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CHAPTER 13

AL-RA'D

(Thunder)

(43 VERSES)

VERSES 23 - 43

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

VERSES 23 & 24

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ {23}

Gardens of Eden. They would be entering these (along with) ones from their forefathers and their wives and their offspring. And the Angels would be entering from every door to (meet) them [13:23]

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ {24}

Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]

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

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

'Abu Abdullah^{-asws} has said: 'We^{-asws} are patient, and our^{-asws} Shias are more patient than us^{-asws}, because we^{-asws} are patient with the knowledge, and they are patient upon what they don't know'.¹

تفسير القمي 1: 365.¹

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

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

‘Amir Al-Momineen^{-asws} said: ‘The patience is two (types of) patience – Patience upon the difficulties is good, beautiful. And better than that is the patience during what Allah^{-azwj} Mighty and Majestic has Forbidden to you. And the Remembrance is two (types of) Remembrance – Remembering Allah^{-azwj} Mighty and Majestic during the difficulties; and higher than that is remembering Allah^{-azwj} during what Allah^{-azwj} has Forbidden to you, for it would form a barrier (between you and the sin)’.²

عن محمد بن الهيثم، عن رجل، عن أبي عبد الله (عليه السلام): سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ عَلَى الْفَقْرِ فِي الدُّنْيَا فَنَعَمَ الدَّارُ – قال – يعني الشهداء».

From Muhammad Al Haysam, from a man,

(It has been narrated) from Abu Abdullah^{-asws} regarding: **Greetings be upon you due to your having been patient [13:24]** – upon the poverty in the world **so excellent is the end-result of the (goodly) abode [13:24]**. He^{-asws} said: ‘Meaning the martyrs’.³

[يحيى الشجري] أخبرنا أبو بكر محمد بن علي بن محمد بن أحمد بن الحسين الجوزداني المقرئ بقراءتي عليه، قال: أخبرنا أبو مسلم عبد الرحمن بن محمد بن إبراهيم بن شهدل المدني، قال: أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقدة الكوفي، قال: أخبرنا أحمد بن الحسن بن سعيد أبو عبد الله، قال: حدثنا حصين بن المخارق السلولي أبو جنادة، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: * (سلم عليكم بما صبرتم) * قال: على الفقر.

Yahya Al Shajary – Abu Bakr Muhammad Bin Ali Bin Muhammad Bin Ahmad Bin Al Husayn Al Jowzdany Al Maqry informed us by my recitation to him, from Abu Muslim Abdul Rahma Bin Muhammad Bin Ibrahim Bin shahdal Al Madayni, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Uqda Al Kufy, from Ahmad Bin Al Hassan Bin Saeed Abu Abdullah, from Haseyn Bin Al Makharaq Al Salouly Abu Janada, from Abu Hamza,

Abu Ja'far^{-asws} said: ‘**Greetings be upon you due to your having been patient Greetings be upon you due to your having been patient [13:24]**. The Imam^{-asws} said: ‘(Patience) upon the poverty’.⁴

For detailed Ahadeeth on patience refer to Al Kafi V 2 – The Book of Kufr and Eman Ch 47 -

[https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(3\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(3).pdf)

² الكافي 2: 74 / 11.

³ تفسير العياشي 2: 43 / 211.

⁴ Tafseer Abu Hamza Al Sumaly – H 157

The Angels greeting the Momin in the Paradise

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الْمَدَنِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ نَخْشِرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَقَدْ قَالَ يَا عَلِيُّ إِنَّ الْوَفْدَ لَا يَكُونُونَ إِلَّا زُجْبَاناً أُولَئِكَ رِجَالٌ اتَّقُوا اللَّهَ فَأَحَبَّهُمُ اللَّهُ وَ احْتَصَّهْمُ وَ رَضِيَ أَعْمَالَهُمْ فَسَمَّاهُمُ الْمُتَّقِينَ

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

Abu Ja'far^{-asws} said: 'Rasool-Allah^{-saww} was asked about the Words of Allah^{-azwj}: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**. So he^{-saww} said: 'O Ali^{-asws}! Surely the delegation will not come up except on rides. These will be the men who feared Allah^{-azwj}, so Allah^{-azwj} Loved them and Specialised them and was Pleased with their deeds and therefore they have been named as the pious ones'.

ثُمَّ قَالَ لَهُ يَا عَلِيُّ أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ إِنْهُمْ لَيَخْرُجُونَ مِنْ قُبُورِهِمْ وَ إِنَّ الْمَلَائِكَةَ لَتَسْتَقْبِلُهُمْ بَنُوقٍ مِنْ نُوقِ الْعِزِّ عَلَيْهَا رَحَائِلُ الذَّهَبِ مُكَلَّلَةٌ بِالذَّرِّ وَ الْيَاقُوتِ وَ جَلَائِلُهَا الْإِسْتَبْرَقُ وَ السُّنْدُسُ وَ حُطْمُهَا جَدُلُ الْأَرْجَوَانِ تَطِيرُ بِهِمْ إِلَى الْمَحْشَرِ

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

مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَلْفٌ مَلَكٍ مِنْ قُدَامِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ يَرْفُؤُهُمْ زَفّاً حَتَّى يَنْتَهُوا بِهِمْ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ وَ عَلَى بَابِ الْجَنَّةِ شَجَرَةٌ إِنْ الْوَرَقَةَ مِنْهَا لَيَسْتَظِلُّ تَحْتَهَا أَلْفٌ رَجُلٍ مِنَ النَّاسِ وَ عَنْ يَمِينِ الشَّجَرَةِ عَيْنٌ مُطَهَّرَةٌ مُرَكَّبَةٌ قَالَ فَيُسْقَوْنَ مِنْهَا شَرْبَةً فَيُطَهَّرُ اللَّهُ بِهَا قُلُوبَهُمْ مِنَ الْحَسَدِ وَ يُسْقِطُ مِنْ أَبْشَارِهِمُ الشَّعْرَ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ سَقَاهُمْ رُحْمًا شَرَاباً طَهُوراً مِنْ تِلْكَ الْعَيْنِ الْمُطَهَّرَةِ

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

قَالَ ثُمَّ يَنْصَرِفُونَ إِلَى عَيْنٍ أُخْرَى عَنْ يَسَارِ الشَّجَرَةِ فَيَغْتَسِلُونَ فِيهَا وَ هِيَ عَيْنُ الْحَيَاةِ فَلَا يَمُوتُونَ أَبَداً

He^{-saww} said: 'Then they will leave to go to another Fountain on the right of the tree. So they will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'.

قَالَ ثُمَّ يُوقَفُ بِهِمْ قُدَّامَ الْعَرْشِ وَ قَدْ سَلِمُوا مِنَ الْآفَاتِ وَ الْأَسْقَامِ وَ الْحَرِّ وَ الْبَرْدِ أَبَداً

He^{-saww} said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

قَالَ فَيَقُولُ الْجَبَّارُ جَلَّ ذِكْرُهُ لِلْمَلَائِكَةِ الَّذِينَ مَعَهُمْ احْشُرُوا أَوْلِيَاءِي إِلَى الْجَنَّةِ وَلَا تُوقِفُوهُمْ مَعَ الْخَلَائِقِ فَقَدْ سَبَقَ رِضَايَ عَنْهُمْ وَوَجَبَتْ رَحْمَتِي لَهُمْ وَكَيْفَ أُرِيدُ أَنْ أَوْقِفَهُمْ مَعَ أَصْحَابِ الْحَسَنَاتِ وَالسَّيِّئَاتِ

Rasool Allah^{-saww} said: 'Then the Compeller^{-azwj} Majestic is His^{-azwj} Mention, would be Saying to the Angels who will be with them: "Usher My^{-azwj} friends to the Paradise and do not pause them with the creatures from I^{-azwj} am already Pleased with them and My^{-azwj} Mercy has been Obligated for them, and how can I^{-azwj} Want them to be paused, the companions of the good along with those of the evil?"

قَالَ فَتَسْمِعُهُمُ الْمَلَائِكَةُ إِلَى الْجَنَّةِ فَإِذَا انْتَهَوْا بِحِمِّ إِلَى بَابِ الْجَنَّةِ الْأَعْظَمِ ضَرَبَ الْمَلَائِكَةُ الْخَلْقَةَ ضَرْبَةً فَتَصْرُ صَرِيرًا يَبْلُغُ صَوْتُ صَرِيرِهَا كُلِّ حُورَاءٍ أَعْدَهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ فِي الْجَنَّةِ فَيَتَبَاشَرْنَ بِحِمِّ إِذَا سَمِعْنَ صَرِيرَ الْخَلْقَةِ فَيَقُولُ بَعْضُهُنَّ لِبَعْضٍ قَدْ جَاءَنَا أَوْلِيَاءُ اللَّهِ فَيَفْتَحُ لَهُمُ الْبَابَ

He^{-saww} said: 'The Angels will lead them to the Paradise. So when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah^{-azwj} has Prepared for His^{-azwj} friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (door bell), so some of them will say to the others, 'The friends of Allah^{-azwj} have come to us, so open the Door for them'.

فَيَدْخُلُونَ الْجَنَّةَ وَ تُشْرِفُ عَلَيْهِمْ أَزْوَاجُهُمْ مِنَ الْخُورِ الْعِينِ وَالْأَدَمِيَّاتِ فَيَقُولْنَ مَرْحَبًا بِكُمْ فَمَا كَانَ أَشَدَّ شَوْقَنَا إِلَيْكُمْ وَ يَقُولُ هُنَّ أَوْلِيَاءُ اللَّهِ مِثْلُ ذَلِكَ

They will enter the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah^{-azwj} will say to them similarly'.

فَقَالَ عَلِيُّ (عليه السلام) يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ جَلَّ وَ عَزَّ عُرْفٌ مِنْ فَوْقِهَا عُرْفٌ مَبْنِيَّةٌ بِمَا ذَا بُنِيََتْ يَا رَسُولَ اللَّهِ

Ali^{-asws} said: 'O Rasool^{-saww} Allah^{-azwj}! Inform us about the Words of Allah^{-azwj}: **However, for those who fear their Lord, for them would be rooms built from above these rooms [39:20],** O Rasool^{-saww} Allah^{-azwj}'.

فَقَالَ يَا عَلِيُّ تِلْكَ عُرْفٌ بَنَاهَا اللَّهُ عَزَّ وَ جَلَّ لِأَوْلِيَائِهِ بِالْذَّرِّ وَالْيَاقُوتِ وَالزَّبَرْجَدِ سُفُوفُهَا الذَّهَبُ مَحْبُوكَةٌ بِالْفِضَّةِ لِكُلِّ عُرْفَةٍ مِنْهَا أَلْفُ بَابٍ مِنْ ذَهَبٍ عَلَى كُلِّ بَابٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهِ فِيهَا فُرُشٌ مَرْفُوعَةٌ بَعْضُهَا فَوْقَ بَعْضٍ مِنَ الْحَرِيرِ وَ الدِّيبَاجِ بِالْأَلْوَانِ الْمُخْتَلِفَةِ وَ حَشَوْهَا الْمِسْكُ وَ الْكَافُورُ وَ الْعَنْبَرُ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ فُرُشٌ مَرْفُوعَةٌ

He^{-saww} said: 'O Ali^{-asws}! Those are mansions which Allah^{-azwj} has Built for His^{-azwj} friends from the pearls, and the sapphire, and the emeralds, and their ceilings are of gold interwoven with silver. For each of the mansions are a thousand doors of gold upon each of which is an Angel allocated to it. In them are raised couches, one on top of the other from the silk, and the brocades of different colours, and their filling is of musk, and the camphor and ambergris, and these are the Words of Allah^{-azwj}: **And raised furnishings [56:34].**

إِذَا أُدْخِلَ الْمُؤْمِنُ إِلَى مَنَازِلِهِ فِي الْجَنَّةِ وَوُضِعَ عَلَى رَأْسِهِ تَاجُ الْمُلْكِ وَ الْكَرَامَةِ أَلْبَسَ حُلَّالَ الذَّهَبِ وَ الْفِضَّةِ وَ الْيَاقُوتِ وَ الدَّرِّ الْمُنْطُومِ فِي الْإِخْلِيلِ تَحْتَ التَّاجِ

When the Momin enters his house in the Paradise, a crown of kingship and prestige would be placed upon his head, and he will be dressed in the clothes of gold, and silver, and the red sapphire, and the crystals arranged in designs as a wreath under the crown'.

قَالَ وَ أَلْبَسَ سَبْعِينَ حُلَّةً خَرِيرٍ بِأَلْوَانٍ مُخْتَلِفَةٍ وَ صُرُوبٍ مُخْتَلِفَةٍ مَسْجُوجَةٍ بِالذَّهَبِ وَ الْفِضَّةِ وَ اللُّؤْلُؤِ وَ الْيَاقُوتِ الْأَحْمَرِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يُحَلِّدُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَ لِبَاسُهُمْ فِيهَا خَرِيرٌ

Rasool Allah^{-saww} said: 'And he will be dressed in seventy garments of silk of different colours, struck with different designs with gold, and the silver, and the pearls, and the red sapphire, and these are the Words of Allah^{-azwj}: ***They would be adorned therein from bracelets of gold and pearls, and their clothes therein would be of silk [22:23].***

فَإِذَا جَلَسَ الْمُؤْمِنُ عَلَى سَرِيرِهِ اهْتَرَّتْ سَرِيرُهُ فَرحاً فَإِذَا اسْتَقَرَّ لَوْلِيُ اللَّهِ جَلَّ وَ عَزَّ مَنَازِلُهُ فِي الْجَنَّةِ اسْتَأْذَنَ عَلَيْهِ الْمَلَكُ الْمُؤَكَّلُ بِجَنَانِهِ لِيُهَيِّئَهُ بِكَرَامَةِ اللَّهِ عَزَّ وَ جَلَّ إِيَّاهُ فَيَقُولُ لَهُ خُدَّامُ الْمُؤْمِنِ مِنَ الْوُصَفَاءِ وَ الْوَصَائِفِ مَكَانَكَ فَإِنَّ وَلِيَّ اللَّهِ قَدْ اتَّكَأَ عَلَى أَرِيكَتِهِ وَ زَوْجَتُهُ الْحُورَاءُ تَهَيَّأُ لَهُ فَاصْبِرْ لَوْلِي اللَّهِ

When the Momin sits upon his bed, it would vibrate with joy. When the friend of Allah^{-azwj} settles down in his house in the Paradise, the Angels allocated to his Garden will seek permission from him so as to congratulate him for the honour Bestowed upon him by Allah^{-azwj}, and they will come to him. So the servants of the Momin from the butlers and the maids will say to them, 'Stay in your place, for the friend of Allah^{-azwj} is leaning upon his couch, and his Hourie wife is grooming herself for him, therefore wait for the friend of Allah^{-azwj}'.

قَالَ فَتَخْرُجُ عَلَيْهِ زَوْجَتُهُ الْحُورَاءُ مِنْ خِيَمَةٍ لَهَا تَمَثَّيْ مُثْبِلَةً وَ حَوْلَهَا وَصَائِفُهَا وَ عَلَيْهَا سَبْعُونَ حُلَّةً مَسْجُوجَةً بِالْيَاقُوتِ وَ اللُّؤْلُؤِ وَ الزَّبَرْجَدِ وَ هِيَ مِنْ مِسْكِ وَ عُنْبَرٍ وَ عَلَى رَأْسِهَا تَاجُ الْكَرَامَةِ وَ عَلَيْهَا نَعْلَانِ مِنْ ذَهَبٍ مُكَلَّلَتَانِ بِالْيَاقُوتِ وَ اللُّؤْلُؤِ شِرَاكُهُمَا يَأْفُوتُ أَحْمَرُ فَإِذَا دَنَتْ مِنْ وَلِيِّ اللَّهِ فَهَمَّ أَنْ يَقُومَ إِلَيْهَا شَوْقاً فَتَقُولُ لَهُ يَا وَلِيَّ اللَّهِ لَيْسَ هَذَا يَوْمَ نَعَبٍ وَ لَا نَصَبٍ فَلَا تَقُمْ أَنَا لَكَ وَ أَنْتَ لِي

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

قَالَ فَيَعْتَنِقَانِ مِقْدَارَ خَمْسِمِائَةِ عَامٍ مِنْ أَعْوَامِ الدُّنْيَا لَا يَمَلُّهَا وَ لَا تَمَلُّهُ

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

قَالَ فَإِذَا فَتَرَ بَعْضُ الْفُتُورِ مِنْ غَيْرِ مَلَائِكَةٍ نَظَرَ إِلَى عُنُقِهَا فَإِذَا عَلَيْهَا فَلَائِدٌ مِنْ قَصَبٍ مِنْ يَاقُوتٍ أَحْمَرٍ وَ سَطْحُهَا لَوْحٌ صَفْحَتُهُ دُرَّةٌ مَكْتُوبٌ فِيهَا أَنْتَ يَا وَلِيَّ اللَّهِ حَبِيبِي وَ أَنَا الْحُورَاءُ حَبِيبَتُكَ إِلَيْكَ تَنَاهَتْ نَفْسِي وَ إِلَيَّ تَنَاهَتْ نَفْسُكَ

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

ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ أَلْفَ مَلَكٍ يُهَيِّئُونَهُ بِالْجَنَّةِ وَ يُزَوِّجُونَهُ بِالْحُورَاءِ قَالَ فَيَنْتَهُونَ إِلَى أَوَّلِ بَابٍ مِنْ جَنَّاتِهِ فَيَقُولُونَ لِلْمَلَكِ الْمُؤَكَّلِ بِأَبْوَابِ جَنَّاتِهِ اسْتَأْذِنْ لَنَا عَلَى وَلِيِّ اللَّهِ فَإِنَّ اللَّهَ بَعَثَنَا إِلَيْهِ نُحِبُّهُ فَيَقُولُ هُمْ الْمَلَكُ حَتَّى أَقُولَ لِلْحَاجِبِ فَيُعَلِّمُهُ بِمَكَانِهِمْ

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

قَالَ فَيَدْخُلُ الْمَلَكُ إِلَى الْحَاجِبِ وَ بَيْنَهُ وَ بَيْنَ الْحَاجِبِ ثَلَاثُ جَنَّاتٍ حَتَّى يَنْتَهِيَ إِلَى أَوَّلِ بَابٍ فَيَقُولُ لِلْحَاجِبِ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعَالَمِينَ تَبَارَكَ وَ تَعَالَى لِيُهَيِّئُوا وَلِيِّ اللَّهِ وَ قَدْ سَأَلُونِي أَنْ آذَنَ لَهُمْ عَلَيْهِ فَيَقُولُ الْحَاجِبُ إِنَّهُ لَيَعْظُمُ عَلَيَّ أَنْ أَسْتَأْذِنَ لِأَحَدٍ عَلَى وَلِيِّ اللَّهِ وَ هُوَ مَعَ زَوْجَتِهِ الْحُورَاءِ

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

قَالَ وَ بَيْنَ الْحَاجِبِ وَ بَيْنَ وَلِيِّ اللَّهِ جَنَّتَانِ قَالَ فَيَدْخُلُ الْحَاجِبُ إِلَى الْقَيْمِ فَيَقُولُ لَهُ إِنَّ عَلَى بَابِ الْعُرْصَةِ أَلْفَ مَلَكٍ أَرْسَلَهُمْ رَبُّ الْعِزَّةِ يُهَيِّئُونَ وَلِيِّ اللَّهِ فَاسْتَأْذِنَ هُمْ فَيَتَقَدَّمُ الْقَيْمُ إِلَى الْخُدَّامِ فَيَقُولُ هُمْ إِنَّ رُسُلَ الْجَبَّارِ عَلَى بَابِ الْعُرْصَةِ وَ هُمْ أَلْفَ مَلَكٍ أَرْسَلَهُمُ اللَّهُ يُهَيِّئُونَ وَلِيِّ اللَّهِ فَأَعْلِمُوهُ بِمَكَانِهِمْ

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

قَالَ فَيُعَلِّمُونَهُ فَيُؤْذَنُ لِلْمَلَائِكَةِ فَيَدْخُلُونَ عَلَى وَلِيِّ اللَّهِ وَ هُوَ فِي الْعُرْفَةِ وَ هَا أَلْفُ بَابٍ وَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِهَا مَلَكٌ مُؤَكَّلٌ بِهِ فَإِذَا أُذِنَ لِلْمَلَائِكَةِ بِالْدُخُولِ عَلَى وَلِيِّ اللَّهِ فَتَبَحُّ كُلُّ مَلَكٍ بَابَهُ الْمُؤَكَّلَ بِهِ قَالَ فَيَدْخُلُ الْقَيْمُ كُلُّ مَلَكٍ مِنْ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ قَالَ فَيَبْلَغُونَهُ رِسَالَةَ الْجَبَّارِ جَلَّ وَ عَزَّ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ مِنْ أَبْوَابِ الْعُرْفَةِ سَلَامٌ عَلَيْكُمْ إِلَى آخِرِ الْآيَةِ

Rasool Allah^{-saww} said: 'So they will make it known to him, and he will tell him to grant permission to the Angels. So they will come up to the friend of Allah^{-azwj}, and he would be in a mansion of his, and there will be a thousand doors in it, and at each door of its doors would be an Angel allocated to it. So he will allow the Angels to enter to be with the friend

of Allah^{-azwj} by opening one door for each of the Angels to enter by. The supervisor would then allow each of the Angels from the door of the doors of the Mansion'. He^{-saww} said: 'So they would then convey the message of the Compeller^{-azwj} Majestic and Mighty to him and these are the Words of Allah^{-azwj}: **And the Angels would be entering from every door to (meet) them [13:23]**, from the doors of the Mansion, **Greetings be upon you [13:24]** - up to the end of the Verse'.⁵

العياشي: عن الحسن بن محبوب، عن أبي ولاد، قال: قلت لأبي عبد الله (عليه السلام): جعلت فداك، إن رجلا من أصحابنا ورعا مسلما كثير الصلاة، قد ابتلي بحب الله، و هو يسمع الغناء؟

Al Ayyashi, from Al Hassan Bin Mahboub, from Abu Walad who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! A man from our companions, a devout Muslim, frequent of the *Salat*, has been tempted with love of the desires, and he listens to the music (songs)?'

فقال: «أ يمنع ذلك من الصلاة لوقتها، أو من صوم، أو من عبادة مريض، أو حضور جنازة، أو زيارة أخ؟»

He^{-asws} said: 'Does that prevent him from the *Salat* at its time, or from Fasting, or from consoling a sick person, or attending a funeral, or visiting a brother (Momin)?'

قال: قلت: لا، ليس يمنع ذلك من شيء من الخير و البر. قال: فقال: «هذا من خطوات الشيطان، مغفور له ذلك إن شاء الله».

He (the narrator) said, 'I said, 'No, that doesn't prevent him from anything from the (acts of) goodness or righteousness'. He^{-asws} said: 'This is from the footsteps of the satan^{-la}. That would be Forgiven for him, if Allah^{-azwj} so Desires'.

ثم قال: «إن طائفة من الملائكة عابوا ولد آدم في اللذات و الشهوات، أعني لكم الحلال ليس الحرام، - قال - فأنف الله للمؤمنين من ولد آدم من تعبير الملائكة لهم - قال - فألقى الله فيهم أولئك الملائكة اللذات و الشهوات، كيلا يعيبوا المؤمنين -

Then he^{-asws} said: 'A group of Angels reproached the son of Adam^{-as} regarding the pleasures and the desires, meaning for you the Permissible, not the Prohibited ones'. So Allah^{-azwj} Disdained for the Momineen from the children of Adam from the faulting of the Angels to them, and He^{-azwj} Cast in the minds of those Angels, the pleasures and the desires, lest they fault the Momineen.

قال - فلما جرى ذلك في همهم، عجوا إلى الله من ذلك، فقالوا: ربنا عفوك عفوك، ردنا إلى ما خلقتنا له و اخترتنا عليه، فإننا نخاف أن نصير في أمر مريج - قال - فنزع الله ذلك من همهم -

He^{-asws} said: 'So when that flowed into their thoughts, they clamoured to Allah^{-azwj} from that and they said, 'Our Lord^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon! Return us to what You^{-azwj} had Created us and Keep us to be upon him for we fear being patient upon confusing matters'. He^{-asws} said: 'So Allah^{-azwj} Removed that from their thoughts'.

⁵ Al Kafi – V 8 H 14517

قال - فإذا كان يوم القيامة، و صار أهل الجنة في الجنة، استأذن أولئك الملائكة على أهل الجنة، فيؤذن لهم، فيدخلون عليهم فيسلمون عليهم، و يقولون لهم: سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فِي الدُّنْيَا عَنْ اللَّذَاتِ وَ الشَّهَوَاتِ الْحَلَالِ». .

He^{-asws} said: 'So when it would be the Day of Judgment, and the people of the Paradise come to be in the Paradise, those Angels would seek permission upon the inhabitants of the Paradise. So they would permit for them and they would be entering to meet them and they would be greeting them and they would be saying to them: **Greetings be upon you due to your having been patient Greetings be upon you due to your having been patient [13:24]**, in the world, from the pleasures and the Permissible desires".⁶

VERSE 25

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۖ أُولَٰئِكَ هُمُ اللَّعَنَةُ وَهُمْ سُوءُ الدَّارِ {25}

And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25]

علي بن إبراهيم، قال: حدثني أبي عن محمد بن الفضيل، عن أبي الحسن (عليه السلام) قال: «إن رحم آل محمد (صلى الله عليه وآله) معلقة بالعرش تقول: اللهم صل من وصلني و اقطع من قطعني، و هي تجري في كل رحم،

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

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'Surely the kinship of the Progeny^{-asws} of Muhammad^{-saww} is attached with the Throne. It is saying: "Our Allah^{-azwj}! Maintain good relations with the one who maintains good relations with me, and Cut-off the one who cuts-off from me. And it flows in every kinship.

و نزلت هذه الآية في آل محمد، و ما عاهدهم عليه، و ما أخذ عليهم من الميثاق في الذر من ولاية أمير المؤمنين و الأئمة (عليهم السلام) بعده، و هو قوله: الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْقُضُونَ الْمِيثَاقَ الْآيَةَ،

And this Verse was Revealed regarding the Progeny^{-asws} of Muhammad^{-saww} and what they (the people) have been Covenanted with, and what was Taken from them from the Covenanted in the (Realm of the) Particles, from the Wilayah of Amir-ul- Momineen^{-asws} and the Imams^{-asws} after him^{-asws}. And these are His^{-azwj} Words: **[13:20] Those who fulfil the Promise with Allah and do not break the Covenant** – the Verse.

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

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Then He^{-azwj} Mentioned their^{-asws} enemies: **And those who are breaking the Pact of Allah from after its Covenanting [13:25]** – Meaning (breaking) with regards to Amir Al-Momineen^{-asws}, and this is what was Taken against them in the (Realm of the) Particles, and Rasool-Allah^{-saww} took it against them at Ghadeer Khumm: **They, for them is the Curse and for them would be the evil abode [13:25]**.⁷

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

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

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

فقال: نعم- يا عمرو - و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ هُمُ اللَّعَنَةُ وَ هُمُ سُوءُ الدَّارِ.

He^{-asws} said: ‘Yes – O Amro – And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{-azwj} Mighty and Majestic is Saying: **They, for them is the Curse and for them would be the evil abode [13:25]**’.

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

He (the narrator) said, ‘Amro went out screaming from his crying, and he was saying, ‘Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{-asws} merits and the Knowledge’.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليهما السلام) قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) يَا بَنِيَّ انْظُرْ حَسَنَةً فَلَا تُصَاحِبَهُمْ وَ لَا تُحَادِثَهُمْ وَ لَا تُرَافِقَهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَتَهُ مَنْ هُمْ قَالَ إِيَّاكَ وَ مُصَاحِبَةَ الْكَذَّابِ فَإِنَّهُ بِمَنْزِلَةِ السَّرَّابِ يُقَرِّبُ لَكَ الْبُعِيدَ وَ يُبَاعِدُ لَكَ الْقَرِيبَ

A number of our companions, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafar, from one of his companions, from Muhammad Bin Muslim, from Abu Hamza,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} said to me: ‘O my^{-asws} son^{-asws}! Watch out for five, so neither accompany them, nor discuss with them, nor befriend them in a road’. So I^{-asws} said: ‘O father^{-asws}! Who

⁷ تفسير القمي 1: 363

⁸ Al Kafi – H 2454 (Extract)

are they?' He^{-asws} said: 'Beware of accompanying the liar, for he is at the status of the mirage. He brings near to you^{-asws} the remote, and distances to you^{-asws} the near one.

وَإِيَّاكَ وَ مُصَاحِبَةَ الْفَاسِقِ فَإِنَّهُ بَايِعُكَ بِأَكْلَةٍ أَوْ أَقْلٍ مِنْ ذَلِكَ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَخُوجَ مَا تُكُونُ إِلَيْهِ وَ إِيَّاكَ وَ مُصَاحِبَةَ الْأَحْقَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ

And beware of accompanying the immoral, for he would sell you^{-asws} for a meal or less than that. And beware of accompanying the stingy, for he would abandon you regarding his wealth in a dire (critical) a need faced by you from him. And beware of accompanying the stupid, for he would intend to benefit you but he would (actually) harm you.

وَ إِيَّاكَ وَ مُصَاحِبَةَ الْقَاطِعِ لِرَجْمِهِ فَإِنِّي وَجَدْتُهُ مَلْعُونًا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَ أَعَمَّى أَبْصَارَهُمْ

And beware of accompanying the severer of his relationships, for I^{-asws} find him to be an Accursed one in the Book of Allah^{-azwj} Mighty and Majestic in three places – Allah^{-azwj} Mighty and Majestic Says: ***So perhaps you were to assume rule, you would make mischief in the land and cut off your relationships [47:22] They are those Allah has Cursed, so He Made Deafened them and Blinded their visions [47:23].***

وَ قَالَ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ اللَّعَنَةُ وَ هُمْ سُوءُ الدَّارِ

And He^{-azwj} Said: ***And those who are breaking the Pact of Allah from after its Covenanting and are cutting off relationships what Allah has Commanded with to be maintained, and they are corrupting in the land. They, for them is the Curse and for them would be the evil abode [13:25].***

وَ قَالَ فِي الْبَقَرَةِ الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ .

And He^{-azwj} Said in (Surah) Al-Baqarah: ***Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27].***⁹

VERSE 26

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ {26}

Allah Amplifies and Straitens the Sustenance for whoever He so Desires to; and they are rejoicing in the life of the world, and the life of the world is nothing compared to the Hereafter except for a provisional enjoyment [13:26]

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 163 H 7

محمد بن يعقوب: عن علي بن محمد، عن أحمد بن أبي عبد الله، عن أبيه، عن النضر بن سويد، عن موسى بن بكر، عن عجلان، قال: كنت عند أبي عبد الله (عليه السلام) فجاء سائل فقام إلى مكتل فيه تمر، فملاً يده فناوله، ثم جاء آخر فسأله فقام فأخذ بيده فناوله، ثم جاء آخر فسأله فقام فأخذ بيده فناوله، ثم جاء آخر فقال: «الله رازقنا وإياك».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from Ahmad Bin Abu Abdullah, from Al Nazar Bin Suweyd, from Musa Bin Bakr, from Aqlan who said,

'I was in the presence of Abu Abdullah^{-asws}, so a beggar came up and stood at the container in which were dates. So he^{-asws} took a handful and gave it to him. Then another came up and asked him^{-asws}, so he^{-asws} stood up, took a handful and gave it to him. Then came another and asked him^{-asws}, so he^{-asws} stood up, took a handful and gave it to him. Then another came up, so he^{-asws} said: 'Allah^{-azwj} is our^{-asws} Sustainer and yours'.

ثم قال: «إن رسول الله (صلى الله عليه وآله) كان لا يسأله أحد من الدنيا شيئاً إلا أعطاه، فأرسلت إليه امرأة ابناً لها، فقالت: انطلق إليه فأسأله، فإن قال لك: ليس عندنا شيء، فقل: أعطني قميصك» - قال - فأخذ قميصه فرمى به إليه، فأدبه الله تبارك وتعالى على القصد فقال: وَ لَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَ لَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعَدَ مَلُومًا مُحْشُورًا.

Then he^{-asws} said: 'Rasool-Allah^{-saww} was such that no one asked him^{-asws} for anything from the world except that he^{-saww} gave it to him. So a woman came up to him^{-saww} with two of her sons, so she said, 'I have come to you^{-saww} to ask'. So he^{-saww} said: 'There is nothing in our^{-saww} possession'. So she said, 'Give me your^{-saww} shirt'. He^{-asws} said: 'So he^{-saww} took off his^{-saww} shirt and threw it at her'.¹⁰

الطبرسي في (مكارم الأخلاق) عن عبد الله بن مسعود - في حديث طويل - عن رسول الله (صلى الله عليه وآله) أنه قال له: «يا ابن مسعود: ما ينفع من يتنعم في الدنيا إذا أخلد في النار يبنون الدور و يشيدون القصور، و يزخرفون المساجد، ليست همهم إلا الدنيا، عاكفون عليها، معتمدون فيها، أهتهم بطونهم، و ما هو إلا منافق، جعل دينه هواه و إلهه بطنه، كل ما اشتبه من الحلال و الحرام لم يمتنع منه، قال الله تعالى: وَ قَرِّحُوا بِالْحَيَاةِ الدُّنْيَا وَ مَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ».

Al Tabarsy in (the book) Makarim Akhlaq, from Abdullah Bin Masoud,

'In a lengthy Hadeeth from Rasool-Allah^{-saww} having said to him: 'O Ibn Masoud! It will not benefit the one who has bounties in the world when he would be eternally in the Fire. They are building the houses and they are constructing the castles, and they are decorating the Masjids. Their concern is not except for the world. They are engaging in these (activities) and they are being accredited with regards to these. Their gods are their bellies. And he is not except for a hypocrite. Allah^{-azwj} has Made his whips to his religion and his god is his belly. All things what he desires from the Permissible(s) and the Prohibitions is not prevented from him. Allah^{-azwj} the Exalted Says: **and they are rejoicing in the life of the world, and the life of the world is nothing compared to the Hereafter except for a provisional enjoyment [13:26]**'.¹¹

¹⁰ Extract) الكافي 4: 7 / 55

¹¹ مكارم الآخلاق: 449.

VERSE 27

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ
أَنَابَ {27}

[13:27] And those who disbelieve say: Why has not a Sign sent down upon him by his Lord? Say: Surely Allah Lets to stray whomsoever He so Desires to, and Guides to Himself those who turn (to Him)

ابن بابويه: قال: حدثنا علي بن عبد الله الوراق، و محمد بن احمد السناني، و علي بن احمد بن محمد بن عمران الدقاق (رحمه الله)، قالوا: حدثنا ابو العباس احمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بهلول، عن أبيه، عن جعفر بن سليمان البصري، عن عبد الله بن الفضل الهاشمي، قال: سألت أبا عبد الله جعفر بن محمد (عليهما السلام) فقال: «ان الله تبارك و تعالى يضل الظالمين يوم القيامة عن دار كرامته، و يهدي اهل الإيمان و العمل الصالح الى جنته.

Ibn Babuwayh said, 'Ali Bin Abdullah Al Waraaq narrated to us, and Muhammad Bin Ahmad Al Sanany, and Ali Bin Ahmad Bin Muhammad Bin Imran Al Daqaaq, from Abu Al Abbas Ahmad Bin Yahya Bin Zakariyya Al Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahlool, from his father, from Ja'far Bin Suleyman Al Basry, from Abdullah Bin Al Fazal Al Hashmy who said,

'I asked Abu Abdullah Ja'far Bin Muhammad^{-asws}, and he^{-asws} said: 'Allah^{-azwj} Blessed and Exalted would Let the unjust go astray on the Day of Judgement from the Gate of His^{-azwj} Prestige, and He^{-azwj} would Guide the people of the belief and the righteous deeds to His^{-azwj} Paradise'.¹²

VERSE 28

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۚ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ {28}

Those who believe and their hearts are content with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented [13:28]

العياشي: عن خالد بن نجيح، عن جعفر بن محمد (عليهما السلام)، في قوله: أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ. فقال: «بمحمّد (عليه و آله السلام) تطمئن القلوب، و هو ذكر الله و حجابها».

Al Ayyashi, from Khalid Bin Najeeh,

(It has been narrated) from Ja'far Bin Muhammad^{-asws} regarding His^{-azwj} Words: **Indeed! By the Mention of Allah, the hearts get contented [13:28]**, so he^{-asws} said: 'By Muhammad^{-saww} the hearts are contented, and he^{-saww} is the remembrance (ذكر) of Allah^{-azwj} and His^{-azwj} veil'.¹³

¹² Extract) التوحيد: 1 / 241

¹³ تفسير العياشي 2: 44 / 211.

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

And from Anas Bin Malik having said,

'Rasool-Allah^{-saww} said: ***'Those who believe and their hearts are content with the Mention of Allah. Indeed! By the Mention of Allah, the hearts get contented [13:28].*** Then he^{-saww} said to me: 'Do you know, O son of Umm Saleem, who they are?' I said, 'Who are they, O Rasool-Allah^{-saww}?' He^{-saww} said: 'We^{-asws}, the People^{-asws} of the Household, and our^{-asws} Shias.

ثم بين سبحانه الذين تطمئن قلوبهم من هم، فقال * (الذين آمنوا وعملوا الصالحات طوبى لهم وحسن مآب) * أي وحسن مرجع في الآخرة، وهي عبارة عن الجنة.

Then the Glorious One^{-azwj} Explained those whose hearts are contented, who they are, so He^{-azwj} Said: ***Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29] – i.e., the return in the Hereafter, and it is an idiom about the Paradise'***.¹⁴

VERSE 29

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَاآبِ {29}

Those who are believing and doing the righteous deeds, (the tree of) Tooba would be for them and an excellent resort [13:29]

The tree of Tooba

و عنه: عن أبيه، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) - في حديث الإسراء بالنبي (صلى الله عليه و آله) -، قال فيما رأى ليلة الإسراء، قال: «إذا شجرة لو أرسل طائر في أصلها، ما دارها سبعمائة سنة، و ليس في الجنة منزل إلا و فيه فنن منها. فقلت: ما هذه يا جبرئيل؟ فقال: هذه شجرة طوبى، قال الله تعالى: طُوبَى لَهُمْ وَ حُسُنَ مَاآبِ».

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

(It has been narrated) from Abu Abdullah^{-asws} – in a Hadeeth of the Ascension (Mi'raj) of the Prophet^{-saww} – said: 'Regarding what he^{-saww} saw during the night of the Ascension, he^{-saww} said: 'So it is (such) a tree that if a bird were to fly from its roots, it won't reach it (the top) for seven hundred years. And there is no house in the Paradise, except that in it is a branch from it'. So I^{-saww} said: 'What is this, O Jibraeel^{-as}?' So he^{-as} said: 'This is the Tooba tree'. Rasool-Allah^{-saww} said: ***(the tree of) Tooba would be for them and an excellent resort [13:29]***'.¹⁵

¹⁴ خصائص الوحي المبين: 138 / 185، تأويل الآيات: 1 / 233

¹⁵ تفسير القمي 2: 11

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

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

(It has been narrated) from Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} was asked about (the tree of) Tooba. He^{-saww} said: 'A tree, the roots of which are in my^{-saww} house, and its branches are upon the inhabitants of the Paradise'. Then he^{-saww} was asked for a second time, so he^{-saww} said: 'In the house of Ali^{-asws}'. So it was said to him^{-saww} during that, so he^{-saww} said: 'My^{-saww} house, and the house of Ali^{-asws} in the Paradise are at one place'.¹⁶

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

And from Anas Bin Malik who said,

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

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

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

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

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

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

He said, 'When one of you^{-asws} intends that he^{-asws} should come to his^{-asws} spouse, how would he^{-asws} do it?' The Prophet^{-saww} said: 'When one of us^{-asws} intends to come to his^{-asws} spouse, Allah^{-azwj} Strikes between me^{-saww} and him^{-asws} a veil of Light. So when we^{-asws} are free from that need, Allah^{-azwj} Raises that Veil'. Then Umar recognised the reality of Ali^{-asws}.¹⁷

[الكليني] عنه، عن أحمد، عن صفوان بن يحيى، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من أطعم ثلاثة نفر من المسلمين أطعمه الله من ثلاث جنات في ملكوت السماوات: الفردوس وجنة عدن وطوي (و) شجرة تخرج من جنة عدن غرسها ربنا بيده.

Al Kulayni – From him, from Ahmad, from Safwan Bin yahya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who feeds a number of Muslims, Allah^{-azwj} would Feed him from three Gardens in the Kingdom of the skies – Al-Firdows, and Garden of Eden, and Tooba – a tree coming out from a Garden from the Gardens of Eden. Our Lord^{-azwj} Planted it by His^{-azwj} Hands (By the hands of Amir Al-Momineen^{-asws}).¹⁸

ابن بابويه في (أماله): بإسناده، عن عبد الله بن سليمان – وكان قارئاً للكتب – في حديث يذكر فيه صفة النبي (صلى الله عليه وآله)، حديث قدسي عن الله عز وجل، قال فيه لعيسى (عليه السلام) في صفة النبي (صلى الله عليه وآله)، قال سبحانه في الصفة: لم ير قبله مثله ولا بعده، طيب الريح، نكاح النساء، ذو النسل القليل، إنما نسله من مباركة لها بيت في الجنة، لا صخب فيه ولا نصب،

Ibn Babuwayh in his (book) Amaaly, by his chain from Abdullah Bin Suleyman – and he was a reciter of the Book –

In a Hadeeth mentioning the characteristics of the Prophet^{-saww}, there is a Holy Hadeeth from Allah^{-azwj} Mighty and Majestic in which He^{-azwj} Said to Isa^{-as} regarding the characteristics of the Prophet^{-saww}. The Glorious Said in the description: "The like of him^{-saww} has not been seen before nor will be seen after him^{-saww} – aromatic of the smell, marrying the women, with the small lineage. But rather his^{-as} lineage would be from a Blessed woman, for whom would be a house in the Paradise. There would neither be clamour therein nor commotion.

يكفلها في آخر الزمان كما كفل زكريا أمك، لها فرخان مستشهدان، كلامه القرآن، و دينه الإسلام و أنا السلام، طوي لمن أدرك زمانه، و شهد أيامه، و سنع كلامه.

He^{-saww} would lock her^{-asws} at the end of the times just as Zakariyya^{-as} locked his^{-as} mother. For her^{-asws} would be two witnessed fledglings. His^{-saww} speech would be the Quran and his^{-saww} Religion Al-Islam, and I^{-azwj} am Al-Salaam. Tooba is for the one who comes across his^{-saww} era, and witnesses his^{-saww} days, and hears his^{-saww} speech".

قال عيسى: يا رب، و ما طوي؟ قال: شجرة في الجنة، أنا غرستها، تظل الجنان، أصلها من رضوان، مأواها من تسنيم، برده برد الكافور، و طعمه طعم الزنجبيل، من يشرب من تلك العين شربة لم يظمأ بعدها أبداً.

¹⁷ جامع الأخبار: 174

¹⁸ Tafseer Abu Hamza Al Sumaly - H 159

Isa^{-as} said: 'O Lord^{-azwj}! And what is Tooba?' He^{-azwj} Said: "A tree in the Paradise. I^{-azwj} Planted it. It shades the Gardens. Its roots is from the *Razwaan*, and its water is from *Tasneem*, its coolness is the coolness of the camphor, and its food is the food of *Al Zanjabeel*. One who drinks a drink from that spring, will not be thirsty after it, ever!"

فقال عيسى: أَللّهُم اسقني منها. قال: حرام- يا عيسى- على البشر أن يشربوا منها حتى يشرب ذلك النبي، و حرام على الأمم أن يشربوا حتى تشرب أمة ذلك النبي، أرفعك إلي، ثم أهبطك في آخر الزمان لترى من أمة ذلك النبي العجائب، و لتعينهم على اللعين الدجال، أهبطك في وقت الصلاة لتصلي معهم، إنهم أمة مرحومة.

Isa^{-as} said: 'O Allah^{-azwj}! Quench me^{-as} from it'. He^{-azwj} Said: "(It is) Prohibited, O Isa^{-as}, upon the human being that he drinks from it until that Prophet^{-saww} drinks it, and it is Prohibited unto a community that it drinks until the community of that Prophet^{-saww} drinks from it. I^{-azwj} will Raise you^{-as} unto Me^{-azwj}, then I^{-azwj} will Send you^{-as} down at the end of times in order to Show you^{-as} the wonders from the community of that Prophet^{-saww}, and their appointment to the Cursed Dajjal^{-la}. I^{-azwj} will Send you^{-as} down during a time of the *Salat* for you^{-as} to pray *Salat* with them. They are a Mercied community!"¹⁹

The ones for whom is the tree of Tooba

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

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

'Al-Sadiq^{-asws} said: '(The tree of) Tooba would be for the one who attaches to our^{-asws} Matter (Al Wilayah) during the Occultation of our^{-asws} Qaim^{-asws}, and his heart would not deviate after the Guidance'.

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

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And what is Tooba?' He^{-asws} said: 'A tree in the Paradise. Its roots are in the house of Ali^{-asws} Bin Abu Talib^{-asws}, and there is none from the Momineen except that in his house is a branch from its branches. And these are the Words of Allah^{-azwj} Mighty and Majestic: **(the tree of) Tooba would be for them and an excellent resort [13:29]**'²⁰

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: «إن المؤمن إذا لقي أخاه و تصافحا، لم تزل الذنوب تتحات عنهما ما داما متصافحين، كتحات الورق عن الشجر، فإذا افترقا، قال ملكاهما: جزا كما الله خيرا عن أنفسكما،

¹⁹ الامالي: 8/224.

²⁰ معاني الأخبار: 1/112

From Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'The Momin, whenever he meets his brother and shakes his hand, the sins do not cease to drop off from them for as long as they are shaking hands, like the dropping off of the leave from the tree. So when they separate, their Angels (Allocated with them) say: 'May Allah^{-azwj} Recompense you both goodly about yourselves'.

فإذا التزم كل واحد منهما صاحبه، ناداهما مناد، طوبى لكما و حسن مآب، و طوبى: شجرة في الجنة، أصلها في دار أمير المؤمنين (عليه السلام)، و فرعها في منازل أهل الجنة،

When each one of the two adheres to his companion, a caller calls out to them: 'The tree of) Tooba is for you both and an excellent resort!' And Tooba is a tree in the Paradise. Its roots are in the house of Amir Al-Momineen^{-asws} and its branches are in the houses of the inhabitants of the Paradise.

فإذا افترقا ناداهما ملكان كريمان: أبشرا يا وليي الله بكرامة الله، و الجنة من ورائكما».

And when they both separate, the two honourable Angels call out to them: 'Receive glad tidings, O friends of Allah^{-azwj}, of the Prestige of Allah^{-azwj}, and the Paradise is right behind you".²¹

عن أبي بصير، عن أبي جعفر (عليه السلام) قال: «كان أمير المؤمنين (عليه السلام) يقول: إن لأهل التقوى علامات يعرفون بها: صدق الحديث، و أداء الأمانة، و وفاء العهد، و قلة العجز و البخل، و صلة الأرحام، و رحمة الضعفاء، و قلة المؤاتاة للنساء، و بذل المعروف، و حسن الخلق، و سعة الحلم، و اتباع العلم فيما يقرب إلى الله زلفى: طوبى لهما و حُسن مآبٍ

From Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Amir Al Momineen^{-asws} was saying: 'For the people of piety there are signs they can be recognised with – truthful narrations, and paying back the entrustments, and loyalty of the promise, and scarcity of the frustrations and the stinginess, and maintaining the relationships, and being merciful to the weak ones, and scarcity of the discussion with the women, and exertion for the good deeds, and goodly mannerisms, and extensive forbearance, and pursuing the knowledge regarding what would draw them closer to Allah^{-azwj} **(the tree of) Tooba would be for them and an excellent resort [13:29]'**.

و طوبى: شجرة في الجنة، أصلها في دار رسول الله (صلى الله عليه و آله)، فليس من مؤمن إلا و في داره غصن من أغصانها، لا ينوي في قلبه شيئا إلا أنه به ذلك الغصن، و لو أن راكبا مجدا سار في ظلها مائة عام، ما خرج منها، و لو أن غرابا طار من أصلها، ما بلغ أعلاها حتى يبيض هрма،

And Tooba, it is a tree in the Paradise. Its roots are in the house of Rasool-Allah^{-saww}. So there wouldn't be a Momin except and in his house would be a branch from its branches. He will not intend anything in his heart except it would be given to him by that branch. And if a glorious rider was to travel in its shade for a hundred years, he would still not exit from it, and if a crow were to fly from its roots, it would not reach its top until beak whitens (gets old).

²¹ تفسير العياشي 2: 49 / 212

ألا ففي هذا فارغبوا. إن للمؤمن في نفسه شغلا، و الناس منه في راحة، إذا جن عليه الليل فرش وجهه، و سجد لله بمكارم بدنه، يناجي الذي خلقه في فكاك رقبتك، ألا فهكذا فكونوا».

Indeed! So, with regard to this, you should be wishing for. Surely, the Momin is pre-occupied regarding his own self, and the people are at rest from it. When night comes upon him, he diverts his face and performs *Sajdah* to Allah^{-azwj} with the places of *Sajdas* of his body, whispering to the One^{-azwj} Who Created him, regarding emancipating his neck. Indeed! So, it is like this, you should become”^{.22}

The letter ‘Ta’ (ط) stands for the tree of Tooba

و عنه: بإسناده، عن الأصبغ بن نباتة، قال: قال أمير المؤمنين (عليه السلام): «قال رسول الله (صلى الله عليه و آله) - و ذكر تفسير حروف (أبجد) إلى آخرها- فقال: و أما الطاء، ف طوبى لكم و حسن مآب و هي شجرة غرسها الله عز و جل، و نفخ فيها من روحه، و إن أغصانها لترى من وراء سور الجنة، تنبت بالحلي و الحلل، و الثمار متدلّية على أفواههم».

And from him, by his chain from Al-Asbag Bin Nubata who said, ‘Amir Al-Momineen^{-asws} said: ‘Rasool-Allah^{-saww} said’ – and he^{-asws} mentioned the interpretation of the ‘ABJAD’ letters (of the Arabic alphabet) up to its end, and he^{-asws} said: ‘And as for the (letter) ‘Ta’, so it is **(the tree of) Tooba would be for them and an excellent resort [13:29]**, and it is a tree. Allah^{-azwj} Mighty and Majestic Planted it and Blew into it from His^{-azwj} Spirit, and it branches can be seen from behind the walls of the Paradise. It grows the ornaments, and the garments, and the fruits, hanging low to their mouths”^{.23}

The aroma of (Syeda) Fatima^{-asws} is the aroma of the tree of Tooba

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

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

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

و قال: «كان رسول الله (صلى الله عليه و آله) يكثر تقبيل فاطمة (عليها السلام)، فأنكرت ذلك عائشة، فقال رسول الله (صلى الله عليه و آله): يا عائشة، إني لما أسري بي إلى السماء، دخلت الجنة، فأدناني جبرئيل من شجرة طوبى، و ناولني من ثمارها فأكلته، فحول الله تعالى ذلك ماء، في ظهري،

And he^{-asws} said: ‘Rasool-Allah^{-saww} frequently used to kiss Fatima^{-asws}, but Ayesha disliked that. So Rasool-Allah^{-saww} said: ‘O Ayesha! When I^{-saww} was ascended with to the sky, I^{-saww} entered the Paradise, and Jibraeel^{-as} took me^{-saww} close to the Tooba tree, and picked for me^{-saww} from its fruits, so I^{-saww} ate it. Then, Allah^{-azwj} Converted it to water in my^{-saww} back.

²² تفسير العياشي 2: 50 / 213.

²³ معاني الأخبار: 46، ينابيع المودة: 96 و 132.

فلما هبطت إلى الأرض، وقعت خديجة فحملت بفاطمة، فما قبلتها قط إلا وجدت رائحة شجرة طوبى منها».

When I^{-saww} descended to the earth, I^{-saww} was with Khadeeja^{-asws}, and she^{-asws} was expecting (Syeda) Fatima^{-asws}. Therefore, I^{-saww} do not kiss her^{-asws} at all, except that (every time) I^{-saww} find the aroma of the Tooba tree from her^{-asws}.²⁴

Marriage of (Syeda) Fatima^{-asws} to Ali^{-asws}

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

Al Ayyashi, from Amro Bin Shimr, from Jabir,

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

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

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

فقال لها رسول الله (صلى الله عليه و آله): لا تبكي، فو الذي بعثني بالحق بشيراً و نذيراً، لقد شهد إمالك فاطمة جبرئيل و ميكائيل و إسرافيل أولوف من الملائكة، و لقد أمر الله طوبى فنثرت عليهم من حللها و سندسها و إستبرقها و درها و زمردها و باقوتها و عطرها، فأخذوا منه حتى ما دروا ما يصنعون به، و لقد نحل الله طوبى في مهر فاطمة، فهي في دار علي بن أبي طالب».

Rasool-Allah^{-saww} said to her: 'Do not weep! By the One Who^{-azwj} Sent me^{-saww} with the Truth as a Giver of Glad Tidings and a Warner, the possessions of Fatima^{-asws} are witnessed by Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as} among a thousand from the Angels. And Allah^{-azwj} has Commanded (the tree of) Tooba, so it displayed to them from its garments, and its silk, and its brocade, and its gems, and its emeralds, and its sapphires, and its perfumes. So they took from it to the extent that they did not know what to do with it. And Allah^{-azwj} has Made (the tree of) Tooba to be in the dowry of (Syeda) Fatima^{-asws}, and it is in the house of Ali^{-asws} Bin Abu Talib^{-asws}.²⁵

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

²⁴ تفسير القمّي 1: 365

²⁵ تفسير العيّاشي 2: 45 / 211

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

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

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

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

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

When the (Day of) Judgement emerges with its people, the Angels would Call out among the creatures: 'O those that love Ali^{-asws} Bin Abu Talib^{-asws}! Come, take your deposits!' So there would be no one who loved us^{-asws} the People^{-asws} of the Household except that he would be handed over a leaf in which would be his ransom from the Fire. So it is by my^{-saww} brother^{-asws} and cousin^{-asws}, and my^{-saww} daughter^{-asws}, that the men and the women would escape from the Fire'.²⁶

(كشف الغمة): عن جابر بن سمرة، قال: قال رسول الله (صلى الله عليه و آله): «أيها الناس، هذا علي بن أبي طالب، و أنتم تزعمون أنني زوجته ابنتي فاطمة، و لقد خطبها إلي أشرف قریش فلم أزوجها ،

Kashf Al Ghumma, from Jaber Bin Samrat who said,

'Rasool-Allah^{-saww} said: 'O you people! This is Ali^{-asws} Bin Abu Talib^{-asws}, and you are all thinking that, why I^{-saww} married him^{-asws} to my^{-saww} daughter^{-asws} Fatima^{-asws}. And the noblemen of Quraysh had addressed it, by I^{-saww} did not marry her^{-asws} (to any of them).

كل ذلك أتوقع الخبر من السماء، حتى جاءني جبرئيل ليلة أربع و عشرين من شهر رمضان، فقال: يا محمد، العلي الأعلى يقرأ عليك السلام، و قد جمع الروحانيين و الكرويين في واد يقال له: الأفيح، تحت شجرة طوبى، و زوج فاطمة عليا، و أمرني فكننت الخاطب، و الله تعالى الولي،

All that occurred by the News from the sky, to the extent that Jibraeel^{-as} came over to me^{-saww} on the night of the twenty fourth of the Month of Ramadhan, so he^{-as} said: 'O Muhammad^{-saww}! The most Exalted Conveys His^{-azwj} Greetings to you^{-saww}, and there have gathered the Spiritualists and the Proximity ones in a valley called Al Afeeh, beneath the Tooba tree, and got Fatima^{-asws} married to Ali^{-asws}. And He^{-azwj} Commanded me^{-as}, so I^{-as} was the preacher (gave the sermon), and Allah^{-azwj} the Exalted being the Guardian.

و أمر شجرة طوبى فحملت الحلبي و الدر و الياقوت، ثم نثرته، و أمر الحور العين فاجتمعن و التقطن [فهن] يتهادينه إلى يوم القيامة، و يقلن: هذا نثار فاطمة».

And He^{-azwj} Commanded the Tooba tree, so it bore the garments, and the gems, and the sapphire, then displayed these. Then He^{-azwj} Commanded the Maiden Houries, so they gathered and they took from these, and these would be gifted to them up to the Day of Judgement, and they were saying: 'This is the confetti from (Syeda) Fatima^{-asws}'.²⁷

ابن شهر آشوب: عن ابن بطه، و ابن المؤذن، و السمعاني، في كتبهم، بالإسناد، عن ابن عباس، و أنس بن مالك، قالوا: بينا رسول الله (صلى الله عليه و آله) جالس، إذ جاء علي (عليه السلام) فقال: «يا علي، ما جاء بك؟» قال: «جئت أسلم عليك»، قال: «هذا جبرئيل يخبرني أن الله تعالى زوجك فاطمة، و أشهد على ذلك أربعين ألف ملك،

Ibn Shehr Ashub, from Ibn Batat and Ibn Al Mowzan and Al Sama'ny in they books, by the chain from Ibn Abbas and Anas Bin Malik, said,

'While Rasool-Allah^{-saww} was seated, Ali^{-asws} came over, so he^{-saww} said: 'O Ali^{-asws}! What have you^{-asws} come for?' He^{-asws} said: 'I^{-asws} came to greet you^{-saww}'. He^{-saww} said: 'This here is Jibraeel^{-as}. He^{-as} is informing me^{-saww} that Allah^{-azwj} the Exalted has Married you^{-asws} to Fatima^{-asws}, and forty thousand Angels witnessed upon that.

و أوحى الله إلى شجرة طوبى أن انثري عليهم الدر و الياقوت. فنثرت عليهم الدر و الياقوت، فابتدرت إليه الحور العين يلتقطن في أطباق الدر و الياقوت، و هن يتهادين بينهن إلى يوم القيامة، و كانوا يتهادون و يقولون: هذه تحفة خير النساء».

And Allah^{-azwj} Revealed unto the tree of Tooba that it should scatter upon them the gems and the rubies. So it scattered the gems and the rubies upon them. Then the maiden Houries initiated by collecting the gems and the rubies in the trays, and they would be gifting between themselves up to the Day of Judgment, and they would be gifting each other and saying, 'These are the gifts of the best of the women (Fatima^{-asws})'.

وفي رواية ابن بطه عن عبد الله: «فمن أخذ منه يومئذ شيئاً أكثر مما أخذه صاحبه أو أحسن، افتخر به على صاحبه إلى يوم القيامة».

And in a report of Ibn Batat, from Abdullah, '(Rasool-Allah^{-saww} said): 'So the one who took something from it on that day more than what his counterpart took, or something better, would pride with it upon his companion up to the Day of Judgment''²⁸

و عن خباب بن الأرت، في حديث: «أن الله تعالى أوحى إلى جبرئيل: زوج النور من النور، فكان الولي الله، و الخطيب جبرئيل، و المنادي ميكائيل، و الداعي إسرافيل، و النائر عزرائيل، و الشهود ملائكة السماوات و الأرضين.

And from Khabab Bin Al Aras in a Hadeeth –

'He^{-asws} said: 'Allah^{-azwj} the Exalted Revealed unto Jibraeel^{-as}: "Get Light married to the Light!" Thus, the Guardian was Allah^{-azwj} and the addressor was Jibraeel^{-as}, and the

²⁷ كشف الغمة 1: 367.

²⁸ المناقب 3: 346، نزهة المجالس 2: 223.

announcer was Mikaeel^{-as}, and the inviter was Israfeel^{-as}, and the sprinkler (of confetti) was Azrail^{-as}, and the witnesses were the Angels of the skies and the earths.

ثم أوحى إلى شجرة طوبى: أن انثري ما عليك، فنثرت الدر الأبيض، و الياقوت الأحمر، و الزبرجد الأخضر و اللؤلؤ الرطب، فبادرت الحور العين يلتقطن و يهدين بعضهن إلى بعض».

Then He^{-azwj} Revealed unto the tree of Tooba: "Scatter what is upon you!" So it scattered the white gems, and the red rubies, and the green emeralds, and the wet pearls. So the maiden Houries initiated collecting and gifting to each other".²⁹

و عنه أيضاً: بإسناده عن أم سلمة، و سلمان الفارسي، و علي بن أبي طالب (عليه السلام) و كل قالوا- و ذكر حديث تزويج علي من فاطمة (عليهما السلام)- و إن الله (عز و جل) لما أشهد على تزويج فاطمة من علي بن أبي طالب (عليهما السلام) ملائكته، أمر شجرة طوبى أن تنثر حملها و ما فيها من الحلبي و الحلل،

And from him as well, by his chain from Umm Salma^{-ra}, and Salman Al-Farsy^{-ra}, and Ali^{-asws} Bin Abu Talib^{-asws}, and they all said' – and he mentioned the Hadeeth of the marriage of Ali^{-asws} with Fatima^{-asws} – 'And Allah^{-azwj} Mighty and Majestic, When He^{-azwj} Made His^{-azwj} Angels to witness upon the marriage of Fatima^{-asws} with Ali Bin Abu Talib^{-asws}, Commanded the tree of Tooba that it scatters what it bore and whatever was in it from the ornaments and the garments.

فنثرت الشجرة ما فيها، و التقطته الملائكة و الحور العين، و إن الحور و الملائكة ليتهادينه و يفتخرن به إلى يوم القيامة.

The tree scattered whatever was in it, and the Angels and the maiden Houries collected it, and that the Houries and the Angels are gifting it (to each other) and would be priding with it up to the Day of Judgment".³⁰

و من طريق المخالفين، ما رواه موفق بن أحمد، في كتاب (المناقب): بإسناده عن أحمد بن عامر بن سليمان، عن الرضا علي بن موسى (عليه السلام)، قال: «حدثني موسى بن جعفر، حدثني أبي جعفر بن محمد، حدثني أبي محمد بن علي، حدثني أبي علي بن الحسين، حدثني أبي الحسين بن علي، حدثني أبي علي بن أبي طالب (عليهم السلام)، قال:

And from the way of the adversaries is what is reported by Mowfaq Bin Ahmad in the book Al Manaqib, by his chain from Ahmad Bin Aamir Bin Suleyman,

'From Al-Reza Ali^{-asws} Bin Musa^{-asws} having said: 'Musa^{-asws} Bin Ja'far^{-asws} narrated to me^{-asws}: 'My^{-asws} father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws} narrated to me^{-asws}: 'My^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali^{-asws} narrated to me^{-asws}: 'My^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} narrate to me^{-asws}: 'My^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws} narrated to me^{-asws}: 'My^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} narrated to me^{-asws} saying: -

قال رسول الله (صلى الله عليه و آله): أتاني ملك فقال: يا محمد، إن الله عز و جل يقرأ عليك السلام، و يقول: قد زوجت فاطمة من علي، فزوجها منه، و قد أمرت شجرة طوبى أن تحمل الدر و الياقوت و المرجان، و إن أهل السماء قد فرحوا بذلك، و سيولد منهما ولدان سيذا شباب أهل الجنة، و بهما يزين أهل الجنة، فأبشر يا محمد، فإنك خير الأولين و الآخرين».

²⁹ المناقب 3: 346.

³⁰ المناقب: 251.

'Rasool-Allah^{-saww} said: 'An Angel came to me^{-saww} and he said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww} and is Saying: "I^{-azwj} have Married Fatima^{-asws} to Ali^{-asws}, therefore get her^{-asws} married to him^{-asws}, and I^{-azwj} have Commanded the tree of Tooba that it bears the gems, and the rubies, and the coral, and that the inhabitants of the sky have been joyful with that, and there would be born from them^{-asws} two sons^{-asws}, being the chiefs of the youths of the Paradise, and by them^{-asws} the inhabitants of the Paradise would be adorned. Therefore, receive glad tidings, O Muhammad^{-saww} for you^{-saww} are the former ones and the latter ones"³¹.

Please see Hadeeth in the Appendix.

VERSE 30

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لَتَتْلُو عَلَيَّهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ {30}

And like that We Sent you among a community, (other) communities having had passed from before it, in order for you to recite to them which We Revealed unto you, and they are (still) committing Kufr with the Beneficent. Say: 'He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return' [13:30]

الطبرسي في (مجمع البيان): عن قتادة و مقاتل و ابن جريج، في قوله تعالى: كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ ... نزلت في صلح الحديبية حين أرادوا كتاب الصلح

Al Tabarsy in (the book) Majma Al Bayaan, from Qatada and Maqatil and Ibn Jareej –

'Regarding the Words of the Exalted: **And like that We Sent you among a community [13:30]** – it was Revealed regarding the peace treaty of Al-Hudaybiyya when they wanted to write down the treaty.

فقال رسول الله (صلي الله عليه و آله) لعلي (عليه السلام): «اكتب: بسم الله الرحمن الرحيم». فقال: سهيل بن عمرو و المشركون: ما نعرف الرحمن إلا صاحب اليمامة- يعنون مسيلمة الكذاب- اكتب: باسمك اللهم. و هكذا كان أهل الجاهلية يكتبون.

Rasool-Allah^{-saww} said to Ali^{-asws}: 'Write – 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'. But, Suhayl Bin Amro and the Polytheists said, 'We do not recognise the Beneficent except for the companion of Al-Yamama' – meaning Musaylama the liar, 'Write, 'In Your^{-azwj} Name, O Allah^{-azwj}'. And like this was how the people of the Pre-Islamic period used to write.

ثم قال رسول الله (صلي الله عليه و آله): «اكتب هذا ما صالح عليه محمد رسول الله». فقال مشركو قريش: لئن كنت رسول الله ثم قاتلناك و صددناك لقد ظلمناك، و لكن اكتب: هذا ما صالح محمد بن عبد الله.

المناقب: 246. 31

Then Rasool-Allah^{-saww} said: 'Write - 'This is what is reconciled upon by Muhammad^{-saww}, a Rasool^{-saww} of Allah^{-azwj}'. But the Polytheists of Quraysh said, 'If you^{-saww} were a Rasool^{-saww} of Allah^{-azwj}, then we fight against you^{-saww} and hinder you^{-asws}, we would be unjust to you^{-saww}. But, write, 'This is what is reconciled upon by Muhammad Bin Abdullah^{-saww}'.

فقال اصحاب رسول الله (صلي الله عليه و آله): دعنا نقاتلهم. قال: «لا، و لكن اكتبوا كما يريدون» فأنزل الله عز و جل كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ
الآية.

So, the companions of Rasool-Allah^{-saww} said: 'Leave us to fight them'. He^{-saww} said: 'No. But write just as they are wanting'. So Allah^{-azwj} Mighty and Majestic Revealed: **And like that We Sent you among a community [13:30] – the Verse**".³²

VERSE 31

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَ بِهِ الْمَوْتَى ۚ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۚ
أَفَلَمْ يَنبَأِ الَّذِينَ آمَنُوا أَنَّ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۚ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا
صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {31}

And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it. But, for Allah is the Command entirely. So, do they not know, those who are believing, that if Allah so Desires, He would Guide the people altogether? And those who are committing Kufr will not cease to being hit due to what they are doing, by a calamity or it being released near to their houses until there comes the Promised threat of Allah. Surely, Allah does not break the Promises [13:31]

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

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

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

قال قلت ان عيسى بن مريم كان يحى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير

I said, 'Isa Bin Maryam^{-as} used to revive the dead by the Permission of Allah^{-azwj}'. He^{-asws} said: 'You speak the truth'. I said, 'Suleyman Bin Dawood^{-as} used to understand the speech of the birds'.

قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدد حين فقده وشك في امره ما لا ارى الهدد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لاعدبته عذابا شديدا أو لا ذبحنه أو ليأتيني بسلطان مبین

He^{-asws} said: 'And Rasool-Allah^{-saww} had the power over all these. Suleyman Bin Dawood^{-as} said to the hoopoe bird when he^{-as} was on the verge of losing his^{-as} command. He^{-as} said: **so he said, 'What is the matter I cannot see the hoopoe, or was it from the absentees? [27:20].** And to him^{-as} were subservient the winds, and the ants, and the humans, and the Jinn, and the devils. And (he) was angry with it. He^{-as} said: **I will either punish it with a severe punishment, or I shall slaughter it, or it should come to me with a clear authorisation' [27:21].**

واتما غضب عليه لانه كان يدلله على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان واتما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

And he^{-as} was rather angry with it because it was a guide for him^{-as} over the water, and this, and it was a bird, it was given that which was not given to Suleyman^{-as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{-as}, and it was not for them to understand the water underneath the air, it was the bird who understood it.'

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

Allah^{-azwj} has Said in His^{-azwj} Book: **And even though the Quran is such, the mountain can be moved by it, or the land can be travelled by it, or the dead can be made to speak by it [13:31].** We^{-asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah^{-azwj}, and we^{-asws} are aware of the water under the air, and in the Book of Allah^{-azwj} are Verses with which he^{-saww} could command anything by it that Allah^{-azwj} had Given to the Prophet^{-as} and the Rasools^{-as} before but Allah^{-azwj} has Made all of that to be for us^{-asws} in the Mother of the Book.

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

Allah^{-azwj} Says in His^{-azwj} Book: **And there is nothing hidden in the sky and the earth except it is in a Clarifying Book [27:75].** Then the Mighty and Majestic Said: **Then We Gave the Book as an inheritance to those We Chose from among Our servants [35:32].** So we^{-asws} are the

ones Chosen by Allah^{-azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things.³³

وعنه، قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ: «و هي النقرة أو تحل قريباً من دارهم فتحل بقوم غيرهم، فيرون ذلك و يسمعون به، و الذين حلت بهم عصاة كفار مثلهم، و لا يتعظ بعضهم ببعض، و لا يزالون كذلك حتى يأتي وعد الله الذي وعد المؤمنين من النصر، و يخزي الله الكافرين».

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And those who are committing Kufr will not cease to being hit due to what they are doing, by a calamity [13:31].** He^{-asws} said: 'And it is the affliction, **or it being released near to their houses,** befalling other people, so they would be seeing that and hearing it. And the ones upon whom it fell, the Kafirs like them were replaced, and they did not learn from each other. And it will not cease to be like that, **until there comes the Promised threat of Allah,** which Allah^{-azwj} has Promised to the Momineen, from the Help, and Allah^{-azwj} will Humiliate the Kafirs'.³⁴

VERSES 32 - 34

وَلَقَدْ اسْتَهْزَيْ بِرُسُلٍ مِنْ قَبْلِكَ فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ {32}

And Rasools from before you were mocked at, but I Respited those who committed Kufr, then I Seized them. So how then was the end-result? [13:32]

أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِنَ الْقَوْلِ ۚ بَلْ زَيْنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

So, Who is the One Watching upon all souls with what they are earning? And they are making associates to be for Allah. Say: 'Name them'. Or will you inform Him with what He does not Know of in the earth, or by the apparent from the words? But, for those who commit Kufr, their plots are adorned for them and they are hindering from the Way. And the one whom Allah Lets to stray, then there would be no Guide for him [13:33]

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {34}

³³ Basaair Al Darajaat – P 3 CH 1 H 3

³⁴ تفسير القمي 1: 365.

For them is Punishment in the life of the world, and the Punishment of the Hereafter is more grievous, and there is no protector for them from Allah [13:34]

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

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***So Who is the One Watching upon all souls with what they are earning? And they are making associates to be for Allah. Say: 'Name them'. Or will you inform Him with what He does not Know of in the earth, or by the apparent from the words? [13:33]*** He^{-asws} said: ***'The apparent from the words – it is the sustenance'***.³⁵

VERSE 35

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ {35}

An example of the Paradise which the pious are Promised – the rivers flow from beneath it. Its foods and its shades are perpetual. That is the end result of those who are pious, and the end result of the Kafirs is the Fire [13:35]

و عنه: قال: أبو عبد الله (عليه السلام): «إن ناركم هذه جزء من سبعين جزءا من نار جهنم، و قد أطفئت سبعين مرة بالماء ثم التهمت، و لو لا ذلك ما استطاع آدمي أن يطفئها، و إنما ليؤتى بها يوم القيامة حتى توضع على النار، فتصرخ صرخة لا يبقى ملك مقرب و لا نبي مرسل إلا جثا على ركبتيه فزعا من صرختها».

And from him (Ali Bin Ibrahim) who said,

'Abu Abdullah^{-asws} said: 'This fire of yours is a part from seventy parts of the Fire of Hell, and it has been extinguished seventy times with the water, then it was inflamed, and had it not been for that, a human being would not have the capacity to extinguish it. And they would come with it on the Day of Judgment until it is placed upon the Fire (of Hell), so it would shriek with such a shriek, there will neither remain an Angel of Proximity, nor a Mursil Prophet^{-as} except he^{-as} would kneel upon his^{-as} knees panicking from its shriek''³⁶

³⁵ تفسير القمي 1: 366.

³⁶ تفسير القمي 1: 366.

VERSE 36

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ ۖ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۚ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۚ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبِ {36}

And those Given the Book are rejoicing with what is Revealed unto You, and from the confederates are ones who deny part of it. Say: 'But rather, I am Commanded that I should worship Allah and not associate with Him. To Him do I invite and to Him is the return [13:36]

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

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

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And those Given the Book are rejoicing with what is Revealed unto You [13:36]**, said: 'They rejoice with the Book of Allah^{-azwj} when it is recited to them. And when it is recited, their eyes overflow with tears due to the panic and the grief. And he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}'.

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

And from the confederates are ones who deny part of it – denying its explanation of what is Revealed regarding Ali^{-asws} and the Progeny^{-asws} of Muhammad^{-saww}, and they believe in part of it. So as for the Polytheists, they deny all of it, the first of it and the last of it, and they deny that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}.³⁷

VERSE 37

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ {37}

And like that We Revealed it, a Judgment in Arabic. And if you were to follow their whims after what has come to you from the Knowledge, there would neither be for you a Guardian nor a Protector from Allah [13:37]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «لو كان هذا القرآن أعجميا لقالوا: كيف نتعلمه، و لساننا عربي، و آتينا بقرآن أعجمي؟ فأحب [الله] أن ينزله بلسانهم».

³⁷ (Extract) تفسير القمي 1: 366

Then Ali Bin Ibrahim said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{-asws}. He^{-asws} said: 'If this Quran was in a non-Arabic language they would have said, 'How do we learn it, and our language is Arabic, and he^{-saww} has brought us a Quran in a non-Arabic language?' So Allah^{-azwj} Loved it that He^{-azwj} should Reveal it in their language'.³⁸

قال علي بن إبراهيم: قال الصادق (عليه السلام): «لو انزل القرآن على العجم ما آمنت به العرب، و قد نزل على العرب فأمنت به العجم». فهي فضيلة للعجم.

Ali Bin Ibrahim said,

'Al-Sadiq^{-asws} said: 'If the Quran had been Revealed upon the non-Arab, the Arabs would not have believed in it. And it has been Revealed upon the Arab, so the non-Arabs are believers in it'. Thus it is the merit for the non-Arabs'.³⁹

في الخصال عن الصادق عليه السلام: تعلموا العربية فإنها كلام الله الذي تكلم به خلقه.

And in (the book) Al Khisaal,

'From Imam Al-Sadiq^{-asws}: 'Learn the Arabic (language), for it is the Speech of Allah^{-azwj} which He^{-azwj} Spoke with to His^{-azwj} creatures''.⁴⁰

VERSE 38

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

And We had Sent Rasools from before you and We Made wives and offspring to be for them. And it was not for a Rasool that he comes with a Sign except by the Permission of Allah. For every term there is an Ordainment [13:38]

وَحَدَّثَنَا إِسْنَادٌ عَنْ مُحَمَّدٍ بْنِ مُحَمَّدٍ رَحِمَهُ اللَّهُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ حَمَزَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ رَحِمَهُمُ اللَّهُ قَالَ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ:

And by this chain, from Muhammad Bin Muhammad, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Hamza, from Ahmad Bin Muhammad Bin Al Hassan Bin Al Walid, from his father, from Abdullah Bin Al Walid,

³⁸ (Extract) تفسير القمي 2: 266

³⁹ تفسير القمي 2: 124.

⁴⁰ تفسير الصافي، ج3، ص: 5

دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ فِي زَمَنِ بَنِي مَرْوَانَ فَقَالَ مِمَّنْ أَنْتُمْ؟ قُلْنَا مِنْ أَهْلِ الْكُوفَةِ قَالَ مَا مِنْ أَهْلِ الْبُلْدَانِ أَكْثَرَ مُحِبًّا لَنَا مِنْ أَهْلِ الْكُوفَةِ وَلَا سِيَّمَا هَذِهِ الْعَصَاةَ إِنَّ اللَّهَ هَذَاكُمْ لِأَمْرِ جِهْلِهِ النَّاسُ فَأَحْبَبْتُمُونَا وَابْغَضْنَا النَّاسَ وَتَابَعْتُمُونَا وَخَالَفْنَا النَّاسَ وَصَدَقْتُمُونَا وَكَذَبْنَا النَّاسَ فَأَحْيَاكُمْ اللَّهُ مَحْيَانًا وَ أَمَاتَكُمْ مَمَاتًا

We went over to Abu Abdullah^{-asws} in the era of the Clan of Marwan, so he^{-asws} said: 'Where are you from?' We said, 'From the people of Al-Kufa'. He^{-asws} said: 'There are no inhabitants of a city more loving to us^{-asws} than the people of Al Kufa, especially these tribes. Allah^{-azwj} Guided you all to a matter people are ignorant of, thus you all are loving us^{-asws} and the people are hating us^{-asws}, and you are following us^{-asws} and the people are opposing us^{-asws}, and you are ratifying us^{-asws} and the people are belying us^{-asws}. May Allah^{-azwj} Make you to live our^{-asws} lives and Cause you to die our^{-asws} expiries.

فَأَشْهَدُ عَلَى أَبِي ع أَنَّهُ كَانَ يَقُولُ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَرَى مَا تَقَرُّ بِهِ عَيْنُهُ أَوْ يَغْتَبِطَ إِلَّا أَنْ تَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْقِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ لَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ أَزْوَاجًا فَتَنَحْنُ ذُرِّيَّةُ رَسُولِ اللَّهِ ص.

I testify upon my^{-asws} father^{-asws} that he^{-asws} was saying: 'There is not between one of you and him seeing what would delight his eyes or exultation, except the reaching of his soul over here!' and he^{-asws} gestured by his^{-asws} hand towards his throat – 'And Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38].*** So we^{-asws} are the offspring of Rasool-Allah^{-saww} 41

وحدثني بعض أصحابه، عن عبد الله بن عون الشيباني، عن رجل من أصحابنا، قال: اكرت من جمال شق محمل وقال لي: لا تهتم لزميل فلك زميل، فلما كنا بالقادسية إذا هو قد جاءني بجار لي من العرب قد كنت أعرفه بخلاف شديد وقال: هذا زميلك فأظهرت له أني قد كنت أتمناه على ربي وأبديت له فرحا بمزاملته ووطنت نفسي أن أكون عبدا له وأخدمه كل ذلك فرقا منه

And it has been narrated to me from one of his companions, from Abdullah Bin Awn Al Shaybani, from a man from our companions who said,

'I hired half a camel loader and he (the owner) said to me, 'Do not worry about the one who will be sharing the ride with you. When we were at Al-Qadisiyya, he came up with a neighbour of mine from the Arabs, and I knew him as being a harsh opponent, and he said, 'This is your sharer, and expressed to him that I was happy to have him share with me and serve him, and extend all the help I can to him. I did all that and served him like a servant of his, and that made him considerate towards me.

قال: فإذا كل شيء ووطنت نفسي عليه من خدمته والعبودية له قد بادرنى إليه فلما بلغنا المدينة قال: يا هذا، ان لي عليك حقا ولي بك حرمة، فقلت: حقوق وحرم، قال: قد عرفت أين تنحو فاستأذن لي على صاحبك

Thus, when I served him like a slave he started liking me. And when we arrived at Al Medina, he said to me, 'Do I not have a right of companionship (over you) and you approve and respect me?' I replied: Indeed, you have rights upon me and I honour you too'. He then said: 'I know very well where you will go, I would like you to ask permission for me to your Master^{-asws} '.

41 Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 82

قال: فبهت أن أنظر في وجهه لا أدري بما أجيبه قال: فدخلت على أبي عبد الله عليه السلام فأخبرته عن الرجل وجواره منى وأنه من أهل الخلاف وقصصت عليه قصته إلى أن سألتني الاستيذان عليك فما أجبتني إلى شيء، (قال: فأذن له،

He said, 'I was shocked to hear his words and I did not know what to answer him, instead I kept on looking at his face. So I came up to Abu Abdullah^{-asws}, I informed him^{-asws} about that man, and of his neighbourhood from me and that he is one of opponents. I narrated the story to him^{-asws} until he^{-asws} asked me to seek permission for him to see you^{-asws} but I did not give any answer to him. He^{-asws} said: 'Allow him'.

(قال: فلم أوت شيئاً من أمور الدنيا كنت به أشد سروراً من إذنه ليعلم مكاني منه،

He (the narrator) said, 'So there was nothing which made me happier from the affairs of the world which was more intensely joyful from his^{-asws} giving the permission, as my status was known from it'.

قال: فجلت بالرجل فأقبل عليه أبو عبد الله عليه السلام بالترحيب ثم دعا له بالمائدة وأقبل لا يدعه يتناول الا مما كان يتناوله ويقول: "أطعم رحمك الله" حتى إذا رفعت المائدة، قال أبو عبد الله عليه السلام "قال رسول الله صلى الله عليه وآله"، فأقبلت أستمع منه أحاديث لم أسمع أن أسمع مثلها من أحد يرويه على أبي عبد الله عليه السلام.

He (the narrator) said: 'I came with the man, and Abu Abdullah^{-asws} faced towards him with the respect. Then he^{-asws} called for the meal for him, and would not leave him to eat except from what he^{-asws} ate himself^{-asws}, and he^{-asws} was saying: 'Eat more, may Allah^{-azwj} have Mercy upon you', until when the meal was raised, Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said (such and such). He went on to hear such Ahadeeth from him^{-asws} which I had never hear being reported from anyone from Abu Abdullah^{-asws}'.

ثم قال أبو عبد الله عليه السلام في آخر كلامه: "ولقد أرسلنا رسلاً من قبلك وجعلنا لهم أزواجاً وذرية" فجعل لرسول الله صلى الله عليه وآله من الأزواج والذرية مثل ما جعل للرسول من قبله، فنحن لعقب رسول الله و ذريته، أجرى الله لآخرنا مثل ما أجرى لأولنا،

Then Abu Abdullah^{-asws} said towards the end of his^{-asws} speech: '**And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38]**'. Thus, Allah^{-azwj}, Gave children and wives to Rasool Allah^{-saww} as they were given to the Rasools^{-as} before him^{-saww}. We^{-asws} are the children and Progeny^{-asws} of Rasool-Allah^{-saww}. Allah^{-azwj} has Made to flow for the last one of us^{-asws} as Allah^{-azwj} has Made it to flow for the first one of us^{-asws}.

قال: ثم قمنا فلم تمر بي ليلة كانت أطول منها فلما أصبحت جئت إلى أبي عبد الله عليه السلام، فقلت له: ألم أخبرك بخبر الرجل قال: بلى، ولكن الرجل له أصل فان يرد الله به خيراً قبل ما سمع منا، وأن يرد به غير ذلك منعه ما ذكرت منه من قدره أن يحكى عنا شيئاً من أمرنا،

He (the narrator) said, 'The we arose (and left). There did not pass for me a night longer than it. When it was the morning, I came up to Abu Abdullah^{-asws}, I said to him^{-asws}, 'Did I not inform you with the news of the man?' He^{-asws} said: 'Yes, but the man, there is an origin for him, Allah^{-azwj} Intended goodness with him before what he heard from us, and if He^{-azwj} had Intended other than that, would have Prevented him. What I^{-asws} have mentioned from it, from the amount of Ahadeeth, he would tell something from us^{-asws}, from our^{-asws} matter (Al-Wilayah)'.

قال: فلما بلغت العراق وأنا لا أرى أن في الدنيا أحدا أنفذ منه في هذا الامر.

He (the narrator) said, 'So when I reached Al Iraq, and I did not see in the world anyone more committed to this matter (Al-Wilayah) than him'.⁴²

عنه، عن ابن فضال، عن ثعلبة بن ميمون، عن بشير العطار، قال: قال أبو - عبد الله عليه السلام: " يوم ندعوا كل أناس بإمامهم " ثم قال: قال رسول الله (صلى الله عليه وآله): وعن إمامكم، وكم من إمام يجيئ يوم القيامة يلعن أصحابه ويلعنونه،

From him, from Ibn Fazaal, from Sa'alba Bin Maymoun, from Basheer Al Ataar who said,

'Abu Abdullah^{-asws} said: ***'On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].*** Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'And we^{-asws} are your Imams^{-asws}, and how many a (false) Imam would come on the Day of Judgement cursing his companions (followers) and they would be cursing him.

نحن ذرية محمد صلى الله عليه وآله وأما فاطمة (عليها السلام) وما أتى الله أحدا من المرسلين شيئا الا وقد آتاه محمدا صلى الله عليه وآله كما أتى المرسلين من قبله ثم تلا " ولقد أرسلنا رسلا من قبلك وجعلنا لهم أزواجا وذرية "

We^{-asws} are the descendants of Muhammad^{-saww}, and our^{-asws} mother^{-asws} is Fatima^{-asws}. And Allah^{-azwj} has not Given anything to the *Mursil* Prophets^{-as} except that He^{-azwj} Gave it to Muhammad^{-saww} similar to what was Given to the *Mursil* Prophets^{-as} before him^{-saww}'. Then he^{-asws} recited: ***And We had Sent Rasools from before you and We Made wives and offspring to be for them [13:38]***'.⁴³

و في رواية شعيب، عنه (عليه السلام) أنه قال: «نحن ذرية رسول الله (صلى الله عليه وآله)، والله ما أدري على ما يعادوننا! إلا لقربتنا من رسول الله (صلى الله عليه وآله)».

And in a report of Shuayb,

'From him^{-asws} having said: 'We^{-asws} are the offspring of Rasool-Allah^{-saww}. By Allah^{-azwj}! I^{-asws} do not know upon what they are being our^{-asws} enemies, except for the nearness of our^{-asws} relationship from Rasool-Allah^{-saww}'.⁴⁴

VERSE 39

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ {39}

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

⁴² Al Mahaasin – V 1 Bk 4 – H 32

⁴³ Al Mahaasin – V 1 Bk 4 – H 83

⁴⁴ تفسير العياشي 2: 214 / 55.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَخُصَّصَ بْنِ الْبُخْتَرِيِّ وَغَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي هَذِهِ الْآيَةِ يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ قَالَ فَقَالَ وَ هَلْ يَمْحَى إِلَّا مَا كَانَ ثَابِتًا وَ هَلْ يُثَبِّتُ إِلَّا مَا لَمْ يَكُنْ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said regarding this Verse: **Allah Deletes and Affirms whatever He so Desires to [13:39]:** 'And does He^{-azwj} Delete except what was (previously) Established, and does He^{-azwj} Establish except what had not occurred?⁴⁵

و عنه: عن محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن ربعي بن عبد الله، عن الفضيل بن يسار، قال: سمعت أبا جعفر (عليه السلام) يقول: «العلم علمان: فعلم عند الله مخزون لم يطلع عليه أحد من خلقه، و علم علمه ملائكته و رسله،

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

'I heard Abu Ja'far^{-asws} saying: 'The Knowledge is two (types of) Knowledge – A Knowledge Treasured with Allah^{-azwj} which He^{-azwj} did not Notify anyone from His^{-azwj} creatures, and a Knowledge which He^{-azwj} Taught to His^{-azwj} Angels and His^{-azwj} Rasools^{-as}.

فما عليه ملائكته و رسله فإنه سيكون، لا يكذب نفسه و لا ملائكته و لا رسله و علم عنده مخزون، يقدم منه ما يشاء، و يؤخر منه ما يشاء، و يثبت ما يشاء».

Thus, what is with His^{-azwj} Angels and His^{-azwj} Rasools^{-as} is what would be happening (in the future), which belies neither Himself^{-azwj}, nor His^{-azwj} Angels, nor His^{-azwj} Rasools^{-as}. And a Knowledge which is Treasured with Him^{-azwj}. He^{-azwj} Brings forward from it whatever He^{-azwj} so Desires to, and Delays from it whatever He^{-azwj} so Desires to'.⁴⁶

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

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

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

⁴⁵ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 24 H 2

⁴⁶ الكافي 1: 114 / 6.

him^{-asws} by thirty years, Add that to him^{-as}, and Establish it for him^{-as} with You^{-azwj}, and Subtract it from my^{-as} age'.

قال أبو جعفر (عليه السلام): «فأثبت الله عز وجل لداود في عمره ثلاثين سنة، وكانت له عند الله مثبتة، وذلك قول الله عز وجل: يَمْخُوا اللَّهُ مَا يَشَاءُ وَيُنْثِي وَعِنْدَهُ أُمُّ الْكِتَابِ - قال - فمحا الله ما كان عنده مثبتا لآدم، وأثبت لداود ما لم يكن عنده مثبتا».

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

قال: «فمضى عمر آدم، فهبط عليه ملك الموت ليقبض روحه، فقال له آدم: يا ملك الموت، إنه قد بقي من عمري ثلاثون سنة. فقال له ملك الموت: يا آدم، ألم تجعلها لابنك داود النبي، وطرحتها من عمرك حين عرض عليك أسماء الأنبياء من ذريتك، و عرضت عليك أعمارهم، و أنت يومئذ بوادي الروحاء؟»

He^{-asws} said: 'And so the age of Adam^{-as} came to an end, and the Angel of Death descended unto him^{-as} to capture his^{-as} soul. So Adam^{-as} said to him: 'O Angel of Death! There still remain from my^{-as} age, thirty years'. So the Angel of Death said to him^{-as}: 'O Adam^{-as}! Did you^{-as} not make it to be for your^{-as} son^{-as} Dawood^{-as}, the Prophet^{-as}, and had it Subtracted from your^{-as} age where you^{-as} were Presented with the names of the Prophets^{-as} to be from your^{-as} offspring, and were Presented with their^{-as} ages, and in those days you^{-as} were in the valley of Al-Rawha?'

قال - فقال له آدم: ما أذكر هذا - قال - فقال له ملك الموت: يا آدم، لا تجحد، ألم تسأل الله عز وجل أن يثبتها لداود، و يحوها من عمرك، فأثبتها لداود في الزبور و محاهها من عمرك في الذكر؟ قال آدم: حتى أعلم ذلك».

He^{-asws} said: 'But Adam^{-as} said to him: 'I do not remember this'. So the Angel of Death said to him: 'O Adam^{-as}! Do not repudiate. Did you^{-as} not ask Allah^{-azwj} Mighty and Majestic that He^{-azwj} should Establish it for Dawood^{-as}, and Obliterate it from your^{-as} age, so He^{-azwj} Established it for Dawood^{-as} in the Psalms, and Obliterated it from your^{-as} age in the Remembrance?' Adam^{-as} said: 'Now I^{-as} remember that'.

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

Abu Ja'far^{-asws} said: 'And Adam^{-as} was truthful. He^{-as} did not remember, and did not repudiate. So from that day onwards, Allah^{-azwj} Blessed and Exalted Commanded the servants that they should write down between them whenever they lend (to each other) and work to an appointed term, due to the forgetfulness of Adam^{-as}, and his^{-as} struggling (against) is what he^{-as} made upon himself^{-as} 47

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ عَلَامَةٍ لَيْلَةِ الْقَدْرِ فَقَالَ عَلَامَتُهَا أَنْ تَطِيبَ رِيحُهَا وَإِنْ كَانَتْ فِي بَرْدٍ دَفِئَتْ وَإِنْ كَانَتْ فِي حَرٍّ بَرَدَتْ فَطَابَتْ

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 5th Imam^{-asws}), said, 'I asked him^{-asws} about a sign of the Night of the Pre-determination. So he^{-asws} said: 'It's sign is that is wind is aromatic; and if it was during the cold (winter) it warms, and if it was during the hot (summer), it cools, and is pleasant'.

قَالَ وَ سُئِلَ عَنْ لَيْلَةِ الْقَدْرِ فَقَالَ تَنْزِلُ فِيهَا الْمَلَائِكَةُ وَ الْكُتُبَةُ إِلَى السَّمَاءِ الدُّنْيَا فَيَكْتُبُونَ مَا يَكُونُ فِي أَمْرِ السَّنَةِ وَ مَا يُصِيبُ الْعِبَادَ وَ أَمْرُهُ عِنْدَهُ مَوْفُوفٌ لَهُ وَ فِيهِ الْمَشِيئَةُ فَيَقْدَرُ مِنْهُ مَا يَشَاءُ وَ يُؤَخَّرُ مِنْهُ مَا يَشَاءُ وَ يَحُورُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ .

He (the narrator) said, 'And I asked him^{-asws} about the Night of Pre-determination, so he^{-asws} said: 'The Angels and the Scribes descend therein to the sky of the world, so they are writing what is to transpire regarding the matters of the year, and what would be hitting the servants. And, its Command is Reserved for Him^{-azwj}, and in it is the Desire. So, He^{-azwj} Brings forwards from it whatever He^{-azwj} so Desires to, and He^{-azwj} Delays from it whatever He^{-azwj} so Desires to, and He^{-azwj} **Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.⁴⁸

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

From Zarara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to say: 'Had it not been for a Verse in the Book of Allah^{-azwj}, I^{-asws} would have narrated to you all with what is to happen up to the Day of Judgement'. So I said to him^{-asws}, 'Which Verse?' So he^{-asws} said: 'The Words of Allah^{-azwj}: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.⁴⁹

[العباشي] عن أبي حمزة الثمالي قال: قال أبو جعفر (عليه السلام) وأبو عبد الله (عليه السلام): يا أبا حمزة إن حدثناك بأمر أنه يجيء من ههنا فجاء من هاهنا فإن الله يصنع ما يشاء وإن حدثناك اليوم بحدث وحدثناك غدا بخلافه، فإن الله يمحو ما يشاء ويثبت.

Al Ayyashi, from Abu Hamza Al Sumaly who said,

'Abu Ja'far^{-asws} and Abu Abdullah^{-asws} said: 'O Abu Hamza! If I^{-asws} were to narrate to you of a matter that it would come from over here, so it comes from over there, as Allah^{-azwj} Does whatever He^{-azwj} so Desires to. And if I^{-asws} were to narrate to you today with an occurrence,

⁴⁸ Al Kafi – V 4 – The Book of Fasts Ch 69 H 3

⁴⁹ تفسير العياشي 59 / 215

and tomorrow the opposite of it takes place, for **Allah Deletes and Affirms whatever He so Desires to [13:39]**.⁵⁰

عن عمرو بن الحمق، قال: دخلت على أمير المؤمنين (عليه السلام) حين ضرب على قرنه، فقال لي: «يا عمرو، إني مفارقتكم»، ثم قال: «سنة إلى السبعين فيها بلاء» قالها ثلاثاً. فقلت فهل بعد البلاء رخاء؟ فلم يجبني، و اغمى عليه،

From Amro Bin Al Hamaq who said,

'I came up to Amir Al-Momineen^{-asws} when he^{-asws} was hit upon his^{-asws} head, and he^{-asws} said to me: 'O Amro! I^{-asws} am separating from you all'. Then he^{-asws} said: 'There would be a year in which there would be seventy afflictions'. He^{-asws} said it three times. So I said, 'Would there be any ease after the afflictions?' But he^{-asws} did not answer me, and I grieved to him^{-asws}.

فبكت ام كلثوم فأفاق فقال: يا ام كلثوم لا تؤذي، فانك لو قد ترين ما ارى لم تبكى، ان الملائكة في السماوات السبع بعضهم خلف بعض و النبيين خلفهم و هذا محمد (صلى الله عليه و آله) أخذ بيدي، يقول: انطلق يا على فما امامك خير لك مما أنت فيه فقل

(Syeda) Umm Kulsoom cried loudly, so he^{-asws} said: 'O Umm Kulsoom! Do not hurt me^{-asws}, for if you had seen what I^{-asws} saw, you would not wail. The Angels in the seven skies are following behind each other, and the Prophets^{-as} are behind them, and this is Muhammad^{-saww} here grabbing hold of my^{-asws} hand saying: 'Let's go, O Ali^{-asws}, for what is in front of you^{-asws} is better than what you^{-asws} are in'.

فقلت: بأبي أنت و أمي، قلت لي: إلي السبعين بلاء، فهل بعد السبعين رخاء؟ فقال: «نعم يا عمرو، و إن بعد البلاء رخاء و يَمْخُوا الله ما يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ».

I said: 'May my father and my mother be sacrificed for you^{-asws}! You^{-asws} said to me that there would be seventy afflictions, so would there be seventy eases?' He^{-asws} said: 'Yes, O Amro! And after the affliction is ease. **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.⁵¹

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى جَمِيعاً عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ يَا ثَابِتُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ كَانَ وَقَّتَ هَذَا الْأَمْرَ فِي السَّبْعِينَ فَلَمَّا أَنْ قُتِلَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ اشْتَدَّ غَضَبُ اللَّهِ تَعَالَى عَلَى أَهْلِ الْأَرْضِ فَأَخَّرَهُ إِلَى أَرْبَعِينَ وَ مِائَةٍ فَحَدَّثْنَاكُمْ فَأَدْعَتْكُمْ الْحَدِيثَ فَكَشَفْتُمْ قِنَاعَ السِّرِّ وَ لَمْ يَجْعَلِ اللَّهُ لَهُ بَعْدَ ذَلِكَ وَقْتاً عِنْدَنَا وَ يَمْخُوا الله ما يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether, from Al Hassan Bin Mahboub, from Abu Hamza Al Sumaly who said,

'I heard Abu Ja'far^{-asws} saying: 'O Sabit! Allah^{-asws} Blessed and Exalted has (Fixed) a time for this matter in (the year) seventy (A.H.). But when Al-Husayn^{-asws} was killed, the Wrath of Allah^{-azwj} Intensified upon the people of the earth, therefore He^{-azwj} Delayed it to (the year)

⁵⁰ Tafseer Abu Hamza Al Sumaly – H 160

⁵¹ تفسير العياشي 68 / 217.

one hundred and forty (A.H.). So we^{-asws} narrated it to you all, but you broadcast the Hadeeth, and so you uncovered the covering of the veil; and Allah^{-azwj} did not Make a (specific) time for it after that with us^{-asws}. **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**.

قَالَ أَبُو حَمَزَةَ فَحَدَّثْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ قَدْ كَانَ كَذَلِكَ .

Abu Hamza said, 'So I narrated with that to Abu Abdullah^{-asws}, so he^{-asws} said: 'It was like that'.⁵²

قال أبو حمزة: قلت لأبي جعفر (عليه السلام): إن عليا كان يقول: «إلى السبعين بلاء، و بعد السبعين رخاء» و قد مضت السبعون و لم يروا رخاء؟

Abu Hamza said,

'I said to Abu Ja'far^{-asws}, 'Ali^{-asws} was saying: 'Up to the seventy afflictions, and after the seventy prosperities'. And the seventy (years of afflictions) have passed, and when will the prosperities be seen?'

فقال لي أبو جعفر (عليه السلام): «يا ثابت، إن الله كان قد وقت هذا الأمر في السبعين، فلما قتل الحسين (صلوات الله عليه)، اشتد غضب الله على أهل الأرض، فأخره إلى أربعين و مائة سنة،

Abu Ja'far^{-asws} said to me: 'O Sabit! This matters (Al Qaim^{-asws}) had been timed during the seventy. But when Al-Husayn^{-asws} was killed, the Wrath of Allah^{-azwj} Intensified upon the people of the earth, so He^{-azwj} Delayed it to one hundred and forty years.

فحدثناكم فأدعتم الحديث و كشفتم قناع الستر، فأخره الله و لم يجعل لذلك عندنا وقتاً» ثم قال: يَمْخُوا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ.

I narrated to you all, but you broadcast the Hadeeth, and you uncovered the covering of the veil, so Allah^{-azwj} Delayed it and did not Make a timing for that to be with us^{-asws}'. Then he^{-asws} said: '**Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**'.⁵³

عن ابن سنان، عن أبي عبد الله (عليه السلام) يقول: «إن الله يقدم ما يشاء، و يؤخر ما يشاء، و يحو ما يشاء، و يثبت ما يشاء، و عنده ام الكتاب، - و قال- لكل أمر يريد الله فهو في علمه قبل أن يصنعه، و ليس شيء يبدو له إلا و قد كان في علمه، إن الله لا يبدو له من جهل».

From Ibn Sinan,

(It has been narrated) from Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Brings forward whatever He^{-azwj} so Desires to, and Delays whatever He^{-azwj} so Desires to, **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**. And he^{-asws} said: 'For every matter which Allah^{-azwj} Intends it, so it is in His^{-azwj} Knowledge before He^{-azwj}

⁵² Al Kafi V 1 – The Book Of Divine Authority CH 82 H 1

⁵³ تفسير العياشي 69/218.

Does it, and there is nothing He^{-azwj} Begins except that it was (already) in His^{-azwj} Knowledge. Allah^{-azwj} does not Begin it from (state of) ignorance'.⁵⁴

صاحب (الثاقب في المناقب) عن أبي هاشم الجعفري، قال: سأل محمد بن صالح الأريزي أبا محمد، يعني الحسن العسكري (عليه السلام) عن قول الله: يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ. فقال (عليه السلام): «هل يمحوا إلا ما كان، و هل يثبت إلا ما لم يكن؟!».

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

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

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

I said (thought) to myself, 'This is different to the words of Hisham that He^{-azwj} does not Know anything until it actually happens'. So Abu Muhammad^{-asws} looked towards me and said: 'Allah^{-azwj} is the Compeller, and the Knower of the things before they come into being. The Creator when there was not creation, and the Nourisher when there was none to be Nourished, and the Powerful before (Displaying the) Power'. So I said, 'I testify that you^{-asws} are the Proof of Allah^{-azwj}, and His^{-azwj} Guardian with equity, and you^{-asws} are upon the Manifesto of Amir Al-Momineen^{-asws}'.⁵⁵

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن خلف بن حماد، عن عبد الله بن سنان قال: لما قدم أبو عبد الله (عليه السلام) على أبي العباس، و هو بين الحيرة و الكوفة و معه ابن شيرمة القاضي، فقال له: إلى أين يا أبا عبد الله؟ فقال: «أردتكم» فقال: قد قصر الله خطاك.

And from him, from a number of our companions, from Ahmad bin Muhammad Bin Khalid, from his father, from Khalaf Bin Hamad, from Abdullah Bin Sinan who said,

'When Abu Abdullah^{-asws} proceeded to Abu Al-Abbas, and he^{-asws} was between Al-Hira and Al-Kufa, and with him^{-asws} was Ibn Shabrama the judge, he said to him^{-asws}, 'To where, O Abu Abdullah^{-asws}? He^{-asws} said: 'I^{-asws} intended to see you'. He said, 'Allah^{-azwj} has shortened your footsteps'.

قال: فمضى معه. فقال له ابن شيرمة: ما تقول يا أبا عبد الله، في شيء سألتني عنه الأمير، فلم يكن عندي فيه شيء؟ فقال: «و ما هو؟» قال: سألتني عن أول كتاب كتب في الأرض.

He (the narrator) said: 'So he went with him^{-asws}. Ibn Shabrama said to him^{-asws}, 'What are you^{-asws} saying, O Abu Abdullah^{-asws}, regarding a thing the Emir asked me about, but there

⁵⁴ تفسير العياشي 218 / 71.

⁵⁵ - الثاقب في المناقب: 507 / 566

did not happen to be anything with me with regards to it?' So he^{-asws} said: 'And what is it?' He said, 'He asked me about the first Book Allah^{-azwj} Wrote in the earth'.

فقال: «نعم، إن الله عز و جل عرض على آدم (عليه السلام) ذريته عرض العين في صور الذر، نبيا فنبيا، و ملكا فملكاً، و مؤمناً فمؤمناً، و كافراً فكافراً، فلما انتهى إلى داود (عليه السلام)، قال: من هذا الذي نبأته و كرمته و فصرت عمره؟-

He^{-asws} said: 'Yes. Allah^{-azwj} Mighty and Majestic Displayed unto Adam^{-as}, his^{-as} offspring, displaying to the eyes in the images of the particles – a Prophet^{-as} so as a Prophet^{-as}, and an Angel so as an Angel, and a Momin so as a Momin, and a Kafir so as a Kafir. So when He^{-azwj} Ended up to Dawood^{-as}, he^{-as} said: 'Who is this one whom You^{-as} have Made to be a Prophet^{-as}, and Honoured him^{-as}, and Shortened his^{-as} life-span?'

قال - فأوحى الله عز و جل إليه: هذا ابنك داود، عمره أربعون سنة، و إني قد كتبت الآجال و قسمت الأرزاق، و أنا أحو ما أشاء و اثبت و عندي أم الكتاب، فإن جعلت له شيئاً من عمرك، ألحقته له.

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Revealed unto him^{-as}: "This is your^{-as} son^{-as} Dawood^{-as}. His^{-as} life-span is of forty years, and I^{-azwj} have Ordained the terms and Apportioned the sustenance, and I^{-azwj} Delete and Affirm whatever I^{-azwj} so Desire to, and with Me^{-azwj} is the Mother of the Book. So if you^{-as} were to make something from your^{-as} life-span to be for him^{-as}, I^{-azwj} will Cause it to be for him^{-as}".

قال: يا رب، قد جعلت له من عمري ستين سنة تمام المائة،-

He^{-as} said: 'O Lord^{-azwj}! I^{-as} have made it to be for him^{-as}, from my^{-as} life-span, sixty years to complete a hundred years (of Dawood^{-as}'s original life-span)'.

قال - فقال الله عز و جل لجبرئيل و ميكائيل و ملك الموت: اكتبوا عليه كتاباً فإنه سينسى -

He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic Said to Jibraeel^{-as} and Mikaeel^{-as} and the Angel of death: 'Write down an agreement upon him^{-as} (Adam^{-as}) for he^{-as} would be forgetting!'

قال - فكتبوا عليه كتاباً و ختموه بأجنحتهم من طينة عليين».

He^{-asws} said: 'They^{-as} wrote upon him an agreement and sealed it with their wings from the clay of Illiyeen'.

قال: «فلما حضرت آدم الوفاة، أتاه ملك الموت، فقال آدم: يا ملك الموت، ما جاء بك؟ قال: جئت لأقبض روحك. قال: قد بقي من عمري ستون سنة، فقال: إنك جعلتها لا بنك داود-

He^{-asws} said: 'So when the expiry presented itself to Adam^{-as}, the Angel of death came to him^{-as}. Adam^{-as} said: 'O Angel of death! What have you^{-as} come for?' He^{-as} said: 'I^{-as} came to capture your^{-as} soul'. He^{-as} said: 'But there still remains sixty years from my^{-as} life-span'. He^{-as} said: 'You^{-as} made it to be for your^{-as} son^{-as} Dawood^{-as}'.

قال - و نزل عليه جبرئيل، و أخرج له الكتاب»

He^{-asws} said: 'And Jibraeel^{-as} descended unto him^{-as} and brought out the agreement to him^{-as}'.

فقال أبو عبد الله (عليه السلام): «فمن أجل ذلك، إذا أخرج الصك على المدين ذل المدين، فقبض روحه».

Abu Abdullah^{-asws} said: 'So, from the reason of that, whenever the agreement is brought out to a debtor, it humiliates the debtor. Then he^{-as} captured his^{-as} soul'⁵⁶

علي بن إبراهيم: قال حدثني أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الله بن مسكان، عن أبي عبد الله (عليه السلام) قال: «إذا كانت ليلة القدر، نزلت الملائكة والروح والكتب إلى سماء الدنيا، فيكتبون ما يكون من قضاء الله تبارك وتعالى في تلك السنة، فإذا أراد الله أن يقدم أو يؤخر أو ينقص شيئاً أو يزيده، أمر الملك أن يحو ما يشاء، ثم أثبت الذي أراد».

Ali Bin Ibrahim said, 'My father narrated to me, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan,

'From Abu Abdullah^{-asws} having said: 'Whenever it would be the Night of Pre-determination (Laylat Al-Qadr), the Angels and the Spirit and the Ordainments descend to the sky of the world, and they are writing down what would be happening from the Ordainments of Allah^{-azwj} Blessed and Exalted during that year. When Allah^{-azwj} Wants to Bring forward, or Delay, or Reduce something, or Increase it, He^{-azwj} Commands the Angel to delete whatever He^{-azwj} so Desires and affirm what which He^{-azwj} Wants'.

قلت: وكل شيء عنده بمقدار مثبت في كتابه؟ قال: «نعم».

I said, 'And all things are with Him^{-azwj} in a measurement Affirmed in His^{-azwj} Book?' He^{-asws} said: 'Yes'.

قلت: فأني شيء يكون بعد؟ قال: «سبحان الله، ثم يحدث الله أيضاً ما يشاء، تبارك الله وتعالى».

I said, 'So which thing can happen after that?' He^{-asws} said: 'Glory be to Allah^{-azwj}! Then He^{-azwj} Causes to occur whatever He^{-azwj} so Desires to, Blessed is Allah^{-azwj} and Exalted''⁵⁷

و عنه، قال: أخبرنا جماعة، عن أبي المفضل، قال: حدثنا إبراهيم بن عبد الصمد بن موسى الهاشمي بسر من رأى، قال: حدثني أبي عبد الصمد بن موسى، قال: حدثني عمي عبد الوهاب بن محمد بن إبراهيم، عن أبيه محمد بن إبراهيم، قال: بعث أبو جعفر المنصور إلى أبي عبد الله جعفر بن محمد الصادق (عليهما السلام)، وأمر بفرش فطرحته إلى جانبه، فأجلسه عليها، ثم قال: علي بمحمد، علي بالمهدي. يقول ذلك مراراً، فقيل له: الساعة يأتي يا أمير المؤمنين، ما يحبس إلا أنه يتخير. فما لبث أن واثى، وقد سبقته رائحته،

And from him (Al Sadouq) who said, 'A group informed me, from Abu Al Mufazzal, from Ibrahim Bin Abdul Samad Bin Musa Al Hashimy at Surr Man Rayy, from his father Abdul Samad Bin Musa, from his uncle Abdul Wahab Bin Muhammad Bin Ibrahim, from his father Muhammad Bin Ibrahim who said,

'Abu Ja'far Al-Mansour (the caliph) sent to Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws} and ordered with a couch. So it was place by his side, and he made him^{-asws} to be seated upon it, then said, 'To me with Muhammad! To me with Al Mahdy!' – saying that repeatedly. It was said to him, 'In a moment he would come, O commander of the faithful!

⁵⁶ الكافي 7: 378/1

⁵⁷ تفسير القمي 1: 366.

Nothing is holding him up except that he is being fragranced. So it was not long before they came, and their aroma had preceded him.

فأقبل المنصور على جعفر (عليه السلام)، فقال: يا أبا عبد الله، حديث حدثني في صلة الرحم، اذكره يسمعه المهدي.

Then Al Mansour turned towards Ja'far^{-asws} and he said, 'O Abu Abdullah^{-asws}! Narrate his^{-saww} Hadeed regarding maintenance of the relationships. Mention it for Al Mahdy to hear it'.

قال: «نعم، حدثني أبي، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله): إن الرجل ليصل رحمه و قد بقي من عمره ثلاث سنين، فيصيرها الله عز و جل ثلاثين سنة، و يقطعها و قد بقي من عمره ثلاثون سنة، فيصيرها الله عز و جل ثلاث سنين،

He^{-asws} said: 'Yes. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The man maintains his relationships, and there has remained three years from his life-span, so Allah^{-azwj} Mighty and Majestic Makes it to become thirty years. And he cuts it off, and there has remained thirty years from his life-span, so Allah^{-azwj} Mighty and Majestic Makes it to become three years'.

ثم تلا (عليه السلام): يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثْبِتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ الآية. قال: هذا حسن- يا أبا عبد الله- و ليس إياه أردت،

Then he^{-asws} recited: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]** – the Verse. He said, 'This is good, O Abu Abdullah^{-asws}, and it isn't what I wanted'.

قال أبو عبد الله: «نعم، حدثني أبي، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله): صلة الرحم تعمر الديار، و تزيد في الأعمار، و إن كان أهلها غير أخيار». قال: هذا حسن يا أبا عبد الله، و ليس هذا أردت،

Abu Abdullah^{-asws} said: 'Yes. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Maintenance of the relationships builds the households and increases in the life-spans, and even if its inhabitants were other than good'. He said, 'This is good, O Abu Abdullah^{-asws}, and this isn't what I wanted'.

فقال أبو عبد الله (عليه السلام): «نعم، حدثني أبي، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: قال رسول الله (صلى الله عليه وآله): صلة الرحم تهون الحساب، و تقي ميتة السوء» قال المنصور: نعم إياه أردت.

Abu Abdullah^{-asws} said: 'Yes. My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Maintenance of the relationships eases the Reckoning (on the Day of Judgment) and repels the evil death'. Al Mansour said, 'Yes. It is what I wanted'⁵⁸.

العباشي: عن علي بن عبد الله بن مروان، عن أيوب بن نوح، قال: قال لي أبو الحسن العسكري (عليه السلام)- و أنا واقف بين يديه بالمدينة- ابتداء من غير مسألة: «يا أيوب، إنه ما نبأ الله من نبي إلا بعد أن يأخذ عليه ثلاث خصال: شهادة أن لا إله إلا الله، و خلع الأنداد من دون الله، و أن الله المشيئة يقدم ما يشاء، و يؤخر ما يشاء،

Al Ayyashi, from Ali Bin Abdullah Bin Marwan, from Ayoub Bin Nuh who said,

'Abu Al-Hassan Al-Askari^{-asws} said, and I was paused in front of him^{-asws}, at Al Medina, initiating from without having been asked: 'O Ayoub! It is so that Allah^{-azwj} did not Send a Prophet^{-as} except after having had Taken upon him, three characteristics – The testimony that there is no god except Allah^{-azwj}, and eradicating the rivals (idols etc.) from besides Allah^{-azwj}, and that for Allah^{-azwj} is the Desire. He^{-azwj} Brings forwards whatever He^{-azwj} so Desires to and Delays whatever He^{-azwj} so Desires to.

أما إنه إذا جرى الاختلاف بينهم، لم يزل الاختلاف بينهم إلى أن يقوم صاحب الأمر».

But, it is such that when the differing lowed between them (people), they will not cease differing (now) until the Master of the Command (Al-Qaim^{-asws}) rises".⁵⁹

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام) قال: «إن الله لم يدع شيئاً كان أو يكون إلا كتبه في كتاب، فهو موضوع بين يديه ينظر إليه، فما شاء منه قدم، و ما شاء منه أخر، و ما شاء منه محأ، و ما شاء منه كان، و ما لم يشأ لم يكن».

From Al Fuzeyl bin Yasaar,

'From Abu Ja'far^{-asws} having said: 'Surely, Allah^{-azwj} did not leave anything which had happened or would be happening except He^{-azwj} Wrote it in a Book. So it is Placed in front of Him^{-azwj}. He^{-azwj} is Looking at it. Thus, whatever He^{-azwj} so Desires from it, He^{-azwj} Brings it forwards, and whatever He^{-azwj} so Desires from it, He^{-azwj} Delays it, and whatever He^{-azwj} so Desires from it, Deleted it, and whatever He^{-azwj} so Desires from it, happens, and whatever He^{-azwj} does not Desires, does not happen".⁶⁰

عن الفضيل، قال: سمعت أبا جعفر (عليه السلام) يقول: «من الأمور أمور محتومة كائنة لا محالة، و من الأمور أمور موقوفة عند الله، يقدم فيها ما يشاء و يححو ما يشاء و يثبت منها ما يشاء، لم يطلع على ذلك أحدا- يعني الموقوفة- فأما ما جاءت به الرسل، فهي كائنة، لا يكذب نفسه و لا نبيه و لا ملائكته».

From Al Fuzeyl who said,

'I heard Abu Ja'far^{-asws} saying: 'From the matters, there are Ordained matters which will happen inevitably. And from the matters, there are matters Suspended in the Presence of Allah^{-azwj}. He^{-azwj} Brings forward among these whatever He^{-azwj} so Desires and Deletes whatever He^{-azwj} so Desires, and Affirms from these whatever He^{-azwj} so Desires. He^{-azwj} does not Notify anyone upon that – meaning the Suspended matters. So whatever the Rasools^{-as} came with, these would happen, neither belying Himself^{-azwj}, nor His^{-azwj} Prophets^{-as}, nor His^{-azwj} Angels".⁶¹

⁵⁹ تفسير العياشي 2: 215 / 56.

⁶⁰ تفسير العياشي 215 / 61.

⁶¹ تفسير العياشي 217 / 65.

VERSES 40 - 42

وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفِّيَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ {40}

And even if We were to Show you part of what We Threaten them with or Cause you to expire, rather upon you is the delivery (of the Message) and upon Us is the Reckoning [13:40]

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ {41}

Do they not see Us Aiming for the land, Reducing it from its outskirts? And Judges, there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا ۖ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۖ وَسَيَعْلَمُ الْكُفَّارُ لِمَنْ عُقْبَى الدَّارِ {42}

And they had plotted, those from before them, but for Allah is the Planning entirely. He Knows what each soul earns, and the Kafirs will come to know for whom is the end-result of the (eternal) abode [13:42]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَمَّنْ ذَكَرَهُ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَقُولُ إِنَّهُ يُسَيِّجِي نَفْسِي فِي سُرْعَةِ الْمَوْتِ وَالْقَتْلِ فِينَا قَوْلُ اللَّهِ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَهُوَ ذَهَابُ الْعُلَمَاءِ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: 'I^{-asws} am generous with myself^{-asws} regarding the hastening of the death and the murder. Regarding us^{-asws} are the Words of Allah^{-azwj}: **Do they not see Us Aiming for the land, Reducing it from its outskirts? [13:41]** - And it is the departure of the scholars^{-asws} (from the world)^{.62}

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

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

⁶² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 7 H 6

(It has been narrated) that Abdullah Bin Umar recited the Words of the Exalted: ***Do they not see Us Aiming for the land, Reducing it from its outskirts? [13:41]***, the day Amir Al-Momineen^{-asws} was killed'. And he^{-asws} said: 'O Amir Al-Momineen^{-asws}! You^{-asws} have been the biggest part regarding the Knowledge. Today the Knowledge of Al-Islam is reduced, and a part of the Eman has passed'.⁶³

الطبرسي: عن أبي عبد الله (عليه السلام): «نقصها بذهاب علمائها و فقهاءها و خيار أهلها».

Al Tabarsy –

'From Abu Abdullah^{-asws}: 'Its (the earth's) reduction is the going away of its knowledgeable ones and its understanding ones and the best of its people''.⁶⁴

VERSE 43

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

And those who are committing Kufr are saying, 'He has not been Sent'. Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]

حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثني يعقوب بن يزيد عن الحسن بن علي بن فضال عن عبد الله بن بكير عن أبي عبد الله عليه السلام قال كنت عنده فذكروا سليمان وما أعطى من العلم وما أوتي من الملك

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

'I was with Abu Abdullah^{-asws}, and I mentioned Suleiman^{-as} and what he^{-as} had been Given from the knowledge and what he^{-as} had been Given from the kingdom'.

فقال لي وما أعطى سليمان بن داود إنما كان عنده حرف واحد من الاسم الأعظم وصاحبكم الذي قال الله قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب و كان والله عند علي عليه السلام علم الكتاب

He^{-asws} said to me: 'And Suleiman Bin Dawood^{-as} had not been Given (all of the knowledge) but he^{-as} had with him^{-as} one letter from the Great Name (*Ism Aazam*), and your Imam^{-asws} is the one about whom^{-asws} Allah^{-azwj} Says: ***Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]***, and by Allah^{-azwj}, with Ali^{-asws} was the knowledge of the Book'.

فقلت صدقت والله جعلت فداك.

⁶³ المناقب 3: 308.

⁶⁴ مجمع البيان 6: 461.

I said, 'You^{-asws} have spoken the truth, by Allah^{-azwj}, may I be sacrificed for you^{-asws}'.⁶⁵

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

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

'Abu Ja'far^{-asws} said regarding this Verse: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]:** 'He^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}'.⁶⁶

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

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

'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and one with whom is Knowledge of the Book [13:43]**, he^{-asws} said: 'It was Revealed regarding Ali^{-asws} after Rasool-Allah^{-saww}, and regarding the Imams^{-asws} after him^{-asws}'.⁶⁷

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

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

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

قال: فقال: «إن الله تبارك و تعالى قال عن موسى: وَ كَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَ لَمْ يَقُلْ: كل شيء. و قال عن عيسى: وَ لِأَيَّتَيْنَ كُنتُم بِغَضِّ اللَّذِي تَخْتَلِفُونَ فِيهِ وَ لَمْ يَقُلْ: كل الذي تختلفون،

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

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

⁶⁵ Basaair Al Darajaat – P 5 Ch 1 H 1

⁶⁶ Basaair Al Darajaat – P 5 Ch 1 H 4

⁶⁷ Basaair Al Darajaat – P 5 Ch 1 H 10

And Said about your Master^{-asws} – Meaning Amir Al-Momineen^{-asws}: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43].** And Allah^{-azwj} Mighty and Majestic Said: **nor any wet nor dry except it is in an apparent Book [6:59].** And the Knowledge of this Book is with him^{-asws}.⁶⁸

حدثنا احمد بن الحسن بن فضال عن عبد الله بن بكير عن نجم عن ابي جعفر عليه السلام في قول الله تعالى قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال على عليه السلام عنده علم الكتاب.

It has been narrated to us Ahmad Bin Al-Hassan Bin Fazaal, from Abdullah Bin Bakeyr, from Najam, who has said the following:

Abu Ja'far^{-asws}, regarding the Words of Allah^{-azwj} the Exalted: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**, said: '(its about) Ali^{-asws}, with him^{-asws} is Knowledge of the Book'.⁶⁹

حدثنا على بن الحسن بن على بن فضال عن ابيه عن ابراهيم الاشعري عن محمد بن مروان عن نجم عن ابي جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال صاحب علم الكتاب على عليه السلام.

It has been narrated to us Ali Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Ibrahim Al-Ash'ary, from Muhammad Bin Marwaan, from Najam, who has said:

Abu Ja'far^{-asws}, regarding the Statement of Allah^{-azwj} Mighty and Majestic: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**, said: 'The Master of Knowledge of the Book is Ali^{-asws}'.⁷⁰

حدثنا محمد بن الحسين بن جعفر بن بشير والحسن بن على بن فضال عن مثنى الحناط عن عبد الله بن عجلان عن ابي جعفر عليه السلام في قول الله عزوجل قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب قال نزلت في على عليه السلام عالم هذه الامة بعد رسول الله صلى الله عليه وآله.

It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Basheer and Al-Hassan bin Ali Bin fazaal, from Masny Al-Hanaat, from Abdullah Bin Ajlaan, who has said the following:

Abu Ja'far^{-asws}, regarding the Statement of Allah^{-azwj} Mighty and Majestic: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**, said: 'This was Revealed regarding Ali^{-asws}, Aalim (knowledgeable one) of this community, after Rasool-Allah^{-saww}'.⁷¹

حدثنا أبو الفضل العلوي قال حدثني سعيد بن عيسى الكريزي البصري عن ابراهيم بن الحكم بن ظهير عن ابيه عن شريك بن عبد الله عن عبد الاعلى النعلبي عن ابي تمام عن سلمان الفارسي (ره) عن امير المؤمنين عليه السلام في قول الله تبارك وتعالى قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب فقال انا هو الذي عنده علم الكتاب و قد صدقه الله واعطاه الوسيلة في الوصية ولا تخلى امة من وسيلته إليه وإلى الله فقال يا ايها الذين آمنوا اتقوا الله وابتغوا إليه الوسيلة.

⁶⁸ الاحتجاج: 375.

⁶⁹ Basaair Al Darajaat – P 5 Ch 1 H 5

⁷⁰ Basaair Al Darajaat – P 5 Ch 1 H 6

⁷¹ Basaair Al Darajaat – P 5 Ch 1 H 17

It has been narrated to us Abu Al-FazAl-Al-Alawy, from Saeed Bin Isa Al-Karbazy Al-Basry, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al-Tha'alby, from Abu Tamaam, from Salman Al-Farsy^{ar}, who has said the following:

Amir-ul-Momineen^{-asws} regarding the Words of Allah^{-azwj} Blessed and Exalted: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**, has said: 'I^{-asws} am the one with whom^{-asws} is knowledge of the Book, and Allah^{-azwj} has Ratified it and has Given me^{-asws} (to the community) as the means (*Al-Waseela*) in the bequest, and the community is not empty from the means to the Imam^{-asws} and to Allah^{-azwj}. He^{-azwj} has Said: **O you who believe! Fear Allah and seek the intermediary to Him [5:35]**'.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَمَّنْ ذَكَرَهُ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ إِنِّيَا عَنِّي وَ عَلَيَّ أَوْلُنَا وَ أَفْضَلُنَا وَ خَيْرُنَا بَعْدَ النَّبِيِّ (عَلَيْهِ السَّلَام) .

Ali Bin Ibrahim, from his father and Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from the one who mentioned it, altogether from Ibn Abu Umeyr, from Ibn Azina, from Bureyd Bin Muawiya who said,

'I said to Abu Ja'far^{-asws}, '**Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]**'. He^{-asws} said: 'It Means us^{-asws}, and Ali^{-asws} is our^{-asws} first one, and the most superior of us^{-asws}, and the best of us^{-asws} after the Prophet^{-saww}'.⁷³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبَّادِ بْنِ سَلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سَلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرٍ

Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from Abbad Bin Suleyman, from Muhammad Bin Suleyman, from his father, from Sadeyr who said,

قَالَ سَدِيرٌ فَلَمَّا أَنْ قَامَ مِنْ مَجْلِسِهِ وَ صَارَ فِي مَنْزِلِهِ دَخَلْتُ أَنَا وَ أَبُو بَصِيرٍ وَ مُبَيْسِرٌ وَ قُلْنَا لَهُ جُعِلْنَا فِدَاكَ سَمْعَكَ وَ أَنْتَ تَقُولُ كَذَا وَ كَذَا فِي أَمْرِ جَارِيَتِكَ وَ نَحْنُ نَعْلَمُ أَنَّكَ تَعْلَمُ عِلْماً كَثِيراً وَ لَا نُنْسِبُكَ إِلَى عِلْمِ الْعَيْبِ

Sadeyr (the narrator) said, 'So when he^{-asws} arose from his^{-asws} gathering and went to his^{-asws} house, I and Abu Baseer, and Muyassar went over and said to him^{-asws}, 'May we be sacrificed for you^{-asws}! We heard you^{-asws} and you^{-asws} were saying such and such regarding the matter of your^{-asws} maid, and we know that you^{-asws} have a lot of knowledge, and we are not linking you^{-asws} to the knowledge of the unseen'.

قَالَ فَقَالَ يَا سَدِيرُ أَلَمْ تَقْرَأَ الْقُرْآنَ قُلْتُ بَلَى قَالَ فَهَلْ وَجَدْتَ فِيْمَا قُرَأَتْ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ

He (the narrator) said, 'So he^{-asws} said: 'O Sadeyr! Do you not read the Quran?' I said, 'Yes (I do)'. He^{-asws} said: 'So did you find in what you read from the Book of Allah^{-azwj} Mighty and Majestic: **The one with whom was the knowledge from the Book said, 'I will come to you with it before your glance returns to you [27:40]**?'

⁷² Basaair Al Darajaat – P 5 Ch 1 H 21

⁷³ Al Kafi V 1 – The Book Of Divine Authority CH 35 H 6

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ قَرَأْتُهُ قَالَ فَهَلْ عَرَفْتَ الرَّجُلَ وَ هَلْ عَلِمْتَ مَا كَانَ عِنْدَهُ مِنْ عِلْمِ الْكِتَابِ قَالَ قُلْتُ أَخْبِرْنِي بِهِ قَالَ قَدْ قَطَرَتْ مِنَ الْمَاءِ فِي الْبَحْرِ الْأَخْضَرِ فَمَا يَكُونُ ذَلِكَ مِنْ عِلْمِ الْكِتَابِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! I have read it'. He^{-asws} said: 'So do you recognise the man, and do you know what was with him from the knowledge of the Book?' I said, 'Inform me of it'. He^{-asws} said: 'A measurement of a drop of water from the green ocean, so that is what happened to be from the knowledge of the Book'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا أَقَلَّ هَذَا فَقَالَ يَا سَدَيْرُ مَا أَكْثَرَ هَذَا أَنْ يُنْسِبَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى الْعِلْمِ الَّذِي أُخْبِرُكَ بِهِ

I said, 'May I be sacrificed for you^{-asws}! How little this is' So he^{-asws} said: 'O Sadeyr! What a lot this is if you were to link it to Allah^{-azwj} Mighty and Majestic to the Knowledge which I am about to inform you with it.

يَا سَدَيْرُ فَهَلْ وَجَدْتَ فِيمَا قَرَأْتَ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ أَيْضاً قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ قُلْتُ قَدْ قَرَأْتُهُ جُعِلْتُ فِدَاكَ قَالَ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ أَفَهُمْ أَمْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ بَعْضُهُ قُلْتُ لَا بَلْ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ كُلُّهُ

O Sadeyr! So, did you find in what you read from the Book of Allah^{-azwj} Mighty and Majestic as well **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]?** I said, 'I have read it, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'So, is the one with whom is the knowledge of the Book, all of it, more understanding, or the one with whom is knowledge of the Book, part of it?' I said, 'No, but the one with whom is the knowledge of the Book, all of it'.

قَالَ فَأَوْماً بِيَدِهِ إِلَى صَدْرِهِ وَ قَالَ عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا عِلْمُ الْكِتَابِ وَ اللَّهُ كُلُّهُ عِنْدَنَا .

He (the narrator) said, 'So he^{-asws} gestured by his^{-asws} hand towards his^{-asws} own chest and said: 'The knowledge of the Book, by Allah^{-azwj}, all of it is with us^{-asws}! The knowledge of the Book, by Allah^{-azwj}, all of it is with us^{-asws}!'⁷⁴

ابن بابويه: قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا محمد بن يحيى العطار، قال: حدثنا أحمد بن محمد بن عيسى، عن القاسم بن يحيى، عن جده الحسن بن راشد، عن عمرو بن مغلس، عن خلف، عن عطية العوفي، عن أبي سعيد الخدري، قال: سألت رسول الله (صلى الله عليه و آله) عن قول الله جل ثناؤه: قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ قَالَ: «ذاك وصي أخي سليمان بن داود».

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Musa Bin Al Mutawakkal, from Muhammad Bin Yahya Al Ataar, from Ahmad Bin Muhammad bin Isa, from Al Qasim bin Yahya, from his grandfather Al Hassan Bin Rashid, from Amro bin Maglas, from Khalaf, from Atiyya Al Awfy, from Abu Saeed Al Khudry who said,

'I asked Rasool-Allah^{-saww} about the Words of Allah^{-azwj}, Majestic is His^{-azwj} Praise: **The one with whom was the knowledge from the Book [27:40]**. He^{-saww} said: 'That is the successor^{-as} of my^{-saww} brother^{-as} Suleyman Bin Dawood^{-as}'.

فقلت له: يا رسول الله، فقول الله عز و جل: قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ: «ذاك أخي علي بن أبي طالب (عليه السلام)».

⁷⁴ Al Kafi V 1 – The Book Of Divine Authority CH 45 H 3

I said to him^{-saww}, 'O Rasool-Allah^{-saww}! So (what about) the Words of Allah^{-azwj} Mighty and Majestic: **Say: Allah is Sufficient as a Witness between me and you and the one who has Knowledge of the Book [13:43]?**' He^{-saww} said: 'That is my^{-saww} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}'.⁷⁵

Abdullah Bin Salam was promoted by Muawiya has one having the Knowledge of the Book

فقال قيس: ذاك أمير المؤمنين علي بن أبي طالب، عالم هذه الأمة وديانها وصديقها وفاروقها الذي أنزل الله فيه ما أنزل وهو قوله عز وجل: (قل كفى بالله شهيدا بيني وبينكم ومن عنده علم الكتاب).

(Suleym Bin) Qays said, 'That is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, the most knowledgeable one of this community, and it's religious one, and it's 'Al-Siddiq' (Truthful one), and its 'Al-Farouq' (Differentiator) regarding whom Allah^{-azwj} Revealed what He^{-azwj} Revealed, and it is the Statement of the Mighty and Majestic: **Say: 'I suffice with Allah as a Witness between me and you, and one with whom is Knowledge of the Book [13:43]'**.

فقال معاوية: فإن صديقها أبو بكر وفاروقها عمر، والذي عنده علم الكتاب عبد الله بن سلام

Muawiya said, 'It's 'Al-Siddique' (truthful) one is Abu Bakr, and its Differentiator (Farouq) is Umar, and the one with whom is the knowledge of the whole of the Book, he is Abdullah Bin Salam'.⁷⁶

و روي أنه سئل سعيد بن جبیر وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ عبد الله بن سلام؟ قال: لا، وكيف و هذه السورة مكية؟

And it is reported that he^{-asws} was asked by Saeed Bin Jubeyr, '**and the one who has Knowledge of the Book [13:43]**, is it Abdullah Bin Salam?' He^{-asws} said: 'No. And how can it be so and this Chapter is Makkan?'⁷⁷

و ما رواه الفقيه ابن المغازلي الشافعي بإسناده، عن علي بن عابس، قال: دخلت أنا و أبو مريم علي عبد الله بن عطاء، قال أبو مريم: حدث عليا بالحديث الذي حدثني عن أبي جعفر (عليه السلام) قال: كنت عند أبي جعفر (عليه السلام) جالسا إذ مر عليه ابن عبد الله بن سلام، قلت: جعلني الله فداك، هذا ابن الذي عنده علم الكتاب؟

And what is reported by the jurist Al Maghazily Al Shafi'e by his chain, from Ali Bin Abbas who said,

'I and Abu Maryam entered to see Ali Abdullah Bin Ata'a. Abu Maryam said, 'Ali narrates with a Hadeeth which is narrated to me from Abu Ja'far^{-asws}. He says, 'I was seated in the presence of Abu Ja'far^{-asws}, when the son of Abdullah Bin Salam passed by. I said, 'May I be sacrificed for you^{-asws}! This is the son of the one with whom was the Knowledge of the Book?'

⁷⁵ أمالي الصدوق: 3 / 453.

⁷⁶ Kitab Suleym Bin Qays – H 26 (Extract)

⁷⁷ المناقب 2: 29، شواهد التنزيل 1: 427 / 310، بنابيع المودة: 104.

قال: «لا، و لكنه صاحبكم علي بن أبي طالب (عليه السلام) الذي نزلت فيه آيات من كتاب الله عز و جل و مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ، أَقَمَّنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَ يُتْلُوهُ شَاهِدٌ مِنْهُ، إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةُ.

He^{-asws} said: 'No! But, your Master^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} is the one regarding whom it was Revealed the Verses from the Book of Allah^{-azwj} Mighty and Majestic: **and the one who has Knowledge of the Book [13:43]; So the one who was upon a clear Proof from his Lord, and a witness from him recites it [11:17]; But rather, your Guardian is Allah, and His Rasool [5:55], the Verse**".⁷⁸

Imam^{-asws} has the Knowledge of all the (Revealed) Books

وروى الشيخ المفيد (ره) عن رجاله مسندا إلى سلمان الفارسي (رض) قال: قال لي أمير المؤمنين عليه السلام: (يا سلمان) الويل كل الويل لمن لا يعرف لنا حق معرفتنا وأنكر فضلنا،

And it is reported by Sheykh Al Mufeed, from his men,

'And unbroken chain going up to Salman Al Farsy^{-ra} having said, 'Amir Al-Momineen^{-asws} said to me^{-ra}: 'O Salman^{-ra}! The woe of all woes be unto the one who does not recognise for us^{-asws} the right of our^{-asws} recognition, and denies our^{-asws} merits.

يا سلمان أيما أفضل محمد صلى الله عليه وآله أو سليمان بن داود عليه السلام ؟ قال سلمان: فقلت: بل محمد صلى الله عليه وآله. فقال: يا سلمان هذا أصف بن برخيا قدر أن يحمل عرش بلقيس من سبأ إلى فارس في طرفة عين وعنده علم من الكتاب ولا أقدر أنا ؟ وعندي علم ألف كتاب:

O Salman^{-ra}! Which of the two is superior, Muhammad^{-saww} or Suleyman Bin Dawood^{-as}? Salman^{-ra} said, 'But, (it is) Muhammad^{-saww}'. So he^{-asws} said: 'O Salman^{-ra}! This is Asif Bin Barkhiya^{-as}, able upon carrying the throne of Bilquees from Sab'a to Persia in the blink of an eye, and with him was (some) knowledge from the Book, and would I^{-asws} not be able, and with me^{-asws} is the knowledge of a thousand Books?

أنزل الله منها على شيث بن آدم خمسين صحيفة، وعلى إدريس النبي ثلاثين صحيفة، وعلى إبراهيم الخليل عشرين صحيفة، وعلم التوراة وعلم الانجيل والزبور والفرقان.

From these, Allah^{-azwj} Revealed unto Shees Bin Adam^{-as}, fifty Parchments, and unto Idrees^{-as} the Prophet^{-as} were thirty Parchments, and unto Ibrahim^{-as} the Friend were twenty Parchments, and the knowledge of the Torah, and Knowledge of the Evangel and the Psalms and the Quran'.

قلت: صدقت يا سيدي.

I^{-ra} said, 'You^{-asws} speak the truth, O my^{-ra} Master^{-asws}!'

فقال: أعلم يا سلمان إن الشاك في امورنا وعلومنا كالمترى في معرفتنا وحقوقنا وقد فرض الله تعالى ولايتنا في كتابه في غير موضع، وبين فيه ما وجب العمل به وهو مكشوف.

He^{-asws} said: 'Know, O Salman^{-ra}, that the doubt in our^{-asws} matter and our^{-asws} knowledge is like the doubters in our^{-asws} recognition and our^{-asws} rights, and Allah^{-azwj} the Exalted has Obligated our^{-asws} Wilayah in His^{-azwj} Book in many a place, and Explained in it what Obligates the deed with it, and it is open (for all to see).

واعلم أنه قد جاء في هذا التأويل دليل واضح وبرهان مبين في تفضيل أمير المؤمنين على أولي العزم من النبيين صلوات الله عليهم أجمعين، وإنما فضل عليهم بالعلم لقوله تعالى * (قل هل يستوي الذين يعلمون والذين لا يعلمون) * ولقوله تعالى * (قل كفى بالله شهيدا بيني وبينكم) * أي حاضرا علما يعلم أني مرسل من عنده،

And know that there has come the interpretation, clear evidence with regards to this and a clear proof of the superiority of Amir of the Momineen (himself^{-asws}) over the Determined ones (Ul Al Azam) from the Prophets^{-as}, Salawat be upon them^{-asws} all. And rather the superiority upon them^{-as} is due to the knowledge, as per the Words of the Exalted: **Say: 'Are they equal, those who are knowing and those are not knowing?'**, and as per the Words of the Exalted: **Say: 'I suffice with Allah as a Witness between me and you [13:43]**, i.e., present, knowledgeable who knows that I^{-saww} am Sent from Him^{-azwj}.

ثم عطف على نفسه سبحانه فقال * (ومن عنده علم الكتاب) * أي وكفى به مع الله بيني وبينكم شهيدا، لعلمه بالكتاب ولم يجعل معه في الكفاية غيره.

Then He^{-azwj} Inclined upon Himself, Glorious is He^{-azwj}, so He^{-azwj} Said: **and one with whom is Knowledge of the Book [13:43]**, i.e., And I^{-saww} suffice with him^{-asws} along with Allah^{-azwj} between me^{-saww} and you all as a witness, due to his^{-asws} knowledge of the Book, and do not make, along with him^{-asws}, as being sufficient, other than him^{-asws}".⁷⁹

Appendix: The only apple

وروي في معنى التفاحة حديثا شريفا لطيفا. رواه الشيخ أبو جعفر محمد الطوسي (ره) عن رجاله، عن الفضل بن شاذان ذكره في كتابه (مسائل البلدان) يرفعه إلى سلمان الفارسي (رض) قال: دخلت على فاطمة سلام الله عليها والحسن والحسين عليهما السلام يلعبان بين يديها ففرحت بمما فرحا شديدا،

And there is a report regarding the meaning of the apple, a noble, graceful Hadeeth. It is reported by the Sheykh Abu Ja'far Al Toosy, from his men, from Al Fazl Bin Shazan, mentioning it in his book Masaail Al Bildaan,

'Raising it to Salman Al Farsy^{-as} having said: 'I^{-ra} went over to Fatima^{-asws}, and Al Hassan^{-asws} and Al Husayn^{-asws} were both playing in front of her^{-asws}, and she^{-asws} was cheerful with them^{-asws} with intense happiness.

فلم ألبث حتى دخل رسول الله صلى الله عليه وآله. فقلت: يا رسول الله أخبرني بفضيلة هؤلاء لآزداد لهم حبا.

It was not long before Rasool-Allah^{-saww} came over, so I^{-ra} said, 'O Rasool-Allah^{-saww}! Inform me^{-ra} with the merits of theirs^{-asws} in order for my^{-ra} love for them^{-asws} to increase'.

⁷⁹ Taweel Al Ayaat Al Zaahira – P 241 H 24

فقال: يا سلمان ليلة اسري بي إلى السماء أدارني جبرئيل في سماواته وجنانه، فبينما أنا أدور قصورها وبساتينها ومقاصيرها إذ شممت رائحة طيبة، فأعجبني تلك الرائحة. فقلت: يا حبيبي ما هذه الرائحة (التي) غلبت على روائح الجنة كلها؟ فقال: يا محمد تفاحة خلقها الله تبارك وتعالى بيده منذ ثلاثمائة ألف عام، ما ندرى ما يريد بها.

He^{-saww} said: 'O Salman^{-ra}! On the night I^{-saww} was Ascended with to the sky, Jibraeel^{-as} toured me^{-as} in His^{-azwj} skies and His^{-azwj} Gardens. So while I^{-saww} was touring its castles, and its orchards, and its places of worship, when I^{-saww} smelt an aromatic smell, and that aroma fascinated me^{-saww}. I^{-saww} said: 'O my^{-saww} beloved! What is this aroma which has overcome upon the aromas of the Paradise, all of them?' He^{-as} said: 'O Muhammad^{-saww}! An apple which Allah^{-azwj} Blessed and Exalted Created by His^{-azwj} Hand since three hundred thousand years ago. We do not know what He^{-azwj} Wants (to do) with it'.

فبينما أنا كذلك إذ رأيت ملائكة ومعهم تلك التفاحة. فقالوا: يا محمد ربنا السلام يقرأ عليك السلام وقد أتخفك بهذه التفاحة.

So, while I^{-saww} was like that, when I^{-saww} saw Angels and with them was that very apple. They said, 'O Muhammad^{-saww}! Our Lord^{-azwj} is Al Salaam, Conveys the Greetings to you^{-saww}, and has Gifted you^{-saww} with this apple'.

قال رسول الله صلى الله عليه وآله: فأخذت تلك التفاحة فوضعتها تحت جناح جبرئيل، فلمها هبط بي إلى الأرض أكلت تلك التفاحة، فجمع الله ماءها في ظهرة، فغشيت خديجة بنت خويلد، فحملت بفاطمة من ماء التفاحة.

Rasool-Allah^{-saww} said: 'So I^{-saww} took that apple and I^{-saww} placed it beneath a wing of Jibraeel^{-as}. When he^{-as} descended with me^{-saww} to the earth, I^{-saww} ate that apple, and Allah^{-azwj} Gathered its water in the back. Then I^{-saww} was with Khadeeja^{-asws} daughter of Khuwaylid, and she^{-asws} bore Fatima^{-asws} from the water of that apple.

فأوحى الله عزوجل إلي أن قد ولد لك حوراء إنسية، فزوج النور من النور: فاطمة من علي، فاني قد زوجتها في السماء وجعلت خمس الأرض مهرها، وستخرج فيما بينهما ذرية طيبة، وهما سراجا الجنة: الحسن والحسين، ويخرج من صلب الحسين عليه السلام أئمة يقتلون ويخذلون، فالويل لقاتلهم وخاذلهم.

Then Allah^{-azwj} Mighty and Majestic Revealed unto me^{-saww}: "There has been born for you^{-saww} a human Hourie, therefore marry the Light to the Light – Fatima^{-asws} to Ali^{-asws} – for I^{-azwj} has got her^{-asws} Married in the sky and Made five earths as her^{-asws} dowry, and there would be coming out in what is between the two^{-asws}, a goodly offspring. And these two^{-asws} are the lanterns of the Paradise – Al Hassan^{-asws} and Al Husayn^{-asws}, and there would be coming out from the back of Al Husayn^{-asws}, Imams^{-asws} who would be getting killed and abandoned, therefore woe be upon the ones who kill them^{-asws} and abandon them^{-asws}.⁸⁰