) the Word may prove true against the unbelievers'.⁵⁴

في كتاب طب الاائمة عليهم السلام باسناده إلى جابر بن راشد عن أبي عبد الله الصادق عليه السلام قال: بينما هو في سفر إذ نظر إلى رجل عليه كآبة وحزن، فقال له: مالك؟ قال: دابتي حرون قال: ويحك اقرء هذه الآية في أذنه ولم يروا انا خلقنا لهم مما عملت ايدينا انعاما فهم لها مالكون وذللتناها لهم فمناها ركوبهم ومنها ياكلون

In the book Tibb Al-Aimma^{asws} by a chain going up to Jabir Bin Rashid,

(It has been narrated) from Abu Abdullah Al-Sadiq^{asws}, the narrator says: 'Amongst us he^{asws} was in travel, when he^{asws} looked towards the man who was looking depressed and grieved, so he^{asws} said to him: 'What is the matter with you?' He said, 'My ride is not responding.' He^{asws} said: 'Woe be unto you, recite this Verse in its ear **[36:71] Do they not see that We have created cattle for them, out of what Our Hands have Worked, so they are their owners? [36:72] And We have subjected these to them, so some of these they ride upon, and some of these they eat'.⁵⁵**

VERSES 76 - 83

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {76} أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {77} وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ {78} قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ {79} الَّذِي جَعَلَ لَكُمُ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ {80} أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ {81} إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ {82} فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83}

[36:76] So do not let their speech grieve you; We Know what they are doing in secret and what they are doing openly [36:77] Does not the human being see that We have Created him from a seed? So (now) he is an open disputant [36:78] And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away? [36:79] Say: He Who Brought them into existence at first, will Give life to them and He is Aware of all creation [36:80] Who has made for you the fire from the green tree, so you are kindling from it [36:81] Is not He Who Created the skies and the earth able to Create the like of them? Yes! And He is the All-Knowing Creator [36:82] But rather, He Commands it, when He Intends anything, Says to it: Be, so it becomes [36:83] So Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning

علي بن إبراهيم، قال: ثم خاطب الله نبيه، فقال: فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَ مَا يُعْلِنُونَ قوله: فَإِذَا هُوَ خَصِيمٌ مُبِينٌ، أي ناطق، عالم، بليغ.

Ali Bin Ibrahim said,

'Then Allah^{azwj} Addresses His^{azwj} Prophet^{saww}, so He^{azwj} Said **[36:76] So do not let their speech grieve you; We Know what they are doing in secret and what they are doing openly His^{azwj} Words [36:77] So (now) he is an open disputant, i.e., speaker, knowledgeable, eloquent.**

⁵⁴ الكافي 2: 7 / 4

⁵⁵ Noor Al Thaqalayn – CH 36 H 82

و قوله: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ، فقال الله: قُلْ يَا مُحَمَّد، يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ.

And His^{azwj} Words [36:78] **And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?** So Allah^{azwj} Said [36:79] **Say: O Muhammad^{saww}! He Who Brought them into existence at first, will Give life to them and He is Aware of all creation**.

قال: فلو أن الإنسان تفكر في خلق نفسه لدله ذلك على خالقه، لأنه يعلم كل إنسان أنه ليس بقديم، لأنه يرى نفسه و غيره مخلوقا محدثا، و يعلم أنه لم يخلق نفسه، لأن كل خالق قبل خلقه، و لو خلق نفسه لدفع عنها الآفات، و الأوجاع، و الأمراض، و الموت، فثبت عند ذلك أن لها إلهًا، خالقًا، مدبرًا هو الله الواحد القهار.

'If the human being ponders regarding the creation of his own self, that would evidence him to his Creation, because he knows that all human beings are not from before, because he sees his own self and others as new creations, but he should know that he did not create himself. This is because every Creator is before its creation, and had he created his own self, he would have been able to repel the afflictions from himself, and the pests, and the illnesses, and the death. So it is established with that, that there is a God for all this, a Creator, a Mastermind. He^{azwj} is Allah^{azwj}, the One, the Subduer'.⁵⁶

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

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

'A number of the Qureysh raised objections to Rasool-Allah^{saw}. Among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{saww} and he had a large bone in his hand, opened his hand, then blew it away and said, 'You^{saww} are claiming that your^{saww} Lord^{azwj} will give life to this after what you^{saww} see?' Allah^{azwj} the High, Revealed [36:78] **And he strikes out an example for Us and forgets his own creation Says he: Who will Give life to the bones and they have rotted away?** [36:79] **Say: He Who Brought them into existence at first, will Give life to them and He is Aware of all creation** - up to the end of the Chapter.⁵⁷

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أ إنا لمبعوثون، من يحيي العظام و هي رميم؟ فنزلت: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ».

⁵⁶ تفسير القمي 2: 217

⁵⁷ الأمالي 1: 18.

Al-Ayyashi from Al-Halby,

From Abu Abdullah^{asws}, said: 'Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, 'O Muhammad^{saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?' It was Revealed [36:79] Say: **He Who Brought them into existence at first, will Give life to them and He is Aware of all creation**'.⁵⁸

في من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رمت يا رسول الله يعنون صرت رميما؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

'And you^{saww} will (also) decay, O Rasool-Allah^{saww}, meaning the decaying of your^{saww} bones?' He^{saww} said: 'No way! Surely, Allah^{azwj} Mighty and Majestic has Prohibited our^{saww} flesh upon the earth, for it to eat anything from it.'⁵⁹

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

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

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

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

ف قيل: يابن رسول الله فما الجدل بالتي هي أحسن، والتي ليست بأحسن؟ قال: أما الجدل بغير التي هي أحسن، فإن تجادل مبطلا، فيورد عليك باطلا فلا ترده بحجة قد نصبها الله، ولكن تجدد قوله أو تجدد حقا يريد ذلك المبطل أن يعين به باطله، فتجدد ذلك الحق مخافة أن يكون له عليك فيه حجة، لانك لا تدري كيف التخلص منه، فذلك حرام على شيعتنا أن

⁵⁸ تفسير العياشي 2: 89 / 296.

⁵⁹ Noor Al Thaqalayn – Ch 36 H 85

يصيروا فتنة على ضعفاء إخوانهم وعلى المبطلين. أما المبطلون فيجعلون ضعف الضعيف منكم إذا تعاطى مجادلته وضعف ما في يده حجة له على باطله. وأما الضعفاء فتغم قلوبهم لما يرون من ضعف المحق في يد المبطل.

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

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

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

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

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

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

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

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

And as for the debate, which is not good, is where you fight against truth and it becomes impossible to differentiate between the falsehood and that which you are fighting him with, and in fact you defend against falsehood by fighting against the truth. This is what is prohibited for you will have become like him. He fought against the truth, and you fought against another truth'.⁶⁰

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، فقال: إن إبراهيم قد بهت كافرا ببرهان نبوته. قال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أتاه مكذب بالبعث بعد الموت، و هو أبي بن خلف الجمحي، معه عظم نخر، ففركه، ثم قال: يا محمد، من يحيي العظام و هي رميم؟ فأنتق الله محمدا (صلى الله عليه و آله) بمحكم آياته، و بهته ببرهان نبوته، فقال: يحييها الذي أنشأها أول مرة و هو بكل خلق عليم، فانصرف مبهورا».

Al-Tabarsy in Al-Ihtijaj –

(It has been narrated) from Musa Bin Ja'far^{asws}, from Amir-ul-Momineen^{asws}, when a Jew questioned him^{asws}, 'Ibrahim^{as} silenced the unbeliever by the demonstration of his^{as} Prophet-hood'. Ali^{asws} said to him: 'And so it was the same, and Muhammad^{saww} came across the deniers of Resurrection after the death, and he was Abayy Bin Khalaf Al-Jamhy, with him was a bone. He crushed it and said, 'O Muhammad^{saww}, who will give life to the bones after they have rotted away? Allah^{azwj} Made Muhammad^{saww} speak by a Decisive Verse, and Demonstrated his^{saww} Prophet-hood, Said **[36:79] Say: He Who Brought them into existence at first, will Give life to them and He is Aware of all creation'**. He left having been silenced'.⁶¹

في تفسير على بن إبراهيم حدثني أبي عن سعد بن أبي سعيد عن اسحاق ابن جرير قال: قال أبو عبد الله عليه السلام: أي شيء يقول اصحابك في قول إبليس (خلقتني من نار وخلقته من طين)؟ قلت: جعلت فداك قد قال ذلك وذكره الله في كتابه، قال: كذب إبليس يا اسحاق ما خلقه الا من طين، ثم قال: قال الله (الذي جعل لكم من الشجر الاخضر نارا فإذا أنتم منه توقدون) خلقه الله من ذلك النار ومن تلك الشجرة، والشجرة أصلها من طين.

In the commentary of Ali Bin Ibrahim, 'It has been narrated to me from Abu Saeed from Is'haq Ibn Jareer who said that,

'Abu Abdullah^{asws} said: 'Which thing are your companions saying regarding the words of Iblees^{la} **[38:76] You have Created me from fire, and Created him from clay?** I said, 'May I be sacrificed for you^{asws}, that is what he^{la} said, and Allah^{azwj} Mentioned it in His^{azwj} Book.' He^{asws} said: 'Iblees^{la} lied, O Is'haq, what was his^{la} creation except from clay? Then said: 'Allah^{azwj} Says **[36:80] Who has made for**

⁶⁰ التفسير المنسوب إلى الإمام العسكري (عليه السلام): 322 /527

⁶¹ الاحتجاج: 213.

you the fire from the green tree, so you are kindling from it' Allah^{azwj} Created him^{la} from that fire and from that tree, and the tree originated from clay.⁶²

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى».

Muhammad Bin Yaquob from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said,

'I heard Ali^{asws} Bin Al-Husayn^{asws} say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he see the first Resurrection (growth).⁶³

علي بن إبراهيم، قال: قال عز و جل: أ و لَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ بِقَادِرٍ إِلَى قَوْلِهِ تَعَالَى: كُنْ فَيَكُونُ قَالَ: خزانته في كاف و نون.

Ali Bin Ibrahim said,

'Allah^{azwj} Mighty and Majestic Said **[36:81] Is not He Who Created the skies and the earth able to Create the like of them?** Up to His^{azwj} Words **Be, so it becomes**, said, 'He^{azwj} has Treasured it (everything) in between 'Kaaf' and 'Noon' (كاف و نون)'.⁶⁴

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، قال: قلت لأبي الحسن (عليه السلام): أخبرني عن الإرادة من الله، و من الخلق؟ قال: فقال: «الإرادة من الخلق: الضمير، و ما يبدو لهم بعد ذلك من الفعل. و أما من الله تعالى فأرادته: إحدائه، لا غير ذلك، لأنه لا يروي، و لا يهيم، و لا يتفكر، و هذه الصفات منفية عنه، و هي صفات الخلق، فأرادة الله الفعل لا غير ذلك، يقول له: كن، فيكون. بلا لفظ، و لا نطق بلسان، و لا همة، و لا تفكر، و لا كيف لذلك، كما أنه لا كيف له، فسبحان الذي بيده ملكوت كل شيء و إليه ترجعون».

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

'I said to Abu Al-Hassan^{asws}, 'Inform me about the Will of Allah^{azwj} and the will of the creatures?' He^{asws} said: 'The will of the creatures – It is the conscience, and it leads to the act. And as for Allah^{azwj} the High, His^{azwj} Will – it is His^{azwj} Invention. It is not other than Him^{azwj}, because He^{azwj} does not narrate, and does not speculate, and does not think, and these are the Attributes, which are away from Him^{azwj}, and these are the qualities of the creatures. Allah^{azwj}'s Will and the Action are not different. **[36:82] Say to it: Be, so it becomes.** This is without the Word, and speaking by the tongue, and not by speculation, and not by thinking, and not by mood to do that, as He^{azwj} has no moods. **[36:83] So Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning**.⁶⁵

ابن بابويه، قال: حدثنا جعفر بن محمد بن مسرور (رضي الله عنه)، قال: حدثنا الحسين بن محمد بن عامر، عن عمه عبد الله بن عامر، عن الحسن بن محبوب، عن مقاتل بن سليمان، قال: قال أبو عبد الله الصادق (عليه السلام): «لما صعد

⁶² Noor Al Thaqaalayn – CH 36 H 90

⁶³ الكافي 3: 28 / 258.

⁶⁴ تفسير القمي 2: 218.

⁶⁵ الكافي 1: 3 / 85.

موسى (عليه السلام) إلى الطور فناجى ربه عز و جل، قال: رب، أرني خزائنك، فقال: يا موسى، إنما خزائني إذا أردت شيئاً أن أقول له: كن، فيكون.»

Ibn Babuwayh said that it has been narrated from Ja'far Bin Masroor from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Al-Hassan Bin Mahboub, from Maqaatil Bin Suleyman who said that,

Abu Abdullah^{asws} Al-Sadiq^{asws} said: 'When Musa^{as} went to the Toor to speak to his^{as} Lord^{azwj} Mighty and Majestic, said: 'Lord^{azwj}! Show me Your^{azwj} Treasures.' He^{azwj} Said: 'O Musa^{as}! But My^{azwj} Treasure is, I^{azwj} Intend something, I^{azwj} **[36:82] Say to it: Be, so it becomes.**'⁶⁶

في نهج البلاغة يقول لما أراد كونه: كن فيكون لا بصوت يفرع ولا نداء يسمع، وإنما كلامه سبحانه فعل منه انشأه ومثله لم يكن من قبل ذلك كائناً، ولو كان قديماً لكان لها ثانياً.

In Nahj-ul-Balagah, he^{asws} said: 'He^{azwj} Said when Intending the Universe "Be, and it was" – not by sound branching out, and not a call that can be heard, and it is the Speech of the Glorious, Action from Him^{azwj}, His^{azwj} Desire and the like of it. There was no universe like that before, and if there had been one from before, it would require another god.'⁶⁷

⁶⁶ التوحيد: 17 / 133

⁶⁷ Noor Al Thaqalayn – CH 36 H 93