

TABLE OF CONTENTS

Brief Introduction of Luqman (31):.....	3
MERITS	5
VERSE 1.....	6
VERSES 2 & 3.....	8
VERSES 4 & 5.....	9
VERSES 6 - 9	11
VERSES 10 & 11.....	14
VERSES 12 & 13.....	16
Who was Luqman?	17
Examples of the wisdom of Luqman ^{-as}	19
The bequest (Will) of Luqman ^{-as}	22
VERSES 14 & 15.....	22
The two Parents.....	24
VERSE 16.....	25
VERSE 17.....	27
VERSE 18.....	28
VERSE 19.....	30
VERSES 20 - 21	30
VERSE 22.....	33
A report	33
The most trustworthy Handhold of Ali ^{-asws}	34
The most trustworthy Handhold for us	35
VERSES 23 - 26	38
Respite for the Evil doers:	39

VERSE 27.....	43
The story of the compilation of the Tafseer Imam Hassan Askari^{-asws}.....	44
VERSES 28 & 29.....	45
Revival of the decayed bones	46
VERSES 30 – 33	48
VERSE 34.....	55
Appendix I: The Advice of Luqman to his son.....	57
Appendix II: HIS (UMAR’S) LINEAGE, HIS BIRTH AND SOME MISCELLANEOUS OF HIS SITUATIONS, AND WHAT FLOWED BETWEEN HIM AND AMIR AL MOMINEEN-asws.....	60
His lineage and his birth	60
As for his (Umar’s) family (affiliation).....	65
And as for his killing and manner of his killing	68
What flowed between him and Amir Al-Momineen ^{-asws}	77
Miscellaneous Chapter	81

CHAPTER 31

LUQMAN

(The Wise Man)

(34 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Luqman (31):

Sura Luqman (34 verses) was revealed in Makkah.¹

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, [31:6]:*** ‘It is Al Nazar Bin Al Haris Ibn Alqama Bin Kalada from the clan of Abdul Dar Bin Qusay; and Al Nazar was a reporter of the Hadeeth to the people and their poetry’.²

‘I asked Ja’far^{-asws} Bin Muhammad^{-asws} (6th Imam) about Words of Allah^{-azwj} Mighty and Majestic: ***therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]***. He^{-asws} said: ‘The ‘uncleanness’ is from the idols, the chess, and ‘the false words’ is the songs’.

I said, ‘Words of Mighty and Majestic: ***And from the people there is one who buys amusing discourse [31:6]***. He^{-asws} said: ‘From it is the singing’.³

Abu Abdullah^{-asws} was asked about the Words of Allah^{-azwj}: ***And We had certainly given Luqman wisdom (31:12)***. He^{-asws} said: He^{-as} was given the knowledge of the Imam of his time.⁴

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***and follow the way of one who is penitent to Me [31:15]***, He^{-azwj} is Saying: “Follow the way of Muhammad^{-saww}”. ‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***And do not puff your cheeks (arrogantly) towards the people [31:18]***, He^{-azwj} is Saying: ‘With the greatness’.⁵

Then Abu Abdullah^{-asws} said regarding the Words of Allah^{-azwj}: ***And when Luqman said to his son, and he was advising him: ‘O my son! Do not associate with Allah, surely, the***

¹ تفسير القمي، ج 2، ص: 161

² Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 120

³ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 20

⁴ 161 ص: 2، تفسير القمي، Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 1

⁵ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 18 H 1

association is a gross injustice [31:13]: ‘Luqman^{-as} advised his^{-as} son with the effects until Iftaar (time to break a Fast) and split (redness of the sky).⁶, see the complete Hadith in the Appendix I.

Imam Al-Sadiq^{-asws} said, regarding Words of the Exalted: **and follow the way of the one who is penitent to Me, [31:15]**, said: ‘Follow the way of Muhammad^{-saww} and Ali^{-asws}’.⁷

Tafseer Al-Qummi – A man in said in the presence of Abu Ja’far^{-asws}, **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. He^{-asws} said: ‘As for the apparent Bounty, it is the Prophet^{-saww} and whatever he^{-saww} came with, from Recognition of Allah^{-azwj} Mighty and Majestic, and His^{-azwj} Tawheed; and as for the hidden Bounty, it is our^{-asws} Wilayah, People^{-asws} of the Household, and pact of our^{-asws} cordiality.

By Allah^{-azwj}! A people believed in the apparent Bounty and the hidden, and a people believed in the apparent and did not believe in the hidden. So, Allah^{-azwj} Revealed: **O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, ‘We believe’, with their mouths while their hearts are not believing, [5:41]**. Rasool-Allah^{-saww} was joyful at its Revelation when Allah^{-azwj} the Exalted did not Accept their belief except by making pact with our^{-asws} Wilayah and our^{-asws} cordiality’.⁸

Also it is narrated from Master Musa^{-asws} Bin Ja’far^{-asws} (7th Imam) about Words of Allah^{-azwj} Mighty and Majestic: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. He^{-asws} said: ‘The apparent Bounty is the apparent Imam^{-asws}, and the hidden is the hidden Imam^{-asws}’.⁹

Imam Al-Baqir^{-asws} (5th Imam) regarding Words of the Exalted: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. He^{-asws} said: ‘The apparent bounty is the Prophet^{-saww} and what he^{-saww} came with, from His^{-azwj} recognition and His^{-azwj} Tawheed; and as for the hidden bounty, it is our^{-asws} Wilayah, People^{-asws} of the Household, and pact of our^{-asws} cordiality’.¹⁰

It was asked from Imam Al-Naqi (10th Imam), about the Words of the Exalted: **And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]**. What are these oceans? And where are they?

(Imam Al-Naqi replied): As for His^{-azwj} Words: **And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]**, so it is like that. Even if the trees of the word were pens, and the oceans to ink them were seven oceans, and the earth would bring forth springs, they would deplete before the depletion of ‘كلمات الله’ the Words of Allah^{-azwj}, and these are the springs

⁶ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 18 H 2

⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 39

⁸ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 7

⁹ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 8

¹⁰ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 16

of the sulphur, and spring of Tigris, and spring of Barhout, and spring of Tiberius, and hot spring of Sabdan, and a hot spring of Africa called Lasaan, and a spring of Baharwan.

And we^{-asws} are 'كلمات الله' the Words of Allah^{-azwj} who will not deplete nor can our^{-asws} merits be realised (an extract).¹¹

Rasool Allah^{-saww} replied to a Jew regarding the words of Allah^{-azwj}:

So, Allah^{-azwj} Blessed and Exalted Revealed: ***And even if every tree in the earth [31:27]*** – the Verse. He^{-azwj} is Saying that the Knowledge of Allah^{-azwj} is greater than that, and what you have been Given is a lot with you, little with Allah^{-azwj}.¹²

Imam Musa Al-Kazim^{-asws} (7th Imam) replied to Haroun: (This is) because they are straying the offspring of Adam^{-as} by their trappings and their lies, and (although superficially) they are testifying that there is no god except Allah^{-azwj} just as Allah^{-azwj} Described them in the Words of the Exalted: ***And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. Say: 'The Praise is for Allah'. But, most of them do not recognise [31:25]*** – i.e. they are not saying that except as indoctrination, and a disciplining, and a naming (an extract).¹³

Amir Al-Momineen^{-asws} said (in a lengthy Hadeeth)? But do not obey them (priests), and accompany them in the world goodly because Allah^{-azwj} is Saying: ***"Be thankful to Me and to your parents! To Me is the destination" [31:14] And if they both strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, [31:15]***. Amir Al Momineen^{-asws} said: 'They neither prayed to them (priests) nor Fasted, but they (priests) ordered them with disobeying Allah^{-azwj}, so they obeyed them'. Then he^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'One who obeys a created being in other than an obedience of Allah^{-azwj} Mighty and Majestic, so he has committed Kufr and taken a god from besides Allah^{-azwj}' (an extract).¹⁴

MERITS

ابن بابويه: بإسناده عن عمر بن جبير العزمي، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «من قرأ سورة لقمان في كل ليلة وكل الله به في ليلته ملائكة يحفظونه من إبليس و جنوده حتى يصبح، فإذا قرأها بالنهار لم يزالوا يحفظونه من إبليس و جنوده حتى يمسي».

Ibn Babuwayh, by his chain, from Umar Bin Jubeyr Al-Arzamy, from his father,

From Abu Ja'far^{-asws} having said: 'The one who recites *Surah Luqman*^{-as} during every night, Allah^{-azwj} would Allocate Angels with it during his night who would be Protecting him from

¹¹ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 23 H 1

¹² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 23

¹³ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 16 H 2

¹⁴ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 20 H 2

Iblees^{-la} and his^{-la} army until the morning. And if he recites it during the day, they would not cease Protecting him from Iblees^{-la} and his^{-la} army until the evening'.¹⁵

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان لقمان رفيقه يوم القيامة، و أعطي من الحسنات عشرة بعدد من أمر بالمعروف و نهى عن المنكر

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww}: 'The one who recites this Chapter, (Prophet) Luqman^{-as} would be his friend on the Day of Judgement, and he would be Given ten times the Rewards of the one who enjoins the doing of good and forbidding the evil.

و من كتبها و سقاها من في جوفه علة زالت عنه،

And one who writes it, and makes to drink (its water) the one who has an illness in his stomach, it would go away from him.

و من كان ينزف دما، رجل أو امرأة، و علقها على موضع الدم، انقطع عنه بإذن الله تعالى».

And one who was bleeding, man or a woman, attaches it to the place of the bleeding, it would stop, by the Permission of Allah^{-azwj}.¹⁶

وقال الصادق (عليه السلام): «من كتبها و سقى بها رجلا أو امرأة في جوفها غاشية، أو علة من العلل، عوفي و أمن من الحمى، و زال عنه كل أذى بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'The one who writes it for a man or a woman suffering from stomach pains, or an illness from the illnesses, it would recede, and he would be secure from the fever, and every harm would go away from him by the Permission of Allah^{-azwj}'.¹⁷

VERSE 1

الم {1}

Alif Lam Meem [31:1]

[يُحْم] قَالَ: وَ قَالَ الصَّادِقُ ع ثُمَّ الْأَلِفُ حَرْفٌ مِنْ حُرُوفِ قَوْلِكَ «اللَّهُ» ذَلَّ بِالْأَلِفِ عَلَى قَوْلِكَ: اللَّهُ. وَ ذَلَّ بِاللَّامِ عَلَى قَوْلِكَ: الْمَلِكُ الْعَظِيمُ، الْفَاهِرُ لِلْخَلْقِ أَجْمَعِينَ وَ ذَلَّ بِالْمِيمِ عَلَى أَنَّهُ الْمَجِيدُ [الْكَرِيمُ] الْمَحْمُودُ فِي كُلِّ أَعْمَالِهِ.

Then he^{-asws} (Imam Hassan Al-Askari^{-asws} said: 'And Al-Sadiq^{-asws} said: 'The 'Alif' is a letter from the letters of the Words of Allah^{-azwj}. It is indicated by the 'Alif' upon your speech, 'Allah^{-azwj}'; and it is indicated by the 'Laam' upon your speech, 'The Magnificent King, the

¹⁵ ثواب الأعمال: 110.

¹⁶ مجمع البيان 8: 488 «قطعة منه»

¹⁷ خواص القرآن: 6

Compeller to the creatures altogether'; and it is indicated by the 'Meem' upon that He^{-azwj} the Glorious, the Praised One in every Deed of His^{-azwj}.¹⁸

وباسناده إلى أبي بصير عن أبي عبد الله عليه السلام قال: "الم" هو حرف من حروف اسم الله الأعظم المقطع في القرآن، الذي يؤلفه النبي صلى الله عليه وآله والامام، فإذا دعى به أجيب

And by its chain going up to Abu Baseer

(It has been narrated) from Abu Abdullah^{-asws}, said: 'The **"Alif Laam Meem"** is a letter from the letters of the Magnificent Name of Allah^{-azwj}, abbreviated in the Quran, which the Prophet^{-saww} and the Imam^{-asws} composed. So whenever they^{-asws} supplicate by it, it is Answered'.¹⁹

وروى أبو إسحاق الثعلبي في تفسيره مسنداً إلى علي بن موسى الرضا عليه السلام قال سئل جعفر بن محمد الصادق عليه السلام عن قوله "الم" فقال في الالف ست صفات من صفات الله عزوجل،

And it is reported from Abu Is'haq Al-Sa'alby in his commentary from Ali^{-asws} Bin Musa Al-Reza^{-asws} that a questioner asked Ja'far^{-asws} Ibn Muhammad Al-Sadiq^{-asws} about His^{-azwj} Words **"Alif Laam Meem"**. He^{-asws} said: 'In **"Alif"** are six Attributes from the Attributes of Allah^{-azwj} the Mighty and Majestic.

"الابتداء" فان الله عزوجل ابتداءً جميع الخلق والالف ابتداء الحروف

The "Beginning" (الابتداء) – Allah^{-azwj} Mighty and Majestic Initiated the whole of the creation, and **"Alif"** is the initial Letter.

و "الاستواء" فهو عادل غير جائر، والالف مستوفى ذاته،

The "Straight" (الاستواء) – He^{-azwj} is Just and is not unfair, and **"Alif"** is straight in itself.

و "لانفراد" فالله فرد والالف فرد

The "Alone" (لانفراد) – Allah^{-azwj} is Alone and **"Alif"** is alone.

و "اتصال الخلق بالله" والله لا يتصل بالخلق وكلهم يحتاجون إليه والله غنى عنهم، والالف كذلك لا يتصل بالحروف والحروف متصله به

The "Connection" (اتصال الخلق بالله) – The creatures are Connected with Allah^{-azwj} and Allah^{-azwj} is not connected to the creatures, and all of them are in need of Him^{-azwj} and He^{-azwj} is Independent of them. The **"Alif"** as well is not connected with the other letters whereas the other letters are connected with it.

وهو منقطع عن غيره،

¹⁸ Tafseer Imam Hassan Al Askari^{asws} – S 33

¹⁹ Tafseer Noor Al Saqalayn CH 2 – H 5

The "Cut off" – And He^{-azwj} is cut-off from the others (and "**Alif**" is cut off from the others).

والله تعالى باين بجميع صفاته من خلقه، ومعناه " من الالفه " فكما ان الله عزوجل سبب الفة الخلق فكذلك الالف عليه تألفت الحروف وهو سبب الفتها.

And Allah^{-azwj} the Exalted is the Source of the attachment between His^{-azwj} creatures, and its Meaning is "Harmonious" So, just as Allah^{-azwj} Mighty and Majestic is the reason for the Harmony of the creatures, similar to that "**Alif**" is the reason for the harmonious joining of the letters, and it is the reason of its beginning'.²⁰

VERSES 2 & 3

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {2}

These are Verses of the Book of the Wise [31:2]

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ {3}

A Guidance and a Mercy for the good doers (who do favours) [31:3]

«الْمُحْسِنِينَ» مَنْ كَانَ مِنْكُمْ لَمْ يُقَارِفِ الذُّنُوبَ الَّتِي قَارَفَهَا مَنْ خَالَفَ الْوَلَايَةَ، [وُ ثَبَّتَ عَلَى مَا أَعْطَى اللَّهُ مِنْ نَفْسِهِ مِنْ عَهْدِ الْوَلَايَةِ] فَإِنَّا نَزِيدُهُمْ بِهَذَا الْفِعْلِ زِيَادَةً دَرَجَاتٍ وَ مَثُوبَاتٍ - وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ «وَسَنَزِيدُ الْمُحْسِنِينَ».

(Imam Hassan Al-Askari^{-asws} said): '(Re): **the good doers [31:3]** – The ones from you who were not going near the sins which were perpetrated (Fitna instigator) by the ones who opposed the Wilayah – and be steadfast upon what Allah^{-azwj} has Given from Himself^{-azwj}, from the pact of the Wilayah'.²¹

ثُمَّ قَالَ: «هُدًى» بَيَانٌ وَ شِفَاءٌ «لِّلْمُتَّقِينَ» مِنْ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ ع. [إِنَّمَا] اتَّقُوا أَنْوَاعَ الْكُفْرِ فَتَرَكُوهَا، وَ اتَّقُوا [أَنْوَاعَ] الذُّنُوبِ الْمُؤَبَّاتِ فَرَفَضُوهَا وَ اتَّقُوا إِظْهَارَ أَسْرَارِ اللَّهِ تَعَالَى، وَ أَسْرَارِ أَرْكَانِهِ عِبَادِهِ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ ص، فَكَنُوهَا. وَ اتَّقُوا سِتْرَ الْغُلُومِ عَنْ أَهْلِهَا الْمُسْتَحْقِقِينَ لَهَا، وَ فِيهِمْ نَشْرُوهَا.

Then He^{-azwj} Said: **Guidance [2:2]** - an explanation and a healing, **for the pious** - from among the Shias of Muhammad^{-saww} and Ali^{-asws}. They are the ones who avoid all forms of disbelief and all kinds of sins and fearing exposing the secrets of Allah^{-azwj} and the secrets of pious worshippers and the successors^{-asws} after Muhammad^{-saww}, so they conceal these. And they fearing veiling the knowledge from its deserving ones and among them they do publicise it.²²

²⁰ Tafseer Noor Al Saqalayn Ch 2 – H 9

²¹ Tafseer Imam Hassan Al Askari^{-asws} – S 127 (Extract)

²² Tafseer Imam Hassan Al Askari^{-asws} – S 33 (Extract)

VERSES 4 & 5

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {4}

Those who are establishing the Salat and are giving the Zakat, and they are certain of the Hereafter [31:4]

أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {5}

These are upon a Guidance from their Lord, and these, they are the successful ones [31:5]

فلما جاء أبوذر إلى رسول الله (صلى الله عليه وآله) قال له رسول الله: يا أباذر إنك أحسنت طاعة الله، فسخر الله لك من يطيعك في كف العوادي عنك، فأنت من أفضل من مدحه الله عزوجل . ب . أنه يقيم الصلاة.

When Abu Zarr^{ra} came to Rasool-Allah^{saww}, Rasool-Allah^{saww} said to him^{ra}: 'O Abu Zarr^{ra}! Your^{ra} obedience to Allah^{azwj} is excellent, therefore Allah^{azwj} Made subservient (submissive) to you the one who would obey you in the wilderness sufficing on your^{ra} behalf, for you^{ra} are from the most superior of the ones whom Allah^{azwj} Mighty and Majestic has Praised by that he^{ra} is: **establishing the Salat [31:4]**'.²³

قَالَ الْإِمَامُ ع أَمَّا الزَّكَاةُ فَقَدْ قَالَ رَسُولُ اللَّهِ ص: مَنْ أَدَّى الزَّكَاةَ إِلَى مُسْتَحِقِّهَا، وَ قَضَى الصَّلَاةَ عَلَى خُدُودِهَا، وَ لَمْ يُلْحِقْ بِهَا مِنَ الْمُؤِيقَاتِ مَا يُبْطِلُهَا - جَاءَ يَوْمَ الْقِيَامَةِ يَغْطِيهِ كُلُّ مَنْ فِي تِلْكَ الْعَرَصَاتِ - حَتَّى يَرْفَعَهُ نَسِيمَ الْجَنَّةِ إِلَى أَعْلَى عَرْفِهَا وَ عَلَالِيهَا بِحَضْرَةِ مَنْ كَانَ يُؤَالِيهِ مِنْ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

The Imam (Hassan Al-Askari^{asws}) said: 'As for the *Zakat*, so Rasool-Allah^{saww} said: 'The one who gives the *Zakat* to a deserving one, and fulfils the *Salat* upon its limits, and does not, along with these two, indulge in the grievous sins what would invalidate these, would come on the Day of Judgment envied by everyone in those plains, to the extent that the breeze of the Paradise would raise him up to its highest of its levels and lofty places to be in the presence of the ones whom he used to befriend, from Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean.

وَ مَنْ بَخِلَ بِزَكَاتِهِ وَ أَدَّى صَلَاتَهُ، فَصَلَاتُهُ مَحْبُوسَةٌ دُونَ السَّمَاءِ إِلَى أَنْ يَجِيءَ [جِنْ] زَكَاتِهِ،

And the one who is stingy with his *Zakat* and (but) performs his *Salat*, then his *Salat* would be withheld below the sky until his *Zakat* comes'.²⁴

قَالَ: فَقِيلَ لِرَسُولِ اللَّهِ ص مَنْ يَسْتَحِقُّ الزَّكَاةَ قَالَ: الْمُسْتَضْعِفُونَ مِنْ شِيعَةِ مُحَمَّدٍ وَ آلِهِ الَّذِينَ لَمْ تَقَوْ بِصَائِرِهِمْ. فَأَمَّا مَنْ قَوَيْتَ بِصِيرَتِهِ، وَ حَسَنْتَ بِالْوَلَايَةِ لِأَوْلِيَائِهِ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِ مَعْرِفَتُهُ، فَذَاكَ أَحْوَكُكُمْ فِي الدِّينِ،

²³ Tafseer Imam Hassan Al Askari^{asws} – S 37

²⁴ Tafseer Imam Hassan Al-Askari^{asws} – S 39

(Imam Hassan Al-Askari^{-asws}) said: 'It was said to Rasool-Allah^{-saww}, 'So who is the one deserving of the *Zakat*?' He^{-saww} said: 'The weak ones from the Shias of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, those whose insight is not strong. But, as for the one whose insight is strong, and his recognition is excellent with the *Wilayah* of His^{-azwj} friends, and the disavowing from His^{-azwj} enemies, then that one is your brother in the Religion.

أَمْسُ بِكُمْ رَحِمًا مِنَ الْآبَاءِ وَالْأُمَّهَاتِ الْمُخَالِفِينَ فَلَا تُعْطَوْهُ زَكَاةً وَلَا صَدَقَةً، فَإِنَّ مَوَالِينَا وَشِيعَتَنَا مِنَّا، وَكُلُّنَا كَالْجَسَدِ الْوَاحِدِ - يَحْرُمُ عَلَى جَمَاعَتِنَا الرِّكَاءُ وَالصَّدَقَةُ، وَلَيْكُنْ مَا تُعْطُونَهُ إِخْوَانَكُمْ الْمُسْتَنْصِرِينَ: الْبِرَّ، وَارْفَعُوهُمْ عَنِ الزَّكَاةِ وَالصَّدَقَاتِ، وَنَزِّهُوهُمْ عَنْ أَنْ تَصُبُّوا عَلَيْهِمْ أَوْسَاحَكُمْ، أَوْ يُحِبُّ أَحَدُكُمْ أَنْ يَغْسِلَ وَسَخَ بَدَنِهِ، ثُمَّ يَصُبَّهُ عَلَى أَخِيهِ الْمُؤْمِنِ إِنَّ وَسَخَ الذُّنُوبِ أَعْظَمُ مِنْ وَسَخِ الْبَدَنِ، فَلَا تُوسِّحُوا بِهَا إِخْوَانَكُمْ الْمُؤْمِنِينَ.

(As for) those who were your relatives yesterday (in the pre-Islamic period), from the fathers and the mothers of the adversaries, so neither give him the *Zakat* nor charity, for our^{-asws} friends and our^{-asws} Shias are from us^{-asws}, but (on the other hand) all of us^{-asws} are like one body. It is Prohibited upon our^{-asws} group, the *Zakat* and the charity, and let it happen to be, what you are giving to your brethren, the ones of insight, (an act of) righteousness, and raise them from the *Zakats* and the charities and exalt them from pouring your filth upon them. Would one of you like it if he were to wash the filth of his body, then pour it upon his Momin brother. Surely, the filth of the sins is greater than the filth of the body, therefore do not dirty your brethren, the Momineen, with it.

وَلَا تَقْصِدُوا أَيْضًا بِصَدَقَاتِكُمْ وَزَكَاةِكُمْ [الْمُخَالِفِينَ] الْمَعَانِدِينَ لِأَلِ مُحَمَّدٍ، الْمُحِبِّينَ لِأَعْدَائِهِمْ، فَإِنَّ الْمُتَصَدِّقَ عَلَى أَعْدَائِنَا [كَأَنَّ] كَالسَّارِقِ فِي حَرَمِ رَبِّنَا عَزَّ وَجَلَّ وَحَرَمِي.

And do not give charity as well with your charities and your *Zakats* to the adversaries, the enemies of the Progeny^{-asws} of Muhammad^{-saww}, the ones who love their^{-asws} enemies, for giving of charity upon your^{-asws} enemies is like the thief in the *Hurrum* (Sanctuary) of our Lord^{-azwj} Mighty and Majestic and my^{-saww} *Hurrum*'.

قِيلَ: يَا رَسُولَ اللَّهِ فَالْمُسْتَضْعَفُونَ مِنَ الْمُخَالِفِينَ الْجَاهِلِينَ، لَا هُمْ فِي مُخَالَفَتِنَا مُسْتَبْصِرُونَ وَلَا هُمْ لَنَا مُعَانِدُونَ قَالَ: فَيُعْطَى الْوَاحِدُ [مِنْهُمْ] مِنَ الدَّرَاهِمِ مَا دُونَ الدَّرْهِمِ، وَمِنْ الْخُبْزِ مَا دُونَ الرِّغِيفِ.

It was said, 'O Rasool-Allah^{-saww}! But the weak ones from our adversaries, the ignorant ones, they are not viewing to be in our opposition nor are they being inimical to us'. He^{-saww} said: 'So give to one of them from the Dirhams, what is less than the Dirham, and from the bread, what is less than the loaf'.²⁵

قال الامام (عليه السلام): وبالدار الآخرة بعد هذه الدنيا يوقنون، . و . لا يشكون فيها أنها الدار التي فيها جزاء الاعمال الصالحة بأفضل مما عملوه، وعقاب الاعمال السيئة بمثل ما كسبوه.

The Imam (Hassan Al-Askari^{-asws}) said: 'They are certain of the House of the Hereafter after this world and do not doubt that the World in which they will be Recompensed for their

good deeds, it would be more than what they have earned from them, and they will only be punished for the sins to the extent to which they had committed them.’²⁶

VERSES 6 - 9

وَمِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {6}

And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]

مع، معاني الأخبار عن الْمُظَفَّرِ الْعُلَوِيِّ عَنِ ابْنِ الْعَبَّاسِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبٍ عَنْ مُحَمَّدِ بْنِ السَّرِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْبُطَّائِيِّ عَنْ عَبْدِ الْأَعْلَى قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَ اجْتَنِبُوا قَوْلَ الزُّورِ قَالَ الرِّجْسُ مِنَ الْأَوْثَانِ السِّطْرُنُجُ وَ قَوْلُ الزُّورِ الْغِنَاءُ

(The book) ‘Ma’any Al Akhbaar’ – from Al Muzaffar, from Ibn Al Ayyashi, from his father, from Al-Husayn Bin Ishkeyb, from Muhammad Bin Al Sary, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Al Batainey, from Abdul A’ala who siakd,

‘I asked Ja’far Bin Muhammad^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**. He^{-asws} said: ‘The ‘uncleanness’ is from the idols, the chess, and ‘the false words’ is the songs’.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ قَالَ مِنْهُ الْغِنَاءُ.

I said, ‘Words of Mighty and Majestic: **And from the people there is one who buys amusing discourse [31:6]**. He^{-asws} said: ‘From it is the singing’²⁷.

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ {7}

And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there is a heaviness in his ears, therefore announced to him a painful Punishment [31:7]

²⁶ Tafseer Imam Hassan Al Askari^{asws} – S 45

²⁷ Bihar Al-Anwaar V 76 – The Book of Evil deeds – Ch 99 H 20

و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ: «فهو النضر بن الحارث بن علقمة بن كلدة من بني عبد الدار بن قصي، وكان النضر راويا لأحاديث الناس و أشعارهم، يقول الله عز و جل: وَإِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا وَ لَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّطَهُ بَعْدَ ذَلِكَ إِلَيْهِ».

In the narration of Abu al-Jarud, on the authority of Abu Jafar^{-asws}, in His^{-azj} Saying: “**And among the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge**” (31:6): “He is Al-Nadr ibn al-Harith ibn `Alqamah ibn Kalda from Banu `Abd al-Dar ibn Qusayy, and Al-Nadr was a narrator of people’s stories and poetry. Allah^{-azwj} the Almighty says: **And when Our verses are recited to him, he turns away arrogantly as if he had not heard them (31:7)**, as if there were deafness in his ears. So give him tidings of a painful punishment.”²⁸

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ {8}

Surely, those who believe and do the righteous deeds, for them would be the Gardens of Bliss [31:8]

خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ {9}

Abiding eternally therein, being a True Promise of Allah, and He is the Mighty, the Wise [31:9]

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن علي بن إسماعيل، عن ابن مسكان، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «الغناء مما وعد الله عز و جل عليه النار». و تلا هذه الآية: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَ يَتَّخِذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُهِينٌ.

And from him, from Ali Bin Ibrahim, form his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Ibn Muskaan, from Muhammad Bin Muslim, who says:

‘I heard Abu Ja’far^{-asws} saying: ‘الغناء’ The singing is from what Allah^{-azwj} Mighty and Majestic has Prepared the Fire for’. And he^{-asws} recited this Verse: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge, and he takes it as a mockery. These, for them would be an abasing Punishment [31:6]**.²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي حَزَّةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ كَسْبِ الْمُغَنِّيَاتِ فَقَالَ الَّتِي يَدْخُلُ عَلَيْهَا الرِّجَالُ حَرَامٌ وَ الَّتِي تُدْعَى إِلَى الْأَعْرَاسِ لَيْسَ بِهِ بَأْسٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ .

A number of our companions, form Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ali Bin Abu Hamza, from Abu Baseer who said,

²⁸ البرهان في تفسير القرآن، ج4، ص: 363

²⁹ الكافي 6: 431 / 4.

'I asked Abu Ja'far^{-asws} about earning of the singers, so he^{-asws} said: '(That singing) at which the men come over to her for is Prohibited, and (that singing) which she is invited to the weddings, there is no problem with it, and these are the Words of Allah^{-azwj} Mighty and Majestic: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge [31:6]**'.³⁰

وعنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن مهران بن محمد، عن أبي عبد الله (عليه السلام)، قال: سمعته يقول: «الغناء مما قال الله: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mahran Bin Muhammad,

'I heard Abu Abdullah^{-asws} saying: 'الغناء' 'The singing is from what Allah^{-azwj} Says: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah [31:6]**'.³¹

الزحشري في (ربيع الأبرار): عن أبي أمامة، قال رسول الله (صلى الله عليه وآله): «لا يحل تعليم المغنيات، ولا بيعهن، ولا شراءهن، ولا التجارة فيهن، و ثمنهن حرام، و ما أنزلت علي هذه الآية إلا في مثل هذا الحديث: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ».

Al-Zamakhshary, in Rabi'e Al-Abraar, from Abu Amamat who said,

'Rasool-Allah^{-saww} said: 'It is not Permissible to teach the singing, nor buying them (singers), nor selling them, nor the business regarding them, and their dealing is Prohibited. And this verse was not Revealed unto me^{-saww} except for the like of this talk: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah [31:6]**'.

ثم قال: «و الذي بعثني بالحق، ما رفع رجل عقيرة صوته بالغناء إلا بعث الله تعالى عليه عند ذلك شيطانين: على هذا العاتق واحد، و على هذا العاتق واحد، يضربان بأرجلهما في صدره، حتى يكون هو الذي يسكت».

Then he^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth, a man does not raise his voice with the singing except that Allah^{-azwj} the Exalted Sends two satans during that – one upon this shoulder, and one upon that shoulder, both striking with their two feet upon his chest, until he becomes quiet'.³²

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ مِنَ النَّاسِ مَنْ يَشْتَرِي هُوَ الْحَدِيثَ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِعَرِّ عِلْمٍ: «فهو الضر بن الحارث بن علقمة بن كلدة من بني عبد الدار بن قصي،

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And from the people there is one who buys amusing discourse in order to lead astray from the Way of Allah without knowledge [31:6]**: 'He is Al-Nazar Bin Al-Haris Bin Alqama Bin Kalada, from the clan from Abd Al-Dar Bin Qasay.

³⁰ Al Kafi – V 5 – The Book of Subsistence Ch 37 H 1

³¹ الكافي 6: 431 / 5.

³² ربيع الأبرار 2: 596

وكان النضر راويا لأحاديث الناس و أشعارهم، يقول الله عز و جل: وَ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّطَهُ بَعْدَ ذَلِكَ إِلَيْهِ».

And it was so that Al-Nazar used to narrate discussions of the people and their poems. Allah^{azwj} Mighty and Majestic is Saying: ***And when Our Verses are recited to him, he turns back arrogantly, as if he did not hear these, as if there was a heaviness in his ears, therefore announced to him a painful Punishment [31:7].***³³

ثم قال علي بن إبراهيم: حدثنا محمد بن أحمد بن ثابت، قال: حدثنا الحسن بن محمد بن سماعة، عن وهب بن حفص، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: سمعته يقول: «إن رسول الله (صلى الله عليه و آله) كان يدعو أصحابه، فمن أراد الله به خيرا سمع و عرف ما يدعو إليه، و من أراد الله به شرا طبع على قلبه و لا يسمع و لا يعقل.

Then Ali Bin Ibrahim said, ‘Muhammad Bin Ahmad Bin Sabit narrated to us, from Al-Hassan Bin Muhammad Bin Sama’at, from Wahab Bin Hafs, from Abu Baseer,

‘I heard Abu Ja’far^{asws} him^{asws} saying: ‘Rasool-Allah^{saww} used to call his^{saww} companions, so the one for whom Allah^{azwj} Intended goodness, heard and understood what he was being called to, and the one for whom Allah^{azwj} Intended evil, his heart was sealed, and he neither heard nor understood’.³⁴

VERSES 10 & 11

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۖ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِن كُلِّ دَابَّةٍ ۗ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ كَرِيمٍ {10}

He Created the skies without pillars you can see, and Cast mountains in the earth lest it shakes with you all, and Sent therein every (kind of) animal; and We Send down water from the sky, then caused to grow therein (vegetation) of every noble kind [31:10]

In the Quran, Allah^{azwj} Says: “And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14]

“And He^{azwj} Cast firm mountains in the earth lest it shakes with you, and rivers and roads, perhaps you may go aright [16:15]”

عن جعفر بن محمد عن أبيه عن جده عليهم السلام ان النبي صلى الله عليه و آله قال: ما خلق الله خلقا الا و قد أمر عليه آخر يغلب به، و ذلك ان الله تبارك و تعالى لما خلق البحار في السماء فخرت و زخرت و قالت: أى شيء يغلبني؟ فخلق الله تعالى الفلك فأدارها به و ذللها، ثم ان الأرض فخرت و قالت: أى شيء يغلبني؟ فخلق الله تعالى الجبال فأثبتها في ظهرها أوتادا منها من أن تميد بما عليها، فذلت الأرض و استقرت.

³³ تفسير القمّي 2: 161.

³⁴ (Extract) تفسير القمّي 2: 303

The 6th Imam^{-asws} says: 'Allah did not Create a creation except and He Commanded to another one to overcome it, and that is because Allah Blessed and Exalted, when He Created the sea (atmosphere) in the sky, it prided and abounded and said, 'Which thing can overcome me?'

'Allah^{-azwj} the Exalted Created the planets, and these orbited with it and humbled it. Then the earth prided and said, 'Which thing can overcome me?' Thereafter, Allah the Exalted Created the mountains and Affirmed these in its back as pegs from it from lest it shakes (uncontrollably) with whatever is upon it. So, the earth was humbled and calmed down.'³⁵

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ {11}

'This is Allah's creation, so show me what those besides Him have created'. But, the unjust are in manifest (clear) error [31:11]

علي بن إبراهيم، قال: حدثني أبي، عن الحسين بن خالد، عن أبي الحسن الرضا (عليه السلام)، قال: قلت له: أخبرني عن قول الله عز و جل: وَ السَّمَاءِ ذَاتِ الْحُبُكِ. فقال: هي «محبوكة إلى الأرض»، و شبك بين أصابعه.

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

'I asked from Abu Al-Hassan Al-Reza^{-asws}, 'Inform me about the Words of Allah^{-azwj} Mighty and Majestic: **And (by) the sky with the orbital pathways [51:7]**'. He^{-asws} said: 'Linked to the earth' – and clasped his^{-asws} fingers together.

فقلت: كيف تكون محبوكة إلى الأرض، و الله يقول: رَفَعَ السَّمَاوَاتِ بِعَمَلٍ تَرَوْنَهَا؟ فقال: «سبحان الله! أليس الله يقول: بِعَمَلٍ تَرَوْنَهَا؟». قلت: بلى. فقال: «ثم عمد و لكن لا ترونها».

So, I said, 'How can it become linked to the earth, and Allah^{-azwj} is Saying: **He Created the skies without pillars you can see [13:2]**?' So he^{-asws} said: 'Glory be to Allah^{-azwj}! Is Allah^{-azwj} not Saying: **without pillars you can see [13:2]**?' I said, 'Yes'. So he^{-asws} said: 'Then there are pillars, but you cannot see them'.

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

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

H 28 – تفسير نور الثقلين، ج3، ص: 43³⁵

dome above the fifth sky. And the sixth earth is above the fifth sky, and there is a dome above the sixth sky. And the seventh earth is above the sixth sky, and there is a dome above the seventh sky.

و عرش الرحمن تبارك و تعالى فوق السماء السابعة، و هو قول الله عز و جل: الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طَبَاقًا وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ فَأَمَّا صَاحِبُ الْأَمْرِ فَرَسُولُ اللَّهِ (صلى الله عليه و آله)، و الوصي بعد رسول الله (صلى الله عليه و آله) قائم على وجه الأرض، فإنما يتنزل الأمر إليه من فوق السماء من بين السماوات و الأرضين».

And the Throne of the Beneficent, Blessed and Exalted is above the seventh sky, and these are the Words of Allah^{-azwj} Mighty and Majestic: **Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these [65:12].** So as for the Master^{-asws} of the Command, so it is Rasool-Allah^{-saww}, and the successor^{-asws} after Rasool-Allah^{-saww}, established upon the face of the earth. Thus, the Command Descends upon him^{-asws} from above the sky of the (seven) skies and the (seven) earths (firmaments)'.
قلت: فما تحتنا إلا أرض واحدة؟ فقال: «ما تحتنا إلا أرض واحدة، و إن الست لمن فوقنا».

I said, 'So what is underneath us except for one earth?' So he^{-asws} said: 'There is nothing underneath us except for one earth, and the six of these are above it'.³⁶

VERSES 12 & 13

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {12}

And We had Given the Wisdom to Luqman: "Be thankful to Allah!" And one who is grateful, so rather he is grateful for his own self, and one who is ungrateful, then Allah is Needless, Praised [31:12]

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ {13}

And when Luqman said to his son, and he was advising him: 'O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]

محمد بن يعقوب: عن أبي عبد الله الأشعري، عن بعض أصحابنا، رفعه، عن هشام بن الحكم، قال: قال لي أبو الحسن موسى بن جعفر (عليهما السلام): «وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ، قال: الفهم و العقل».

Muhammad Bin Yaqoub, from Abu Abdullah Al-Ashary, from one of our companions, raising it, from Hisham Bin Al-Hakam who said,

تفسير القمي 2: 328³⁶

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} said to me: **'And We had Given the Wisdom to Luqman [31:12] – the understanding and the intellect'**.³⁷

وعنه: عن الحسين بن محمد، عن المعلي بن محمد، عن علي بن محمد، عن بكر بن صالح، عن جعفر بن يحيى، عن علي القصير، عن أبي عبد الله (عليه السلام)، قال: قلت: جعلت فداك، قوله: وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ؟ قال: «أوتي معرفة إمام زمانه».

And from him, from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Ja'far Bin Yahya, from Ali Al-Quseyr, who says:

Once, I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}, (what about) His^{-azwj} Words **'And We had Given the Wisdom to Luqman [31:12]'**? He^{-asws} said: 'Gave the recognition of the Imam^{-asws} of his^{-as} era (معرفة إمام زمانه)'.³⁸

Who was Luqman?

فس: أبي، عن القاسم بن محمد، عن المنقري، عن حماد قال: سألت أبا عبد الله عليه السلام عن لقمان وحكمته التي ذكرها الله عزوجل،

My father, from Al Qasim Bin Muhammad, from Al Minqary, from Hamad who said,

'I asked Abu Abdullah^{-asws} about Luqman^{-as} and his^{-as} wisdom which Allah^{-azwj} Mighty and Majestic Mentioned.

فقال: أما والله ما أوتي لقمان الحكمة بحسب ولا مال ولا أهل ولا بسط في جسم ولا جمال، ولكنه كان رجلاً قويا في أمر الله، متورعا في الله، ساكتا، سكيناً، عميق النظر، طويل الفكر، حديد النظر، مستغن بالعباد، لم ينم نهاراً قط، ولم يره أحد من الناس على بول ولا غائط ولا اغتسال لشدة تستره وعمق نظره وتحفظه في أمره،

He^{-asws} said: 'But, and Allah^{-azwj} did not Give Luqman^{-as} the wisdom due to affiliation, nor wealth, nor family, nor development of the body, but he^{-as} was a strong man regarding the Commands of Allah^{-azwj}, hasty regarding Allah^{-azwj}, silent, calm, of deep consideration, prolonged thinking, hard looks, needless with the lessons. He^{-as} did not sleep during the day at all, and no one from the people saw him^{-as} upon urination nor defecation nor bathing due to the intensity of his^{-as} veiling and the depth of his^{-as} consideration, and his^{-as} preservation in his^{-as} affairs.

ولم يضحك من شيء قط مخافة الاثم، ولم يغضب قط، ولم يمزح إنساناً قط، ولم يفرح لشيء إن أتاه من أمر الدنيا، ولا حزن منها على شيء قط، وقد نكح من النساء وولد له الاولاد الكثيرة وقدم أكثرهم إفراطاً فما بكى على موت أحد منهم،

And he^{-as} did not laugh from anything at all fearing the sin, and did not get angry at all, and did not joke with any human being at all, and was not happy to anything from the matters of the world if given to him^{-as}, nor did he^{-as} grieve upon anything at all. And he^{-as} had married from the women and there were born for him^{-as} a lot of children, and most of them died young, but he^{-as} did not cry upon the death of anyone from them.

³⁷ الكافي 1: 12 / 13.

³⁸ فسير القمي 2: 161.

ولم يمر برجلين يختصمان أو يقتتلان إلا أصلح بينهما، ولم يمض عنهما حتى تخاصما، ولم يسمع قولاً قط من أحد استحسنه إلا سأل عن تفسيره وعمن أخذه، وكان يكثر مجالسة الفقهاء والحكماء، وكان يغشى القضاة والملوك والولاة فيرثي للقضاة مما ابتلوا به،

He^{-as} did not pass by two men disputing or fighting except he^{-as} reconciled between them, and did not go away from them until they had separated, and he^{-as} did not listen any word at all from anyone, liking it, except he^{-as} asked about its interpretation and from who he had taken it. And he^{-as} frequented the gatherings of the jurists and the wise ones, and he^{-as} would overcome the judges and the kings and the ruling authorities and postpone for the judges from when they had been trying him with.

ويرحم الملوك والولاة لغرمهم بالله وطمانيتهم في ذلك، ويعتبر ويتعلم ما يغلب به نفسه، ويجاهد به هواه، ويحترز به من الشيطان، وكان يداوي قلبه بالتفكير، ويداري نفسه بالعبر، وكان لا يظعن إلا فيما يعنيه، فبذلك اوتي الحكمة، ومنح العصمة،

And he^{-as} pitied the kings and the ruling authorities due to their being deceived with (Leniency of) Allah^{-azwj} and their coveting regarding that, and he^{-as} took lessons and learnt what he^{-as} could overcome his^{-as} self by it, and fight against his^{-as} whims by it, and protect by it from the Satan^{-la}; and he^{-as} was curing his^{-as} heart by the thinking, and curing his^{-as} soul by the lessons, and he^{-as} did not go somewhere except regarding what concerned him^{-as}. Thus, due to that, he^{-as} was Given the wisdom, and Granted infallibility.

وإن الله تبارك وتعالى أمر طوائف من الملائكة حين انتصف النهار وهذأت العيون بالقائلة فنادوا لقمان حيث يسمع ولا يراهم فقالوا: يا لقمان هل لك أن يجعلك الله خليفة في الأرض، تحكم بين الناس؟ فقال لقمان: إن أمرني ربي بذلك فالسمع والطاعة، لأنه إن فعل بي ذلك أعاني عليه وعلمي وعصمني، وإن هو خيرني قبلت العافية،

And Allah^{-azwj} Blessed and Exalted Commanded a group from the Angels when it was midday and the eyes had closed for the naps, so they called out to Luqman^{-as} when they (people) could neither hear nor see them. They said, 'O Luqman^{-as}! Is it for you^{-as} that Allah^{-azwj} Makes you^{-as} a Caliph in the earth judging between the people?' Luqman^{-as} said: 'My^{-as} Lord^{-azwj} Commands me^{-as} with that, so I^{-as} shall listen and obey, because if He^{-azwj} Does that with me^{-as}, will Assist me^{-as} upon it and Teach me^{-as} and Protect me^{-as}, and that He^{-azwj} has Chosen me^{-as}, I^{-as} accept the well-being'.

فقال الملائكة: يا لقمان لم؟ قال: لأن الحكم بين الناس بأشد المنازل من الدين، وأكثر فتناً وبلاء ما يخلد ولا يعان، ويغشاه الظلم من كل مكان، وصاحبه منه بين أمرين: إن أصاب فيه الحق فبالحري أن يسلم، وإن أخطأ أخطأ طريق الجنة، ومن يكن في الدنيا ذليلاً وضعيفاً كان أهون عليه في المعاد من أن يكون فيه حكماً سرياً شريفاً. ومن اختار الدنيا على الآخرة يخسرهما كليهما، تزول هذه ولا تدرك تلك.

The Angels said: 'O Luqman^{-as}! Why?' He^{-as} said: 'Because the judging between the people is the most difficult status from the religion, and most of the Fitna and affliction is (from) what is abandoned and not stood up for, and the injustice overcomes him from every place, and its owner is between two matters – If he attains the truth in it, so it is better if he submits, and if he errs, her errs on the path of the Paradise, and one who happens to be humiliated in the world and weakened, it would be easy upon him in the Hereafter than if he happens to be in it a judge, being a nobleman. And the one who chooses the world over the Hereafter, both of these would incur losses for him. This one will decline and he will not achieve that one'.

قال: فتعجبت الملائكة من حكمته، واستحسن الرحمن منطقته، فلما أمسى وأخذ مضجعه من الليل أنزل الله عليه الحكمة فغشاها بها من قرنه إلى قدمه وهو نائم، وغطاه بالحكمة غطاء، فاستيقظ وهو أحكم الناس في زمانه، وخرج على الناس ينطق بالحكمة ويبينها فيها،

He^{-asws} said: 'The Angels were astounded from his^{-as} wisdom, and the Beneficent Approved his^{-as} talk. When it was evening, he^{-as} took to his^{-as} bed from the night. Allah^{-azwj} Send down the wisdom unto him^{-as} and overwhelmed him^{-as} with it, from his^{-as} head to his^{-as} feet while he^{-as} was asleep, and the wisdom covered him^{-as} with a covering, and he^{-as} was the wisest of the ones during his^{-as} era, and he^{-as} went out to the people speaking with the wisdom and explaining it during it'.

قال: فلما أوتي الحكم ولم يقبلها أمر الله الملائكة فنادت داود بالخلافة فقبلها ولم يشترط فيها بشرط لقمان، فأعطاه الله الخلافة في الأرض وابتلي فيها غير مرة، وكل ذلك يهوي في الخطاء يقيه الله ويغفر له،

He^{-asws} said: 'When he^{-as} was Given the rule and he^{-as} did not accept it, Allah^{-azwj} Commanded the Angels, so they called out at Dawood^{-as}, and he^{-as} accepted it and he^{-as} was not stipulated in it with a condition of Luqman^{-as}. So, Allah^{-azwj} Gave him^{-as} the Caliphate of the earth and he^{-as} was Tried during it more than once, and (during) all that he^{-as} fall into the mistake, Allah^{-azwj} would Save him^{-as} and Forgive him^{-as}.

وكان لقمان يكثر زيارة داود عليه السلام ويعظه بمواعظه وحكمته وفضل علمه، وكان يقول داود له: طوبى لك يا لقمان أوتيت الحكمة، وصرفت عنك البلية، وأعطى داود الخلافة، وابتلي بالخطاء والفتنة.

And Luqman^{-as} used to frequently visit Dawood^{-as}, and advise him^{-as} with his^{-as} advice and his^{-as} wisdom and the grace of his^{-as} knowledge, and Dawood^{-as} was saying to him^{-as}: 'Beatitude to you^{-as}, O Luqman^{-as}! You^{-as} are Given the Wisdom and the afflictions are Turned away from you^{-as}, and Dawood^{-as} is Given the Caliphate and is Tried by the mistakes and the Fitna''.³⁹

Examples of the wisdom of Luqman^{-as}

[ابن كثير] قال أبو بكر بن عياش: عن أبي حمزة الثمالي، عن عكرمة قال: قال لقمان لابنه: قد ذقت المرار فلم أذق شيئا أمر من الفقر. وحملت كل حمل ثقيل فلم أحمل أثقل من جار السوء. ولو أن الكلام من فضة لكان السكوت من ذهب.

Ibn Kaseer – Abu Bakr Bin Ayash said, from Abu Hamza Al Sumaly, from Akrama who said,

'Luqman^{-as} said to his^{-as} son: 'I^{-as} tasted the bitterness, and I^{-as} did not taste anything more bitter than the poverty; and I^{-as} carried every heavy burden, but I^{-asws} did not carry a burden heavier than an evil neighbour. And if the speech was from silver, the silence would be from the gold'.⁴⁰

³⁹ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 18 H 2

⁴⁰ Tafseer Abu Hamza Al Sumaly - Report No. 227 – (Non-Shiah source)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي وَصِيَّةٍ لِقَمَّانَ لِابْنِهِ يَا بُنَيَّ سَافِرٌ بِسَيْفِكَ وَخُفِّكَ وَعِمَامَتِكَ وَخَبَائِكَ وَسِقَائِكَ وَإِبْرَتِكَ وَخِيُوطِكَ وَخِزْرِكَ وَتَزَوُّدٍ مَعَكَ مِنَ الْأَدْوِيَةِ مَا تَنْتَفِعُ بِهَا أَنْتَ وَمَنْ مَعَكَ وَكُنْ لِأَصْحَابِكَ مُوَافِقًا إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَجَلَّ.

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, and Ali Bin Muhammad Al-Qasani, from Suleyman Bin Dawood, from Hammaad Bin Isa, who has narrated the following:

Abu Abdullah^{-asws} having said: 'Luqman^{-as} advised his^{-as} son: 'O my^{-as} son! Travel with your sword, and your slippers, and your turban, and your tent, and your water container, and your needle, and your threads, and your shoe-repair kit, and your provision of medicines, which are beneficial for you and the ones who are with you. And be in harmony with your companion except if it is in the disobedience to Allah^{-azwj} Mighty and Majestic'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَمَّادِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِقَمَّانَ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَكَ إِيَّاهُمْ فِي أَمْرِكَ وَأُمُورِهِمْ وَأَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ وَكُنْ كَرِيمًا عَلَى زَادِكَ وَإِذَا دَعَوْكَ فَأَجِبْهُمْ وَإِذَا اسْتَعَانُوا بِكَ فَأَعِنْهُمْ وَاعْلِبْهُمْ بِثَلَاثٍ بِطُولِ الصَّمْتِ وَكَثْرَةِ الصَّلَاةِ وَسَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ ذَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ

Ali Bin Ibrahim, from his father, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Hammaad, who has narrated the following:

Abu Abdullah^{-asws} has said; 'Luqman^{-as} said to his^{-as} son: 'Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions. And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Prayer, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَاشْهَدْ لَهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ ثُمَّ لَا تَعْرِمْ حَتَّى تَنْبَتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرَكَ وَ حِكْمَتَكَ فِي مَشُورَتِهِ فَإِنَّ مَنْ لَمْ يُحْضِ النَّصِيحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

And if they ask you to testify to the truth, then so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and pray Salat, and you are utilising your thoughts and your wisdom with regards to your advice. So, the one who does not refine his advice for the one who consulted him, Allah^{-azwj} Crucifies his opinion, and Removes from him the trust.

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَأَمْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْمَلُونَ فَأَعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطَوْا قَرْضًا فَأَعْطِ مَعَهُمْ وَ اسْمَعْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ سِنًا وَ إِذَا أَمْرُوكَ بِأَمْرٍ وَ سَأَلُوكَ فَقُلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عِيَّ وَ لَوْمْ وَ إِذَا خَيَّرْتُمْ فِي طَرِيقِكُمْ فَانْزِلُوا وَ إِذَا شَكَّكُمْ فِي الْقَصْدِ فَقِفُوا وَ تَأَمَّرُوا

And if you see your companions walking, so you should walk with them, and if you see them doing something, so do it with them, and if they give charity and give a loan, so give with them. And listen to the one who is older than you in age, and if he orders you and asks you,

⁴¹ Al Kafi – H 14914

so say, 'Yes', and do not say, 'No', for the 'No' is a fault and blameable. And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصًا وَاحِدًا فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَرْشِدُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْغَلَاةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْنًا لِلْصُّوْصِ أَوْ يَكُونَ هُوَ الشَّيْطَانُ الَّذِي حَيَّرَكُمْ وَ اخْذَرُوا الشَّخْصَيْنِ أَيْضًا إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا أَبْصَرَ بِعَيْنِهِ شَيْئًا عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye for the thieves, or he could be the Satan^{la} who confused you. And be cautious of two persons as well, unless you can see what I^{as} don't, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُنَيَّ وَ إِذَا جَاءَ وَقْتُ صَلَاةٍ فَلَا تُؤَخِّرْهَا لِشَيْءٍ وَ صَلِّهَا وَ اسْتَخِرْ مِنْهَا فَإِنَّهَا دِينٌ وَ صَلِّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ نَجٍّ وَ لَا تَنَامَنَّ عَلَى دَابَّكَ فَإِنَّ ذَلِكَ سَرِيعٌ فِي دَبْرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحُكَمَاءِ إِلَّا أَنْ تَكُونَ فِي مَحْمِلٍ يُمْكِنُكَ التَّمَدُّدُ لِاسْتِرْحَاءِ الْمَفَاصِلِ

O my son! And when the time of Salat comes up, so do not delay it for anything, and offer Salat and seek comfort from it for it is the Religion. And Pray in congregation even if there is pushing upon the head. And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قَرَّبْتَ مِنَ الْمَنْزِلِ فَانْزِلْ عَنْ دَابَّكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتَ التُّزُولَ فَعَلَيْكَ مِنْ بَقَاعِ الْأَرْضِ بِأَحْسَنِهَا لَوْناً وَ أَلْيَنَهَا ثَرَبَةً وَ أَكْثَرَهَا عُشْبًا وَ إِذَا نَزَلْتَ فَصَلِّ رَكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَابْعِدِ الْمَذْهَبَ فِي الْأَرْضِ وَ إِذَا انْجَلَتْ فَصَلِّ رَكْعَتَيْنِ وَ وَدِّعِ الْأَرْضَ الَّتِي خَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بُقْعَةٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you come close to the destination, so descend from your animal and begin by feeding it before yourself. And when you intend to encamp, so it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so pray two cycles before you sit down. And if you intend to fulfil your need (toilet), go far away. And when you embark (upon your journey) Pray two cycles, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَامًا حَتَّى تَبْدَأَ فَتَتَصَدَّقَ مِنْهُ فَأَفْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مَا دُمْتَ رَاكِبًا وَ عَلَيْكَ بِالتَّسْبِيحِ مَا دُمْتَ عَامِلًا وَ عَلَيْكَ بِالدُّعَاءِ مَا دُمْتَ خَالِيًا وَ إِيَّاكَ وَ السَّيْرَ مِنْ أَوَّلِ اللَّيْلِ وَ عَلَيْكَ بِالتَّعَرُّيسِ وَ الدَّلْجَةِ مِنْ لَدُنْ نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِيَّاكَ وَ رَفَعَ الصَّوْتِ فِي مَسِيرِكَ.

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah^{azwj} Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone. And beware of travelling in the first part of the night.

And it is upon you to travel from the middle of the night to its end. And beware of raising your voice during your travel'.⁴²

The bequest (Will) of Luqman^{-as}

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن حديد، عن منصور ابن يونس، عن الحارث بن المغيرة، أو عن أبيه، عن أبي عبد الله (عليه السلام)، قال: قلت له: ما كان في وصية لقمان؟ قال: «كان فيها الأعاجيب، وكان أعجب ما كان فيها أن قال لابنه: خف الله عز وجل خيفة لو جئته ببر الثقلين لعذبك، وارج الله رجاء لو جئته بذنوب الثقلين لرحمك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Ibn Yunus, from Al-haris Bin Al-Mugheira, or from his father, who says:

'I asked from Abu Abdullah^{-asws}, 'What was in the will of Luqman^{-as}?' The Imam^{-asws} replied: 'There were wonders in it, and a wonder from what was in it was what he^{-as} said to his^{-as} son: 'Fear Allah^{-azwj} Mighty and Majestic with such a fear that if you had come with all the good of the Saqalayn (all the Jinn and the Human beings) He^{-azwj} would Punish you; and hope in Allah^{-azwj} with such a hope that if you had come with all the sins of the Saqalayn (all the Jinn and the human beings), He^{-azwj} would be Merciful to you'.

ثم قال أبو عبد الله (عليه السلام): «كان أبي (عليه السلام) يقول: إنه ليس من عبد مؤمن إلا وفي قلبه نوران: نور خيفة، و نور رجاء، لو وزن هذا لم يزد على هذا».

Then Abu Abdullah^{-asws} said: 'My^{-asws} father^{-asws} used to say: 'There is no Momin servant except that there are in his heart, two lights – A light of fear, and a light of hope. If you were to weight this one, it would not exceed the weight of this one (the other)'.⁴³

VERSES 14 & 15

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ
إِلَى الْمَصِيرِ {14}

And We Bequeathed the human being regarding his parents – his mother carried him with weakness upon weakness, and his weaning during two years: “Be thankful to Me and to your parents! To Me is the destination” [31:14]

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {15}

⁴² Al Kafi – H 14994

⁴³ الكافي 2: 1 / 155

And if they both (parents) strive against you upon that you should associate with Me, what there isn't any knowledge for you of it, then do not obey them, and accompany them kindly in the world; and follow the way of the one who is penitent to Me, then to Me would be your Return, so I shall Inform you of what you had been doing [31:15]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ بِسْطَامَ بْنِ مَرْثَةَ عَنْ إِسْحَاقَ بْنِ حَسَنَانَ عَنْ أَهْمِيَمَ بْنِ وَاقِدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْعَبْدِيِّ عَنْ سَعْدِ الْإِسْكَافِ
عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) عَنْ قَوْلِهِ تَعَالَى أَنْ أَشْكُرَ لِي وَ لِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Bastam Bin Murra, from Is'haq Bin Hassan, from Al Haysam Bin Waqid, from Ali Bin Al Husayn Al Abady, from Sa'd Al Askaf,

'From Al-Asbagh Bin Nubata who asked Amir Al-Momineen^{-asws} about the Words of the Exalted: **"Be thankful to me and to your parents! To Me is the destination"** [31:14].

فَقَالَ الْوَالِدَانِ اللَّذَانِ أَوْجَبَ اللَّهُ لَهُمَا الشُّكْرَ هُمَا اللَّذَانِ وَلَدَا الْعِلْمَ وَ وَرِثَا الْحُكْمَ وَ أَمَرَ النَّاسُ بِطَاعَتِهِمَا ثُمَّ قَالَ اللَّهُ إِلَيَّ الْمَصِيرُ فَمَصِيرُ الْعِبَادِ إِلَى اللَّهِ وَ الدَّلِيلُ عَلَى ذَلِكَ الْوَالِدَانِ

So he^{-asws} said: 'The two parents are those for whom Allah^{-azwj} Obligated the gratefulness. They are those who produced the knowledge and gave the wisdom as an inheritance, and the people are Commanded with obeying them. Then Allah^{-azwj} Said: **To Me is the destination"**. Thus, the journey of the servants is to Allah^{-azwj}, and the pointers upon that are the two parents.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى ابْنِ حَنْتَمَةَ وَ صَاحِبِهِ فَقَالَ فِي الْخَاصِّ وَ الْعَامِّ وَ إِنَّ جَاهِدَكَ عَلَى أَنْ تُشْرِكَ بِي يَقُولُ فِي الْوَصِيَّةِ وَ تَغْدُلُ عَمَّنْ أَمَرَتْ بِطَاعَتِهِ فَلَا تُطْعِمُهُمَا وَ لَا تَسْمَعُ قَوْلَهُمَا

Then He^{-azwj} Turned the Words upon Ibn Hantama and his companions, so He^{-azwj} Said regarding the specials ones (Shias) and the general ones (Non-Shias): **And if they both strive against you upon that you should associate with Me, [31:15]**, regarding the successor-ship (of the Imams^{-asws}) and equate (others) with the ones whom you have been Commanded with his^{-asws} obedience, **then do not obey them**, and do not listen to their words'.

ثُمَّ عَطَفَ الْقَوْلَ عَلَى الْوَالِدَيْنِ فَقَالَ وَ صَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا يَقُولُ عَرَفَ النَّاسُ فَضْلَهُمَا وَ ادْعُ إِلَى سَبِيلِهِمَا وَ ذَلِكَ قَوْلُهُ وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ

Then He^{-azwj} Turned the Words upon the two parents, so He^{-azwj} Said: **and accompany kindly in the world**. He^{-azwj} is Saying to introduce the people to their^{-asws} merits and call to their^{-asws} ways, and that is in His^{-azwj} Words: **and follow the way of one who is penitent to Me, then to Me would be your Return**.

فَقَالَ إِلَى اللَّهِ ثُمَّ إِلَيْنَا فَاتَّبِعُوا اللَّهَ وَ لَا تَعْصُوا الْوَالِدَيْنِ فَإِنَّ رِضَاهُمَا رِضَا اللَّهِ وَ سَخَطُهُمَا سَخَطُ اللَّهِ .

He^{-asws} said: 'To Allah^{-azwj}, then to us^{-asws}, therefore fear Allah^{-azwj} and do not disobey the two (spiritual) parents (Muhammad^{-saww} and Ali^{-asws}), for their^{-asws} pleasure is the Pleasure of Allah^{-azwj}, and their^{-asws} anger is the Anger of Allah^{-azwj}'.⁴⁴

NB: See Appendix II for the story of 'ابن حننمة وصاحبه'

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ يقول: «اتبع سبيل محمد (صلى الله عليه وآله)».

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

(It has been narrated) from Abu Ja'far^{-asws} having said regarding the Words of the Exalted: **and follow the way of one who is penitent to Me [31:15]**, He^{-azwj} is Saying: "Follow the way of Muhammad^{-saww}".⁴⁵

The two Parents

وعن النبي (صلى الله عليه وآله): «أنا و علي أبوا هذه الأمة».

And from the Prophet^{-saww} having said: 'I^{-saww} and Ali^{-asws} are two fathers of this community'.⁴⁶

وعنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن بشير الدهان أنه سمع أبا عبد الله (عليه السلام) يقول: «رسول الله (صلى الله عليه وآله) أحد الوالدين». قال: قلت: و الآخر؟ قال: «هو علي بن أبي طالب (عليه السلام)».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Abaan Bin Usmaan, from Basheer Al-Dahaan that, who says:

I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} is one of the two parents'. He said, 'I said, 'And the other?' He^{-asws} said: 'He^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁷

محمد بن العباس، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن عبد الله بن سليمان، قال: شهدت جابر الجعفي، عند أبي جعفر (عليه السلام)، و هو يحدث أن رسول الله و عليا (عليهما السلام) الوالدان.

Muhammad Bin Al-Abbas, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayoub, from Abaan Bin Usmaan, from Abdullah Bin Suleyman who said,

'I witnessed Jabir Al-Ju'fy in the presence of Abu Ja'far^{-asws} and he^{-asws} was narrating that Rasool-Allah^{-saww} and Ali^{-asws} are the two parents'.

⁴⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 79

⁴⁵ تفسير القمي 2: 165

⁴⁶ معاني الأخبار: 3/ 52.

⁴⁷ تأويل الآيات 1: 437/ 4.

قال عبد الله بن سليمان: و سمعت أبا جعفر (عليه السلام) يقول: «منا الذي أحل الخمس، و منا الذي جاء بالصدق، و منا الذي صدق به، و لنا المودة في كتاب الله عز و جل، و علي و رسول الله (صلى الله عليهما) الوالدان، و أمر الله ذريتهما بالشكر لهما».

Abdullah Bin Suleyman said, 'And I heard Abu Ja'far^{-asws} saying: 'It was from us^{-asws} that the *Khums* was made permissible, and it was from us^{-asws} that the Truth came, and it was from us^{-asws} that it was ratified, and for us^{-asws} is the cordiality in the Book of Allah^{-azwj} Mighty and Majestic. And Ali^{-asws} and Rasool-Allah^{-saww} are the two parents, and Allah^{-azwj} Commanded the descendants of these two^{-asws}, for the appreciation to these two^{-asws}'.⁴⁸

وعنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن زرارة، عن عبد الواحد بن مختار، قال: دخلت على أبي جعفر (عليه السلام)، فقال: «أما علمت أن عليا (عليه السلام) أحد الوالدين اللذين قال الله عز و جل: أَنْ اشْكُرْ لِي وَ لَوَالِدَيْكَ؟».

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Ibn Muskaan, from Zurara, from Abdul Wahid Bin Mukhtar who said,

'I came up to Abu Ja'far^{-asws}, so he^{-asws} said: 'Do you not know that Ali^{-asws} is one of the two parents for whom Allah^{-azwj} Mighty and Majestic Says: ***"Be thankful to me and to your parents!" [31:14]?***

قال زرارة: فكنت لا أدري أي آية هي، التي في بني إسرائيل، أو التي في لقمان - قال - فقضي لي أن حججت، فدخلت على أبي جعفر (عليه السلام)، فخلوت به، فقلت: جعلت فداك، حديثا جاء به عبد الواحد. قال: «نعم». قلت: أي آية هي، التي في لقمان، أو التي في بني إسرائيل. فقال: «التي في لقمان».

Zurara said, 'I never knew, which Verse is it - the one which is in (Surah) *Banu Israeel* (Chapter 17) or in (Surah) *Luqman*^{-as} (Chapter 31) – and I decided that I should have it proved. So I came up to Abu Ja'far^{-asws}, and was alone with him^{-asws}. I said, 'May I be sacrificed for you^{-asws}! Abdul Wahid came with a Hadeeth'. He^{-asws} said; 'Yes'. I said, 'Which Verse is it, that which is in (Surah) *Luqman*^{-as}, or that which is in (Surah) *Banu Israeel*?' So he^{-asws} said: 'That which is in (Surah) *Luqman*^{-as}'.⁴⁹

VERSE 16

يَا بُنَيَّ إِنَّ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {16}

(Luqman said): 'O my son! Surely, even if the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely, Allah is Knower of subtleties (mysteries), Aware [31:16]

⁴⁸ تأويل الآيات 1: 436 / 1

⁴⁹ تأويل الآيات 1: 436 / 2.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ اتَّقُوا الْمُحَقَّرَاتِ مِنَ الذُّنُوبِ فَإِنَّ لَهَا طَالِيًا لَا يَقُولُ أَحَدُكُمْ أَذْنِبُ وَاسْتَغْفِرُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{-asws}, said, ‘I heard him^{-asws} saying: ‘Fear the belittled ones from the sins, for there is a seeker for it. One of you should not be saying, ‘I shall commit sin and seek Forgiveness’. Allah^{-azwj} Mighty and Majestic is Saying: ***Surely, even if it is the weight of the grain of a mustard-seed happens to be inside a rock, or in the skies, or in the earth, Allah will Bring it. Surely Allah is Knower of subtleties, Aware’ [31:16]***.⁵⁰

و عنه، قال: حدثنا محمد بن علي ماجيلويه (رحمه الله)، قال: حدثنا علي بن إبراهيم بن هاشم، عن المختار بن محمد بن المختار الهمداني، عن الفتح بن يزيد الجرجاني، عن أبي الحسن (عليه السلام) - في حديث - قال: فقولك: اللطيف الخبير فسرهِ [لي] كما فسرَ الواحد، فإني أعلم أن لطفه على خلاف لطف خلقه للفصل، غير أني أحب أن تشرح لي ذلك؟

And from him, from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim Bin Hashim, from Al-Mukhtar Bin Muhammad Bin Al-Mukhtar Al-Hamdany, from Al-Fatah Bin Yazeed Al-Jarjany, who has narrated the following:

‘In a Hadeeth – I asked from Abu Al-Hassan^{-asws} ‘As for your^{-asws} words: ‘The Subtle, the Aware’, so explain it to me just as you^{-asws} explained ‘The One’, for I would like to know in detail the difference between His^{-azwj} Subtlety and the subtlety of His^{-azwj} creatures, and I would love it if you^{-asws} could explain that for me?’

فقال: «يا فتح، إنما قلنا اللطيف، للخلق اللطيف، و لعلمه بالشيء اللطيف، أو لا ترى - وفقك الله و ثبتك - إلى أثر صنعه في النبات اللطيف و غير اللطيف و في [الخلق اللطيف] من الحيوان الصغار من البعوض و الجرجس و ما [هو] أصغر منهما مما لا تكاد تستبينه العيون، بل لا يكاد يستبان - لصغره - الذكر من الأنثى، و الحدث المولود من القديم،

He^{-asws} said: ‘O Fatah! But rather, we say ‘The Subtle’, for the creation which is subtle, and for His^{-azwj} Knowledge of subtle things. Or, do you not see – and may Allah^{-azwj} Help you and Make you steadfast – the effects of His^{-azwj} Making in the plants which are soft and not subtle (hard), and in the subtle creation of the small animals like the fly and the mosquito, and whatever is smaller than these two, which do not even appear to the eyes. But it is not possible to differentiate between the male and the female (of the species), and the young and the old.

فلما رأينا صغر ذلك و لطفه، و اهتدائه للسفاد و الهرب من الموت، و الجمع لما يصلحه مما في لجج البحار و ما في لحاء الأشجار و المفاوز و القفار، و فهم بعضها عن بعض منطقها، و ما تفهم به أولادها عنها، و نقلها الغذاء إليها، ثم تأليف ألوانها حمرة مع صفرة و بياض مع حمرة، و ما لا تكاد عيوننا تستبينه بتمام خلقها، و لا تراه عيوننا، و لا تمسه أيدينا، علمنا أن خالق هذا الخلق لطيف، لطف في خلق ما سميناه بلا علاج و لا أداة و لا آلة،

When we see the smallness of that and its subtlety, their guidance out of decay, and their fleeing from the death, and the gathering of what is in the depths of the oceans, and what is

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 10 (Extract)

in the branches of the trees, and the deserts, and the wilderness, and we come to understand that some of them talk to each other, and what their young ones understand from them, and how they transfer the food to them. Then we distinguish their colours, the red with the yellow, and white with the red, and what our eyes can hardly see the completeness of its creation. Neither can our eyes see it, nor can our hands touch it. We come to know that the Creator of this creation is Subtle, Creating it without any instruments or machinery.

و أن كل صانع شيء فمن شيء صنع، و الله الخالق اللطيف خلق و صنع لا من شيء».

And for every made thing is the One who Made it, and Allah^{-azwj} is the Creator, the Subtle Who Created and Made (everything) from nothing'.⁵¹

VERSE 17

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ
عَزْمِ الْأُمُورِ {17}

O my son! Establish the Salat and enjoin the good and forbid from the evil, and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]

الطبرسي: عن علي (عليه السلام): «أصبر على ما أصابك من المشقة والأذى في الأمر بالمعروف والنهي عن المنكر».

Al-Tabarsy – who narrates:

‘Ali^{-asws} has said: ‘**and be patient upon what befalls you [31:17]**, from the difficulties and the (facing of verbal) abuse in the enjoining of the good and the forbidding of the evil’.⁵²

كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ الْمُفِيدُ قَدَّسَ اللهُ رُوحَهُ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ السَّائِبِ الْكَلْبِيِّ قَالَ: لَمَّا قَدِمَ الصَّادِقُ عَ الْإِرَاقِ نَزَلَ الْحَيْرَةَ فَدَخَلَ عَلَيْهِ أَبُو حَنِيفَةَ وَ سَأَلَهُ عَنْ مَسَائِلَ وَ كَانَ بِمَا سَأَلَهُ أَنْ قَالَ لَهُ جُعِلَتْ فِدَاكَ مَا الْأَمْرُ بِالْمَعْرُوفِ فَقَالَ عَ الْمَعْرُوفُ يَا أَبَا حَنِيفَةَ الْمَعْرُوفُ فِي أَهْلِ السَّمَاءِ الْمَعْرُوفُ فِي أَهْلِ الْأَرْضِ وَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the sheyh Al Mufeed, by his chain to Muhammad Bin Al Saib Al Kalby who said,

‘When Al-Sadiq^{-asws} arrived at Al-Iraq, he^{-asws} descended at Al-Hira. Abu Hanifa came up to him and asked him^{-asws} some questions, and from what he asked was that he said, ‘May I be sacrificed for you^{-asws}, what is ‘enjoining of the good’ (Al-Amr Bil Ma’rouf)?’ So he^{-asws} said: ‘Al-Ma’rouf, O Abu Hanifa, is the one^{-asws} who is well known among the inhabitants of the sky, and well known among the inhabitants of the earth, and that is Amir-Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}’.

⁵¹ (التوحيد: 1/186)

⁵² مجمع البيان 8: 500.

قَالَ جُعِلْتُ فِدَاكَ فَمَا الْمُنْكَرُ قَالَ اللَّذَانِ ظَلَمَاهُ حَقَّهُ وَ ابْتَزَاهُ أَمْرَهُ وَ حَمَلَا النَّاسَ عَلَى كَيْفِهِ قَالَ أَلَا مَا هُوَ أَنْ تَرَى الرَّجُلَ عَلَى مَعَاصِي اللَّهِ فَتَنْهَاهُ عَنْهَا فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ ذَلِكَ بِأَمْرٍ مَعْرُوفٍ وَ لَا نَهْيٍ عَنْ مُنْكَرٍ إِنَّمَا ذَلِكَ خَيْرٌ قَدَّمَهُ

He said, 'May I be sacrificed for you^{-asws}, so what is the evil (Al-Munkar)?' He^{-asws} said: 'The one who wronged his^{-asws} right, and blackmailed for its matter, and carried the people upon his shoulder'. He said, 'Indeed! Who is he that you^{-asws} see the man to be on the disobedience of Allah^{-azwj}, so that we can forbid from him?' Abu Abdullah^{-asws} said: 'That is not 'enjoining to the good' (Al-Amr Bil Ma'ruf) nor is it 'forbidding from the evil' (Nahiy An Al-Munkar), but rather that is good he sends ahead'.

قَالَ أَبُو حَنِيفَةَ أَخْبِرْنِي جُعِلْتُ فِدَاكَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ فَمَا هُوَ عِنْدَكَ يَا أَبَا حَنِيفَةَ قَالَ الْأَمْنُ فِي السَّرْبِ وَ صِحَّةُ الْبَدَنِ وَ الْقُوَّةُ الْحَاضِرُ

Abu Hanifa said, 'May I be sacrificed for you^{-asws}, inform me about the Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons [102:8]**. He^{-asws} said: 'So what do you have, O Abu Hanifa?' He said, 'The security in the flock, and the physical health, and the present livelihood'.

فَقَالَ يَا أَبَا حَنِيفَةَ لَنْ يُؤَقَّتَكَ اللَّهُ وَ أَوْقَفَكَ يَوْمَ الْقِيَامَةِ حَتَّى تَسْأَلَكَ عَنْ كُلِّ أَكْلَةٍ أَكَلْتَهَا وَ شَرِبَةٍ شَرِبْتَهَا لَبِطُولٍ وَ فُوفَةٍ

He^{-asws} said: 'O Abu Hanifa! If Allah^{-azwj} were to Pause you on the Day of Judgement until He^{-azwj} Questions you about every food that you have eaten and every drink you have drunk, it would be a very lengthy pause for you'.

قَالَ فَمَا النَّعِيمُ جُعِلْتُ فِدَاكَ قَالَ النَّعِيمُ نَحْنُ الَّذِينَ أَنْقَذَ اللَّهُ النَّاسَ بَنَاءً مِنَ الضَّلَالَةِ وَ بَصَرَهُمْ بَنَاءً مِنَ الْعَمَى وَ عَلَّمَهُمْ بَنَاءً مِنَ الْجَهْلِ

He said, 'May I be sacrificed for you^{-asws}, so what are the boons?' He^{-asws} said: 'We^{-asws} are the boons which Allah^{-azwj} has Saved the people with, by us^{-asws} from the misguidance, and Made them to see by us^{-asws} from their blindness, and Taught them by us^{-asws} from their ignorance'.

قَالَ جُعِلْتُ فِدَاكَ فَكَيْفَ كَانَ الْقُرْآنُ جَدِيداً أَبَداً قَالَ لِأَنَّهُ لَمْ يُجْعَلْ لِمَازٍ دُونَ زَمَانٍ فَتُخْلِقُهُ الْأَيَّامُ وَ لَوْ كَانَ كَذَلِكَ لَفَنِيَ الْقُرْآنُ قَبْلَ فَنَاءِ الْعَالَمِ.

He said, 'May I be sacrificed for you^{-asws}, so how can the Quran be fresh forever?' He^{-asws} said: 'Because there will never come an era where its Verses are not valid, and had it been that, the Quran would perish before the world ceases to be'.⁵³

VERSE 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {18}

And do not puff your cheeks (arrogantly) towards the people, nor walk in the land proudly, surely Allah does not Love every self-conceited boaster [31:18]

⁵³ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 29 H 34

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد البرقي، عن أبيه، عن عبد الله بن المغيرة، و محمد بن سنان، عن طلحة بن زيد، عن أبي عبد الله (عليه السلام)، في هذه الآية: **وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ**، قال: «ليكن الناس في العلم سواء عندك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Al-Barqy, from his father, from Abdullah Bin AL-Mugheira, and Muhammad Bin Sinan, from Talha Bin Zayd,

(It has been narrated) from Abu Abdullah^{-asws} regarding this Verse: ***And do not puff your cheeks (arrogantly) towards the people [31:18]***, said: 'So that the people would become equal in knowledge in your presence'.⁵⁴

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: **وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا**: «أي بالعظمة».

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

'Abu Ja'far^{-asws} having said regarding His^{-azwj} Words: ***nor walk in the land proudly [31:18]***: 'With the greatness'.⁵⁵

وَقَالَ سُفْيَانٌ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ يَجُوزُ أَنْ يُرَكِّي الرَّجُلُ نَفْسَهُ

And Sufyan said, 'I said to Abu Abdullah^{-asws}, 'Is it allowed for the man to praise himself?'

قَالَ نَعَمْ إِذَا اضْطَرَّ إِلَيْهِ أَمَا سَمِعْتَ قَوْلَ يُوسُفَ - اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ وَقَوْلَ الْعَبْدِ الصَّالِحِ أَنَا لَكُمْ ناصِحٌ أَمِينٌ.

He^{-asws} said: 'Yes, when he is desperate to it. Have you not heard words of Yusuf^{-as}: ***'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]'***, and the words of the righteous servant (Prophet Hud^{as}): ***and I am a trustworthy adviser to you all [7:68]'***''⁵⁶

وَقَالَ سُفْيَانٌ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ يَجُوزُ أَنْ يُرَكِّي الرَّجُلُ نَفْسَهُ

And Sufyan said, 'I said to Abu Abdullah^{-asws}, 'Is it allowed for the man to praise himself?'

قَالَ نَعَمْ إِذَا اضْطَرَّ إِلَيْهِ أَمَا سَمِعْتَ قَوْلَ يُوسُفَ - اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْكُمْ وَقَوْلَ الْعَبْدِ الصَّالِحِ أَنَا لَكُمْ ناصِحٌ أَمِينٌ.

He^{-asws} said: 'Yes, when he is desperate to it. Have you not heard words of Yusuf^{-as}: ***'Make me (in charge) upon the treasures of the land, I am a knowledgeable protector [12:55]'***, and the words of the righteous servant (Prophet Hud^{as}): ***and I am a trustworthy adviser to you all [7:68]'***''⁵⁷

⁵⁴ الكافي 1: 32 / 2.

⁵⁵ تفسير القمي 2: 165

⁵⁶ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 136

⁵⁷ Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 23 H 108 / 136

VERSE 19

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ {19}

And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19]

الشيخ البرسي، قال في تفسير قوله تعالى: إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ، قال: سأل رجل أمير المؤمنين (عليه السلام): ما معنى هذه الحمير؟ فقال أمير المؤمنين (عليه السلام): «الله أكرم من أن يخلق شيئاً ثم ينكره،

Al-Sheykh Al-Barsy said,

(It is reported) in the interpretation of the Words of the Exalted: **surely, the most hateful of voices is the voice of the donkeys [31:19]**, said, 'A man asked Amir-al-Momineen^{-asws}, 'What is the meaning of these donkeys?' So Amir-ul-Momineen^{-asws} said: 'Allah^{-azwj} is more Honourable than to Create a thing, then Hate it.

إنما هو زريق و صاحبه، في تابوت من نار، في صورة حمارين، إذا شهقا في النار انزعج أهل النار من شدة صراخهما».

But rather, this is Razeeq (Umar) and his companion (Abu Bakr), in a coffin of Fire, in the image of two donkeys. When they would be gasped in the Fire, the (other) inhabitants of the Fire would be annoyed by the intensity of their screams'.⁵⁸

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ قَالَ الْعَطَّسَةُ الْقَبِيحَةُ .

Ahmad Bin Muhammad Al Kufy, from Ali Bin Al Hassan, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim, from Abu Bakr Al Hazramy who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **surely the most hateful of voices is the voice of the donkeys [31:19]**. He^{-asws} said: 'The (loud) ugly sneezing'.⁵⁹

VERSES 20 - 21

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً ۚ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ {20}

Do you not see that Allah has Subdued to you whatever is in the skies and whatever is in the earth, and Bestowed upon you His Bounties, apparent and hidden? And from the

⁵⁸ مشارق أنوار اليقين: 80

⁵⁹ Al Kafi V 2 – The Book Of Social Relationships CH 15 H 21

people is one who disputes regarding Allah without any Knowledge nor any Guidance, nor any illuminating Book [31:20]

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ الشَّيْطَانُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ {21}

And when it is said to them: ‘Follow what Allah Revealed’, they say, ‘But, we follow what we found our fathers to be upon’. Even though the Satan was calling them to the Punishment of the Blazing Fire! [31:21]

في أمالي شيخ الطائفة قدس سره بإسناده إلى أبي جعفر الباقر عليه السلام حديث طويل وفيه أن النبي صلى الله عليه وآله قال لعلي عليه السلام قل ما أول نعمة أبلاك الله عز وجل وأنعَمَ عليك بها؟

In (the book) Amaali of Sheykh Al Ta'ifa, by his chain going up to,

‘From Abu Ja’far Al-Baqir^{-asws}, there is a lengthy Hadeeth, and in it (he^{-asws} said: ‘The Prophet^{-saww} said to Ali^{-asws}: ‘Say, what is the first Bounty Allah^{-azwj} Mighty and Majestic Tried you^{-asws} with and Favoured you^{-asws} upon with it?’

قَالَ: أَنْ خَلَقَنِي إِلَى أَنْ قَالَ: فَمَا التَّاسِعَةُ؟ قَالَ: أَنْ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ، قَالَ: صَدَقْتَ.

He^{-asws} said: ‘He^{-azwj} Created me^{-asws}’ – until he^{-saww} said: ‘And what is the ninth? He^{-asws} said: ‘He^{-azwj} Subdued for me^{-asws}, His^{-azwj} sky, and His^{-azwj} earth and whatever is contained therein, and whatever is between the two, from His^{-azwj} creatures’. He^{-saww} said: ‘You^{-asws} speak the truth’.⁶⁰

علي بن إبراهيم، قال: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن شريك، عن جابر، قال: قرأ رجل عند أبي جعفر (عليه السلام): وَ أُسْبِعَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَ بَاطِنَةً، قال: «أما النعمة الظاهرة فآلبي (صلى الله عليه وآله)، و ما جاء به من معرفة الله عز وجل و توحيد،

Ali Bin Ibrahim said, ‘My father narrated to me, from Al-Qasim Bin Muhammad, from Suleyman Bin Dawood Al-Munqary, from Shareek, from Jabir, who said,

‘In the presence of Abu Ja’far^{-asws}, a man recited **and Bestowed upon you His Bounties, apparent and hidden [31:20]**. He^{-asws} said: ‘As for the apparent Favour, so it is the Prophet^{-saww} and what he^{-saww} came with from the recognition of Allah^{-azwj} Mighty and Majestic and His^{-azwj} Tawheed.

و أما النعمة الباطنة فولایتنا أهل البيت، و عقد مودتنا، فاعتقد و الله قوم هذه النعمة الظاهرة و الباطنة، و اعتقدها قوم ظاهرة، و لم يعتقدها باطنة، فأنزل الله: يَا أَيُّهَا الرُّسُلُ لَا يَنْزِلُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَاهِمَ وَ لَمْ يُؤْمِنُوا قُلُوبُهُمْ،

And as for the hidden Favour, so it is our^{-asws} Wilayah, the People^{-asws} of the Household, and the contract for our^{-asws} cordiality. By Allah^{-azwj}! This community was Contracted to believe in

the apparent Favour and the hidden Favour. But, the people believed in the apparent, and did not believe in the hidden, so Allah^{-azwj} Revealed ***O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, 'We believe', with their mouths while their hearts are not believing [5:41].***

فرح رسول الله (صلى الله عليه و آله) عند نزولها، إذ لم يتقبل الله تعالى إيمانهم إلا بعقد ولايتنا و محبتنا».

So Rasool-Allah^{-saww} was joyful during its Revelation, since Allah^{-azwj} the Exalted would not be Accepting their belief except by belief in our^{-asws} Wilayah, and the love for us^{-asws}.⁶¹

ابن بابويه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، قال: حدثنا علي بن إبراهيم ابن هاشم، عن أبيه، عن أبي أحمد محمد بن زياد الأزدي، قال: سألت سيدي موسى بن جعفر (عليهما السلام) عن قول الله عز و جل: وَ أَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً وَ بَاطِنَةً فقال (عليه السلام): «النعمة الظاهرة: الإمام الظاهر، و الباطنة: الإمام الغائب».

Ibn babuwayh said, 'Ahmad Bin Ziyad Bin Ja'far Al-Hamdany narrated to us, from Ali Bin Ibrahim bin Hashim, from his father, from Abu Ahmad Muhammad Bin Ziyad Al-Azdy who said,

'I asked my Master Musa^{-asws} Bin Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic ***and Bestowed upon you His Bounties, apparent and hidden [31:20]***, so he^{-asws} said: 'The apparent Bounty – is the apparent Imam^{-asws}; and the hidden Bounty – is the hidden Imam^{-asws}'.

فقلت له: و يكون في الأئمة من يغيب؟ فقال: «نعم، يغيب عن أبصار الناس شخصه، و لا يغيب عن قلوب المؤمنين ذكره، و هو الثاني عشر منا،

I said to him^{-asws}, 'So there will be among the Imams^{-asws}, one^{-asws} who would be hidden?' He^{-asws} said: 'Yes. His^{-asws} person would be hidden from the vision of the people, but his^{-asws} Zikr would not be absent from the hearts of the Momineen, and he^{-asws} is the twelfth one from us^{-asws}'.

و يسهل الله له كل عسير، و يذل الله له كل صعب، و يظهر له كل كنوز الأرض، و يقرب له كل بعيد، و يبهر به كل جبار عنيد، و يهلك على يده كل شيطان مريد،

And Allah^{-azwj} will Make easy for him^{-asws}, every difficulty, and overcome each one of it, and Manifest for him^{-asws} every treasure of the earth, and Draw closer to him^{-asws} every remote thing, and every tyrant would be destroyed by him^{-asws}, and every castaway satan^{-la} would perish at his^{-asws} hands.

ذلك ابن سيده الإمام، الذي تخفى على الناس ولادته، و لا يحل لهم تسميته، حتى يظهره الله عز و جل فيملا الأرض قسطا و عدلا كما ملئت جورا و ظلما».

That is the son^{-asws} of the Chieftess (Syeda^{-asws}) of the believing maids, whose coming (to the world) would be concealed from the people. It would not be permissible for them to name

تفسير القمي 2: 165⁶¹

him^{-asws}, until Allah^{-azwj} Mighty and Majestic Makes him^{-asws} to appear, so he^{-asws} would fill the earth with equity and justice just as it had been filled with inequity and injustice'.⁶²

علي بن إبراهيم، قال: في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاؤُنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَى عَذَابِ السَّعِيرِ: «فهو النضر بن الحارث، قال له رسول الله (صلى الله عليه و آله): اتبع ما انزل إليك من ربك. قال: بل أتبع ما وجدت عليه آبائي».

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 from the people is one who disputes regarding Allah without any Knowledge nor any Guidance, nor any illuminating Book [31:20] And when it is said to them: 'Follow what Allah Revealed', they say, 'But, we follow what we found our fathers to be upon'. Even though the Satan was calling them to the Punishment of the Blazing Fire! [31:21].** He^{-asws} said: 'He is Al-Nazar Bin Al-Haris. Rasool-Allah^{-saww} said to him: 'Follow what has been Revealed from your Lord^{-azwj}', he said, 'But, I will follow what I found my forefathers to be upon'.⁶³

VERSE 22

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۖ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ
{22}

And one who submits his face to Allah, and he is a good doer, so he has grasped the most trustworthy Handhold, and to Allah is the end-result of the matters [31:22]

A report

ابن شهر آشوب: عن سفيان بن عيينة، عن الزهري، عن أنس بن مالك، في قوله تعالى: وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ، قال: نزلت في علي (عليه السلام)،

Ibn Shehr Ashub, from Sufyan Bin Ayayna, from Al Zuhry, from Anas Bin Malik,

'Regarding the Words of the Exalted: **And one who submits his face to Allah [31:22]**, he (the narrator) said, 'It was Revealed regarding Ali^{-asws}'.

قال: كان أول من أخلص وجهه لله وَهُوَ مُحْسِنٌ، أي مؤمن مطيع، فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى، قول: لَا إِلَهَ إِلَّا اللَّهُ، وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ و الله ما قتل علي ابن أبي طالب (عليه السلام) إلا عليها.

He (the narrator) said, 'He^{-asws} was the first one who submitted his^{-asws} face sincerely to Allah^{-azwj}, **and he is a good doer** – i.e. an obedient Momin, **so he has grasped the most**

كمال الدين و تمام النعمة: 368 / 6. 62

تفسير القمي 2: 166 63

trustworthy Handhold – the Words, ‘There is no god except Allah^{-azwj}’, **and to Allah is the end-result of the matters [31:22]** – Ali^{-asws} Bin Abu Talib^{-asws} was not killed except upon it’.⁶⁴

The most trustworthy Handhold of Ali^{-asws}

[يحيى الشجري] [قال: وبالسناد] قال حدثنا حصين، عن أبي حمزة، عن أبي جعفر وزيد بن علي (عليهما السلام) * (فقد استمسك بالعروة الوثقى) * قال: كلمة لا إله إلا الله.

Yahya Al Shajry who said, ‘And by the chain, Haseyn narrated to us, from Abu Hamza,

‘From Abu Ja’far^{-asws}, and Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}) - **so he has grasped the most trustworthy Handhold [2:256]** – said: ‘The words, ‘There is no god except for Allah^{-azwj}’.⁶⁵

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد، جميعا، عن الوشاء، عن أحمد بن عائذ، عن أبي الحسن السواق، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «يا أبان، إذا قدمت الكوفة فارو هذا الحديث: من شهد أن لا إله إلا الله مخلصا، وجبت له الجنة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether from Al-Washa, from Ahmad Bin A’iz, from Abu Al-Hassan Al-Sawaq, from Aban Bin Taghlab,

‘Abu Abdullah^{-asws} has said: ‘O Aban! When you proceed to Al-Kufa, so narrate this Hadeeth: ‘The one who sincerely testifies that there is no god except for Allah^{-azwj}, the Paradise becomes Obligatory upon him’.

قال: قلت له: إنه يأتيني من كل صنف، أ فأروي لهم هذا الحديث؟ قال: «نعم. يا أبان، إذا كان يوم القيامة، و جمع الله الأولين و الآخرين، فتسلب لا إله إلا الله منهم، إلا من كان على هذا الأمر».

I said, ‘They will come to me from every type of people, so shall I report to them this Hadeeth?’ He^{-asws}: ‘Yes. O Aban! When it will be the Day of Judgement, and Allah^{-azwj} Gathers the Former ones and the Later ones, so He^{-azwj} would Confiscate ‘There is no god but Allah^{-azwj} from them, except from the one who was upon this matter (Al-Wilayah)’.⁶⁶

حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّلِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ جَعْفَرٍ الْأَسَدِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ الصَّوَلِيُّ قَالَ حَدَّثَنَا يُوسُفُ بْنُ عَقِيلٍ عَنْ إِسْحَاقَ بْنِ زَاهَوِيٍّ .

It is narrated from Mohammed Ibn Musa Ibn Al Mutawakkal, from Ali, from his father, from Yusuf Bin Aqeel, from Is’haq Bin Rahwiya who said,

قَالَ: لَمَّا وَافَى أَبُو الْحُسَيْنِ الرِّضَا ع نَيْسَابُورَ وَ أَرَادَ أَنْ يَخْرُجَ مِنْهَا إِلَى الْمَأْمُونِ اجْتَمَعَ عَلَيْهِ أَصْحَابُ الْحَدِيثِ فَقَالُوا لَهُ يَا ابْنَ رَسُولِ اللَّهِ تَرَحَّلْ عَنَّا وَ لَا تُحَدِّثْنَا بِحَدِيثٍ فَتَسْتَفِيدَهُ مِنَّا وَ كَانَ ‘

⁶⁴ المناقب 3: 76، شواهد التنزيل 1: 444/609، ينابيع المودة: 111.

⁶⁵ Tafseer Abu Hamza Al Sumaly Hadeeth No. 30

⁶⁶ الكافي 2: 378/1

When Abu Al-Hassan Al-Reza^{-asws} arrived at Neshapour and wanted to depart from it to Al-Mamoun, the narrators of Hadeeth gathered to him^{-asws}. They said to him, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are departing from us and you^{-asws} are not narrating to us with any Hadeeth, so we can benefit by it from you^{-asws}!'

وَقَدْ كَانَ قَعَدَ فِي الْعَمَارَةِ فَأُطْلِعَ رَأْسَهُ وَ قَالَ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ يَقُولُ سَمِعْتُ أَبِي جَعْفَرٍ بْنَ مُحَمَّدٍ يَقُولُ سَمِعْتُ أَبِي مُحَمَّدٍ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي عَلِيٍّ بْنَ الْحُسَيْنِ يَقُولُ سَمِعْتُ أَبِي الْحُسَيْنِ بْنَ عَلِيٍّ يَقُولُ سَمِعْتُ أَبِي أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنَ أَبِي طَالِبٍ ع يَقُولُ

And he^{-asws} had been sitting in the carriage, so he^{-asws} emerged his^{-asws} head and said: 'I^{-asws} heard my^{-asws} father Musa^{-asws} Bin Ja'far^{-asws} saying: 'I^{-asws} heard my^{-asws} father Ja'far^{-asws} Bin Muhammad^{-asws} saying: 'I^{-asws} heard my^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} saying: 'I^{-asws} heard my^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} saying: 'I^{-asws} heard my^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws} saying: 'I^{-asws} heard my^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} saying:

سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ سَمِعْتُ جِبْرِيلَ ع يَقُولُ سَمِعْتُ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي

'I^{-asws} heard Rasool-Allah^{-saww} saying: 'I^{-saww} heard Jibraeel^{-as} saying: 'I^{-as} heard Allah^{-azwj} Majestic and Mighty Saying: "(The phrase) 'There is no god except Allah^{-azwj}' is My^{-azwj} Fort. So, the one who enters My^{-azwj} fort would be safe from My^{-azwj} Punishment!"

فَلَمَّا مَرَّتِ الرَّاحِلَةُ نَادَانَا بِشُرُوطِهَا وَ أَنَا مِنْ شُرُوطِهَا.

When they passed on, he^{-asws} called out to us: 'With its conditions! And I^{-asws} am from its conditions!'⁶⁷⁶⁸

The most trustworthy Handhold for us

و من طريق المخالفين، ما رواه موفق بن أحمد، بإسناده عن عبد الرحمن بن أبي ليلى، قال: قال رسول الله (صلى الله عليه و آله) لعلي (عليه السلام): «أنت العروة الوثقى».

And from the ways of the opponents, is what has been reported by Mofaq Bin Ahmad, by his chain from Abdul Rahman Bin Abu Layli who said,

'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! You^{-asws} are **the most trustworthy Handhold** [2:256]'.⁶⁹

و عنه: بإسناده، قال رسول الله (صلى الله عليه و آله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

And from him, by his chain – Rasool-Allah^{-saww} said: 'The one who loves to grasp **the most trustworthy Handhold** [2:256], so let him grasp with the Love of Ali^{-asws} and the People^{-asws} of his^{-asws} Household'.⁷⁰

⁶⁷ Bihar Al-Anwaar – V 49, The book of History – Ali Al-Reza^{-asws}, Ch 11 H 4

⁶⁸ عيون أخبار الرضا عليه السلام، ج 2، ص: 136

⁶⁹ مناقب الخوارزمي: 24.

و عنه: بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «الأئمة من ولد الحسين، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said, ‘Rasool-Allah^{-saww} said: ‘The Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws}, the one who obeys them^{-asws} so he has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws}, so he has disobeyed Allah^{-azwj}. They^{-asws} are **the most trustworthy Handhold [2:256]**, and they^{-asws} are the means (الوسيلة) to Allah^{-azwj} the Exalted’.⁷¹

محمد بن العباس، قال: حدثنا أحمد بن محمد بن سعيد، عن أحمد بن الحسين بن سعيد، عن أبيه، عن الحصين بن مخارق،

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al-Husayn Bin Saeed, from his father, from Al-Haseyn Bin Mukharaq, who says:

عن أبي الحسن موسى بن جعفر، عن أبيه، عن آبائه (عليهم السلام) في قوله عز و جل: فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى، قال: «مودتنا أهل البيت».

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} regarding the Words of the Mighty and Majestic: **So he has grasped the most trustworthy Handhold [2:256]**, said: ‘Our^{-asws} cordiality, the People^{-asws} of the Household’.⁷²

وعنه، بإسناده، قال: قال رسول الله (صلى الله عليه و آله): «الأئمة من ولد الحسين (عليهم السلام)، من أطاعهم فقد أطاع الله، و من عصاهم فقد عصى الله عز و جل، هم العروة الوثقى، و هم الوسيلة إلى الله تعالى».

And from him, by his chain, said,

‘Rasool-Allah^{-saww} said: ‘The Imams^{-asws} from the sons^{-asws} of Al-Husayn^{-asws} – the one who obeys them^{-asws}, has obeyed Allah^{-azwj}, and the one who disobeys them^{-asws}, so he has disobeyed Allah^{-azwj} Mighty and Majestic. They^{-asws} are **the most trustworthy Handhold [2:256]**, and they^{-asws} are the means (الوسيلة) to Allah^{-azwj} the Exalted’.⁷³

الشيخ الفقيه أبو الحسن محمد بن أحمد بن علي بن الحسين بن شاذان: رواه من طريق العامة، عن الرضا (عليه السلام)، عن آبائه (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ستكون بعدي فتنة مظلمة، الناجي منها من تمسك بالعروة الوثقى».

Al-Sheykh, in Al-Faqeeh – Abu Al-Hassan Muhammad Bin Ahmad Bin Ali Bin Al-Husayn Bin Shazaan, reporting from the way of the general-Muslims,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There will happen, after me^{-saww}, ‘فتنة مظلمة’ dark *fitna* (strife). The saved ones from it would be the ones who attaches to **the most trustworthy Handhold [2:256]**’.

فقيل: يا رسول الله، و ما العروة الوثقى؟ قال: ولاية سيد الوصيين.

⁷⁰ عيون أخبار الرضا (عليه السلام) 2: 216 / 58

⁷¹ عيون أخبار الرضا (عليه السلام) 2: 217 / 58، ينابيع المودة: 259 و 445.

⁷² تأويل الآيات 1: 10 / 439.

⁷³ عيون أخبار الرضا (عليه السلام) 2: 217 / 58

It was said, 'O Rasool-Allah^{-saww}, and what is **the most trustworthy Handhold [2:256]?**' He^{-saww} said: 'Wilayah of the Chief of the successors^{-asws}'.

قيل: يا رسول الله، و من سيد الوصيين. قال: أمير المؤمنين.

It was said, 'O Rasool-Allah^{-saww}! And who is the Chief of the successors^{-asws}?' He^{-saww} said: 'Amir-Al-Momineen^{-asws}'.

قيل: يا رسول الله، و من أمير المؤمنين؟ قال: مولى المسلمين و إمامهم بعدي.

It was said, 'O Rasool-Allah^{-saww}! And who is Amir-Al-Momineen^{-asws}?' He^{-saww} said: 'The Master of the Muslims and their Imam^{-asws} after me^{-saww}'.

قيل: يا رسول الله، و من مولى المسلمين و إمامهم بعدك؟ قال: أخي علي بن أبي طالب.

It was said, 'O Rasool-Allah^{-saww}! And who is the Master of the Muslims and their Imam^{-asws} after you^{-saww}?' He^{-saww} said: 'My^{-saww} brother^{-asws}, Ali^{-asws} Bin Abu Talib^{-asws}'.⁷⁴

و عنه، بإسناده عن حذيفة بن أسيد، قال:

From him, by his chain from Huzeyfa Bin Aseyd who said,

قال رسول الله (صلى الله عليه و آله): «يا حذيفة، إن حجة الله عليكم بعدي علي بن أبي طالب، الكفر به كفر بالله، و الشرك به شرك بالله، و الشك فيه شك في الله، و الإلحاد فيه إلحاد في الله، و الإنكار له إنكار لله، و الإيمان به إيمان بالله، لأنه أخو رسول الله و وصيه، و إمام أمته، و هو حبل الله المتين، و عروته الوثقى لا انفصام لها،

'Rasool-Allah^{-saww} said: 'O Huzeyfa! The Divine Authority of Allah^{-azwj} over you, after me^{-saww} is Ali^{-asws} Bin Abu Talib^{-asws}. The *Kufr* with him^{-asws} is *Kufr* with Allah^{-azwj}, and the Shirk (taking another guide along) with him^{-asws} is the Shirk with Allah^{-azwj} (Association), and the doubt in him^{-asws} is doubt in Allah^{-azwj}, and the heresy in him^{-asws} is heresy in Allah^{-azwj}, and the rejecting of him^{-asws} is rejection of Allah^{-azwj}, and the *Eman* in him^{-asws} is *Eman* in Allah^{-azwj}, because he^{-asws} is the brother of Rasool-Allah^{-saww}, and his^{-saww} successor^{-asws}, and the Imam^{-asws} of his^{-saww} community, and he^{-asws} is the strong Rope of Allah^{-azwj}, and **[2:256] the most trustworthy Handhold [2:256]**, not having any dichotomy (or break) in it.

يا حذيفة، لا تفارق عليا فتفارقني، و لا تخالفن عليا فتخالفني، إن عليا مني، و أنا منه، من أسخطه فقد أسخطني، و من أرضاه فقد أرضاني.

O Huzeyfa! Do not separate from Ali^{-asws} for you would have separated from me^{-saww}, and do not oppose Ali^{-asws} for you would have opposed me^{-saww}. Ali^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}. Whoever is angry with him^{-asws} so he is angry with me^{-saww}, and the one who is pleased with him^{-asws}, so he is pleased with me^{-saww}.⁷⁵

و عنه: بإسناده، قال رسول الله (صلى الله عليه و آله): «من أحب أن يستمسك بالعروة الوثقى فليستمسك بحب علي و أهل بيته».

⁷⁴ مائة منقبة: 81 / 149.

⁷⁵ أمالي الصدوق: 2 / 165.

And from him, by his chain, 'Rasool-Allah^{-saww} said: 'The one who loves that he should grasp **the most trustworthy Handhold [2:256]** so he should grasp the love of Ali^{-asws} and the People^{-asws} of his^{-asws} Household'.⁷⁶

VERSES 23 - 26

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
{23}

And one who commits Kufr, so do not let his Kufr grieve you. To Us is their return, and We shall Inform them with what they had been doing. Surely, Allah is a Knower of the contents of the chests [31:23]

كش، رجال الكشي خلف بُ حَمَارٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنِّي تَرَكْتُ ابْنَ قِيَامَا مِنْ أَغْدَى خَلْقِي اللَّهُ لَكَ قَالَ ذَلِكَ شَرٌّ لَهُ قُلْتُ مَا أَعْجَبَ مَا أَسْمِعُ مِنْكَ جُعِلْتُ فِدَاكَ

Khalaf Bin Hamar, from Sahl Bin Ziyad, from Ali Bin Asbat, from Al Husayn Ibn Al Hassan who said,

'I said to Abu Al-Hassan Al-Reza^{-asws} (8th successor of the Prophet) 'I left Ibn Qayama as one of the most inimical of the creatures of Allah^{-azwj} to you^{-asws}'. He (Al-Reza^{-asws}) said: 'That is evil for him?' I said, 'How strange what I hear from you^{-asws} (without any defence strategy) may I be sacrificed for you^{-asws}?'

قَالَ أَعْجَبَ مِنْ ذَلِكَ إِبْلِيسُ كَانَ فِي جَوَارِ اللَّهِ عَزَّ وَ جَلَّ فِي الْقُرْبِ مِنْهُ فَأَمَرَهُ فَأَبَى وَ تَعَزَّزَ وَ كَانَ مِنَ الْكَافِرِينَ فَأَمَلَى اللَّهُ لَهُ وَ اللَّهُ مَا عَذَّبَ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاقِ وَ اللَّهُ يَا حُسَيْنُ مَا عَذَّبَهُمُ اللَّهُ بِشَيْءٍ أَشَدَّ مِنَ الْإِفْلَاقِ.

He^{-asws} said: 'Stranger than that is Iblees^{-la} (Satan) He^{-la} was in the vicinity of Allah^{-azwj} Might and Majestic, in the nearness from Him^{-azwj}, so He^{-azwj} Commanded him^{-la}, but he^{-la} refused and was arrogant, and he^{-la} was from the Kafirs, and Allah^{-azwj} Respite for him^{-la}. By Allah^{-azwj}! Allah^{-azwj} does not Punish with something severer than the respite. By Allah^{-azwj}, O Husayn! Allah^{-azwj} does not Punish them with anything severer than the respite'.⁷⁷

نُتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ {24}

We Let them enjoy a little, then We will Force them to a harsh Punishment [31:24]

أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ أَبِي رُوحٍ فَرَجَ بْنِ قُرَّةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) بِالْمَدِينَةِ فَحَمِدَ اللَّهَ وَ أَثْنَىٰ عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَىٰ لَمْ يَقْصِمْ جِبَارِي دَهْرٍ إِلَّا مِنْ بَعْدِ تَمْهِيلٍ وَ رَحَاءٍ وَ لَمْ يَجْزِ كَسْرُ عَظَمٍ مِنَ الْأُمَمِ إِلَّا بَعْدَ أَرْلٍ وَ بَلَاءٍ

⁷⁶ عيون أخبار الرضا (عليه السلام) 2: 216 / 58

⁷⁷ Bihar Al-Anwaar – V 5, The book of Justice, Ch 8 H 3

Ahmad Bin Muhammad Al-Kufy, from Ja'far Bin Abdullah Al-Muhammady, from Abu Rawh Faraj Bin Qurrat, from Ja'far Bin Abdullah, from Mas'adat Bin Sadaqa who has narrated:

Abu Abdullah^{-asws} (6th successor of Prophet) has narrated that 'Amir-ul-Momineen^{-asws} (1st successor of Prophet) gave a sermon at Al-Medina. So he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj} and sent greetings of peace (Salam) upon the Prophet^{-saww}. Then he^{-asws} said: 'Having said that, Allah^{-azwj} Blessed and High does not Break the backs of the tyrants except after giving them respite and (Giving them) Ease, and does not mend the broken bones of the nations except after Removing the affliction from them (an extract).⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ حَنْثَلٍ عَنْ سَدِيرٍ عَنْ أَبِيهِ قَالَ ذَكَرْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) الْبَيْتَ فَقَالَ لَوْ عَطَّلُوهُ سَنَةً وَاحِدَةً لَمْ يُنَاطَرُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Hanan Bin Sadeyr, from his father who said,

'I mentioned the House (Kabah) to Abu Abdullah^{-asws} (6th successor of Prophet), so he^{-asws} said: 'If they (ruling authorities) were to suspend (*Tawaf*) it for one year, they would not be (given the) Respite (from the Punishment)'.⁷⁹

Respite for the Evil doers:

لي، الأمايلي للصدوق عَنْ مَا جِيلَوْنِي عَنْ عَمِّهِ عَنْ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَهْبَطَ مَلَكًا إِلَى الْأَرْضِ فَلَبِثَ فِيهَا ذَهْرًا طَوِيلًا ثُمَّ عَرَجَ إِلَى السَّمَاءِ فَقِيلَ لَهُ مَا رَأَيْتَ

(The book) 'Al Amaali' of Al Sadouq – from Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Ibrahim Bin Ziyad,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Sent down an Angel to the earth. He stayed in it for a long time, then ascended to the sky. He^{-azwj} Said to him: "What did you see?"

قَالَ رَأَيْتُ عَجَائِبَ كَثِيرَةً وَ أَعْجَبُ مَا رَأَيْتُ أَنِّي رَأَيْتُ عَبْدًا مُتَقَلِّبًا فِي نِعْمَتِكَ يَأْكُلُ رِزْقَكَ وَ يَدْعِي الرُّبُوبِيَّةَ فَعَجِبْتُ مِنْ جُرْأَتِهِ عَلَيْكَ وَ مِنْ حِلْمِكَ عَنْهُ

He said, 'I saw many strange things, and the strangest of what I saw is that I saw a servant turning in Your^{-azwj} bounties, eating Your^{-azwj} sustenance and claiming Lordship (for himself), so I was surprised from his audacity upon You^{-azwj} and from Your^{-azwj} Leniency towards him!'

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ فَمِنْ حِلْمِي عَجِبْتَ

Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said: "You are surprised from My^{-azwj} Leniency?"

قَالَ نَعَمْ

⁷⁸ Al-Kafi, Vol. 8, H. 14470

⁷⁹ Al Kafi – V 4 – The Book of Hajj Ch 34 H 2

He said, 'Yes'.

قَالَ قَدْ أَفْهَلْتُمْ أَرْبَعِمِائَةَ سَنَةٍ لَا يَضْرِبُ عَلَيْهِ عِزْقٌ وَلَا يُرِيدُ مِنَ الدُّنْيَا شَيْئًا إِلَّا نَالَهُ وَلَا يَتَغَيَّرُ عَلَيْهِ فِيهَا مَطْعَمٌ وَلَا مَشْرَبٌ.

He^{-azwj} Said: 'I^{-azwj} hereby Respite him for four hundred years. Neither any sweat will be struck upon him, nor will he want anything from the world except he would attain it, nor will there change upon him in it, neither food nor drink!'"⁸⁰

وَلَقَدْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {25}

And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. Say (O Rasool): 'The Praise is for Allah'. But, most of them do not recognise [31:25]

وَقَالَ الصَّادِقُ ع وَ قَدْ ذَكَرْنَا عَنْهُ الْجِدَالَ فِي الدِّينِ، وَأَنَّ رَسُولَ اللَّهِ وَ الْأَئِمَّةَ ع قَدْ هَمَّوا عَنْهُ - فَقَالَ الصَّادِقُ ع: لَمْ يَنْهَ عَنْهُ مُطْلَقًا، وَ لَكِنَّهُ هُمَا عَنِ الْجِدَالِ بِغَيْرِ الْيَاقِينِ هِيَ أَحْسَنُ - أَمَا تَسْمَعُونَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ» وَ قَوْلُهُ تَعَالَى: «ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ - وَ جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ».

(Imam Hassan Al-Askari^{-asws} said): 'And Al-Sadiq^{-asws} said, and there had been mentioned in his^{-asws} presence, the debating in the Religion, and that Rasool-Allah^{-saww} and the Imams^{-asws} had forbidden from it. So, Al-Sadiq^{-asws} said: 'It has not been forbidden from, absolutely. But, there is forbiddance from the debating with other than which is good. Are you not listening to Allah^{-azwj} Mighty and Majestic Saying: **And do not dispute with the people of the Book except by what is best [29:46]**? And the Words of the Exalted: **Call to the Way of your Lord with the wisdom and goodly exhortation, and have disputations with them by that which is best [16:125]**.

فَالْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ قَدْ قَرَنَهُ الْعُلَمَاءُ بِالِدِّينِ، وَ الْجِدَالُ بِغَيْرِ الْيَاقِينِ هِيَ أَحْسَنُ مُحَرَّمٌ حَرَّمَهُ اللَّهُ تَعَالَى عَلَى شِيعَتِنَا، وَ كَيْفَ يُحَرِّمُ اللَّهُ الْجِدَالَ جُمْلَةً وَ هُوَ يَقُولُ: «وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى»

The debating by that which is best had been the conduct of the scholars in the Religion, and the debating with other than that which is good is prohibited. Allah^{-azwj} the Exalted Prohibited it upon our^{-asws} Shias. And how can Allah^{-azwj} Prohibit the debating as a whole, and He^{-azwj} is Saying: **And they (non-Muslims), are saying 'He will never enter the Paradise except one who would be a Jew or a Christian'. [2:111]**.

وَ قَالَ اللَّهُ تَعَالَى: «تِلْكَ أَمَانِيُّهُمْ - قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ» فَجَعَلَ عِلْمَ الصِّدْقِ وَ الْإِيمَانِ بِالْبُرْهَانِ، وَ هَلْ يُؤْتَى بِالْبُرْهَانِ إِلَّا فِي الْجِدَالِ بِالَّتِي هِيَ أَحْسَنُ

⁸⁰ Bihar Al-Anwaar V 70 - The book of Eman and Kufr - Ch 139 H 1

And Allah^{-azwj} the Exalted Said: ***These are their aspirations. Say, 'Give your proof if you are truthful'. [2:111]***. Thus, He^{-azwj} Made the knowledge as truthful and the Eman with the proof. And can the proof be come with except in the dispute with that which is good?

فَقِيلَ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ، وَ الَّتِي لَيْسَتْ بِأَحْسَنَ

It was said, 'O son^{-asws} of Rasool-Allah^{-saww}! So, what is the debating by that which is best, and which isn't good?'

قَالَ: أَمَّا الْجِدَالُ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ، فَأَنْ تُجَادِلَ مُبْطِلًا، فَيُورِدَ عَلَيْكَ بَاطِلًا فَلَا تَرُدُّهُ بِحُجَّةٍ قَدْ نَصَبَهَا اللَّهُ، وَ لَكِنْ تَجْحَدُ قَوْلَهُ أَوْ تَجْحَدُ حَقًّا- يُرِيدُ ذَلِكَ الْمُبْطِلُ أَنْ يُعِينَ بِهِ بَاطِلَهُ، فَتَجْحَدُ ذَلِكَ الْحَقَّ- خَافَةَ أَنْ يَكُونَ لَهُ عَلَيْكَ فِيهِ حُجَّةٌ، لِأَنَّكَ لَا تَدْرِي كَيْفَ التَّخَلُّصُ مِنْهُ، فَذَلِكَ حَرَامٌ عَلَى شِيعَتِنَا أَنْ يَصِيرُوا فِتْنَةً عَلَى ضَعْفَاءِ إِخْوَانِهِمْ وَ عَلَى الْمُبْطِلِينَ.

He^{-saww} said: 'As for the debating with other than that which is best, so (it is when) you debate the falsehood, and a false (argument) is referred against you, but you do not rebut it with an argument which Allah^{-azwj} has Pitched, but you fight his words and fight a truth – wanting that falsifier that he would be assisting with the falsehood, so you would fight that truth – fearing that there would happen to be for him a proof against you in it, because you don't know how to finish off from it. So that is Prohibited unto our^{-asws} Shias that they should become a strife upon the weak ones of their brethren and upon the falsifiers.

أَمَّا الْمُبْطِلُونَ فَيَجْعَلُونَ ضَعْفَ الضَّعِيفِ مِنْكُمْ- إِذَا تَعَاطَى مُجَادَلَتَهُ وَ ضَعْفَ مَا فِي يَدِهِ حُجَّةً لَهُ عَلَى بَاطِلِهِ.

And as for the falsifiers, so they are making weak, the weak ones from you, when you abuse his debate and weaken whatever is in hands a proof for him against his falsehood.

وَ أَمَّا الضَّعَفَاءُ فَتُعْظِمُ قُلُوبُهُمْ- لِمَا يَرَوْنَ مِنْ ضَعْفِ الْمُحَقِّقِ فِي يَدِ الْمُبْطِلِ.

And as for the weak ones, so their hearts are gloomy due to what they are seeing from the weakness of the truthful one in the hands of the falsifier.

وَ أَمَّا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ فَهُوَ مَا أَمَرَ اللَّهُ تَعَالَى بِهِ نَبِيِّهِ أَنْ يُجَادِلَ بِهِ- مَنْ جَحَدَ الْبُعْثَ بَعْدَ الْمَوْتِ وَ إِحْيَاءَهُ لَهُ، فَقَالَ اللَّهُ تَعَالَى حَاسِبًا عَنْهُ: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ- قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ فَقَالَ اللَّهُ فِي الرَّدِّ عَلَيْهِ: قُلْ يَا مُحَمَّدُ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ- الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا- فَإِذَا أَنْتُمْ مِنْهُ تُوقَدُونَ.

And as for the debate by that which is best, so it is what Allah^{-azwj} the Exalted Commanded with, if you were to debate with it (against) the one who rejects the Resurrection after the death, and His^{-azwj} Reviving him. So Allah^{-azwj} the Exalted Said Relating about it: ***And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] He Who Made fire for you from the green tree, so then you are igniting from it' [36:80]***.

فَأَرَادَ اللَّهُ مِنْ نَبِيِّهِ أَنْ يُجَادِلَ الْمُبْطِلَ الَّذِي قَالَ: كَيْفَ يَجُوزُ أَنْ يُبْعَثَ هَذِهِ الْعِظَامُ وَ هِيَ رَمِيمٌ قَالَ اللَّهُ تَعَالَى: قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ أَ فَيُعْجِزُ مَنْ إِبْتَدَأَ بِهِ لَا مِنْ شَيْءٍ أَنْ يُعِيدَهُ بَعْدَ أَنْ يَبْلَى بَلِ إِبْتِدَاؤُهُ أَصْعَبُ عِنْدَكُمْ مِنْ إِعَادَتِهِ.

Allah^{-azwj} Wanted from His^{-azwj} Prophet^{-saww} that he^{-saww} debate the falsifier who said, 'How is it allowed that these bones be Revived and these are rotted away?' Allah^{-azwj} the Exalted Said: **Say: 'He Who Revived these the first time [36:79]**. Would He^{-azwj} be frustrated, the One^{-azwj} who Initiated with it? There is none from the things if He^{-azwj} Repeats it after it is worn out, but its Initiating is more difficult in your presence than its repeating.

ثُمَّ قَالَ: الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا أَيْ إِذَا كَانَ قَدْ كَمَنَ النَّارُ الْحَارَّةُ - فِي الشَّجَرِ الْأَخْضَرِ الرُّطْبِ يَسْتَحْرِجُهَا، فَعَرَّضَكُمْ أَنَّهُ عَلَى إِعَادَةِ مَا بَلَى أَقْدَرُ.

Then He^{-azwj} Said: **He Who Made fire for you from the green tree [36:80]**. i.e., when it was that He^{-azwj} had Hidden the hot fire inside the wet tree to be extracted from (striking of two twigs to kindle a flame), so He^{-azwj} is Making you understand that He^{-azwj} is Able upon Repeating what is decayed.

ثُمَّ قَالَ: أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ - بِقَادِرٍ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ - بَلَى وَ هُوَ الْخَلَّاقُ الْعَلِيمُ أَيْ إِذَا كَانَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ أَكْبَرُ وَأَبْعَدُ فِي أَوْهَامِكُمْ - وَ قَدْ رَكِبْتُمْ أَنْ تَقْدِرُوا عَلَيْهِ مِنْ إِعَادَةِ الْبَالِي فَكَيْفَ جَوَزْتُمْ مِنَ اللَّهِ خَلْقَ هَذَا الْأَعْجَبِ عِنْدَكُمْ - وَ الْأَصْعَبُ لَدَيْكُمْ وَلَمْ تُجَوِّزُوا مَا هُوَ أَسْهَلُ عِنْدَكُمْ - مِنْ إِعَادَةِ الْبَالِي

Then He^{-azwj} Said: **Or isn't He Who Created the skies and the earth Able upon Creating the likes of them? Yes, and He is the All-Knowing Creator [36:81]** – i.e., when it was so that the creation of the skies and the earth was greater and further in your imaginations and your measurement that He^{-azwj} would be Able upon it from Returning the decayed. So how are you accepting from Allah^{-azwj}, the creation of this as more astounding with you and more difficult in front of you, and you are not accepting what is easier with you – from the returning of the decayed (bones)?'

فَقَالَ الصَّادِقُ ع: فَهَذَا الْجِدَالُ بِالَّتِي هِيَ أَحْسَنُ، لِأَنَّ فِيهَا قَطْعَ عُذْرِ الْكَافِرِينَ وَ إِزَالََةَ شُبُهَاتِهِمْ.

Al-Sadiq^{-asws} said: 'So this is the debating by that which is best, because therein is cutting off of the excuses of the Kafirs and the removal of their doubts'.

وَ أَمَّا الْجِدَالُ بِغَيْرِ الَّتِي هِيَ أَحْسَنُ - فَأَنْ تَجْحَدَ حَقًّا لَا يُمكنُكَ - أَنْ تُفَرِّقَ بَيْنَهُ وَ بَيْنَ بَاطِلٍ مِنْ مُجَادِلِهِ، وَ إِنَّمَا تَدْفَعُهُ عَنْ بَاطِلِهِ بِأَنْ تَجْحَدَ الْحَقَّ، فَهَذَا هُوَ الْمُحَرَّمُ لِأَنَّكَ مِثْلُهُ، جَحَدَ هُوَ حَقًّا، وَ جَحَدْتَ أَنْتَ حَقًّا آخَرَ.

And as for the debating which is other than best – so (it is when) you (end up) fighting (against) that which is true, (and) you cannot differentiate between it and the falsehood of the one who is debating it. And rather, you repel him from his falsehood by your rejecting the truth. So this, is from the Prohibited, because you would be like him. Him fighting the truth, and you fighting against another truth'.⁸¹

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْعَنِيِّ الْحَمِيدُ {26}

⁸¹ Tafseer Imam Hassan Al Askari^{-asws} – S 322

For Allah is whatever is in the skies and the earth. Surely Allah, He is the Needless, the Praised [31:26]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ قَالَ الْحَنِيفِيَّةُ مِنَ الْفِطْرَةِ الَّتِي فَطَرَ اللَّهُ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ قَالَ فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***Being upright for Allah, not associating anything with Him [22:31]***. He^{-asws} said: 'The uprightness is ***the nature of Allah which He has Natured the people upon. There is no replacement to Allah's creation [30:30]***. Allah^{-azwj} Inclined them upon the recognition of it'.

قَالَ زُرَّارَةُ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى الْآيَةَ قَالَ أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِّيَّتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالَّذَرِّ فَعَرَّوهُمْ وَ أَزَاهُمْ نَفْسَهُ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفُوا أَحَدٌ رَبَّهُ

Zurara said, 'And I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***And when your Lord Seized from the Children of Adam, their offspring from their backs and Made them testify against their own selves: "Am I not your Lord?" [7:172]*** – the Verse. He^{-asws} said: 'Extracted from the back of Adam^{-as} was his offspring to be up to the Day of Judgement. So, they came out like the particles, and He^{-azwj} Introduced Himself^{-azwj} to them, and had it not been for that, not one of them would have recognised his Lord^{-azwj}'.

وَ قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كُلُّ مَوْلُودٍ يُؤَدُّ عَلَى الْفِطْرَةِ يَعْنِي الْمَعْرِفَةَ بِأَنَّ اللَّهَ عَزَّ وَ جَلَّ خَالِقُهُ كَذَلِكَ قَوْلُهُ وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ لَيَقُولُنَّ اللَّهُ .

And he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Every new-born is born upon the nature, meaning the recognition that Allah^{-azwj} Mighty and Majestic Created him. Likewise, are His^{-azwj} Words: ***And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. [31:25]***'⁸²

VERSE 27

وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {27}

And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]

⁸² Al Kafi V 2 – The Book Of Belief and Disbelief CH 6 H 4

It was asked from Imam Al-Naqi (10th Imam), about the Words of the Exalted: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]***. What are these oceans? And where are they?

وأما قوله: (ولو أن ما في الأرض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله) فهو كذلك، لو أن أشجار الدنيا أقلام والبحر يمده سبعة أبحر وانفجرت الأرض عيوناً لنفدت قبل أن تنفذ كلمات الله، وهي: عين الكبريت، وعين النمر، وعين البرهوت وعين طبرية، وحة ما سبدان، وحة إفريقية يدعى لسان، وعين بحرون،

(Imam Al-Naqi replied): As for His^{-azwj} Words: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. [31:27]***, so it is like that. Even if the trees of the word were pens, and the oceans to ink them were seven oceans, and the earth would bring forth springs, they would deplete before the depletion of 'كلمات الله' the Words of Allah^{-azwj}, and these are the springs of the sulphur, and spring of Tigris, and spring of Barhout, and spring of Tiberius, and hot spring of Sabdan, and a hot spring of Africa called Lasaan, and a spring of Baharwan.

ونحن كلمات الله التي لا تنفذ ولا تدرك فضائلنا.

And we^{-asws} are 'كلمات الله' the Words of Allah^{-azwj} who will not deplete nor can our^{-asws} merits be realised.⁸³

الطبرسي في (الإحتجاج): سأل يحيى بن أكثم أبا الحسن العالم العسكري (عليه السلام) عن قوله تعالى: سَبْعَةُ أَبْحُرٍ مَا نَفَدَتْ كَلِمَاتُ اللَّهِ مَا هِيَ؟ فقال: «هي عين الكبريت، وعين اليمن، وعين البرهوت، وعين الطبرية، وحة ما سبدان، وحة إفريقية، وعين باهوران، ونحن الكلمات التي لا تدرك فضائلنا ولا تستقصى».

Al-Tabarsy, in Al-Ihtijaj –

Yahya Bin Aksam asked Abu Al-Hassan Al-Askari^{-asws}, the Knowledgeable One (العالم), about the Words of the Exalted: ***from after it seven (more) oceans [31:27]***, what are these?' So he^{-asws} said: 'These are – Spring of Al-Kibreet, and spring of Al-Yemen, and spring of Al-Barhout, and spring of Al-Tabariyya, and the confluence of Syedan, and confluence of Africa, and spring of Bahouran. And we^{-asws} are the Words which our^{-asws} merits neither be realised, nor can they be reached'.⁸⁴⁸⁵

The story of the compilation of the Tafseer Imam Hassan Askari^{-asws}:

قال أبويعقوب وأبو الحسن: فاتمرا لما أمرا، و قد خرجا وخلفانا هناك، وكنا نختلف إليه، فيتلقانا ببر الآباء وذوي الارحام الماسة.

Abu Yaqoub and Abu Al-Hassan said: 'Our fathers obeyed the order and left us behind while they both left to go back to their city and there was disagreement between them. When

⁸³ Bihar Al-Anwaar – V 10, The book of Argumentation, S 3 Ch 23 H 1

⁸⁴ الإحتجاج 2: 454.

⁸⁵ (تفسير نور الثقلين جلد 6 صفحہ 566)

they had left, we used to present ourselves to the Imam^{-asws} (Imam Hassan Al-Askari^{-asws} and he^{-asws} used to behave with us like how a father and grandfather behaves with their children.

فقال لنا ذات يوم: إذا أتاكم خبر كفاية الله عزوجل أبويكما وإخزائه أعداءهما وصدق وعدي إياهما، جعلت من شكر الله عزوجل أن أفيد كما تفسير القرآن مشتملا على بعض أخبار آل محمد (صلى الله عليه وآله) فيعظم الله تعالى بذلك شأنكما.

One day he^{-asws} said to us: 'When you receive the news that your fathers are safe from their enemies by Allah the Almighty, and that my^{-asws} promise to your fathers has come true, I will thank Allah the Almighty by teaching you the commentary of the Quran by some reports of the Progeny of Muhammad^{-saww} and as a result of which Allah the Exalted will increase your reputation to greatness by it.'

قالا: ففرحنا وقلنا: يا بن رسول الله فإذا أتني (على جميع) علوم القرآن ومعانيه؟ قال (عليه السلام): كلا، إن الصادق (عليه السلام) علم . ما أريد أن أعلمكما . بعض أصحابه ففرح بذلك، وقال: يا بن رسول الله (صلى الله عليه وآله) قد جمعت علم القرآن كله؟ فقال (عليه السلام): قد جمعت خيرا كثيرا، وأوتيت فضلا واسعا، لكنه مع ذلك أقل قليل . من . أجزاء علم القرآن، إن الله عزوجل يقول: " قل لو كان البحر مدادا لكلمات ربي لنفد البحر قبل أن تنفذ كلمات ربي ولو جئنا بمثله مددا "

We were happy to hear that and said: 'O son^{-asws} of Rasool-Allah^{-saww}! So we will get all the knowledge of the Quran and its meanings?' He^{-asws} said: 'Never! Whatever I am going to teach you is what Al-Sadiq^{-asws} taught to one of his^{-asws} companions and he was happy with that and said: 'O son^{-asws} of Rasool-Allah^{-saww}! So I have now become the recipient of the whole of the Quran?' He^{-asws} said: 'You have collected a lot of good, and extensive grace, but so little of the parts of its knowledge, for Allah the Almighty Says: ***'If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink' [18:109].***

ويقول: " ولو أنما في الأرض من شجرة أقلام والبحر يمده من بعده سبعة أبحر ما نفدت كلمات الله " وهذا علم القرآن ومعانيه، وما أودع من عجائبه، فكم ترى مقدار ما أخذته من جميع هذا . القرآن . ولكن القدر الذي أخذته، قد فضلك الله تعالى به على كل من لا يعلم كعلمك، ولا يفهم كفهمك .

And He^{-azwj} Says: ***And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted [31:27].*** And this the knowledge of the Quran and its meanings and extensiveness, see for yourself what you have taken from the whole of the Quran. But what little you have taken, Allah the Exalted has Given you preference over that person does not know what you do and his understanding is not like yours.⁸⁶

VERSES 28 & 29

مَا خَلَقَكُمْ وَلَا يَعْثُكُمْ إِلَّا كَنْفَسٍ وَاحِدَةٍ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {28}

Neither was your Creation nor will your Resurrection be, except like single breath; surely Allah is Hearing, Seeing [31:28]

⁸⁶ Tafseer Imam Hassan Al Askari^{asws} - Preface

Revival of the decayed bones

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه و آله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد، فمشى إليه أبي بن خلف بعظم رميم، ففته في يده، ثم نفخه، و قال: أ تزعم أن ربك يحيي هذا بعد ما ترى؟!

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

‘A number of the Quraysh raised objections to Rasool-Allah^{-saww}. Among them were Utba Bin Rabi’e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed. Abayy Bin Khalaf walked towards him^{-saww} and he had a large bone in his hand, opened his hand, then blew it away and said, ‘You^{-saww} are claiming that your^{-saww} Lord^{-azwj} will give life to this after what you^{-saww} see?’

فَأَنْزَلَ اللَّهُ تَعَالَى: وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Allah-^{azwj} the Exalted Revealed: ***And he strikes out an example for Us and forgets his own creation. He says, ‘Who will revive the bones and these have rotted away?’ [36:78] Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79] - up to the end of the Chapter.’***⁸⁷

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

Al-Ayyashi from Al-Halby,

From Abu Abdullah^{-asws}, said: ‘Abayy Bin Khalaf came over, he grabbed old bones from a wall, so he opened his hand, then said, ‘O Muhammad^{-saww}, if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?’ It was Revealed: **Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]’**.⁸⁸

الطبرسي في (الاحتجاج): عن موسى بن جعفر (عليهما السلام)، عن أمير المؤمنين (عليه السلام)، و قد سأله يهودي، فقال: إن إبراهيم قد بخت كافرا ببرهان نبوته. قال له علي (عليه السلام): «لقد كان كذلك، و محمد (صلى الله عليه و آله) أثناه مكذب بالبعث بعد الموت، و هو أبي بن خلف الجمحي، معه عظم نحر، ففكره، ثم قال: يا محمد، من يجيي العظام و هي رميم؟ فأنطق الله محمدا (صلى الله عليه و آله) بمحكم آياته، و بخته ببرهان نبوته، فقال: يحياها الذي أنشأها أول مرة و هو بكل خلق عليم، فانصرف مبهوتا».

الأُمالى 1: 18.⁸⁷

تفسير العياشي 2: 296 / 89.⁸⁸

Al-Tabarsy in Al-Ihtijaj –

‘From Musa^{-asws} Bin Ja’far^{-asws}, from Amir-Al-Momineen^{-asws}, when a Jew questioned him^{-asws}, ‘Ibrahim^{-as} silenced the Kafir by the demonstration of his^{-as} Prophet-hood’. Ali^{-asws} said to him: ‘And so it was the same, and Muhammad^{-saww} came across the deniers of Resurrection after the death, and he was Abayy Bin Khalaf Al-Jamhy, with him was a bone. He crushed it and said, ‘O Muhammad^{-saww}, who will give life to the bones after they have rotted away? Allah^{-azwj} Made Muhammad^{-saww} speaks by a Decisive Verse, and Demonstrated his^{-saww} Prophet-hood, Said: **Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]’**. He left having been silenced.’⁸⁹

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ {29}

Do you not see that Allah Merges the night into the day and Merges the day into the night, and Subdued the sun and the moon? Each flows to a specified term, and surely Allah is Aware of what you are doing [31:29]

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: ما خَلَقْتُمْ و لا بَعَثْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةً: «بلغنا- و الله أعلم- أنهم قالوا: يا محمد، خلقنا أطوارا نطفاء، ثم علقا، ثم أنشأنا خلقا آخر كما تزعم، و تزعم أنا نبعث في ساعة واحدة؟

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

(It has been narrated) from Abu Ja’far^{-asws} regarding the Words of the Exalted: **Neither was your Creation nor will your Resurrection be except like one soul**, he^{-asws} said: ‘It has reached us^{-asws} – and Allah^{-azwj} Knows – they said, ‘O Muhammad^{-saww}! We were Created in phases, a seed, then a clot. Then we would be Resurrected again as you^{-saww} are alleging, and are alleging that we would be Resurrected at one time?’

فقال الله: ما خَلَقْتُمْ و لا بَعَثْتُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ، إنما يقول له: كن فيكون».

Allah^{-azwj} Said: **Neither was your Creation nor will your Resurrection be except like one Self (Nafs) [31:28]**, but rather He^{-azwj} would Say to it: “Be! So, it would become’.

و قوله تعالى: أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ النَّهَارَ فِي اللَّيْلِ يَقول: ما ينقص في الليل يدخل في النهار، و ما ينقص من النهار يدخل في الليل.

And the Words of the Exalted: **Do you not see that Allah Merges the night into the day and Merges the day into the night [31:29]**, He^{-azwj} is Saying: Whatever is deficient from the night enters into the day, and whatever is deficient from the day enters into the night’.

قوله: وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى يَقول: كل واحد منهما يجري إلى منتهاه، فلا يقصر عنه و لا يجاوزه.

الاحتجاج: 213. 89

His^{-azwj} Words: **and Subdued the sun and the moon? Each flows to a specified term** - each one of them flows to its limit. So, neither does it fall short of it, nor does it exceed it'.⁹⁰

في أمالي شيخ الطائفة فُدِّسَ سِرُّهُ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ الْبَاقِرِ عَلَيْهِ السَّلَامُ حَدِيثٌ طَوِيلٌ وَ فِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ قُلْ مَا أَوَّلُ نِعْمَةٍ أَنْبَأَكَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنْعَمَ عَلَيْكَ بِهَا؟

In (the book) Amaali of Sheykh Al Ta'ifa, by his chain going up to,

'From Abu Ja'far Al-Baqir^{-asws}, there is a lengthy Hadeeth, and in it he^{-asws} said: 'The Prophet^{-saww} said to Ali^{-asws}: 'Say, what is the first Bounty Allah^{-azwj} Mighty and Majestic Tried you^{-asws} with and Favoured you^{-asws} upon with it?'

قَالَ: أَنُ خَلَقَنِي إِلَى أَنْ قَالَ: فَمَا التَّاسِعَةُ؟ قَالَ: أَنُ سَخَّرَ لِي سَمَاءَهُ وَ أَرْضَهُ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا مِنْ خَلْقِهِ، قَالَ: صَدَقْتَ.

He^{-asws} said: 'He^{-azwj} Created me^{-asws}' – until he^{-saww} said: 'And what is the ninth? He^{-asws} said: 'He^{-azwj} Subdued for me^{-asws}, His^{-azwj} sky, and His^{-azwj} earth and whatever is contained therein, and whatever is between the two, from His^{-azwj} creatures'. He^{-saww} said: 'You^{-asws} speak the truth'.⁹¹

VERSES 30 – 33

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {30}

That is because Allah, He is the Truth, and that what they are supplicating to from besides (other than) Him, is the falsehood, and surely Allah, He is the Exalted, the Great [31:30]

في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: " حتى إذا فرغ عن قلوبهم قالوا ماذا قال ربكم قالوا الحق وهو العلي الكبير وذلك أن أهل السماوات لم يسمعوا وحيا فيما بين أن بعث عيسى بن مريم (عليه السلام) إلى أن بعث محمد (صلى الله عليه وآله)،

In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **until when there is panic from their hearts, they say, 'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]:** 'And that is, that the inhabitants of the skies did not hear a Revelation during what is between the Sending of Isa^{-as} Bin Maryam^{-as} until the Sending of Muhammad^{-saww}.

فلما بعث الله جبرئيل إلى محمد (صلى الله عليه وآله) سمع أهل السماوات صوت وحي القرآن كوقع الحديد على الصفا، فصعق أهل السماوات، فلما فرغ من الوحي انحدر جبرئيل، كلما مر بأهل السماء فرغ عن قلوبهم، يقول: كشف عن قلوبهم، فقال بعضهم لبعض: ماذا قال ربكم قالوا الحق وهو العلي الكبير.

⁹⁰ تفسير القمي 2: 167

⁹¹ H 79 – تفسير نور الثقلين، ج4، ص: 213

When Allah^{-azwj} Sent Jibraeel^{-as} to Rasool-Allah^{-saww}, the inhabitants of the sky heard the sound of Revelation of the Quran like the occurrence of the iron upon Al-Safa. The inhabitants of the sky were stunned. When Jibraeel^{-as} was free from (delivering) the Revelation, every time he^{-as} passed by the inhabitants of the sky, there was panic from their hearts, he^{-as} was saying: 'Uncover from your hearts'. So some of them said to the others, **'What is that which your Lord Said?' They say: 'The Truth. And He is the Exalted, the Great' [34:23]**.⁹²

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {31}

Do you not see that the ships sail in the sea by a Favour of Allah, for Him to Show you His Signs? Surely, there are Signs in that for every patient, grateful one [31:31]

علي بن إبراهيم، قال: حدثنا أبي، عن سليمان بن مسلم الخشاب، عن عبد الله بن جريح المكي، عن عطاء بن أبي رباح، عن عبد الله بن عباس، قال: حججنا مع رسول الله (صلى الله عليه وآله) حجة الوداع، فأخذ بحلقة باب الكعبة، ثم أقبل علينا بوجهه، فقال: «ألا أخبركم بأشراط الساعة؟» - و كان أدنى الناس [منه] يومئذ سلمان (رحمة الله عليه) - فقالوا: بلى يا رسول الله،

Ali Bin Ibrahim said, 'My father narrated to me, from Suleyman Bin Muslim Al-Khashaab, from Abdullah Bin Jareeh Al-Makky, from Ata'a Bin Abu Riyah,

Abdullah Bin Abbas who said, 'We were on Hajj with Rasool-Allah^{-saww} during the Farewell Hajj, when he^{-saww} grabbed hold of the Door of the Kabah, then turned towards us by his^{-saww} face and said: 'Shall I^{-saww} inform you all with the Signs of the Hour?' And the nearest to him^{-saww} on that day was Salman^{-ra}, so he^{-ra} said, 'Yes, O Rasool-Allah^{-saww}!'

فقال (صلى الله عليه وآله): «من أشراط الساعة إضاعة الصلاة، و اتباع الشهوات، و الميل إلى الأهواء و تعظيم أصحاب المال، و بيع الدين بالدنيا، فعندها يذاب قلب المؤمن في جوفه كما يذاب الملح بالماء، مما يرى من المنكر فلا يستطيع أن يغيره».

He^{-saww} said: 'From the Signs of the Hour is wasting of the Salat (not being prayed), and pursuing the lusts, and the tendency towards the (personal) desires, and reverence for the owners of the wealth, and selling of the Religion for the (sake of the) world. So, during it, the heart of the Momin would melt from his inside, just like salt melts in the water, from what he would be seeing from the evil, and he would not have the ability to change it'.

قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده».

Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

⁹² Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 2 H 11

يا سليمان، إن عندها أمراء جوررة ووزراء فسقة، و عرفاء ظلمة، و أمناء خونة». فقال سلمان: و إن هذا لكائن، يا رسول الله؟ فقال (صلى الله عليه و آله): «إي و الذي نفسي بيده».

O Salman^{-ra}! During it the rich would be inequitable, and the ministers immoral, and the officers unjust, and the trustees embezzlers'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان إن عندها يكون المنكر معروفا، و المعروف منكرا، و يؤمن الخائن، و يخون الأمين، و يصدق الكاذب، و يكذب الصادق». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده».

O Salman^{-ra}! During it the evil would be considered good, and good as evil, and the trustworthy as embezzlers and the embezzlers as trustworthy, and the truthful as a liar, and a liar as a truthful'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان فعندها تكون إمارة النساء، و مشاورة الإمام، و يعود الصبيان على المنابر، و يكون الكذب ظرفا، و الزكاة مغرما، و الفيء مغنما، و ينفو الرجل والديه، و ير صديقه، و يطلع الكوكب المذنب». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده».

O Salman^{-ra}! So during it, the women would be in high positions, and the slave girls would be consulted, and the young would ascend the Pulpits, and lying would become common, and Zakat regarded as a tax, and Al-Fey as a gain, and the man would abandon his parents and respect his friend (instead), and the sinful planet would emerge'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، و عندها تشارك المرأة زوجها في التجارة، و يكون المطر قيظا، و يغاظ الكرام غيظا، و يحتقر الرجل المعسر، فعندها تقارب الأسواق، إذا قال هذا: لم أبع شيئا، و قال هذا: لم أربح [شيئا]، فلا ترى إلا ذاما لله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده».

O Salman^{-ra}! And during it, the person would associate his wife in the business, and rains would be in mid-summer, and the nobles would be enraged with a rage, and the man would despise the insolvent (man). During it the markets would be approached. This one would say, 'I did not sell anything', and this one would say, 'I did not gain anything', You will not see anything except them blaming Allah^{-azwj}'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، فعندها يليهم أقوام إن تكلموا قتلوه و إن سكتوا استباحوهم، ليستأثروا بغيثهم، و ليطؤون حرمتهم، و ليسفكن دماءهم، و لتملأن قلوبهم دغلا و رعبا، فلا تراهم إلا و جلين خائفين مرعوبين مرهوبين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده».

O Salman^{-ra}! So, during it, if the people speak out, they would be killed, and if they remain silent, they would be considered neutral, their privacies would be invaded and their blood would be shed, and their hearts would be filled with corruption and terror. So you will not see them except as frightened, and terrified and scared'. Salman^{-ra} said, 'And this is to

happen, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul’.

يا سلمان، إن عندها يؤتى بشيء من المشرق و شيء من المغرب يلون أمتي، فالويل لضعفاء أمتي منهم، و الويل لهم من الله، لا يرحمون صغيرا، و لا يوقرون كبيرا، و لا يتجاوزون عن مسيء، جنتهم جنة الأدميين، و قلوبهم قلوب الشياطين». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{-ra}! During it, a thing would be brought from the East, and a thing from the West to colour my^{-saww} community, so woe be unto the weak ones of my^{-saww} community among them, and the woe be unto them from Allah^{-azwj}. They will not be merciful to the young ones, nor would they respect the elders, nor would they forgive the harm. Their bodies would be the bodies of the human beings and their hearts would be of the devils’. Salman^{-ra} said, ‘And this is to happen, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul’.

يا سلمان، و عندها يكتفي الرجال بالرجال، و النساء بالنساء، و يغار على الغلمان كما يغار على الجارية في بيت أهلها، و تشبه الرجال بالنساء و النساء بالرجال، و يركبن ذوات الفروج السروج، فعليهن من أمتي لعنة الله». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{-ra}! And during it, the man would be satisfied by the man, and the woman by the woman, and he would be covetous of the male servant just like he was covetous of the female servant in his family home, and the man would resemble the woman, and the woman would resemble the man, and they with the openings (women) would ride the saddles, so upon these women from my^{-saww} community is the Curse of Allah^{-azwj}! Salman^{-ra} said, ‘And this is to happen, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul’.

يا سلمان إن عندها تزخرف المساجد كما تزخرف البيع و الكنائس، و تحلى المصاحف، و تطول المنارات، و تكثر الصفوف بقلوب متباغضة و ألسن مختلفة». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{-ra}! During it, the Masjids would be decorated, as if for sale and like the Churches, and the Qurans would be sweetened, and the Minarets would be tall, and the rows (for Salats) would increase with the hostile hearts and differing tongues’. Salman^{-ra} said, ‘And this is to happen, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul’.

يا سلمان، و عندها تحلى ذكور أمتي بالذهب و يلبسون الحرير و الديباج، و يتخذون جلود النمر صفاقا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{-ra}! And during it, my^{-saww} community would be mentioned by the gold and their wearing of the silk and brocade, and they would be taking to the tiger skins for rugs’.

Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، و عندها يظهر الربا. و يتعاملون بالعينة و الرشأ، و يوضع الدين، و ترفع الدنيا» قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: «إي و الذي نفسي بيده.

O Salman^{-ra}! And during it, usury would be apparent, and they would be working on forward selling and the bribery, and they would put down the Religion and raise the world'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، و عندها يكثر الطلاق، فلا يقام لله حد، و لن يضر الله شيئاً». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال: إي و الذي نفسي بيده.

O Salman^{-ra}! And during it there would be numerous divorces, and the Legal Punishments (of the Law) would not be established for the Sake of Allah^{-azwj}, and they will not be able to do any harm to Allah^{-azwj}. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، و عندها تظهر القينات و المعازف، و يليهم شرار أمتي». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{-ra}! And during it, there will appear singing and musical instruments, and it would be pursued by the evil ones of my^{-saww} community'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، و عندها تحج أغنياء أمتي للنزهة، و تحج أوساطها للتجارة، و تحج فقراؤها للرياء و السمعة، فعندها يكون أقوام يتعلمون القرآن لغير الله، فيتخذونه مزامير، و يكون أقوام يتفقهون لغير الله، و تكثر أولاد الزنا و يتغنون بالقرآن، و يتهاوتون بالدنيا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{-ra}! And during it, the rich ones would go on Hajj for pleasure, and the middle class for the business, and the poor ones for the showing off and to be named (as Haajis). So during it, the people would be learning the Quran for other than Allah^{-azwj}, and they would be taking to wind instruments, and the people would be pondering for other than Allah^{-azwj}, and the sons of adultery would be numerous, and they would be singing with the Quran, and they would be scrambling for the world'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، ذاك إذا انتهكت المحارم، و اكتسبت المآثم، و تسلط الأشرار على الأخيار، و يفسد الكذب، و تظهر اللجاجة، و تفسد الفاقة، و يتباهون في اللباس، و يمطرون في غير أوان المطر، و يستحسنون الكوبة، و المعازف، و ينكرون الأمر بالمعروف و النهي عن المنكر، حتى يكون المؤمن في ذلك

الزمان أذل من الأمة، و يظهر قرأهم و عبادهم فيما بينهم التلاوم، فأولئك يدعون في ملكوت السماوات الأرجاس و الأنجاس». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{-ra}! That is when incest would be violated, and the sins would be acquired, and the evil ones would overcome the good ones, and the lying would be widespread, and obstinacy would be apparent, and hunger would be widespread, and there would be boasting regarding the dress, and it would be raining in other than the time for the rains, and the string instruments would be favoured, and the musical instruments, and the enjoining of the good would be disliked along with the prohibiting of the evil, to the extent that the believer of that era would be the most humiliated one of the community, and their reciters and their worshippers would blame each other, so these are the ones who would be referred to in the Kingdoms of the skies are the dirty and the impure'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، فعندها لا يخشى الغني الا الفقير، حتى إن السائل يسأل فيما بين الجمعيتين لا يصيب أحدا يضع في كفه شيئا». قال سلمان: و إن هذا لكائن، يا رسول الله؟ قال (صلى الله عليه و آله): «إي و الذي نفسي بيده.

O Salman^{-ra}! So, during it, the rich would not be afraid of the poor, to the extent that he would ask in what is between the two groups, no one would place anything in his hand'. Salman^{-ra} said, 'And this is to happen, O Rasool-Allah^{-saww}? He^{-saww} said: 'Yes, by the One^{-azwj} in Whose Hand is my^{-saww} soul'.

يا سلمان، و عندها يتكلم الرويضة». قال سلمان: و ما الرويضة، يا رسول الله؟ فذاك أبي و امي، قال (صلى الله عليه و آله): «يتكلم في أمر العامة من لم يكن يتكلم، فلم يلبثوا إلا قليلا حتى تخور الأرض خورة، فلا يظن كل قوم إلا أنها خارت في ناحيتهم، فيمكنون ما شاء الله، ثم يمكنون في مكثهم فتلقى لهم الأرض أفلاذ كبدها».

O Salman^{-ra}! And during it 'Al-Ruweyza' would speak'. Salman^{-ra} said, 'May my^{-ra} father and mother be sacrificed for you^{-saww}, and what is 'Al-Ruweyza', O Rasool-Allah^{-saww}? He^{-saww} said: 'He will speak, the one who did not speak in public matters. So this will not remain as such until the earth is routed with a weakness, and every community would think that it has weakened in their area only. This would remain as such for as long as Allah^{-azwj} so Desires it to, then they would remain in their situation, so the earth would give to them pieces of its interior'.

قال: «ذهب و فضة». ثم أومأ بيده إلى الأساطين، فقال: «مثل هذا، فيومئذ لا ينفع ذهب و لا فضة».

He^{-saww} said: 'Gold and silver'. Then he^{-saww} gestured by his^{-saww} hand to the two sleeves, so he^{-saww} said: 'Similar to this. But, on that Day neither gold nor the silver would be of benefit'.

فهذا معنى قوله تعالى: فَقَدْ جَاءَ أَشْرَاطُهَا.

So, this is the Meaning of the Words of the Exalted: *It's indications have already come [47:18]*.⁹³

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ۚ
وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ {32}

And whenever a wave overwhelms them like a canopy, they supplicate to Allah, being sincere to Him in the Religion. But when He Rescues them to the land, then from them are moderates ones; and none denies Our Signs except every treacherous, ungrateful one [31:32]

مع، معاني الأخبار أبي عن العطار عن الأشعري عن السياري عن ابن بَقَّاحٍ عن عَبْدِ السَّلَامِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كُفْرٌ بِالنِّعَمِ أَنْ يَقُولَ الرَّجُلُ
أَكَلْتُ كَذَا وَكَذًا فَضَرَبَنِي.

(The book) 'Ma'any Al Akhbar' – My father, from Al Attar, from Al Ashari, from Al Sayyari, from Ibn Baqqah, from Abdul Salat, raising it to,

'Abu Abdullah^{-asws} said: 'Kufr of the bounty is that the man says, 'I ate such and such and it harmed me''.⁹⁴

الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع نِعْمَةٌ لَا تُشْكُرُ كَسَيِّئَةٍ لَا تُغْفَرُ.

(The book) 'Al Durr Al Baahira' –

'Al-Jawad^{-asws} said: 'A bounty not thanked for is like an evil deed not Forgiven for''.⁹⁵

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَاحْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ
شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ {33}

O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True, therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver (Iblis) in respect of Allah [31:33]

⁹³ تفسير القمي 2: 303

⁹⁴ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 70

⁹⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 84

VERSE 34

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ
غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {34}

Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34]

ابن بابويه في (الفقيه): مرسلًا، عن الصادق (عليه السلام)، في قول الله عز و جل: وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ، قال: «من قدم إلى قدم».

Ibn Babuway, in (the book) Al-Faqeeh, with an unbroken chain,

‘From Al-Sadiq^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34]**, he^{-asws} said: ‘From step to a step’.⁹⁶

حدثنا محمد بن عبد الحميد وابو طالب جميعا عن حنان بن سدير عن ابى جعفر عليه السلام قال ان الله علما عاما وعلما خاصا فاما الخاص فالذي لم يطلع عليه ملك مقرب ولا نبي مرسل واما علمه العام الذى اطلعت عليه الملائكة المقربين والأنبياء المرسلين قد رفع ذلك كله الينا

Narrated to us Muhammad Bin Abdul Hameed and Abu Talib together, from Hanaan Bin Sudeyr, who has said:

Abu Ja’far^{-asws} said: ‘Surely, Allah^{-azwj} has the Knowledge, which is general, and the Knowledge, which is special. As for the special, it is neither Informed to the Angels of Proximity, nor to the Mursil Prophet^{-as}, and as for His^{-azwj} Knowledge which is general, that is what is announced to the Angels of Proximity, and the Mursil Prophets^{-as}. (However) all of that is Awarded to us^{-asws}’.

ثم قال اما تقرر وعنده علم الساعة و ينزل الغيث ويعلم ما في الأرحام وما تدري نفس باى ارض تموت.

Then he^{-asws} said: ‘Have you not read: **Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34]**’.⁹⁷

حدثنا احمد بن محمد عن محمد بن سنان عن ابى الجارود عن الاصبغ بن نباته قال سمعت امير المؤمنين عليه السلام يقول ان الله علمين علم استأثر به في غيبه فلم يطلع عليه نبيا من انبيائه ولا ملكا من ملائكته وذلك قول الله تعالى ان الله عنده علم الساعة و ينزل الغيث ويعلم ما في الأرحام وما تدري نفس ماذا تكسب غدا وما تدري نفس باى ارض تموت

Narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Al-Jaroud, from Al-Asbagh Bin Nabaata who said:

⁹⁶ من لا يحضره الفقيه 1: 383 / 84.

⁹⁷ Basaair Al Darajaat – P 2 CH 21 H 1

'I heard Amir Al-Momineen^{-asws} say: 'The Knowledge of Allah^{-azwj} is of two (types) – a Knowledge by which He^{-azwj} Accounts for the hidden. He^{-azwj} did not Grant it to any Prophet^{-as} from the Prophets^{-as}, or any Angel from the Angels, and these are the Words of Allah^{-azwj} the Exalted: ***Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die [31:34].***

وله علم قد اطلع عليه ملائكته فما اطلع عليه ملائكته فقد اطلع عليه محمد واله وما اطلع عليه محمد واله فقد اطلعني عليه الكبير منا والصغير إلى ان تقوم الساعة.

And He^{-azwj} Has a Knowledge which He^{-azwj} has Announced it to His^{-azwj} Angels. Whatever He^{-azwj} Announced it to His^{-azwj} Angels, He^{-azwj} Announced it to Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and whatever that was Announced to Muhammad^{-saww} and his^{-saww} Progeny^{-asws} was Announced to me^{-asws}, the large and the small from it, up to the Establishment of the Hour (Day of Judgment)⁹⁸.

في اصول الكافي على بن محمد عن سهل بن زياد عن محمد بن عبد الحميد عن الحسن بن الجهم قال: قلت للرضا عليه السلام: أمير المؤمنين قد عرف قاتله في الليلة التي يقتل فيها والموضع الذي يقتل فيه، وقوله لما سمع صباح الاوز في الدار: صوايح تتبعها نوائح، وقول ام كلثوم: لو صليت الليلة داخل الدار وأمرت غيرك يصلي بالناس

In Usool Al-Kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, form Muhammad Bin Abdul Hameed, from Al-Hassan Bin Al-Jaham who said,

'I said to Al-Reza^{-asws}, 'Amir Al-Momineen^{-asws} had recognised his^{-asws} murderer during the night in which he^{-asws} was murdered, and the place in which he^{-asws} was murdered. And his^{-asws} words when he^{-asws} heard the sounds of the geese in the house: 'Their sounds would be followed by lamentations'. And the words of Umm Kulsoom, 'If you^{-asws} could only pray Salat of this night in the house, and order someone else to lead Salat with the people'.

فأبى عليها وكثر دخوله وخروجه تلك الليلة بلا سلاح وقد عرف عليه السلام ان ابن ملجم لعنه الله قاتله بالسيف كان هذا مما لا يحسن تعرضه ؟ فقال: ذلك كان ولكنه خير في تلك الليلة لتمضي مقادير الله عزوجل.

But he^{-asws} refused her, and frequently entered and exited without a weapon, and he^{-asws} had recognised that Ibn Muljim^{-la} would murder him^{-asws} with the sword. This was all from what did not come good (Shahadat)?' So he^{-asws} said: 'That was such, but good was in that night for the Ordained matter of Allah^{-azwj} Mighty and Majestic to come to be fulfilled'⁹⁹.

ابن أبي الحديد في (شرح نهج البلاغة)، قال: روى ابن ديزيل، قال: لما خرج علي (عليه السلام) من الكوفة إلى الحروية، قال له رجل: يا أمير المؤمنين، سر على ثلاث ساعات مضين من النهار، فإنك إن سرت الساعة أصابك و أصحابك أذى.

Ibn Abu Al Hadeed, in (the book) Sharah Nahj Al Balagah, said, 'It is reported by Ibn Deyzil who said,

⁹⁸ Basaair Al Darajaat – P 2 Ch 21 H 9

⁹⁹ Tafseer Noor Al Saqalayn – CH 31 H 119

'When Ali^{-asws} went out from Al-Kufa to Al-Harouriyya, a man said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Travel on three times past from the day, for if you^{-asws} were to travel at this time, harm would afflict you^{-asws} and your^{-asws} companions.

فقال (عليه السلام): «أفي بطن فرسي ذكر أم أنثى؟». قال: إن حسبت علمت.

So he^{-asws} said: 'In the belly of my^{-asws} horse, is there a male or a female?' He said, 'If it can be calculated, it can be known'.

فقال (عليه السلام): «من صدقك كذب القرآن، قال الله تعالى: إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ الْآيَةَ».

He^{-asws} said: 'Anyone who ratifies you, would belie the Quran. Allah^{-azwj} the Exalted Says: **Surely Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs [31:34]**' – the Verse.

ثم قال: «إن محمدا (صلى الله عليه وآله) لم يدع علم ما ادعيت، أترعم أنك تهدي إلى الساعة التي يصيب النفع [من سار فيها]، و تنهى عن الساعة التي يحيق السوء [بمن سار فيها]؟ فمن صدقك فقد استغنى عن الاستعانة بالله عز وجل - ثم قال - اللهم لا طير إلا طيرك، و لا ضير إلا ضيرك، و لا إله غيرك».

Then he^{-asws} said: 'Surely, Muhammad^{-saww} did not claim knowledge what you claim. Are you claiming that you can guide to the time in which benefit would be obtained by the one who travels during it, and keep back from the time in which the evil would be come across by the one who travels during it?'

قال: و روى مسلم الضبي، عن حبة العري، قال: سار في الساعة التي نجاه عنها المنجم، فلما انتهينا إليهم رمونا، فقلنا لعلي (عليه السلام): يا أمير المؤمنين، قد رمونا. فقال: «كفوا». ثم رمونا، فقال: «كفوا». ثم الثالثة، فقال: «الآن طاب لكم القتال، احموا عليهم».

He (the narrator) said, 'And it is reported by Muslim Al Zaby, from Habat Al Arny who said,

'We travelled during the time which the astrologer had forbidden from. So when we ended up to them (the enemy), they fired (arrows) at us. We said to Ali^{-asws}, 'O Amir Al-Momineen^{-asws}! We have been fired (arrows) at!' He^{-asws} said: 'Pause. Then we were fired at (again), and he^{-asws} said: 'Pause!' Then, (when it happened) the third time, he^{-asws} said: 'Now the fighting is good for you. Attack upon them!'"¹⁰⁰

Appendix I: The Advice of Luqman to his son

Then Abu Abdullah^{-asws} said regarding the Words of Allah^{-azwj}: **And when Luqman said to his son, and he was advising him: 'O my son! Do not associate with Allah, surely, the association is a gross injustice [31:13]:** 'Luqman^{-as} advised his^{-as} son with the effects until Iftaar (time to break a Fast) and split (redness of the sky). And it was among what he^{-as} advised him with, O Hamad, is that he^{-as} said: 'Since I^{-as} fell to the world, I^{-as} turned my^{-as} back to it and welcomed the Hereafter, so you (also) turn your back to it, it would become closer to you than a house you are far apart from it.

¹⁰⁰ شرح النهج 2: 269

يا بني جالس العلماء وازحمهم بركبتك، ولا تجادلهم فيمنعوك، وخذ من الدنيا بلاغاً، ولا ترفضها فتكون عيالا على الناس، ولا تدخل فيها دخولا يضر بأخرتك، وصم صوما يقطع شهوتك، ولا تصم صياما يمنعك من الصلاة، فإن الصلاة أحب إلى الله من الصيام.

O my^{as} son! Sit with the scholars and throng them with your knees and do not contend with them for they will prevent you; and take from the world the simple things needed in life, and do not reject it for you will become dependent upon the people; and do not enter in it any entrance harming your Hereafter; and Fast a Fast to cut your desires, and do not Fast the Fasts preventing you from the Salat, for the Salat is more Beloved to Allah^{-azwj} than the Fasts are.

يا بني إن الدنيا بحر عميق، قد هلك فيها عالم كثير، فاجعل سفينتك فيها الايمان، واجعل شراعها التوكل، واجعل زادك فيها تقوى الله، فإن نجوت فبرحة الله، وإن هلكت فبذنوبك.

O my^{as} son! The world is a deep ocean, a lot of scholar were destroyed in it, therefore hasten your ship of the Eman in it, and make the reliance (upon Allah^{-azwj}) as its sails, and make fear of Allah^{-azwj} as your provision in it, so if you are saved, it would be by the Mercy of Allah^{-azwj}, and if you are destroyed, it would be due to your sins.

يا بني إن تأديت صغيراً انتفعت به كبيراً، ومن عني بالادب اهتم به، ومن اهتم به تكلف علمه، ومن تكلف علمه اشتد له طلبه، ومن اشتد له طلبه أدرك منفعته فاتخذة عادة، فإنك تخلف في سلفك، وتنفع به من خلفك، ويرتجيك فيه راغب، ويخشى صولتك راهب،

O my^{as} son! If you are educated when young you will benefit with it when older; and the one who aspires with the education will concentrate on it, and the one who concentrate in it would encumber its knowledge, and one who encumbers its knowledge will intensify for seeking it, and the one who intensifies its seeking would achieve its benefits, therefore take it as a habit, for you will it behind among the ones behind you, and a desirous one will be satisfied with it, and a monk will fear arriving to you.

وإياك والكسل عنه بالطلب لغيره، فإن غلبت على الدنيا فلا تغلبن على الآخرة، فإذا فاتك طلب العلم في مظانه فقد غلبت على الآخرة، واجعل في أيامك ولياليك وساعاتك لنفسك نصيباً في طلب العلم، فإنك لم تجد له تضييعاً أشد من تركه،

And beware of the laziness from it with seeking something else, for it you overcome upon the world, then you will not overcome upon the Hereafter. When you miss it, seek the knowledge in its habitat and you will overcome upon the hereafter; and make a share to be for yourself during your days and your nights in seeking the knowledge, so if you cannot find a wastage for it more severe than neglecting it.

ولا تمارين فيه لجوجاً، ولا تجادلن فقيها، ولا تعادين سلطاناً، ولا تماشين ظلوماً، ولا تصادقنه، ولا تؤاخين فاسقاً، ولا تصاحبين متهماً، واخزن علمك كما تحزن ورقك.

Do not exercise the insistence in it, nor contend a jurist, nor make an enemy of a ruling authority, and do not walk in the darkness, nor associate it, nor be a brother of an immoral one, nor accompany a slanderer; and treasure your knowledge just as you treasure your silver.

يا بني خف الله خوفا لو أتيت يوم القيامة ببر الثقلين خفت أن يعذبك، وارج الله رجاء لو وافيت القيامة بإثم الثقلين رجوت أن يغفر الله لك.

O my^{-as} son! Fear Allah^{-azwj} with such a fear, if you were to come on the Day of Qiyamah with (all the) righteousness of the jinn and the humans you would fear Him^{-azwj} Punishing you; and hope to Allah^{-azwj} with such a hope, if you were to be (on the Day of) Qiyamah with (all) the sins of the jinn and the humans you will hope that He^{-azwj} will Forgive you’.

فقال له ابنه: يا أبه وكيف اطيع هذا وإنما لي قلب واحد؟

His^{-as} said to him, ‘O father^{-as}! And can I bear this, and rather for me there is (only) one heart?’

فقال له لقمان: يا بني لو استخرج قلب المؤمن فشق لوجد فيه نوران: نور للخوف، ونور للرجاء، لو وزنا ما رجح أحدهما على الآخر بمنقال ذرة،

Luqman^{-as} said to him: ‘O my^{-as} son! If you extract a heart of the Momin and split it, you will find two lights in it – a light of the fear and a light of the hope, if these two were to be weight, not one of them would outweigh the other by the weight of a particle.

فمن يؤمن بالله يصدق ما قال الله، ومن يصدق ما قال الله يفعل ما أمر الله، ومن لم يفعل ما أمر الله لم يصدق ما قال الله، فإن هذه الاخلاق يشهد بعضها لبعض،

The one who believes in Allah^{-azwj} ratify what Allah^{-azwj} Says, and one who ratifies what Allah^{-azwj} Says will do what Allah^{-azwj} Commands, and one who does not do what Allah^{-azwj} Commands had not ratified what Allah^{-azwj} Says, for these two mannerisms testify upon each other.

فمن يؤمن بالله إيمانا صادقا يعمل لله خالصا ناصحا، ومن يعمل لله خالصا ناصحا فقد آمن بالله صادقا،

The one who believes in Allah^{-azwj}, a true Eman, will work sincerely for Allah^{-azwj}, advising, and the one who works sincerely advising for Allah^{-azwj}, so he has believed in Allah^{-azwj} sincerely.

ومن يطع الله خافه، ومن خافه فقد أحبه، ومن أحبه اتبع أمره، ومن اتبع أمره استوجب جنته ومرضاته، ومن لم يتبع رضوان الله فقد هان عليه سخطه، نعوذ بالله من سخط الله.

And one who obeys Allah^{-azwj} will fear Him^{-azwj}, and one who fears Him^{-azwj} so he has Loved Him^{-azwj}, and one who loves Him^{-azwj} will follow His^{-azwj} Commands, and one who follows His^{-azwj} Commands, His^{-azwj} Paradise and His^{-azwj} Pleasure would be Obligated for him. And one who does not follow the Pleasures of Allah^{-azwj}, so he has released His^{-azwj} Wrath upon him. We seek Refuge with Allah^{-azwj} from the Wrath of Allah^{-azwj}.

يا بني لا تركز إلى الدنيا، ولا تشغل قلبك بها، فما خلق الله خلقا هو أهون عليه منها، ألا ترى أنه لم يجعل نعيمها ثوابا للمطيعين، ولم يجعل بلاءها عقوبة للعاصين.

O my^{as} son! Do not incline towards the world, and do not pre-occupy your heart with it, for Allah^{azwj} has not Created any creation which is lesser to Him^{azwj} than it. Do you not see that He^{azwj} did not Make its bounties as a Reward for the obedient ones, and did not Makes its calamities as a Punishment for the disobedient ones?"¹⁰¹

Appendix II: HIS (UMAR'S) LINEAGE, HIS BIRTH AND SOME MISCELLANEOUS OF HIS SITUATIONS, AND WHAT FLOWED BETWEEN HIM AND AMIR AL MOMINEEN-asws

His lineage and his birth

فس: قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ: ثُمَّ حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ نِكَاحَ الزَّوَانِي، فَقَالَ: (الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ) ، وَ هُوَ رَدٌّ عَلَى مَنْ يَسْتَجِلُّ التَّمَتُّعَ بِالزَّوَانِي وَ التَّرْوِيجَ بَيْنَ، وَ هُنَّ الْمَشْهُورَاتُ الْمَعْرُوفَاتُ بِذَلِكَ فِي الدُّنْيَا، لَا يَقْدِرُ الرَّجُلُ عَلَى تَحْصِينِ،

Tafseer Al-Qummi – Ali Bin Ibrahim said, ‘The Allah^{azwj} Mighty and Majestic Prohibited marrying the adulterers, so He^{azwj} Said: **The adulterer cannot marry except and adulteress or a Polytheist woman, and the adulteress, none can marry her except an adulterer or a Polytheist man; and that is Prohibited unto the Momineen [24:3]**, and it is a rebuttal against the one who permits the mut’ah with the adulteresses and marrying them, and they are well known, the recognised in the world with that, the men are not able upon the chastity’.¹⁰²

وَ نَزَلَتْ هَذِهِ الْآيَةُ فِي نِسَاءِ مَكَّةَ، كُنَّ مُسْتَغْلَنَاتٍ بِالزَّانَا، سَارَةً، وَ حَتْمَةً، وَ الرَّبَابُ كُنَّ يَتَعَنَّيْنَ بِحِجَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَحَرَّمَ اللَّهُ نِكَاحَهُنَّ، وَ جَرَتْ بَعْدَهُنَّ فِي النِّسَاءِ مِنْ أَمْثَالِهِنَّ.

And this Verse was Revealed regarding the women of Makkah, who happened to openly declare with the adultery (prostitution) – Sarah, and Hantamah, and Rabbab, singing the satire of Rasool-Allah^{saww}. Allah^{azwj} Prohibited marrying them, and it flowed after them among the women, from their examples.

و حكى بعض أصحابنا عن محمد بن شهر آشوب و غيره: أَنَّ صُهَاكَ كَانَتْ أُمَةً حَبَشِيَّةً لِعَبْدِ الْمَطْلَبِ، وَ كَانَتْ تَرعى لَهُ الْإِبِلَ، فَوَقَعَ عَلَيْهَا نَفِيلٌ فَجَاءَتْ بِالْخَطَابِ، ثُمَّ إِنَّ الْخَطَابَ لَمَّا بَلَغَ الْحِلْمَ رَغِبَ فِي صُهَاكَ فَوَقَعَ عَلَيْهَا فَجَاءَتْ بَابْنَةٍ فَلَقَتْهَا فِي خُرْقَةٍ مِنْ صُوفٍ وَ رَمَتْهَا خَوْفًا مِنْ مَوْلَاهَا فِي الطَّرِيقِ،

And it is narrated by one of our companions, from Muhammad Bin Shahr Ashub and others, ‘Zuhak was an Ethiopian slave girl of Abdul Muttalib^{asws}, and was taking care of the camel for him. Nufeyl fell upon her, so she came with Al-Khattab. Then when Al-Khattab reached adulthood, he desired regarding Zuhaak, so he fell upon her, and she came with a daughter and wrapped her in a cloth of wool and threw her away in the street out of fear from her master.

¹⁰¹ Bihar Al-Anwaar – V 13, The book of Prophet-hood, Ch 18 H 2

¹⁰² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 1

فراها هاشم بن المغيرة مرمية فأخذها و ربّاه و سمّاها: حنّمة، فلمّا بلغت رآها خطّاب يوما فرغب فيها و خطبها من هاشم فأنكحها إيّاه فجاءت [يفلان]، فكان الخطّاب أبا و جدّا و خلا [لفلان]، و كانت حنّمة أمّاً و أختاً و عمّةً له، فتدبرّ.

Hisham Bin Al-Mugheira saw her having been thrown, so he took her and nourished her and named her as Hantamah. When she reached adulthood, Khattab saw her one day and desired regarding her, and addressed her from Hashim^{-as}. He^{-as} married her to him, and she came with so and so (Umar). Thus, Al-Khattab was a father, and a grandfather, and a maternal uncle of so and so (Umar), and Hantamah was a mother, and a sister, and a paternal aunt to him, so ponder'.¹⁰³

و أقول..: وجدت في كتاب عقيد الدرر لبعض الأصحاب روى بإسنادوه، عن عليّ بن إبراهيم بن هاشم، عن أبيه، عن الحسن بن محبوب، عن ابن الرّيات، عن الصادق عليه السلام أنّه قال: كانت صهاك جارية لعبد المطلب، و كانت ذات عجز، و كانت تزعى الإبل، و كانت من الحبشة، و كانت تميل إلى النّكاح، فنظر إليها نفيل جدّ [فلان] فهواها و عشقها من مزعى الإبل فوقع عليها، فحملت منه بالخطّاب،

And I (Majlisi) am saying, 'It is found in the book 'Iqd Al Durar' of one of the companions, reporting by his chain, from Ali Bin Ibrahim Bin Hashim, from his father, from Al Hassan Bin Mahboub, from Ibn Zayyat,

'From Al-Sadiq^{-asws} having said: 'Zuhaak was a slave girl of Abdul Muttalib^{-asws}, and she was with frustration, and she was looking after the camel, and she was from Ethiopia, and she inclined to have sex. Nufeyl, grandfather of so and so (Umar) looked at her and desired her, and he went for her in the camel pasture and fell upon her. She bore Al-Khattab from him.

فلما أدرك البلوغ نظر إلى أمّه صهاك فأعجبه عجزها فوثب عليها فحملت منه بحنّمة، فلمّا ولدتها خافت من أهلها فجعلتها في صوفٍ و ألقتها بين أخشام مكّة، فوجدها هاشم بن المغيرة بن الوليد، فحملها إلى منزله و ربّاه و سمّاها ب: الحنّمة،

When he reached adulthood, he looked at his mother Zuhaak and her posture fascinated him, so he leapt upon her and she bore Hantamah from him. When she gave birth to her, she feared from her family, so she made her to be in a wool wrapping and threw her between the streets of Makkah. Hisham Bin Al-Mugheira Bin Al-Waleed found her. He carried her to his house and nourished her and named her as Al-Hantamah.

و كانت مبيّمة العرب من ربيّ نبيما يتخذ ولدًا، فلمّا بلغت حنّمة نظر إليها الخطّاب فمال إليها و خطبها من هاشم، فتزوجها فأولد منها [فلان]، و كان الخطّاب أباه و جدّه و خاله، و كانت حنّمة أمّه و أخته و عمّته.

And it was custom of the Arabs, the one who nourishes an orphan, would take him as a child. When Hantamah reached adulthood, Al Khattab looked at her and inclined towards her, and proposed her from Hisham. So, he married her (to him) and so and so (Umar) was born from her. And so, Al-Khattab was his father, and his grandfather, and his maternal uncle, and Hantamah was his mother, and his sister, and his paternal aunt'.

و ينسب إلى الصادق عليه السلام في هذا المعنى شعر:

و أمّه أخته و عمّته

من جدّه خاله و والدّه

¹⁰³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 2

يُنْكِرُ يَوْمَ الْغَدِيرِ بَيْعَهُ

أَجْدَرُ أَنْ يُبْعِضَ الْوَصِيِّ وَأَنْ

انتهى.

And a poem is attributed to Al-Sadiq^{-asws} in this meaning: ‘One whose grandfather is his uncle, and his father, and his mother is his sister and his aunt, it is befitting that he denies his allegiance the day of Al-Ghadeer’ – end”.¹⁰⁴

رواه الكليني طيب الله ثمرته في روضة الكافي، عن الحسين، عن أحمد بن هلال، عن زُرْعَةَ، عَنْ سَمَاعَةَ، قَالَ: تَعَرَّضَ رَجُلٌ مِنْ وَلَدِ عُمَرَ بْنِ الْخَطَّابِ بِجَارِيَةِ رَجُلٍ عَقِيلِيٍّ، فَقَالَتْ لَهُ: إِنَّ هَذَا الْعُمَرِيَّ قَدْ آذَانِي. فَقَالَ لَهَا: عِدِيهِ وَادْخِلِيهِ الدَّهْلِيَّزَ، فَأَدْخَلْتُهُ، فَشَدَّ عَلَيْهِ فَقَتَلَهُ وَ أَلْقَاهُ فِي الطَّرِيقِ،

It is reported By Al Kulayni in (the book) ‘Rowzat Al-Kafi’, from Al Husayn, from Ahmad Bin Hilal, from Zur’ah, from Sama’at who said,

‘A man from the sons of Umar Bin Al-Khattab molested a slave girl of an ‘Aqeeli’ man. She said to him, ‘This Umari man has hurt me’. He said to her, ‘Call him and let him enter the corridor’. She made him enter, and he was severe upon him and killed him, and threw him (his body) into the road.

فَاجْتَمَعَ الْبَكْرِيُّونَ وَالْعُمَرِيُّونَ وَالْعُثْمَانِيُّونَ، وَ قَالُوا: مَا لِصَاحِبِنَا كُفُوفٌ؟ لَنْ نَقْتُلَ بِهِ إِلَّا جَعْفَرَ بْنَ مُحَمَّدٍ، وَ مَا قَتَلَ صَاحِبِنَا غَيْرُهُ،

The Bakris (followers of Abu Bakr), and the Umaris (followers of Umar), and the Usmanis (followers of Usman) gathered, and they said, ‘What is a match for our (killed) our companion? We will never kill due to him, except Ja’far^{-asws} Bin Muhammad^{-asws}, and no one killed out companion apart from him^{-asws}’.

وَ كَانَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَدْ مَضَى نَحْوَ قُبَا، فَلَقِيَتْهُ بِمَا اجْتَمَعَ الْقَوْمُ عَلَيْهِ. فَقَالَ: دَعُوهُمْ. قَالَ: فَلَمَّا جَاءَ وَ رَأَوْهُ وَثَبُوا عَلَيْهِ، وَ قَالُوا: مَا قَتَلَ صَاحِبِنَا أَحَدٌ غَيْرَكَ، وَ مَا نَقْتُلُ بِهِ أَحَدًا غَيْرَكَ!

And Abu Abdullah^{-asws} had gone to around Quba. I met him^{-asws} (and told him^{-asws}) the gathering of the people against him^{-asws}. He^{-asws} said: ‘Leave them’. When he^{-asws} came and they saw him^{-asws}, they leapt upon him^{-asws} and said, ‘No one killed our companion apart from you^{-asws}, and no one will be killed due to it apart from you^{-asws}!’

فَقَالَ: لِيَتَكَلَّمَنِي مِنْكُمْ جَمَاعَةٌ، فَأَعْتَزَلَ قَوْمٌ مِنْهُمْ، فَأَخَذَ بِأَيْدِيهِمْ فَأَدْخَلَهُمُ الْمَسْجِدَ، فَخَرَجُوا وَ هُمْ يَقُولُونَ شَيْخُنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ، مَعَاذَ اللَّهِ أَنْ يَكُونَ مِثْلُهُ يَفْعَلُ هَذَا وَ لَا يَأْمُرُ بِهِ، انْصَرِفُوا.

He^{-asws} said: ‘Let a group from you speak to me^{-asws}’. A group from them isolated, and he^{-asws} took their hands and entered them into the Masjid. They came out and they were saying, ‘Our sheykh is Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws}. Allah^{-azwj} Forbid that the like of him^{-asws} would do this, nor instruct for it!’ They left.

قَالَ: فَمَضَيْتُ مَعَهُ، فَقُلْتُ: جَعَلْتُ فِدَاكَ! مَا كَانَ أَقْرَبَ رِضَاهُمْ مِنْ سَخِطِهِمْ. قَالَ: نَعَمْ، دَعَوْهُمْ فَقُلْتُ: أَمْسِكُوا وَ إِلَّا أَخْرَجْتُ الصَّحِيفَةَ.

¹⁰⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 3

He (the narrator) said, 'I went with him^{-asws}. I said, 'May I be sacrificed for you^{-asws}! How near was their pleasure from their anger!' He^{-asws} said: 'Yes, I called them. I^{-asws} said, 'Either withhold or I^{-asws} shall bring out the parchment!''

فَقُلْتُ: وَ مَا هَذِهِ الصَّحِيفَةُ جَعَلَنِي اللَّهُ فِدَاكَ؟! فَقَالَ: أُمُّ الْخَطَّابِ كَانَتْ أُمَةً لِلزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ، فَسَطَّرَ بِهَا نُفَيْلٌ فَأَخْبَلَهَا، فَطَلَبَهُ الزُّبَيْرُ، فَخَرَجَ هَارِبًا إِلَى الطَّائِفِ، فَخَرَجَ الزُّبَيْرُ خَلْفَهُ فَبَصُرَتْ بِهِ ثَقِيفٌ، فَقَالُوا: يَا أَبَا عَبْدِ اللَّهِ! مَا تَعْمَلُ هَاهُنَا؟

I said, 'And what is this parchment? May Allah^{-azwj} Make me to be sacrificed for you^{-asws}!' He^{-asws} said: 'The mother of Al-Khattab was a slave girl of Al-Zubeyr Bin Abdul Muttalib. Nufeyl veiled with her and impregnated her. Al-Zubeyr sought him. He fled to Al-Taif. Al-Zubeyr went out behind him, and sighted him at Saaqee. They said, 'O servant of Allah^{-azwj}! What are you going over here?'

قَالَ: جَارِيَتِي سَطَّرَ بِهَا نُفَيْلُكُمْ، فَهَرَبَ مِنْهُ إِلَى الشَّامِ، فَخَرَجَ الزُّبَيْرُ فِي تَبَاجُوتٍ لَهُ إِلَى الشَّامِ، فَدَخَلَ عَلَى مَلِكِ الدُّوْمَةِ، فَقَالَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ! لِي إِلَيْكَ حَاجَةٌ؟ قَالَ: وَ مَا حَاجَتُكَ أَيُّهَا الْمَلِكُ؟ فَقَالَ: رَجُلٌ مِنْ أَهْلِكَ قَدْ أَخَذْتُ وَلَدَهُ فَأُحِبُّ أَنْ تَرُدَّهُ عَلَيَّ. قَالَ: لِيُظْهِرَ لِي حَتَّى أَعْرِفَهُ.

He said, 'My slave girl, your Nufeyl veiled (impregnated) her'. So, he fled from him to Syria. Al-Zubeyr went out for a trade of his to Syria. He entered to see the king of Al-Dowma. He said to him, 'O servant of Allah^{-azwj}! There is a need for me to you?' He said, 'And what is your need, O you king?' He said, 'A man from your family, his son has been seized, and I would love it if you could return him to him'. He said, 'Clarify until I recognise him'.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ دَخَلَ إِلَى الْمَلِكِ فَلَمَّا رَأَاهُ الْمَلِكُ ضَحِكَ، فَقَالَ: مَا يُضْحِكُكَ أَيُّهَا الْمَلِكُ؟ قَالَ: مَا أَظُنُّ هَذَا الرَّجُلَ وَلَدَنَهُ عَرَبِيَّةً، لَمَّا رَأَى قَدْ دَخَلَتْ لَمْ يَمْلِكِ اسْتِنَاءً أَنْ جَعَلَ يَضْرِبُ. فَقَالَ: أَيُّهَا الْمَلِكُ! إِذَا صِرْتُ إِلَى مَكَّةَ فَصَيِّتْ حَاجَتَكَ،

When it was the next morning, he entered to see the king. When the king saw him, he laughed. He said, 'What makes you laugh, O king?' He said, 'I don't think this man, an Arabian has given birth to him, due to what I see you to have entered, he could not control his backside and went on to fart'. He said, 'O you king! When I go to Makkah, I shall fulfil your need'.

فَلَمَّا قَدِمَ الزُّبَيْرُ تَحَمَّلَ عَلَيْهِ بِبُطُونٍ فُرْنِشٍ كُلُّهَا أَنْ يَدْفَعَ إِلَيْهِ ابْنَهُ فَأَبَى، ثُمَّ تَحَمَّلَ عَلَيْهِ بِعَبْدِ الْمُطَّلِبِ، فَقَالَ: مَا بَنَيْتُ وَ بَيْنَهُ عَمَلٌ، أَمَا عَلِمْتُمْ مَا فَعَلَ بِي ابْنِي فَلَانٍ، وَ لَكِنْ امْضُوا أَنْتُمْ إِلَيْهِ، فَصَدُّوهُ وَ كَلِّمُوهُ،

When Al-Zubeyr arrived, all of the Quraysh attacked upon him that he should hand his son over to him. But he refused. Then they attacked upon him with Abdul Muttalib^{-asws}. He said, 'There are not dealing between me and him. Do you not know what happened with my son, so and so? But you go to him'. They aimed for him and spoke to him.

فَقَالَ لَهُمُ الزُّبَيْرُ: إِنَّ الشَّيْطَانَ لَهُ دَوْلَةٌ وَ إِنَّ ابْنَ هَذَا ابْنِ الشَّيْطَانِ، وَ لَسْتُ آمِنٌ أَنْ يَتَرَأَسَ عَلَيْنَا، وَ لَكِنْ أَدْخِلُوهُ مِنْ بَابِ الْمَسْجِدِ عَلَيَّ عَلَى أَنْ أُحْيِيَ لَهُ حِدِيدَةً وَ أَحْطُ فِي وَجْهِهِ خُطُوطًا، وَ أَكْتُبُ عَلَيْهِ وَ عَلَى ابْنِهِ أَنْ لَا يَتَصَدَّرَ فِي مَجْلِسٍ، وَ لَا يَتَأَمَّرَ عَلَى أَوْلَادِنَا، وَ لَا يُضْرَبَ مَعَنَا بِسَهْمٍ.

Al-Zubeyr said to them, 'The satan^{-la} has a government for him^{-la}, and the son of this one is a son of satan^{-la}, and there is no safety that he might preside upon us, but enter him from the door of the Masjid to me, until I heat the iron for him and brand his face with a branding,

and write (a pact) upon him and his son that they would not participate in any gathering, nor rule upon our children, nor strike any shares with us’.

قَالَ: فَفَعَلُوا وَحَطَّ وَجْهَهُ بِالْحَدِيدِ، وَكَتَبَ عَلَيْهِ الْكِتَابَ، وَ ذَلِكَ الْكِتَابُ عِنْدَنَا. فَقُلْتُ لَهُمْ: إِذَا مَسَكْتُمْ وَ إِلَّا أَخْرَجْتُ الْكِتَابَ فَبِهِ فُضِيحَتُكُمْ، فَأَمْسَكُوا.

He (the narrator) said, ‘They did so and branded his face with the iron, and wrote the pact upon him, and that letter is with us^{-asws}. So, I^{-asws} said to them, ‘Either you withhold or else I^{asws} shall bring out the letter, for in it is your exposure’. So, they withheld’.

و تُوِّفِيَ مَوْلَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يُخْلَفْ وَارِثًا، وَ خَاصَمَ فِيهِ وَلَدُ الْعَبَّاسِ أَبَا عَبْدِ اللَّهِ (ع)، وَ كَانَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَدْ حَجَّ فِي تِلْكَ السَّنَةِ، فَجَلَسَ لَهُمْ، فَقَالَ دَاوُدُ بْنُ عَلِيٍّ: الْوَلَاءُ لَنَا. وَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: بَلِ الْوَلَاءُ لِي،

And a slave of Rasool-Allah^{-saww} died and did not leave any inheritors behind, and the sons of Al-Abbas disputed with Abu Abdullah^{-asws} regarding it, and Hisham Bin Abdul Malik had performed Hajj during that year. He said (in judgment) to them. Dawood Bin Ali said, ‘The guardianship is for us’. Abu Abdullah^{-asws} said: ‘But the guardianship is for me^{-asws}’.

فَقَالَ دَاوُدُ بْنُ عَلِيٍّ: إِنَّ أَبَاكَ قَاتَلَ مُعَاوِيَةَ. فَقَالَ: إِنْ كَانَ أَبِي قَاتَلَ مُعَاوِيَةَ فَقَدْ كَانَ خَطُ أَبِيكَ فِيهِ الْأَوْفَرُ، ثُمَّ فَرَّ بِجَنَاحَيْهِ. وَ قَالَ: وَ اللَّهُ! لَا طَوَافَتَكَ غَدًا طَوْقَ الْحَمَامَةِ،

Dawood Bin Ali said, ‘Your^{-asws} father^{-asws} fought against Muawiya’. He^{-asws} said: ‘Even though my^{-asws} father^{-asws} fought against Muawiya, there was a plentiful share for your father in it, then he fled with his crime (embezzlement), and he said, ‘By Allah^{-azwj}! I will collar you tomorrow with a collar of the pigeons’.

فَقَالَ لَهُ دَاوُدُ بْنُ عَلِيٍّ: كَلَامُكَ هَذَا أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ فِي وَادِ الْأَزْرَقِ، فَقَالَ: أَمَا إِنَّهُ وَادٍ لَيْسَ لَكَ وَ لَا لِأَبِيكَ فِيهِ حَقٌّ، قَالَ: فَقَالَ هِشَامُ: إِذَا كَانَ غَدًا جَلَسْتُ لَكُمْ،

Dawood Bin Ali^{-asws} said to him, ‘This talk of yours^{-asws} is less upon me than the dropping of a camel in the valley of Al-Azraq’. He^{-asws} said: ‘But, it is a valley, there is neither any right for you nor for your father in it’. Hisham said, ‘When it is tomorrow morning, I shall sit (in judgment) for you all’.

فَلَمَّا أَنْ كَانَ مِنَ الْغَدِ خَرَجَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ مَعَهُ كِتَابٌ فِي كِرْبَاسَةٍ، وَ جَلَسَ لَهُمْ هِشَامُ، فَوَضَعَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ الْكِتَابَ بَيْنَ يَدَيْهِ، فَلَمَّا قَرَأَهُ قَالَ: ادْعُوا إِلَيَّ جَنْدَلَ الْخُزَاعِيِّ وَ عَكَاشَةَ الضَّمَيْرِيِّ وَ كَانَا شَيْخَيْنِ قَدْ أَذْرَكَمَا الْجَاهِلِيَّةُ، فَرَمَى الْكِتَابَ إِلَيْهِمَا، فَقَالَ: تَعْرِفَانِ هَذِهِ الْخُطُوطَ؟.

When it was the next morning, Abu Abdullah^{-asws} came out, and with him^{-asws} was a letter in a bag, and Hisham sat (in judgment) to them. Abu Abdullah^{-asws} placed the letter in front of him. When he saw it, he said, ‘Call Jandal Al-Khuzaei and Ukkasha Al-Zameyri for me!’ – and these were two old men who had come across the pre-Islamic period. He threw the letter to them both and said, ‘Do you recognise this writing?’

قَالَا: نَعَمْ، هَذَا خَطُّ الْعَاصِ بْنِ أُمَيَّةَ، وَ هَذَا خَطُّ فُلَانٍ وَ فُلَانٍ لِفُلَانٍ مِنْ قُرَيْشٍ، وَ هَذَا خَطُّ حَرْبِ بْنِ أُمَيَّةَ،

They both said, 'Yes, this is the handwriting of Al-Aas Bin Umayya, and this is the handwriting of so and so, and so and so, to so and so from Quraysh, and this is the handwriting of Harb Bin Umayya'.

فَقَالَ هِشَامُ: يَا أَبَا عَبْدِ اللَّهِ أَرَى حُطُوطَ أَجْدَادِي عِنْدَكُمْ؟ فَقَالَ: نَعَمْ. قَالَ: قَدْ قَضَيْتُ بِالْوَلَاءِ لَكَ.

Hisham said, 'O Abu Abdullah^{-asws}! I see the writing of my grandfathers in your^{-asws} possession?' He^{-asws} said: 'Yes'. He said, 'I have judged with the guardianship being for you'.

قَالَ: فَخَرَجَ وَهُوَ يَقُولُ: إِنَّ عَادَتِ الْعُقُرْبُ عُدْنَا لَهَا وَكَانَتِ النَّعْلُ لَهَا حَاضِرَةً

He (the narrator) said, 'He^{-asws} went out and he^{-asws} was saying (a couplet): 'If the scorpion return, we^{-asws} shall be prepared for it, and the slipper would be ready for it'.

قَالَ: قُلْتُ: مَا هَذَا الْكِتَابُ جُعِلْتُ فِدَاكَ؟ قَالَ: فَإِنَّ نَيْلَةَ كَانَتْ أُمَةً لِأُمِّ الرُّبَيْزِ وَ لِأَبِي طَالِبٍ وَ عَبْدُ اللَّهِ فَأَخَذَهَا عَبْدُ الْمُطَّلِبِ فَأَوْلَدَهَا فَلَانًا، فَقَالَ لَهُ الرُّبَيْزُ: هَذِهِ الْجَارِيَةُ وَرَثْنَاهَا مِنْ أُمَّتِنَا وَ ابْنُكَ هَذَا عَبْدٌ لَنَا، فَتَحَمَّلَ عَلَيْهِ يَبْطُونُ فُرَيْشٍ.

He (the narrator) said, 'I said, 'What is this letter? May I be sacrificed for you^{-asws}!' He^{-asws} said: 'Naysalah was a slave girl of Umm Al-Zubeyr and for Abu Talib^{-asws} and Abdullah^{-asws}. Abdul Muttalib^{-asws} took her and she gave birth to so and so (Al-Abbas). Al-Zubeyr said to him^{-saww}, 'This slave girl, we have inherited her from our mother and this son of yours is a slave of ours'. The bellies of Quraysh were loaded upon him.

قَالَ: فَقَالَ: قَدْ أَجَبْتُكَ عَلَى خَلَّةٍ عَلَى أَنْ لَا يَتَصَدَّرَ ابْنُكَ هَذَا فِي مَجْلِسٍ، وَ لَا يُضْرَبَ مَعَنَا بِسَهْمٍ، فَكَتَبَ عَلَيْهِ كِتَابًا وَ أَشْهَدَ عَلَيْهِ، فَهُوَ هَذَا الْكِتَابُ.

He (the narrator) said, 'I have answered you upon an agreement upon the condition that this son of yours will not preside in any gathering, nor will he strike with arrows with us (lots)'. She, he^{-as} wrote a letter upon him and got witnesses upon it, and it is this letter"¹⁰⁵.

أقول: قد مرّ من تفسير علي بن إبراهيم في تفسير قوله تعالى: (ذُرِّي وَمَنْ خُلِقْتُ وَحِيدًا) بإسناده، عن أبي عبد الله عليه السلام أنّه قال عليه السلام: الوحيد ولد الزنا، وهو زفر .. إلى آخر الآيات.

I (Majlisi) am saying, 'It has passed from the Tafseer of Ali Bin Ibrahim, in the interpretation of Words of the Exalted: **Leave Me and the one I Created as Al-Waheed [74:11]**, by his chain from Abu Abdullah^{-asws} having said: 'Al-Waheed is child of adultery (bastard), and he is Zufer (Umar)' – up to the end of the Verse"¹⁰⁶.

As for his (Umar's) family (affiliation)

فَحَكَّى الْعَلَامَةُ فِي كِتَابِ كَشَفِ الْحَقِّ، عَنْ ابْنِ عَبْدِ رَبِّهِ فِي كِتَابِ الْعُقْدِ، أَنَّ عُمَرَ كَانَ حَطَّابًا فِي الْجَاهِلِيَّةِ كَأَبِيهِ الْحَطَّابِ.

¹⁰⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 4

¹⁰⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 5

It is narrated by the Allama in the book 'Kashf Al Haq', from Ibn Abd Rabbih in the book 'Al-Iqdah' that Umar was a woodcutter during the pre-Islamic period, like his father Al-Khattab.

وَقَالَ مُؤَلِّفُ الْإِلْزَامِ النَّوَاصِبِ: رَوَى ابْنُ عَبْدِ رَبِّهِ فِي كِتَابِ الْعُقَدِ فِي اسْتِعْمَالِ عُمَرَ بْنِ الْخَطَّابِ لِعُمَرِ بْنِ الْعَاصِ، فَقَالَ عُمَرُ: قَبِّحَ اللَّهُ زَمَانًا عَمِلَ فِيهِ عُمَرُ بْنُ الْعَاصِ لِعُمَرَ بْنِ الْخَطَّابِ، وَاللَّهِ إِنِّي لَأَعْرِفُ الْخَطَّابَ يَحْمِلُ حُزْمَةً مِنْ خَطَبٍ وَعَلَى ائْتِهِ مِثْلُهَا وَمَا مَعَهُ إِلَّا تَمْرَةٌ لَا تُنْفَعُ مَنْفَعَةً.

And the compiler of 'Ilzam Al-Nawasib' said, 'It is reported by Ibn Abd Rabbih in the book 'Al-Iqdi' regarding Umar Bin Al-Khattab working for Amro Bin Al-Aas. Amro said, 'May Allah^{-azwj} uglify a time in which Amro Bin Al-Aas has to work for Umar Bin Al-Khattab. By Allah^{-azwj}! I recognise (remember) Al-Khattab carrying a bundle of firewood and upon his son (Umar) being similar to it, and there is nothing with him except dates, not benefitting any benefit'.

قَالَ ابْنُ أَبِي الْحَدِيدِ: كَتَبَ عُمَرُ إِلَى عُمَرِ بْنِ الْعَاصِ وَهُوَ عَامِلُهُ فِي مِصْرَ كِتَابًا وَوَجَّهَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةَ لِيَأْخُذَ مِنْهُ شَطْرَ مَالِهِ، فَلَمَّا قَدِمَ عَلَيْهِ أَخَذَ لَهُ طَعَامًا وَقَدَّمَهُ إِلَيْهِ، فَأَبَى أَنْ يَأْكُلَ، فَقَالَ لَهُ: مَا لَكَ لَا تَأْكُلُ طَعَامَنَا.

Ibn Abi Al-Hadeed said, 'Umar wrote a letter to Amro Bin Al-Aas and he was his office bearer in Egypt and sent Muhammad Bin Maslama in order to take half of his wealth. When he arrived to him, he took a meal for him and forwarded it to him, but he refused to eat. He said to him, 'What is the matter you are not eating our food?'

قَالَ: إِنَّكَ عَمِلْتَ لِي طَعَامًا هُوَ تَقْدِيمَةٌ لِلشَّرِّ، وَلَوْ كُنْتُ عَمِلْتُ لِي طَعَامَ الضَّيْفِ لَأَكَلْتُهُ، فَأَبْعِدْ عَنِّي طَعَامَكَ وَأَخْضِرْ مَالَكَ؟

He said, 'You have prepared a meal for me, it is an introduction for the evil, and if you had prepared for me a meal of a guest, I would have eaten it, Distance your food away from me and present to me your wealth?'

فَلَمَّا كَانَ الْغَدُ أَخْضَرَ مَالَهُ، فَجَعَلَ مُحَمَّدٌ يَأْخُذُ شَطْرًا وَيُعْطِي عُمَرًا شَطْرًا، فَلَمَّا رَأَى عُمَرُ مَا حَازَ مُحَمَّدٌ مِنَ الْمَالِ، قَالَ: يَا مُحَمَّدُ! أَقُولُ؟ قَالَ: قُلْ مَا تَشَاءُ. قَالَ: لَعَنَ اللَّهُ يَوْمًا كُنْتُ فِيهِ وَالْيَا لِابْنِ الْخَطَّابِ! فَوَ اللَّهِ لَقَدْ رَأَيْتُهُ وَرَأَيْتُ أَبَاهُ، وَإِنَّ عَلَى كُلِّ وَاحِدٍ مِنْهُمَا عَبَاءَةً قُطُوعَانِيَّةً، مُؤَثَّرَةً بِمَا يَبْلُغُ مَابِضَ رُكْبَتَيْهِ، عَلَى غُنْقٍ كُلِّ وَاحِدٍ مِنْهُمَا حُزْمَةٌ مِنْ خَطَبٍ، وَإِنَّ الْعَاصِ بْنَ وَائِلٍ لَفِي مُزْرَزَاتِ الدِّيَنَاجِ.

When it was the next morning, he presented his wealth and Muhammad went on to take half and gave half (back to) Amro. When Amro saw what Muhammad had taken from the wealth, he said, 'O Muhammad! Shall I say (something)?' He said, 'Say whatever you like'. He said, 'May Allah^{-azwj} Curse the day if I were to be a governor of Ibn Al-Khattab! By Allah^{-azwj}, I have seen him and his father, and upon each one of them was a Qatwany cloak, treasuring with it what reached the back of his knees, upon each one of them was a bundle of firewood, and Al-Aas Bin Waail (his father) was in buttons of brocade'.

فَقَالَ مُحَمَّدٌ: إِيهَآ يَا عُمَرُ! فَعُمَرُ وَاللَّهِ خَيْرٌ مِنْكَ، وَأَمَّا أَبُوكَ وَأَبُوهُ فَبِئْسَ النَّارِ.

Muhammad said, 'O you Amro! By Allah^{-azwj}, Umar is better than you, and as for your father and his father, they are in the Fire'.¹⁰⁷

¹⁰⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 6

وَقَالَ أَيْضاً: قَرَأْتُ فِي تَصَانِيفِ أَبِي أَحْمَدَ الْعَسْكَرِيِّ أَنَّ عُمَرَ كَانَ يَخْرُجُ مَعَ الْوَلِيدِ بْنِ الْمُغَيْرَةِ فِي تِجَارَةِ الْوَلِيدِ إِلَى الشَّامِ وَ عُمَرُ يَوْمَئِذٍ ابْنُ ثَمَانِي عَشْرَةَ سَنَةً، وَكَانَ يَرْعَى لِلْوَلِيدِ إِلَهُهُ، وَ يَرْفَعُ أَحْمَالَهُ، وَ يَحْفَظُ مَتَاعَهُ فَلَمَّا كَانَ بِالْبَلْقَاءِ لَقِيَهِ رَجُلٌ مِنْ عُلَمَاءِ الرُّومِ، فَجَعَلَ يُنْظِرُ إِلَيْهِ، وَ يُطِيلُ النَّظَرَ لِعُمَرَ،

And he (Ibn Abu Al-Hadeed) said as well, 'I saw in the compilations of Abu Ahmad Al-Askary that Umar used to go out with Al-Waleed Bin Al-Mugheira regard trade of Al-Waleed to Syria, and on that day Umar was a man of eighteen years old, and he was taking care of the camel of Al-Waleed, and life his load, and protect his belongings. When he was at Al-Balqa'a a man from the scholars of Rome met him. He went on to look at him and prolonged the looking at Umar.

ثُمَّ قَالَ: أَطْلُ اسْمَكَ يَا غُلَامُ- عَامِراً أَوْ عِمْرَانُ أَوْ نَحْوَ ذَلِكَ؟. قَالَ: اسْمِي عُمَرُ.

Then he said, 'O boy! I think your name is either Aamir, or Imran, or approximate to that?' He said, 'My name is Umar'.

قَالَ: أَكْشِفْ عَنْ فَخِذَيْكَ، فَكَشَفَ، فَإِذَا عَلَى أَحَدِهِمَا شَامَةٌ سَوْدَاءُ فِي قَدْرِ رَاحَةِ الْكَفِّ، فَسَأَلَهُ أَنْ يَكْشِفَ عَنْ رَأْسِهِ، فَإِذَا هُوَ أَصْلَعُ، فَسَأَلَهُ أَنْ يَغْتَمِدَ بِيَدِهِ، فَاعْتَمَدَ، فَإِذَا أَعْسَرُ أَيْسَرُ. فَقَالَ لَهُ: أَنْتَ مَلِكُ الْعَرَبِ.

He said, 'Uncover from your thighs. He uncovered, and there, upon one of them was a black mole a measurement of a palm of the hand. He asked him to uncover from his head, and there he was, bald. He asked him to do something with his hand, there he was both handed (right and left). He said to him, 'You are a king of the Arabs'.

قَالَ: فَضَحِكَ عُمَرُ مُسْتَهْزِئاً، فَقَالَ: أَوْ تَضْحَكُ؟ وَ حَقِّي مَرْيَمَ الْبُتُولِ أَنْتَ مَلِكُ الْعَرَبِ وَ مَلِكُ الرُّومِ وَ الْفُرسِ، فَزَكَّهَ عُمَرُ وَ انْصَرَفَ مُسْتَهْزِئاً بِكَلَامِهِ،

He (the narrator) said, 'Umar laughed mockingly. He said, 'And you are laughing? By the right of Maryam^{-as} the chaste! You will be a king of the Arabs, and king of Rome and Persia'. Umar neglected him and left, underestimating his speech.

فَكَانَ عُمَرُ يُحَدِّثُ بَعْدَ ذَلِكَ، وَ يَقُولُ: تَبِعَنِي ذَلِكَ الرُّومِيُّ رَاكِبَ حِمَارٍ فَلَمْ يَزَلْ مَعِيَ حَتَّى بَاعَ الْوَلِيدُ مَتَاعَهُ وَ ابْتَاعَ بِثَمَنِهِ عِطْراً وَ ثِيَاباً، وَ قَفَلَ إِلَى الْحِجَازِ، وَ الرُّومِيُّ يَتَّبِعُنِي، لَا يَسْأَلُنِي حَاجَةً وَ يُقَبِّلُ يَدِي كُلَّ يَوْمٍ إِذَا أَصْبَحْتُ كَمَا يُقَبِّلُ يَدَ الْمَلِكِ، حَتَّى خَرَجْنَا مِنْ خُدُودِ الشَّامِ وَ دَخَلْنَا فِي أَرْضِ الْحِجَازِ رَاجِعِينَ إِلَى مَكَّةَ، فَوَدَّعَنِي وَ رَجَعَ، وَ كَانَ الْوَلِيدُ يَسْأَلُنِي عَنْهُ فَلَا أُخْبِرُهُ، وَ مَا أَرَاهُ إِلَّا هَلَكاً، وَ لَوْ كَانَ حَيًّا لَشَخَصَ إِلَيْنَا.

Umar used to narrate after that and say, 'That Roman followed me riding a donkey and did not cease to be with me until Al-Waleed had sold his merchandise, and bought perfume and clothes with its price, and returned to Al-Hijaz, and the Roman followed me, not asking me for any need and kissing my hand every day whenever it was morning, just as the hand of the king tends to be kissed, until we had exited from the boundaries of Syria and we entered into the land of Al-Hijaz, returning to Makkah. He bade farewell to me and returned, and Al-Waleed asked me about him, but I did not inform him, and I did not see him until he died, and if he was alive, he would have returned to us'.¹⁰⁸ (This is not a Hadeeth)

¹⁰⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 7

And as for his killing and manner of his killing

فَقَالَ مُؤَلِّفُ الْعُدَّةِ الْقَوِيَّةِ رَحِمَهُ اللَّهُ نَقْلًا مِنْ كُتُبِ الْمُخَالِفِينَ: فِي يَوْمِ السَّادِسِ وَالْعِشْرِينَ مِنْ ذِي الْحِجَّةِ سَنَةِ ثَلَاثٍ وَعِشْرِينَ مِنَ الْهِجْرَةِ طَعَنَ عُمَرُ بْنُ الْخَطَّابِ بْنُ نُفَيْلِ بْنِ عَبْدِ الْعَزَّى بْنِ رِيَّاحِ بْنِ عَبْدِ اللَّهِ بْنِ قُرْطٍ بْنِ رَزَّاحِ بْنِ عَدِيٍّ بْنِ كَعْبِ الْفُرَشِيِّ الْعَدَوِيِّ أَبُو حَفْصٍ.

The compiler of (the book) 'Al-Adad Al-Qawiyya' said, copying from the book of the adversaries, 'During the day twenty-six from Zil Hijjah of the year twenty three from the Emigration Umar Bin Al-Khattab Bin Nufeyl Bin Abdul Uzza Bin Ziyah Bin Abdullah Bin Qurt Bin Razah Bin Adayy Bin Ka'ab Al Qurshy Al-Adawy, father of Hafs was stabbed.

قَالَ سَعِيدُ بْنُ الْمُسَبِّبِ: قَتَلَ أَبُو لُؤْلُؤَةَ عُمَرُ بْنُ الْخَطَّابِ وَطَعَنَ مَعَهُ اثْنَيْ عَشَرَ رَجُلًا، فَمَاتَ مِنْهُ، فَرَمَى عَلَيْهِ رَجُلٌ مِنَ أَهْلِ الْعِرَاقِ بُرْئُسًا ثُمَّ بَرَكَ عَلَيْهِ، فَلَمَّا رَأَى أَنَّهُ لَا يَسْتَطِيعُ أَنْ يَتَحَرَّكَ وَجَأَ بِنَفْسِهِ فَقَتَلَهَا.

Saeed Bin Al-Musayyab said, 'Abu Lulu killed Umar Bin Al-Khattab and stabbed twelve men along with him. He died from it. A man from the people of Al-Iraq threw a hood over him, then knelt upon him. When he saw that he was not able to move, pained (hit) his own self and killed it'.

عَنْ عَمْرِو بْنِ مَيْمُونٍ، قَالَ: أَقْبَلَ عُمَرُ فَعَرَضَ لَهُ أَبُو لُؤْلُؤَةَ غُلَامٌ الْمُغَيْرَةِ بْنِ شُعْبَةَ فَنَاجَى عُمَرُ قَبْلَ أَنْ تَسْتَوِيَ الصُّفُوفُ ثُمَّ طَعَنَهُ ثَلَاثَ طَعَنَاتٍ، فَسَمِعَتْ عُمَرُ يَقُولُ: دُونَكُمْ الْكَلْبُ فَقَدْ قَتَلَنِي. وَمَا جِئَ النَّاسُ وَاسْرَعُوا إِلَيْهِ، فَخَرَجَ ثَلَاثَةَ عَشَرَ رَجُلًا، فَأَنكَفَى عَلَيْهِ رَجُلٌ مِنْ خَلْفِهِ اخْتَضَنَهُ،

From Amro Bin Maymoun who said, 'Umar came and Abu Lulu, a slave of Al-mugheira Bin Shuba presented to him. Umar was surprised before he could even out the rows, then he stabbed him three stabs. I heard Umar saying, 'With you is to deal with the dog, for he has killed me!' And the people surged towards him and hastened to him. He injured thirteen men. A man embraced from behind him and restricted him.

وَجُمِلَ عُمَرُ وَ مَا جِئَ النَّاسُ حَتَّى قَالَ قَائِلٌ: الصَّلَاةَ عِبَادَ اللَّهِ طَلَعَتِ الشَّمْسُ، فَقَدَّمُوا عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَصَلَّى بِأَقْصَرِ سُورَتَيْنِ فِي الْقُرْآنِ: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ، وَإِنَّا آَعَطَيْنَاكَ الْكَوْثَرَ.

And Umar was carried, and the people swelled until a speaker said, 'The Salat! O servants of Allah^{-azwj}, the sun is emerging!' They forwarded Abdul Rahman Bin Awf, and he prayed Salat with two short Chapters in the Quran - **When Help of Allah comes and the victory [110:1]**, and **Indeed, We Gave you Al-Kausar [108:1]**.

وَدَخَلَ النَّاسُ عَلَيْهِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عَبَّاسٍ! اخْرُجْ فَنَادِ فِي النَّاسِ: أَعْزَمَ مَلَأَ مِنْكُمْ هَذَا، فَخَرَجَ ابْنُ عَبَّاسٍ فَقَالَ: أَيُّهَا النَّاسُ! عُمَرُ يَقُولُ: أَعْزَمَ مَلَأَ مِنْكُمْ هَذَا، فَقَالُوا: مَعَاذَ اللَّهِ، وَاللَّهِ مَا عَلِمْنَا وَلَا أَطْلَعْنَا.

And the people entered to see him. He said, 'O Abdullah Bin Abbas! Go and call out among the people, 'Are you all satisfied from this?!' Ibn Abbas went out and said, 'O you people! Umar is saying, 'Are you all satisfied from this?' They said, 'Allah^{-azwj} Forbid! By Allah^{-azwj}, neither did we know nor were we notified'.

فَقَالَ: ادْعُوا لِي الطَّبِيبَ، فُدْعِيَ الطَّبِيبُ، فَقَالَ: أَيُّ الشَّرَابِ أَحَبُّ إِلَيْكَ؟ قَالَ: النَّبِيذُ! فَسَقَيْ نَبِيذًا فَخَرَجَ مِنْ بَعْضِ طَعَنَاتِهِ، فَقَالَ بَعْضُ النَّاسِ: هَذَا دَمٌ، هَذَا صَدِيدٌ. فَقَالَ: اسْقُونِي لَبَنًا، فَسَقَيْ لَبَنًا، فَخَرَجَ مِنَ الطَّعَنَةِ. فَقَالَ لَهُ الطَّبِيبُ: مَا أَرَى أَنْ تُمْشِيَ، فَمَا كُنْتَ فَاعِلًا فَأَفْعَلُ..

He said, 'Call Al-Tayyib for me!' Al-Tayyib was called. He said, 'Which drink is most beloved to you?' He said, 'Al-Nabeez!' So, they quenched him Nabeez. It came out from one of his wounds. One of the people said, 'This is blood! This is pus!' He said, 'Quench me milk'. He was quenched milk. It came out from the wound. Al-Tayyib said to him, 'I do not see you walking (again), so whatever you want to do, do it (now)'".

و قيل: مات و هو ابن ستين عن الزهري، قال: صَلَّى عُمَرُ عَلَى أَبِي بَكْرٍ حِينَ مَاتَ، وَ صَلَّى صُهَيْبٌ عَلَى عُمَرَ،

And it is said he died and he was sixty (years old). Al-Zuhry said, 'Umar prayed Salat upon Abu Bakr when he died, and Suheyb prayed Salat upon Umar.

أُمُّهُ حَنْتَمَةُ بِنْتُ هَاشِمٍ بِنِ الْمُغَيْرَةِ بِنِ عَبْدِ اللَّهِ بِنِ عُمَرَ بْنِ مَخْزُومٍ وُلِدَ عُمَرُ بَعْدَ الْفِيلِ بِثَلَاثَ عَشْرَةَ سَنَةً، وَ قَالَ عُمَرُ: وُلِدْتُ قَبْلَ الْفَجَارِ الْأَعْظَمِ بِأَرْبَعِ سِنِينَ.

His mother is Hantamah daughter of Hashim Bin Al-Mugheira Bin Abdullah Bin Umar Bin Makhzoum. Umar was born on (year of) the elephant by thirteen years, and Umar said, 'I was born before the great dawn by four years'.

أَسْلَمَ ظَاهِرًا بَعْدَ أَرْبَعِينَ رَجُلًا وَ أَحَدَ عَشَرَ امْرَأَةً.

He became a Muslim apparently after forty men and ten women.

بُويعَ لَهُ بِالْخِلَافَةِ لَمَّا مَاتَ أَبُو بَكْرٍ بِاسْتِخْلَافِهِ لَهُ سَنَةً ثَلَاثَ عَشْرَةَ.

The caliphate was pledged to him when Abu Bakr died by him nominating him as caliph in the year thirteen.

كَانَ آدَمُ شَدِيدَ الْأُذْمَةِ طَوَالًا، كَثَّ اللَّحْيَةُ، أَصْلَعُ أَعْسَرَ أَيْسَرَ، وَ قِيلَ: كَانَ طَوِيلًا جَسِيمًا، أَصْلَعُ شَدِيدَ الصَّلَعِ، أَبْيَضَ، شَدِيدَ حُمْرَةِ الْعَيْنَيْنِ، فِي عَارِضَتِهِ حَقَّةٌ وَ قِيلَ: كَانَ رَجُلًا آدَمَ ضَحْمًا كَأَنَّهُ مِنْ رَجَالِ سَدُوسٍ مُدَّةً وَلَا يَتِيهِ عَشْرُ سِنِينَ وَ سِتَّةَ أَشْهُرٍ وَ أَيَّامٍ.

And his skin was intensely brown/black, being of bushy beard, bald, both handed (right and left). And it is said he was of tall stature, being bald of severe baldness, fair, intensely red eyes, dry face. And it is said he was an obese man as if he was a man of Sadous (tribe). The period of his governance was of ten years and six months and (some) days.

أَقُولُ: قَالَ ابْنُ عَبْدِ رَبِّهِ فِي كِتَابِ الْإِسْتِيعَابِ: كَانَتْ مُدَّةُ خِلَافَتِهِ عَشْرَ سِنِينَ وَ سِتَّةَ أَشْهُرٍ ...، وَ قُتِلَ يَوْمَ الْأَرْبَعَاءِ لِأَرْبَعِ لَيَالٍ بَقِيْنَ مِنْ ذِي الْحِجَّةِ سَنَةَ ثَلَاثٍ وَ عِشْرِينَ.

I (Majlisi) am saying, 'Ibn Abd Rabbih said in the book 'Al-Istiyab', 'The period of his caliphate was of ten years and six months, and he was killed on the day of Wednesday with four nights remaining from Zil Hajj of the year thirteen.'¹⁰⁹

¹⁰⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 8

رواه خلف السيد النبيل علي بن طائوس رحمه الله عليهما في كتاب زوائد الفوائد، و الشيخ حسن بن سليمان في كتاب المختصر، و اللفظ هنا للأخير، و سيأتي بلفظ السيد قدس سره في كتاب الدعاء قال الشيخ حسن: نَقَلْتُهُ مِنْ حَظِّ الشَّيْخِ الْفَقِيهِ عَلِيِّ بْنِ مُطَاهِرٍ الْوَاسِطِيِّ، بِإِسْنَادٍ مُتَّصِلٍ، عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ الْهَمْدَانِيِّ الْوَاسِطِيِّ وَ يَحْيَى بْنِ مُحَمَّدِ بْنِ جَرِيحِ الْبَغْدَادِيِّ، قَالَا:

It is reported by Khalf Al Seyyid Ali Bin Tawoos in the book 'Zawaid al Fawaid', and the sheykh Hassan Bin Suleyman in the book 'Al Mukhtasar', and the words over here are the last, and I shall come with the words of the seyyid in the book 'A; Do'a'. The sheykh Hassan said, 'We copied it from the handwriting of the sheykh, the jurists Ali Bin Muzahir Al Wasity, by a connected chain, from Muhammad Bin Al A'ala Al Hamdany Al Wasity, and Yahya Bin Muhammad Bin Jareeh Al Baghdadi who said,

تَنَازَعْنَا فِي ابْنِ الْخَطَّابِ فَاشْتَبَهَ عَلَيْنَا أَمْرُهُ، فَقَصَدْنَا جَمِيعاً أَحْمَدَ بْنَ إِسْحَاقَ الْقُتَيْبِيِّ صَاحِبَ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ بِمَدِينَةِ قُمْ، وَ قَرَعْنَا عَلَيْهِ الْبَابَ، فَخَرَجَتْ إِلَيْنَا صَبِيَّةٌ عِرَاقِيَّةٌ مِنْ دَارِهِ، فَسَأَلْنَاهَا عَنْهُ، فَقَالَتْ: هُوَ مُشْغُولٌ بِعِيدِهِ فَإِنَّهُ يَوْمٌ عِيدٍ.

'We disputed regarding (Umar) Bin Al-Khattab, and his affair was confusing upon us, so we all went to Ahmad Bin Is'haq Al-Qummi, companions of Abu Al-Hassan Al-Askari^{-asws} in the city of Qum. We knocked the door to him. An Iraqi girl came out from his door. We asked her about him, she said, 'He is busy with his Eid (festival), for it is a day of Eid'.

فَقُلْنَا: سُبْحَانَ اللَّهِ! الْأَعْيَادُ أَغْيَادُ الشَّيْعَةِ أَرْتَعَةً: الْأَضْحَى، وَ الْفِطْرُ، وَ يَوْمُ الْقَدِيرِ، وَ يَوْمُ الْجُمُعَةِ، قَالَتْ: فَإِنَّ أَحْمَدَ بْنَ إِسْحَاقَ يَزُي عَنْ سَيِّدِهِ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْعَسْكَرِيِّ عَلَيْهِمَا السَّلَامُ أَنَّ هَذَا الْيَوْمَ هُوَ يَوْمٌ عِيدٍ، وَ هُوَ أَفْضَلُ الْأَعْيَادِ عِنْدَ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ وَ عِنْدَ مَوَالِيهِمْ.

We said, 'Glory be to Allah^{-azwj}! The Eids, Eids of the Shias are four – Al-Azha, and Al-Fitr, and the day of Al-Ghadeer, and the day of Friday'. She said, 'But Ahmad Bin Is'haq reported from his Master^{-asws} Abu Al-Hassan Ali Bin Muhammad Al-Askari^{-asws} that this day, it is a day of Eid, and it is the most superior of the Eids of People^{-asws} of the Household, and in the presence of the ones in their^{-asws} Wilayah'.

فَقُلْنَا: فَاسْتَأْذِنِي لَنَا بِالدُّخُولِ عَلَيْهِ، وَ عَرَفِيهِ بِمَكَانِنَا، فَدَخَلَتْ عَلَيْهِ وَ أَحْبَبْتُهُ بِمَكَانِنَا، فَخَرَجَ عَلَيْنَا وَ هُوَ مُتَرَبِّحٌ لَهُ مِخْطَبٌ بِكَسَائِهِ يَمْسَحُ وَجْهَهُ، فَأَنْكَرْنَا ذَلِكَ عَلَيْهِ، فَقَالَ: لَا عَلَيْكُمَا، فَإِنِّي كُنْتُ اغْتَسَلْتُ لِلْعِيدِ. قُلْنَا: أَوْ هَذَا يَوْمٌ عِيدٍ؟ قَالَ: نَعَمْ، وَ كَانَ يَوْمُ التَّاسِعِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ،

We said, 'Get permission for us with the entering to see him, and let him know of our place'. She entered to see him and informed him of our place. He came out to us and he was trousered and there was a lovely apron around him, wiping his face (with it). We disliked that upon him. He said, 'It is not upon you two for I was bathing for the Eid'. We said, 'And is this a day of Eid?' He said, 'Yes' – and it was the ninth day of a month of Rabbi Al-Awwal.

قَالَا جَمِيعاً: فَأَدْخَلْنَا دَارَهُ وَ أَجْلَسْنَا عَلَى سَرِيرٍ لَهُ، وَ قَالَ: إِنِّي قَصَدْتُ مَوْلَانَا أَبَا الْحَسَنِ الْعَسْكَرِيِّ عَلَيْهِ السَّلَامُ مَعَ جَمَاعَةٍ إِخْوَتِي كَمَا قَصَدْتُمَانِي بِسُرْمَنْزَرَى، فَاسْتَأْذَنَّا بِالدُّخُولِ عَلَيْهِ فَأَذِنَ لَنَا، فَدَخَلْنَا عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي مِثْلِ هَذَا الْيَوْمِ وَ هُوَ يَوْمُ التَّاسِعِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ وَ سَيَدْنَا عَلَيْهِ السَّلَامُ قَدْ أَوْعَزَ إِلَى كُلِّ وَاحِدٍ مِنْ خَدَمِهِ أَنْ يَلْبَسَ مَا يُمْكِنُهُ مِنَ الثِّيَابِ الْجُدِّدِ، وَ كَانَ بَيْنَ يَدَيْهِ حُمْرَةٌ يُحْرِقُ الْغُودَ بِنَفْسِهِ،

They both said together, 'He entered us into his house and had us to be seated upon a bed of his and said, 'I had gone to our Master^{-asws} Abu Al-Hassan Al-Askari^{-asws} with a group of my brethren just as you to have come to me, at Sur Man Rayy. We sought permission with the entry and he^{-asws} permitted for us. We entered to him^{-asws} in a day like this, and it is the ninth

day of a month of Rabbi Al-Awwal, and our Master^{-asws} had instructed each one of his^{-asws} servants to wear whatever he can from the new clothes, and in front of him^{-asws} was an incense burner burning the wood (Oud) himself.

قُلْنَا: يَا أَبَانَا أَنْتَ وَ أُمَّهَاتِنَا يَا ابْنَ رَسُولِ اللَّهِ! هَلْ تَجِدُ لِأَهْلِ الْبَيْتِ فِي هَذَا الْيَوْمِ فَرْحًا؟! فَقَالَ: وَ أَيُّ يَوْمٍ أَكْبَرُ حُرْمَةً عِنْدَ أَهْلِ الْبَيْتِ مِنْ هَذَا الْيَوْمِ؟!.

We said, 'May our fathers and our mother be (sacrificed) for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Do you^{-asws} find happiness for the People^{-asws} of the Household during this day?!' He^{-asws} said: 'And which day is of greater sanctity in the presence of People^{-asws} of the Household than this day?!

وَ لَقَدْ حَدَّثَنِي أَبِي عَلَيْهِ السَّلَامُ أَنَّ حَدِيثَةَ بِنَ الْيَمَانِ دَخَلَ فِي مِثْلِ هَذَا الْيَوْمِ وَ هُوَ التَّاسِعُ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ عَلَى جَدِّي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، قَالَ حَدِيثَةُ: رَأَيْتُ سَيِّدِي أَمِيرَ الْمُؤْمِنِينَ مَعَ وَلَدَيْهِ الْحُسَيْنِ وَ الْحُسَيْنِ عَلَيْهِمُ السَّلَامُ يَأْكُلُونَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ يَبْسِمُ فِي وَجْهِهِمْ عَلَيْهِمُ السَّلَامُ وَ يَقُولُ لَوْلَدَيْهِ الْحُسَيْنِ وَ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ: كُلَا هَنِيئًا لَكُمَا بِبِرْكَةِ هَذَا الْيَوْمِ، فَإِنَّهُ الْيَوْمَ الَّذِي يُهْلِكُ اللَّهُ فِيهِ عَدُوَّهُ وَ عَدُوَّ جَدِّكُمَا، وَ يَسْتَجِيبُ فِيهِ دُعَاءَ أُمِّكُمَا.

And my father^{-asws} narrated to me^{-asws} that Huzeyfa Bin Al-Yaman entered during a day like this, and it is night from a month of Rabbi Al-Awwal, to see my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww}. Huzeyfa said, 'I saw my Master^{-asws} Amir Al-Momineen^{-asws} with his^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}, eating with Rasool-Allah^{-saww}, and he^{-asws} was smiling in their^{-asws} faces and saying to his^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}: 'Eat, congratulation to both of you^{-asws} of the Blessings of this day, for it is a day which Allah^{-azwj} will Destroy His^{-azwj} enemy and enemy of your^{-asws} grandfather^{-saww}, and will Answer the supplication of your^{-asws} mother^{-asws} during it'.

كُلَا! فَإِنَّهُ الْيَوْمَ الَّذِي يَقْبَلُ اللَّهُ فِيهِ أَعْمَالَ شِيعَتِكُمَا وَ مُحِبِّيكُمَا.

Eat, for it is the day in which Allah^{-azwj} Accepts the deeds of your^{-asws} Shias and those that love you^{-asws}!

كُلَا! فَإِنَّهُ الْيَوْمَ الَّذِي يُصَدِّقُ فِيهِ قَوْلُ اللَّهِ: (فَبَلَّغْ بُيُوتَهُمْ خَاوِيَةً بِمَا ظَلَمُوا)

Eat, for it is the day in which would be ratified the Words of Allah^{-azwj}: **So, those were their houses, having fallen down due to their injustices. [27:52].**

كُلَا! فَإِنَّهُ الْيَوْمَ الَّذِي يَنْكَسِرُ فِيهِ شَوْكَةُ مُبْغِضِ جَدِّكُمَا.

Eat, for it is the day in which would be broken the spine of the hater of your^{-asws} grandfather^{-saww}.

كُلَا! فَإِنَّهُ يَوْمٌ يُفْقَدُ فِيهِ فِرْعَوْنُ أَهْلِ بَنِي وَ ظَالِمُهُمْ وَ عَاصِبُ حَقِّهِمْ.

Eat, for it is a day in which would be lost, the Pharaoh^{-la} (against) People^{-asws} of the Household, and their^{-asws} oppressor, and usurper of their^{-asws} rights.

كُلًّا! فَإِنَّهُ الْيَوْمَ الَّذِي يَفْدَمُ اللَّهُ فِيهِ إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَيَجْعَلُهُ هَبَاءً مَنْثُورًا

Eat, for it is the day in which to Allah^{-azwj} **will proceed to what they have done of a deed, so** He^{-azwj} **will Make it as scattered floating dust [25:23]'**.

قَالَ خُذَيْفَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَ فِي أُمَّتِكَ وَ أَصْحَابِكَ مَنْ يَنْتَهِكُ هَذِهِ الْحُرْمَةَ؟

Huzeyfa said, 'I said, 'O Rasool-Allah^{-saww}! And in your^{-saww} community and your^{-saww} companions there is one who would violate these sanctities?'

فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): نَعَمْ يَا خُذَيْفَةُ! جَبَّتْ مِنَ الْمُنَافِقِينَ يَتَرَّسُ عَلَيْهِمْ وَ يَسْتَعْمِلُ فِي أُمَّتِي الرِّيَاءَ، وَ يَدْعُوهُمْ إِلَى نَفْسِهِ، وَ يَحْمِلُ عَلَى عَانِقِهِ دَرَّةَ الْحُزْنِ، وَ يَصُدُّ النَّاسَ عَنْ سَبِيلِ اللَّهِ، وَ يُحْرِفُ كِتَابَهُ، وَ يُغَيِّرُ سُنَّتِي، وَ يَسْتَمِلُ عَلَى إِرْثٍ وَلَدِي، وَ يَنْصِبُ نَفْسَهُ عِلْمًا، وَ يَتَطَاوَلُ عَلَى إِمَامَةِ مَنْ بَعْدِي،

He^{-saww} said: 'Yes, O Huzeyfa! The false god from the hypocrites would preside upon them and he would use the showing off in my^{-saww} community, and call them to himself, and carry upon his posterity the eternal shame, and block the people from the Way of Allah^{-azwj}, and alter His^{-azwj} Book, and change my^{-saww} Sunnah, and include (himself) upon the inheritance of my^{-saww} children, and install himself as a flag, and would encroach upon the Imamate from after me^{-saww};

وَ يَسْتَحِلُّ أَمْوَالَ اللَّهِ مِنْ غَيْرِ جِلْهَآ، وَ يُنْفِقُهَا فِي غَيْرِ طَاعَتِهِ، وَ يُكَذِّبُنِي وَ يُكَذِّبُ أَخِي وَ وَزِيرِي، وَ يُنْجِي ابْنَتِي عَنْ حَقِّهَا، وَ تَدْعُو اللَّهُ عَلَيْهِ وَ يَسْتَجِيبُ اللَّهُ دُعَاءَهَا فِي مِثْلِ هَذَا الْيَوْمِ.

And he will legalise the wealth of Allah^{-azwj} from without permissibility, and he would spend it in other than His^{-azwj} obedience, and he will belie me^{-saww} and belie my^{-saww} brother^{-asws} and Vizier, and he would push aside my^{-saww} daughter^{-asws} from her^{-asws} right, and she^{-asws} supplicate to Allah^{-azwj} against him and Allah^{-azwj} will Answer her^{-asws} supplication during a day like this'.

قَالَ خُذَيْفَةُ: قُلْتُ: يَا رَسُولَ اللَّهِ! لِمَ لَا تَدْعُو رَبَّنَا عَلَيْهِ لِيُهْلِكَهُ فِي حَيَاتِكَ؟!.

Huzeyfa said, 'I said, 'O Rasool-Allah^{-saww}! why don't you^{-saww} supplicate to your^{-saww} Lord^{-azwj} against him so He^{-azwj} would Destroy him during your^{-saww} lifetime?!'

قَالَ: يَا خُذَيْفَةُ! لَا أُحِبُّ أَنْ أُجْتَرَى عَلَى قَضَاءِ اللَّهِ لِمَا قَدْ سَبَقَ فِي عِلْمِهِ، لَكِنِّي سَأَلْتُ اللَّهَ أَنْ يَجْعَلَ الْيَوْمَ الَّذِي يَقْبِضُهُ فِيهِ فَضِيلَةً عَلَى سَائِرِ الْأَيَّامِ لِيَكُونَ ذَلِكَ سَنَةً يَسْتَأْ بِهَا أَحِبَّائِي وَ شِيعَةُ أَهْلِ بَيْتِي وَ مُحِبُّوهُمْ،

He^{-saww} said: 'O Huzeyfa! I^{-saww} do not like to be audacious upon a Decree of Allah^{-azwj} due to what has preceded in His^{-azwj} Knowledge, but I^{-saww} ask Allah^{-azwj} that He^{-azwj} Makes the day in which he would dies, to be with a merit upon the rest of the day, for that to become a Sunnah to be followed with among one who love me^{-saww} and Shias of People^{-asws} of my^{-saww} Household and ones who love them^{-asws}.

فَأَوْحَى إِلَيَّ جَلَّ ذِكْرُهُ، فَقَالَ لِي: يَا مُحَمَّدُ! كَانَ فِي سَابِقِ عِلْمِي أَنْ تَمَسَّكَ وَ أَهْلَ بَيْتِكَ بِحَيِّ الدُّنْيَا وَ بِلَاؤُهَا، وَ ظَلُمَ الْمُنَافِقِينَ وَ الْعَاصِينَ مِنْ عِبَادِي مِنْ نَصَحْتَهُمْ وَ خَانُواكَ، وَ حَضَّتَهُمْ وَ عَشُّوكَ، وَ صَافَيْتَهُمْ وَ كَاشَحُواكَ، وَ أَرْضَيْتَهُمْ وَ كَذَّبُوكَ، وَ انْتَجَيْتَهُمْ وَ أَسْلَمُواكَ،

So, He^{-azwj}, Majestic is His^{-azwj} Mention Said to me^{-saww}: "O Muhammad^{-saww}! It has preceded in My^{-azwj} Knowledge, if you^{-saww} and People^{-asws} of your^{-saww} Household were to hold on to the tests of the world, and its afflictions, and injustices of the hypocrites, and the usurpers from My^{-azwj} servants, one who advised them and betrayed you^{-saww}, and were sincere to them and betrayed you^{-saww}, and cleared them and antagonised you^{-saww}, and pleased them and belied you^{-saww}, and saved them and submitted you^{-saww}.

فَإِنِّي بِحَوْلِي وَ قُوَّتِي وَ سُلْطَانِي لَأَفْتَحَنَّ عَلَى رُوحٍ مَنْ يَعْصِبُ بَعْدَكَ عَلَيَّا حَقَّهُ أَلْفَ بَابٍ مِنَ النَّيَرَانِ مِنْ سَفَالِ الْفُتُلُوقِ، وَ لأَصْلِيئَهُ وَ أَصْحَابَهُ قَعْرًا يُشْرِفُ عَلَيْهِ إِبْلِيسُ فَيَلْعَنُهُ،

So, I^{-azwj}, by My^{-azwj} Mighty and My^{-azwj} Strength and My^{-azwj} Authority will Open up, upon the souls of the one who after you^{-saww} usurps Ali^{-asws} of his^{-asws} right, a thousand doors of the fires from the lowest levels, and Make him and his companion to arrive to the bottom, so Iblees^{-la} would overlook upon him and curse him.

وَ لأَجْعَلَ ذَلِكَ الْمُنَافِقَ عِبْرَةً فِي الْقِيَامَةِ لِفِرَاعَةِ الْأَنْبِيَاءِ وَ أَعْدَاءِ الدِّينِ فِي الْمَحْشَرِ، وَ لأَحْشُرَهُمْ وَ أَوْلِيَاءَهُمْ وَ جَمِيعَ الظَّالِمَةِ وَ الْمُنَافِقِينَ إِلَى نَارِ جَهَنَّمَ زُرْقًا كَالْحَيِّينَ أَذِلَّةَ حَزَائِنَا نَادِمِينَ، وَ لأُخْلِدَهُمْ فِيهَا أَبَدَ الْأَبَدِينَ،

And I^{-azwj} shall Make that hypocrite to be a lesson during the Qiyamah to the Pharaohs^{-la} (against) the Prophets^{-as} and enemies of the Religion in the plains of the Resurrections, and I^{-saww} shall Gather their friends and the entirety of the oppressors and the hypocrites to the Fire of Hell to taste for epochs the shame and disgrace, being regretful, and I^{-saww} will Keep them there for eternity in it, forever and ever!

يَا مُحَمَّدُ! لَنْ يُؤَافِقَكَ وَصِيكَ فِي مَنْزِلَتِكَ إِلَّا بِمَا يَمْسُهُ مِنَ الْبُلَاوِ مِنْ فِرْعَوْنِهِ وَ غَاصِبِهِ الَّذِي يَجْتَرِئُ عَلَيَّ وَ يُبَدِّلُ كَلَامِي، وَ يُشْرِكُ بِي وَ يَصُدُّ النَّاسَ عَنِّي سَبِيلِي، وَ يَنْصِبُ مِنْ نَفْسِهِ عِجَالًا لَأَقْتِكَ، وَ يَكْفُرُ بِي فِي عَرْشِي،

O Muhammad^{-saww}! Your^{-saww} successor^{-asws} will never be concordant in your^{-saww} status except with what touches him^{-asws} from the afflictions of his^{-asws} Pharaoh^{-la} and his^{-asws} usurper who will be audacious to Me^{-azwj} and change My^{-azwj} Speech, and associate with Me^{-azwj} and block the people from My^{-azwj} Way, and install a calf from himself for your^{-saww} community, and disbelieve in Me^{-azwj} regarding My^{-azwj} Throne.

إِنِّي قَدْ أَمَرْتُ مَلَائِكَتِي فِي سَبْعِ سَمَاوَاتِي لِشِيعَتِكُمْ وَ مُحِبِّبِكُمْ أَنْ يَتَعَيَّدُوا فِي هَذَا الْيَوْمِ الَّذِي أَقْبَضُهُ إِلَيَّ، وَ أَمَرْتُهُمْ أَنْ يَنْصُبُوا كُرْسِيَّ كِرَامَتِي حِذَاءَ الْبَيْتِ الْمَعْمُورِ وَ يُثْنُوا عَلَيَّ وَ يَسْتَغْفِرُوا لِشِيعَتِكُمْ وَ مُحِبِّبِكُمْ مِنْ وَلَدِ آدَمَ،

I^{-azwj} have Commanded My^{-azwj} Angels in My^{-azwj} seven skies, and to your^{-saww} Shias and those that love you^{-saww} that they should have a festival (Eid) during this day which I^{-saww} shall Capture him to Me^{-azwj}, and I^{-azwj} Commanded them that they Install the Chair of My^{-azwj} Prestige parallel to Bayt Al-Mamour, and they should extol upon Me^{-azwj} and seek Forgiveness for your^{-saww} Shias and ones from the children of Adam^{-as} who love you^{-saww}.

وَأَمَرْتُ الْكَاتِبِينَ أَنْ يَرْفَعُوا الْقَلَمَ عَنِ الْخَلْقِ كُلِّهِمْ ثَلَاثَةَ أَيَّامٍ مِنْ ذَلِكَ الْيَوْمِ وَلَا أَكْتُبُ عَلَيْهِمْ شَيْئاً مِنْ خَطَايَاهُمْ كَرَامَةً لَكَ وَلِوَصِيِّكَ،

And I^{-azwj} have Commanded the two honourable recorders (for each person) that they should raise the pen from the creatures, all of them, for three days from that day and not write anything against them from their mistakes, as an honour for you^{-saww} and your^{-saww} successor^{-asws}.

يَا مُحَمَّدُ! إِنِّي قَدْ جَعَلْتُ ذَلِكَ الْيَوْمَ عِيداً لَكَ وَلِأَهْلِ بَيْتِكَ وَلِمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَشِيعَتِهِمْ، وَآلَيْتُ عَلَى نَفْسِي بِعِزِّي وَجَلَالِي وَعُلُوِّي فِي مَكَانِي لِأَحِبُّونَ مَنْ تَعَبَّدَ فِي ذَلِكَ الْيَوْمِ مُحْتَسِباً ثَوَابَ الْخَائِفِينَ،

O Muhammad^{-saww}! I^{-saww} have Made that day as an Eid for you^{-saww} and for People^{-asws} of your^{-saww} Household, and for one from the Momineen and their^{-asws} Shias who follows them. And I^{-azwj} Swear upon Myself^{-azwj}, by My^{-azwj} Might and My^{-azwj} Majestic and My^{-azwj} Loftiness in My^{-azwj} Position, I^{-azwj} shall Love the one who celebrates an Eid during this day anticipating the Rewards of the flag bearers.

وَلَأَشْفَعَنَّهُ فِي أَقْرَبَائِهِ وَدَوِيِّ رَحِمِهِ، وَلَأَزِيدَنَّ فِي مَالِهِ إِنْ وَسَّعَ عَلَى نَفْسِهِ وَعِيَالِهِ فِيهِ، وَلَأُعْتِقَنَّ مِنَ النَّارِ فِي كُلِّ حَوْلٍ فِي مِثْلِ ذَلِكَ الْيَوْمِ أَلْفاً مِنْ مَوَالِيكُمْ وَشِيعَتِكُمْ، وَلَأَجْعَلَنَّ سَعْيَهُمْ مَشْكُوراً، وَدَنْبَهُمْ مَغْفُوراً، وَأَعْمَالَهُمْ مَقْبُولَةً.

I^{-azwj} shall let him interceded regarding his near of kin and with relationships, and I^{-saww} shall Increase in his wealth if he extends (spending) upon himself and his dependants during it, and I^{-azwj} shall Liberated from the Fore, during every year during the like of that day, two thousand from your^{-saww} friends, and your^{-saww} Shias, and I^{-azwj} shall Make their striving to be Thanked for, and their sins Forgiven, and their deeds Accepted!”

قَالَ حَدِيثُهُ: ثُمَّ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فَدَخَلَ إِلَى بَيْتِ أُمِّ سَلَمَةَ، وَرَجَعْتُ عَنْهُ وَأَنَا غَيْرُ شَاكٍ فِي أَمْرِ الشَّيْخِ، حَتَّى تَرَأَسَ بَعْدَ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأُتِيَخَ الشُّرُّ وَعَادَ الْكُفْرُ، وَارْتَدَّ عَنِ الدِّينِ، وَتَشَمَّرَ لِلْمُلْكِ، وَخَرَفَ الْقُرْآنَ، وَأَخْرَقَ بَيْتَ الْوَحْيِ، وَأَبْدَعَ السُّنَنَ، وَغَيَّرَ الْمِلَّةَ، وَبَدَّلَ السُّنَّةَ،

Huzeyfa said, ‘Then Rasool-Allah^{-saww} stood up and entered the house of Umm Salama^{-ra}, and I returned from him^{-saww} and I was without doubt regarding the matter of the sheykh (Umar), until he presided after the passing away of the Prophet^{-saww}, and the evil was widespread and the Kufr returned, and he reneged from the Religion and rolled it up for the kingship, and altered the Quran, and burnt the door of the Revelation, and innovated the Sunnahs, and changed the nation, and replaced the Sunnah;

وَرَدَّ شَهَادَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ، وَكَذَّبَ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ (ص)، وَاغْتَصَبَ فَدَكاً، وَأَرْضَى الْمَجُوسَ وَالْيَهُودَ وَالنَّصَارَى، وَأَسْحَنَ قُرَّةَ عَيْنِ الْمُصْطَفَى وَلَمْ يُرْضِهَا، وَغَيَّرَ السُّنَنَ كُلَّهَا، وَدَبَّرَ عَلَى قَتْلِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامَ، وَأَظْهَرَ الْجَوْرَ، وَحَرَّمَ مَا أَحَلَّ اللَّهُ، وَأَحَلَّ مَا حَرَّمَ اللَّهُ،

And he rejected the testimony of Amir Al-Momineen^{-asws}. and belied (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, and usurped Fadak, and gladdened the Magians, and the Jews, and the Christians, and angered the delight of the eyes of Al-Mustafa^{-saww} but did not please (upset) her^{-asws}, and changed the Sunnah, all of it, and planted for killing Amir Al-

Momineen^{-asws}, and manifested the tyranny, and Prohibited what Allah^{-azwj} had Permitted, and permitted what Allah^{-azwj} had Prohibited;

وَأَلْقَى إِلَى النَّاسِ أَنْ يَتَّخِذُوا مِنْ جُلُودِ الْإِبِلِ دَنَانِيرَ، وَ لَطَمَ وَجْهَ الرَّكْبَةِ، وَ صَعِدَ مِنْبَرِ رَسُولِ اللَّهِ غَضَبًا وَ ظُلْمًا، وَ افْتَرَى عَلَى أَمِيرِ الْمُؤْمِنِينَ (ع) وَ عَانَدَهُ وَ سَفَّهَ رَأْيَهُ.

And he cast to the people to take Dinars from the skins of the camels, and slapped the pure face (of Syeda Fatima^{-asws}), and ascended the pulpit of Rasool-Allah^{-saww} by usurpation and injustice, and fabricated upon Amir Al-Momineen^{-asws}, and was inimical to him^{-asws}, and discredited his^{-asws} view’.

قَالَ حُذَيْفَةُ: فَاسْتَجَابَ اللَّهُ دُعَاءَ مَوْلَاتِي عَلَيْهَا السَّلَامُ عَلَى ذَلِكَ الْمُنَافِقِ، وَ أَجْرَى قَتْلَهُ عَلَى يَدِ قَاتِلِهِ رَحْمَةً اللَّهُ عَلَيْهِ، فَدَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لِأَهْنَيْتُهُ بِقَتْلِ الْمُنَافِقِ وَ رُجُوعِهِ إِلَى دَارِ الْإِنْتِقَامِ.

Huzeyfa said, ‘Allah^{-azwj} Answered the supplication of my Master^{-asws} against that hypocrite, and his killing flowed upon the hand of his killer, may Allah^{-azwj} have Mercy on him. I entered to see Amir Al-Momineen^{-asws} to congratulate him^{-asws} of the killing of the hypocrite and his return to the house of revenge.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَا حُذَيْفَةُ! أَ تَذْكُرُ الْيَوْمَ الَّذِي دَخَلْتُ فِيهِ عَلَى سَيِّدِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا وَ سِبْطَاهُ نَأْكُلُ مَعَهُ، فَذَلِكَ عَلَى فَضْلِ ذَلِكَ الْيَوْمِ الَّذِي دَخَلْتُ عَلَيْهِ فِيهِ؟. قُلْتُ: بَلَى يَا أَخَا رَسُولِ اللَّهِ (ص).

Amir Al-Momineen^{-asws} said: ‘O Huzeyfa! Do you remember the day in which you entered to see my^{-asws} Master^{-saww} Rasool-Allah^{-saww}, and I^{-asws} and his^{-saww} two grandsons were eating with him^{-saww}, and he^{-saww} pointed you upon the merit of that day which you had entered to see him^{-saww}?’ I said, ‘Yes, O brother^{-asws} of Rasool^{-saww}’.

قَالَ: هُوَ وَ اللَّهُ هَذَا الْيَوْمَ الَّذِي أَقَرَّ اللَّهُ بِهِ عَيْنَ آلِ الرَّسُولِ، وَ إِنِّي لَأَعْرِفُ لِهَذَا الْيَوْمِ اثْنَيْنِ وَ سَبْعِينَ اسْمًا، قَالَ حُذَيْفَةُ: قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَجِبْ أَنْ تُسَمِّعَنِي أَسْمَاءَ هَذَا الْيَوْمِ، وَ كَانَ يَوْمَ التَّاسِعِ مِنْ شَهْرِ رَجَبِ الْأَوَّلِ

He^{-asws} said: ‘By Allah^{-azwj}! It is this day which Allah^{-azwj} Delighted the eyes of the family of the Rasool^{-saww} by it, and I^{-asws} recognise seventy-two names for this day’. Huzeyfa said, ‘O Amir Al-Momineen^{-asws}! I would love it if I could hear the names of this day’, and it was the night day from a month of Rabbi Al-Awwal.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَذَا يَوْمُ الْإِسْرَاحَةِ، وَ يَوْمُ تَنْفِيسِ الْكُرْبَةِ، وَ يَوْمُ الْعَدِيرِ الثَّانِي، وَ يَوْمُ تَخْطِيطِ الْأَوَارِ، وَ يَوْمُ الْخَيْرَةِ، وَ يَوْمُ رَفْعِ الْقَلَمِ، وَ يَوْمُ الْهُدُو، وَ يَوْمُ الْعَافِيَةِ، وَ يَوْمُ الْبَرَكَاتِ، وَ يَوْمُ الثَّارَاتِ، وَ يَوْمُ عِيدِ اللَّهِ الْأَكْبَرِ،

Amir Al-Momineen^{-asws} said: ‘This is the day of rest, and day of release of worries, and the day of Ghadeer the second, and day of shedding the sins, and the day of benevolence, and day of raising of the Pen, and day of guidance, and the day of well-being, and the day of Blessings, and the day of revolutions, and the day of Greatest Eid of Allah^{-azwj};

وَ يَوْمٌ يُسْتَجَابُ فِيهِ الدُّعَاءُ، وَ يَوْمُ الْمُوقِفِ الْأَعْظَمِ، وَ يَوْمُ التَّوَاتِي، وَ يَوْمُ الشَّرْطِ، وَ يَوْمُ نَزْحِ السَّوَادِ، وَ يَوْمُ نَدَامَةِ الظَّالِمِ، وَ يَوْمُ انكِسَارِ الشُّوْكَةِ، وَ يَوْمُ نَفْيِ الْهُمُومِ، وَ يَوْمُ الْفُنُوعِ، وَ يَوْمُ عَرْضِ الْقُدْرَةِ، وَ يَوْمُ التَّصَفُّحِ، وَ يَوْمُ فَرَحِ الشَّيْخَةِ،

And it is a day in which supplications are Answered, and the day of the great pausing, and the day to be complete, and the day of stipulation, and the day of removal of darkness, and day of the regret for the oppressor, and the day of breaking the spine, and the day of negating the concerns, and day of contentment, and day of displaying the power, and the day of surveying; and the day of happiness for the Shias;

وَيَوْمُ التَّوْبَةِ، وَ يَوْمُ الْإِنَابَةِ، وَ يَوْمُ الرِّكَاءِ الْعُظْمَى، وَ يَوْمُ الْفِطْرِ الثَّانِي، وَ يَوْمُ سَيْلِ الْغَابِ، وَ يَوْمُ بَحْرِ الرِّيقِ، وَ يَوْمُ الرِّضَا، وَ يَوْمُ عِيدِ أَهْلِ الْبَيْتِ، وَ يَوْمُ ظَفَرَتْ بِهِ بُنُو إِسْرَائِيلَ، وَ يَوْمُ يَقْبَلُ اللَّهُ أَعْمَالَ الشَّيْعَةِ، وَ يَوْمُ تَقْدِيمِ الصَّدَقَةِ، وَ يَوْمُ الزِّيَارَةِ، وَ يَوْمُ قَتْلِ الْمُنَافِقِ،

And the day of repentance, and the day of deputization, and the day of the great Zakaat, and the day of the second (Eid ul) Fitr, and day of the reef torrents, and the day of swallowing the saliva (anger), and the day of pleasure, and the day of Eid of People^{-asws} of the Household, and day of victory of children of Israel, and day Allah^{-azwj} Accepts deeds of the Shias, and day of forwarding the charities, and the day of visitation, and day of the hypocrite being killed;

وَ يَوْمُ الْوَقْتِ الْمَعْلُومِ، وَ يَوْمُ سُرُورِ أَهْلِ الْبَيْتِ، وَ يَوْمُ الشَّاهِدِ وَ يَوْمُ الْمَشْهُودِ، وَ يَوْمُ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ، وَ يَوْمُ الْقَهْرِ عَلَى الْعَدُوِّ، وَ يَوْمُ هُدْمِ الضَّلَالَةِ، وَ يَوْمُ التَّنْبِيهِ، وَ يَوْمُ التَّصْرِيدِ، وَ يَوْمُ الشَّهَادَةِ، وَ يَوْمُ التَّجَاوُزِ عَنِ الْمُؤْمِنِينَ،

And the day of known time, and the day of cheerfulness of People^{-asws} of the Household, and the day of the witnessed and the day of the witnessed, and day of the unjust one biting upon his hands, and the day of subduance upon the enemy, and the day of demolishing of the straying, and the day of caution, and the day of advancement, and the day of the testimony, and the day of overlooking from the Momineen;

وَ يَوْمُ الْكُفْرَةِ، وَ يَوْمُ الْعُدُوَّةِ، وَ يَوْمُ الْمُسْتَطَابِ بِهِ، وَ يَوْمُ ذَهَابِ سُلْطَانِ الْمُنَافِقِ، وَ يَوْمُ التَّسْديدِ، وَ يَوْمُ يَسْتَرْيَحُ فِيهِ الْمُؤْمِنُ، وَ يَوْمُ الْمُبَاهَلَةِ، وَ يَوْمُ الْمُفَاحَرَةِ، وَ يَوْمُ قَبُولِ الْأَعْمَالِ، وَ يَوْمُ التَّجِيلِ، وَ يَوْمُ إِدَاعَةِ السِّرِّ،

And the day of Al-Zahra^{-asws}, and the day of pleasance, and the day of more appreciation with it, and the day of removal of the authority of the hypocrite, and the day of payback, and the day of rest for the Momin, and the day of imprecation, and the day of priding, and the day of Acceptance of the deeds, and the day of augustness, and the day of broadcasting the secret;

وَ يَوْمُ نَصْرِ الْمَظْلُومِ، وَ يَوْمُ الزِّيَارَةِ، وَ يَوْمُ التَّوَدُّدِ، وَ يَوْمُ التَّحَبُّبِ، وَ يَوْمُ الْوُصُولِ، وَ يَوْمُ التَّزْكِيَةِ وَ يَوْمُ كَشْفِ الْبِدْعِ، وَ يَوْمُ الرُّغْدِ فِي الْكِبَائِرِ، وَ يَوْمُ التَّرَاوُرِ، وَ يَوْمُ الْمَوْعِظَةِ، وَ يَوْمُ الْعِبَادَةِ، وَ يَوْمُ الْاسْتِسْلَامِ

And the day of helping the oppressed, and the day of visitation, and the day of endearment, and the day of love, and the day of helping each other, and the day of cleansing, and the day of uncovering the innovations, and the day of ascetism regarding the major sins, and the day of exchange visits, and the day of advising, and the day of worship, and the day of submission’.

قَالَ خَدِيفَةُ: فَقُمْتُ مِنْ عِنْدِهِ يَعْني أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قُلْتُ فِي نَفْسِي: لَوْ لَمْ أَذْكُرْ مِنْ أَفْعَالِ الْحَيْرِ وَ مَا أَزْجُو بِهِ الثَّوَابَ إِلَّا فَضْلَ هَذَا الْيَوْمِ لَكَانَ مُنَائِي.

Huzeyfa said, 'I stood up from his^{-asws} presence' – meaning Amir Al-Momineen^{-asws}, and I said within myself, 'If I had not come across from the good deeds and whatever I wish for the Rewards with it, except the merits of this day, it would be my wish'.

قَالَ مُحَمَّدُ بْنُ الْعَلَاءِ الْهُمْدَانِيُّ، وَ يَحْيَى بْنُ مُحَمَّدٍ بْنِ جَرِيحٍ: فَقَامَ كُلُّ وَاحِدٍ مِنَّا وَ قَبَّلَ رَأْسَ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعِيدِ الْقُمِّيِّ، وَ قُلْنَا: الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَكَ لَنَا حَتَّى شَرَّفْتَنَا بِفَضْلِ هَذَا الْيَوْمِ، وَ رَجَعْنَا عَنْهُ، وَ تَعَيَّدْنَا فِي ذَلِكَ الْيَوْمِ.

Muhammad Bin Al A'ala Al Hamdani, and Yahya Bin Muhammad Bin Jareeh said, 'Each one of us stood up and kissed the head of Ahmad Bin Is'haq Bin Saeed Al-Qummi and we said, 'The Praise is for Allah^{-azwj} Who Sent you for us until you ennobled us with the merits of this day'. And we returned from him, and we celebrated the Eid during that day".¹¹⁰

What flowed between him and Amir Al-Momineen^{-asws}

جَمَاعَةٌ، عَنْ أَبِي الْفَضْلِ، عَنْ صَالِحِ بْنِ أَحْمَدَ وَ مُحَمَّدِ بْنِ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ تَسْنِيمٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ حَكِيمٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ، عَنْ زَيْدِ بْنِ مَصْقَلَةَ بْنِ عَبْدِ اللَّهِ بْنِ جُوَيْعَةَ بْنِ حَزْرَةَ الْعَبْدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ قَالَ: قَدِمْنَا وَفَدَّ عَبْدُ الْقَيْسِ فِي إِمَارَةِ عُمَرَ بْنِ الْخَطَّابِ، فَسَأَلَهُ رَجُلَانِ مِنَّا عَنْ طَلَاقِ الْأُمَةِ، فَقَامَ مَعَهُمَا وَ قَالَ: انْطَلِقَا، فَجَاءَ إِلَى حَلْقَةٍ فِيهَا رَجُلٌ أَصْلَعُ، فَقَالَ: يَا أَصْلَعُ! كَمْ طَلَاقُ الْأُمَةِ؟

(The book) 'Amaali' of sheikh Al Tuse – A group, from Abu Al Fazal, from Salih Bin Ahmad and Muhammad Bin Al Qasim, from Muhammad Bin Tasneem, from Ja'far Bin Muhammad Bin Hakeem, from Ibrahim, from Abdul Hameed, from Ruqaiyya Bin Mastalaq Bin Abdullah Bin Juweiya Bin Hamza Al Abdy, from his father, from his grandfather Abdullah who said,

'We arrived as a delegation during the rule of Umar Bin Al-Khattab. Two men from us asked him about divorce of the slave girl. He stood up with them and said, 'Let us go'. He came to a circle wherein was a short-haired man. He said, 'O short-haired one! How many are the divorces of the slave girl?'

قَالَ: فَأَشَارَ بِإصْبَعَيْهِ .. هَكَذَا يُعْنِي اثْنَتَيْنِ-. قَالَ: فَالْتَفَتَ عُمَرُ إِلَى الرَّجُلَيْنِ، فَقَالَ: طَلَاقُهَا اثْنَتَانِ. فَقَالَ لَهُ أَحَدُهُمَا: سُبْحَانَ اللَّهِ! جَنَنَّاكَ وَ أَنْتَ أَمِيرُ الْمُؤْمِنِينَ فَسَأَلْنَاكَ فَجِئْتَ إِلَى الرَّجُلِ، وَ اللَّهُ مَا كَلَّمَاكَ.

He (the narrator) said, 'He^{-asws} indicated with his^{-asws} fingers like this' – meaning two'. So, Umar went to the two men and said, 'Their divorces are two'. One of them said, 'Glory be to Allah^{-azwj}! We came to you and you are commander of the faithful, and we asked you, but you went to the man. By Allah^{-azwj}, I will not speak to you!'

قَالَ: وَئِلَكَ! أَ تَدْرِي مَنْ هَذَا؟. هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَوْ أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ وَضِعَتَا فِي كِفَّةٍ وَ وَضِعَ إِيْمَانُ عَلِيٍّ فِي كِفَّةٍ لَرَجَحَ إِيْمَانُ عَلِيٍّ.

He said, 'Woe be unto you" Do you know who this is? This is Ali^{-asws} Bin Abu Talib^{-asws}. I heard the Prophet^{-saww} saying, 'If the skies and the earth were to be placed in a hand (of a scale) and Eman of Ali^{-asws} in another hand, the Eman of Ali^{-asws} would outweigh".¹¹¹

¹¹⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 H 9

¹¹¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 1

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَرِيرٍ بْنِ رُسْتَمٍ الطَّبْرِيُّ لَيْسَ التَّارِيخِيُّ -: لَمَّا وَرَدَ سَبْيُ الْفَرَسِيِّ إِلَى الْمَدِينَةِ أَرَادَ عُمَرُ بْنُ الْخَطَّابِ بَيْعَ النِّسَاءِ وَ أَنْ يَجْعَلَ الرِّجَالَ عَبِيدًا.

(The book) 'Al-Iddad Al-Qawiya' – Abu Ja'far Muhammad Bin Jareer Bin Rustam Al-Tabari, not the historian – 'When the Persian captives were brought to Al-Medina, Umar intended to buy the women and to make the men as slaves.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: أَكْرِمُوا كَرِيمَ كُلِّ قَوْمٍ. فَقَالَ عُمَرُ: قَدْ سَمِعْتُهُ يَقُولُ: إِذَا أَنْتَ كَرِيمٌ قَوْمٍ فَأَكْرِمُوهُ وَ إِنْ خَالَفَكَ.

Amir Al-Momineen^{-asws} said to them: 'Rasool-Allah^{-sawww} said: 'Honour the honourable one of every people'. Umar said, 'I heard him^{-sawww} saying: 'When an honourable one of a people comes to you then honour him, and even if he opposes you'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَؤُلَاءِ قَوْمٌ قَدْ أَلْقُوا إِلَيْكُمْ السَّلَامَ وَ رَغِبُوا فِي الْإِسْلَامِ، وَ لَا بُدَّ مِنْ أَنْ يَكُونَ هُمْ فِيهِمْ ذُرِّيَّةً، وَ أَنَا أَشْهَدُ اللَّهُ وَ أَشْهَدُكُمْ أَنِّي قَدْ عَتَقْتُ نَصِيبِي مِنْهُمْ لَوَجْهِ اللَّهِ تَعَالَى.

Amir Al-Momineen^{-asws} said to him: 'They are a people who have cast the peace to you and are desirous regarding Al-Islam, and there is no escape from the fact that they will happen to be offspring for them, and I^{-asws} keep Allah^{-azwj} as Witness and I^{-asws} keep you all as witnesses that I^{-asws} have hereby freed my^{-asws} share from them for the Face of Allah^{-azwj} the Exalted'.

فَقَالَ جَمِيعُ بَنِي هَاشِمٍ: قَدْ وَهَبْنَا حَقَّنَا أَيْضًا لَكَ. فَقَالَ: اللَّهُمَّ اشْهَدْ أَنِّي قَدْ عَتَقْتُ مَا وَهَبْتَنِي لَوَجْهِ اللَّهِ.

The entirety of the Clan of Hashim^{-as} said, 'We hereby gift out rights to you^{-asws} as well'. He^{-asws} said, 'O Allah^{-azwj}! Witness, I^{-asws} hereby free whatever has been gifted to me^{-asws} for the Sake of Allah^{-azwj}'.

فَقَالَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ: وَ قَدْ وَهَبْنَا حَقَّنَا لَكَ يَا أَحَا رَسُولَ اللَّهِ (ص). فَقَالَ: اللَّهُمَّ اشْهَدْ أَنَّهُمْ قَدْ وَهَبُوا لِي حَقَّهُمْ وَ قَبْلَتَهُ، وَ أَشْهَدُكَ أَنِّي قَدْ عَتَقْتُهُمْ لَوَجْهِكَ.

The Emigrants and the Helpers said, 'We hereby gift our rights to you^{-asws}, O brother^{-asws} of Rasool-Allah^{-sawww}!' He^{-asws} said: 'O Allah^{-azwj}, be Witness they have gifted their rights to me^{-asws} and I^{-asws} have accepted it, and I^{-asws} keep You^{-azwj} as Witness that I^{-asws} have liberated them for Your^{-azwj} Face'.

فَقَالَ عُمَرُ: لَمْ نَقْضَ عَلَى عَزْمِي فِي الْأَعَاجِمِ، وَ مَا الَّذِي رَغِبَكَ عَنْ رَأْيِي فِيهِمْ؟. فَأَعَادَ عَلَيْهِ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي إِكْرَامِ الْكُرَمَاءِ،

Umar said, 'Why are you breaking my determination regarding the non-Arabs, and what is that which turned you^{-asws} away from my view regarding them?' He^{-asws} repeated to him what Rasool-Allah^{-sawww} had said regarding honouring the honourable ones.

فَقَالَ عُمَرُ: قَدْ وَهَبْتُ لِلَّهِ وَ لَكَ يَا أَبَا الْحَسَنِ مَا يَخُصُّنِي وَ سَائِرَ مَا لَمْ يُوْهَبْ لَكَ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: اللَّهُمَّ اشْهَدْ عَلَى مَا قَالَهُ وَ عَلَى عِتْقِي إِيَّاهُمْ.

Umar said, 'I hereby gift for the Sake of Allah^{-azwj} to you^{-asws}, O Abu Al-Hassan^{-asws}, what is especially for me and the rest of what has not yet been gifted to you^{-asws}'. Amir Al-Momineen^{-asws} said: 'O Allah^{-azwj}! Be Witness upon what he has said and upon my^{-asws} liberating them'.

فَرَعِبَ جَمَاعَةٌ مِنْ قُرَيْشٍ فِي أَنْ يَسْتَنْكِحُوا النِّسَاءَ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: هَؤُلَاءِ لَا يُكْرَهُنَّ عَلَى ذَلِكَ وَ لَكِنْ يُخَيَّرْنَ، مَا اخْتَرْتَهُ عَمِلَ بِهِ.

A group of Quraysh desired regarding being married to the women. Amir Al-Momineen^{-asws} said: 'They will not be forced upon that, but give them a choice, whatever they choose, it would be acted with'.

فَأَشَارَ جَمَاعَةٌ إِلَى شَهْرَبَانُوِيَّةِ بِنْتِ كِسْرَى، فَخَيَّرَتْ وَ حُوطِبَتْ مِنْ وَرَاءِ الْحِجَابِ وَ الْجُمُعُ حُضُورٌ. فَقِيلَ لَهَا: مَنْ تَخْتَارِينَ مِنْ حُطَّابِكَ؟ وَ هَلْ أَنْتِ بِمَنْ تُرِيدِينَ بَعْلًا؟ فَسَكَتَتْ.

A group indicated to Shahrbanuwiya daughter of Chosroe. She was given a choice and she addressed from behind the veil and the crowd was present. It was said to her, 'Whom would you choose from the ones who propose to you? And are you from the ones who want a husband?' She was silent.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: قَدْ أَرَادَتْ وَ بَقِيَ الْإِخْتِيَارُ. فَقَالَ عُمَرُ: وَ مَا عَلِمْتُكَ بِإِرَادَتِهَا الْبُعْلُ؟.

Amir Al-Momineen^{-asws} said: 'She has intended and there still remains the choosing'. Umar said, 'And what would make you^{-asws} know of her wanting the husband?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَانَ إِذَا أَتَتْهُ كَرِيمَةٌ قَوْمٍ لَا وَلِيَّ لَهَا وَ قَدْ خُطِبَتْ بِأَمْرِ أَنْ يُقَالَ لَهَا: أَنْتِ رَاضِيَةٌ بِالْبُعْلِ، فَإِنْ اسْتَحْيَتْ وَ سَكَتَتْ جَعَلَتْ [جَعَلَ] إِذْنَهَا صَمَاتَهَا، وَ أَمَرَ بِتَزْوِجِهَا. وَ إِنْ قَالَتْ: لَا، لَمْ تُكْرَهُ عَلَى مَا تَخْتَارُهُ،

Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'Rasool-Allah^{-saww}, whenever an honourable woman of a people came to him^{-saww}, there being no guardian for her, and she had been proposed to, he^{-saww} instructed that it be said to her, 'Are you pleased with having the husband?' If she is embarrassed and is silent, her silence was made to be her permission, and he^{-saww} instructed with her to be married. And if she said, 'No', she was not forced upon what she had chosen'.

إِنَّ شَهْرَبَانُوِيَّةَ أَرَيْتِ الْحُطَّابَ فَأَوْمَأَتْ بِيَدِهَا وَ اخْتَارَتْ الْحُسَيْنَ بْنَ عَلِيٍّ عَلَيْهِمَا السَّلَامُ، فَأَعْيَدَ الْقَوْلُ عَلَيْهَا فِي التَّخْيِيرِ، فَأَشَارَتْ بِيَدِهَا وَ قَالَتْ بِلُغَتِهَا: هَذَا إِنْ كُنْتُ مُحْيِرَةً، وَ جَعَلَتْ أَمِيرَ الْمُؤْمِنِينَ وَلِيَّهَا، وَ تَكَلَّمَ حَذِيفَةُ بِالْحُطْبَةِ،

Shahrbanuwiya viewed the proposed and gestured by her hand and chose Al-Husayn^{-asws} Bin Ali^{-asws}. The word regarding the choice was repeated upon her, and she gestured by her hand and said in her language, 'This one, if I have a choice', and she made Amir Al-Momineen^{-asws} to be her guardian. And Huzeyfa had spoken with the proposal.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ لَهَا: مَا اسْمُكَ؟ فَقَالَتْ: شَاهَزَنَاءُ بِنْتُ كِسْرَى. قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: أَنْتِ شَهْرَبَانُوِيَّةُ، وَ أَخْطُكِ مُرَوَّارِدُ بِنْتُ كِسْرَى، قَالَتْ: آريه.

Amir Al-Momineen^{-asws} said to her, 'What is your name?' She said, 'Shahzanan daughter of Chosroe'. Amir Al-Momineen^{-asws} said: 'You are 'Shahrbanuwiya', and your sister is 'Murwareed' daughter of Chosroe'. She said, 'Areyh (yes, in Persian)'.¹¹²

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ، عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ، عَنْ جَدِّهِ، عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ، قَالَ: دَخَلَ عَلِيُّ عَلَيْهِ السَّلَامُ وَغُمَرُ الْحَمَّامِ، فَقَالَ غُمَرُ: بَسَنَ الْبَيْتُ الْحَمَّامُ، يَكْثُرُ فِيهِ الْعَنَاءُ وَ يَقِلُّ فِيهِ الْحَيَاءُ. فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: نَعَمْ الْبَيْتُ الْحَمَّامُ، يُذْهِبُ الْأَذَى وَ يُدَكِّرُ بِالنَّارِ.

(The book) 'Al Tahzeeb of sheikh Al Tuse' – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Zurara, from Isa Bin Abdullah Al Hashimy, from his grandfather,

'From Ali^{-asws}, he (the narrator) said, 'Ali^{-asws} and Umar entered the bathhouse. Umar said, 'Evil is the bathhouse, the singing is a lot in it and there is little shame in it'. He^{-asws} said: 'Best is the bathhouse, it does away with the harm and reminds of the Fire'.¹¹³

4- مَخْرَجٌ: وَ مِنْ كَلَامِهِ لَهُ عَلَيْهِ السَّلَامُ وَ قَدْ شَاوَرَهُ غُمَرُ فِي الْحُزُوجِ إِلَى الرُّومِ: وَ قَدْ تَوَكَّلَ اللَّهُ لِأَهْلِ هَذَا الدِّينِ بِإِعْزَازِ الْخُزُرَةِ وَ سِتْرِ الْعَوْرَةِ وَ الَّذِي نَصَرَهُمْ وَ هُمْ قَلِيلٌ لَا يَنْتَصِرُونَ وَ مَعَهُمْ وَ هُمْ قَلِيلٌ لَا يَمْتَنِعُونَ حَتَّى لَا يَمُوتَ

(The book) 'Nahj Al-Balagah' – And from a speech of his^{-asws}, and Umar had consulted him^{-asws} regarding the marching (the army) to Rome: 'And Allah^{-azwj} has Guaranteed for the people of this Religion by strengthening the borders and hiding the exposed places, and He^{-azwj} is the One^{-azwj} Who Helped them when they were few, not being helped, and Protected them when they were few not be able to protect themselves. He^{-azwj} is Alive, will not be dying.

إِنَّكَ مَتَى تَسِرَ إِلَى هَذَا الْعَدُوِّ يَنْفَسِكَ فَتَلْقَهُمْ فُتْنَكُ، لَا تُكُنْ لِلْمُسْلِمِينَ كَانِفَةً ذُوْنَ أَقْصَى بِلَادِهِمْ لَيْسَ بِغَدَاكَ مَرْجِعُ يَرْجِعُونَ إِلَيْهِ، فَأَبْعَثْ إِلَيْهِمْ رَجُلًا مُجَرَّبًا وَ اخْفِزْ مَعَهُ أَهْلَ الْبَلَاءِ وَ النَّصِيحَةَ فَإِنَّ أَظْهَرَ اللَّهِ فَذَلِكَ مَا تُحِبُّ، وَ إِنْ تَكُنِ الْآخِرَى كُنْتَ رِءَاءَ [رِءَاءٍ] لِلنَّاسِ وَ مَثَابَةٌ لِلْمُسْلِمِينَ.

When you travel to this enemy by yourself, you will meet them (in battle) and be afflicted (defeated), and there will not happen to be any refuge for the Muslims besides the outskirts of their cities. There wouldn't be any returned after you they could be returning to. Send an experience man to them and stimulate with him the people of afflictions and advice. If Allah^{-azwj} Makes you prevail, so that is what you like, and if the other happens, you would be a cloak for the people and a place of resort for the Muslims".¹¹⁴

5- مَخْرَجٌ: وَ مِنْ كَلَامِهِ عَلَيْهِ السَّلَامُ لِعُمَرَ بْنِ الْخَطَّابِ وَ قَدْ اسْتَشَارَهُ فِي غَزْوِ الْفُرْسِ بِنَفْسِهِ: إِنَّ هَذَا الْأَمْرَ لَمْ يَكُنْ نَصْرُهُ وَ لَا خِدْلَانُهُ بِكَثْرَةٍ وَ لَا بِقَلَّةٍ، وَ هُوَ دِينُ اللَّهِ الَّذِي أَظْهَرَهُ وَ جُنْدُهُ الَّذِي أَعَدَّهُ وَ أَمَدَّهُ حَتَّى بَلَغَ مَا بَلَغَ وَ طَلَعَ حَيْثُ طَلَعَ، وَ نَحْنُ عَلَى مَوْعُودٍ مِنَ اللَّهِ، وَ اللَّهُ مُنْجِرٌ وَ عَدَهُ وَ نَاصِرٌ جُنْدُهُ،

(The book) 'Nahj Al-Balagah' – And from a speech of his^{-asws} to Umar Bin Al-Khattab, and he had consulted him regarding the military expedition of Persia by himself: 'This matter, neither its help nor its abandonment would be by the numerous (fighters), nor by the

¹¹² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 2

¹¹³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 3

¹¹⁴ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 4

scarcity (of fighters), and it is the Religion of Allah^{-azwj} which He^{-azwj} had Made to prevail, and His^{-azwj} Army which He^{-azwj} had Prepared and Helped until it reached what it reached, and there emerged what emerged, and we are upon a Promise from Allah^{-azwj}, and Allah^{-azwj} will Fulfil His^{-azwj} Promise and Help His^{-azwj} army.

وَمَكَانَ الْقَيْمِ بِالْأَمْرِ مَكَانَ النِّظَامِ مِنَ الْحَزَرِ يَجْمَعُهُ وَ يَضُمُّهُ فَإِنْ انْقَطَعَ النِّظَامُ تَفَرَّقَ وَ ذَهَبَ ثُمَّ لَمْ يَجْتَمِعْ بِحَدَافِيرِهِ أَبَدًا،

And the position of the one standing with the command is the position of the thread from the beads. He keeps them together and connects them. So, if the thread is broken, they would separate and go away and will not gather in its entirety, ever.

وَالْعَرَبُ الْيَوْمَ وَ إِنْ كَانُوا قَلِيلًا فَهُمْ كَثِيرُونَ بِالْإِسْلَامِ عَزِيزُونَ بِالْاجْتِمَاعِ، فَكُنْ قُطْبًا وَ اسْتَدِرِ الرِّحَى بِالْعَرَبِ، وَ أَصْلِهِمْ دُونَكَ نَارَ الْحَرْبِ، فَإِنَّكَ إِنْ شَخَّصْتَ مِنْ هَذِهِ الْأَرْضِ انْتَفَضَتْ عَلَيْكَ الْعَرَبُ مِنْ أَطْرَافِهَا وَ أَطْرَافِهَا حَتَّى يَكُونَ مَا تَدْعُ وَرَاءَكَ مِنَ الْعُورَاتِ أَهَمَّ إِلَيْكَ بِمَا بَيْنَ يَدَيْكَ،

And the Arabs today, even though they are few, they would be a lot with Al-Islam, strengthened by the unity. So be an axis and rotate the mill with the Arabs, and be their root. Leave besides you the fire of war, for if you were to be defeated from this land, the Arabs will break upon you from its sides and its outskirts until what you leave behind you would become from the exposed, more important to you from what is in front of you.

إِنَّ الْأَعَاجِمَ إِنْ يَنْظُرُوا إِلَيْكَ عَدَاً يَقُولُوا هَذَا أَصْلُ الْعَرَبِ فَإِذَا اقْتَطَعْتُمُوهُ اسْتَرْخَتْكُمْ، فَيَكُونُ ذَلِكَ أَشَدَّ لِكَلْبِهِمْ عَلَيْكَ وَ طَمَعِهِمْ فِيكَ،

The non-Arabs would be looking towards you and saying, 'This, is a root of the Arabs, so when we eliminate him, we would be in rest. That would happen to be more intense for their eagerness upon you and their greed regarding you.

فَأَمَّا مَا ذَكَرْتَ مِنْ مَسِيرِ الْقَوْمِ إِلَى قِتَالِ الْمُسْلِمِينَ فَإِنَّ اللَّهَ سُبْحَانَهُ هُوَ أَكْرَهُ لِمَسِيرِهِمْ مِنْكَ، وَ هُوَ أَقْدَرُ عَلَى تَغْيِيرِ مَا يَكْرَهُ،

As for what you mentioned of the travelling of the people to fight against the Muslims, so Allah^{-azwj} the Glorious, He^{-azwj} is more Abhorrent to their travelling than you are, and He^{-azwj} is Able upon changing what He^{-azwj} Dislikes.

وَ أَمَّا مَا ذَكَرْتَ مِنْ عَدَدِهِمْ فَإِنَّا لَمْ نَكُنْ نُقَاتِلُ فِيمَا مَضَى بِالْكَثَرَةِ، وَ إِنَّمَا كُنَّا نُقَاتِلُ بِالنَّصْرِ وَ الْمَعُونَةِ.

And as for what you mentioned of their numbers, so we did not happen to fight in the past with the numerical superiority, and rather we were fighting with the Help and Assistance (of Allah^{-azwj}).¹¹⁵

Miscellaneous Chapter

قَالَ أَبُو الْفَتْحِ الْكَرَاجُكِيُّ فِي كَنْزِ الْفَوَائِدِ: أَخْبَرَنِي الْفَاضِلُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ صَخْرٍ، عَنْ فَارِسِ بْنِ مُوسَى، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ شَيْبَةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى الطُّوسِيِّ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الدِّمَشْقِيِّ، عَنْ سَعِيدِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ خَارِجَةَ الرَّقِّيِّ، قَالَ: قَالَ مُعَاوِيَةُ بْنُ

¹¹⁵ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 5

فَضَّلَهُ كُنْتُ فِي الْوَفْدِ الَّذِينَ وَجَّهَهُمْ عُمَرُ بْنُ الْخَطَّابِ وَ فَتَحْنَا مَدِينَةَ حُلُوانَ، وَ طَلَبْنَا الْمُشْرِكِينَ فِي الشَّعْبِ فَلَمْ يُرِدُوا عَلَيْهِمْ، فَحَضَرَتِ الصَّلَاةُ فَأَنْتَهَيْتُ إِلَى مَاءٍ فَتَرَلْتُ عَنْ فَرَسِي وَ أَخَذْتُ بِعَنَانِهِ، ثُمَّ تَوَضَّأْتُ وَ أَذَنْتُ،

Abu Al Fat'h Al Karajaki said in (the book) 'Kunz Al Fawaid', said, 'I was informed by the judge Abu Al Hassan Bin Ali Bin Sakhr, from Faris Bin Musa, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Shayba, from Muhammad Bin Yahya Al Tuse, from Muhammad Bin Khalid Al Dimashqi, from Saeed Bin Muhammad Bin Abdul Rahman Bin Kharjat Al Raqqy who said, 'Muawiya Bin Fazla said,

'I was among the delegation which Umar Al-Khattab had sent and we conquered the city of Hulwan, and we sought the Polytheists in the mountain pass, but could not get to them. The Salat presented and we ended up to a water (spring). I descended from my horse and took a container, then I performed Wudy'u and proclaimed Azaan.

فَقُلْتُ: اللَّهُ أَكْبَرُ .. اللَّهُ أَكْبَرُ .. فَأَجَابَنِي شَيْءٌ مِنَ الْجَبَلِ وَ هُوَ يَقُولُ: كَبُرَتْ تَكْبِيرًا .. فَفَرَعْتُ لِدَلِكِ فَرَعًا شَدِيدًا وَ نَظَرْتُ بَيْنًا وَ شِمَالًا، فَلَمْ أَرِ شَيْئًا، فَقُلْتُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَأَجَابَنِي وَ هُوَ يَقُولُ: الْآنَ حِينَ أَخْلَصْتُ.

I said, 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!' Someone from the mountain answered me and he said, 'I exclaim the Takbeer!' I was alarmed to that with intense alarm and looked right and left, but could not see anything. I said, 'I testify that there is no god except Allah^{-azwj}!' He answered me saying, 'Now, you are being sincere'.

فَقُلْتُ: أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ. فَقَالَ: نَبِيٌّ بُعِثَ. فَقُلْتُ: حَيَّ عَلَى الصَّلَاةِ. فَقَالَ: فَرِيضَةٌ افْتَرَضْتُ. فَقُلْتُ: حَيَّ عَلَى الْفَلَاحِ. فَقَالَ: قَدْ أَفْلَحَ مَنْ أَجَابَنِي، فَاسْتَجَابَ لَهَا. فَقُلْتُ: قَدْ قَامَتِ الصَّلَاةُ. فَقَالَ: الْبَقَاءُ لِأُمَّةٍ مُحَمَّدٍ (ص) وَ عَلَى رَأْسِهَا تَقُومُ السَّاعَةُ،

I said, 'I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}!' He said, 'A Sent Prophet^{-saww}'. I said, 'Hasten to the Salat!' He said, 'An Obligated Obligation'. I said, 'Hasten to the success!' He said, 'Successful is the one who answers it, so I have answered to it'. I said, 'The Salat has been established!' He said, 'The remnant of the community of Muhammad^{-saww} and Ali^{-asws} is its head (up to) the establishment of the Hour'.

فَلَمَّا فَرَعْتُ مِنْ أَذَانِي نَادَيْتُ بِأَعْلَى صَوْتِي حَتَّى أَسْمَعْتُ مَا يَبْنُ لَابَنِي الْجَبَلِ، فَقُلْتُ: إِنْسِي أَمْ جِنِّي؟ قَالَ: فَأَطْلَعَ رَأْسَهُ مِنْ كَهْفِ الْجَبَلِ، فَقَالَ: مَا أَنَا بِجِنِّي وَ لَكِنِّي إِنْسِي. فَقُلْتُ لَهُ: مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟

When I was free from the Azaan, I called out at the top of my voice until I made hear what is between the rocks of the mountain. I said, 'Is it a human being or a Jinn?' A head emerged from the cave of the mountain and said, 'I am not a Jinn, but I am a human being'. I said to him, 'Who are you? May Allah^{-azwj} have Mercy on you'.

قَالَ: أَنَا وَذِيبُ بْنُ سَمْلَةَ مِنْ حَوَارِيٍّ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ، أَشْهَدُ أَنَّ صَاحِبَكُمْ نَبِيٌّ، وَ هُوَ الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ، وَ لَقَدْ أَرَدْتُ الْوُصُولَ إِلَيْهِ فَحَالَتْ فِيمَا بَيْنِي وَ بَيْنَهُ فَارِسٌ وَ كِسْرَى وَ أَصْحَابُهُ،

He said, 'I am Wazeeb Bin Samla from the neighbours of Isa^{-as} Bin Maryam^{-as}. I testify that your Master^{-saww} is a Prophet^{-saww}, and he^{-saww} is the one^{-saww} whom Isa^{-as} Bin Maryam^{-as} gave glad tidings with, and I had intended the arrival to him, but there was a barrier between me and him^{-saww} of Persian, Chosroe and his companions.

ثُمَّ أَدْخَلَ رَأْسَهُ فِي كَهْفِ الْجَبَلِ فَرَكِبْتُ دَابَّتِي وَ لَحِقْتُ بِالنَّاسِ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ أَمِيرُنَا، فَأَخْبَرْتُهُ بِالْخَبَرِ، فَكَتَبَ بِذَلِكَ إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَجَاءَ كِتَابُ عُمَرَ يَقُولُ: الْحَقُّ الرَّجُلُ، فَرَكِبْتُ سَعْدًا وَ رَكِبْتُ مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الْجَبَلِ، فَلَمْ نَتْرَكْ كَهْفًا وَ لَا شِعْبًا وَ لَا وَادِيًا إِلَّا التَّمَسَّنَا فِيهِ

The he entered his head inside the cave of the mountain, and I rode my animal and joined up with the people. And Sa'ad Bin Waqas was our commander, so I informed him the news. He wrote with that to Umar Bin Al-Khattab. The letter of Umar came saying, 'Bring the man'. Sa'ad rode and I rode with him until we ended up to the mountain, and there was neither a cave, nor a mountain, not a valley except we sought him in it.

فَلَمْ نَقْدِرْ عَلَيْهِ، وَ حَضَرَتِ الصَّلَاةُ فَلَمَّا فَرَغْتُ مِنْ صَلَاتِي نَادَيْتُ بِأَعْلَى صَوْتِي: يَا صَاحِبَ الصَّوْتِ الْحَسَنِ وَ الْوَجْهِ الْجَمِيلِ قَدْ سَمِعْنَا مِنْكَ كَلَامًا حَسَنًا فَأَخْبِرْنَا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟ أَفَرَزْتُ بِاللَّهِ وَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ،

We were not able upon it, and the Salat presented. When I was free from my Salat, I called out at the top of my voice, 'O owner of the beautiful voice, and the beautiful face! We had heard a beautiful speech from you, so inform us, who are you? May Allah^{-azwj} have Mercy on you! You had acknowledged with Allah^{-azwj} and His^{-azwj} Prophet^{-saww}.

قَالَ: فَأُطْلِعَ رَأْسَهُ مِنْ كَهْفِ الْجَبَلِ فَإِذَا شَيْخٌ أَبْيَضُ الرَّأْسِ وَ اللَّحْيَةِ، لَهُ هَامَةٌ كَأَنَّهَا رَحَى، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ قُلْتُ: وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ، مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ؟.

He (the narrator) said, 'A head emerged from a cave of the mountain, and there was an old man of white head and beard, having a crown (head gear) for him as if it was a mill'. He said, 'The greetings be unto you and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'. I said, 'And upon you be the greetings and Mercy of Allah^{-azwj}. Who are you? May Allah^{-azwj} have Mercy on you'.

قَالَ: أَنَا رَزَيْبُ بْنُ شَمْلَةَ وَصِيُّ الْعَبْدِ الصَّالِحِ عِيسَى ابْنِ مَرْيَمَ (ع) كَانَ سَأَلَ رَبَّهُ لِي الْبَقَاءَ إِلَى نُزُولِهِ مِنَ السَّمَاءِ وَ قَرَارِي فِي هَذَا الْجَبَلِ، وَ أَنَا مُوَصِيكُمْ سَدِّدُوا وَ قَارِبُوا وَ خِصَالًا يَطْهَرُ فِي أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ، فَإِنْ ظَهَرْتَ فَاهْرَبْ الْهَرْبَ، لِيُقِيمَ أَحَدُكُمْ عَلَى نَارِ جَهَنَّمَ حَتَّى تُطْفَأَ مِنْهُ خَيْرٌ لَهُ مِنْ الْبَقَاءِ فِي ذَلِكَ الزَّمَانِ.

He said, 'I am Razeyb Bin Shamla, successor^{-as} of the righteous servant Isa^{-as} Bin Maryam^{-as}. He^{-as} had asked his^{-as} Lord^{-azwj} for me to remain alive up to his^{-as} descent from the sky, and my dwelling is in this mountain, and I am advising you the guidance, and the nearness and the apparent traits to appear in the community of Muhammad^{-saww}. If he^{-as} appears, it would be the war, the war. If one of you were to stand upon the Fire of Hell until it is extinguished from him, it would be better for him than the living during that time'.

قَالَ مُعَاوِيَةُ بْنُ فُضْلَةَ: قُلْتُ لَهُ: يَرْحَمُكَ اللَّهُ! أَخْبَرْنَا بِهَذِهِ الْخِصَالِ لِنَعْرِفَ ذَهَابَ دُنْيَانَا وَ إِقْبَالَ آخِرَتِنَا؟.

Muawiya Bin Fazla said, 'I said to him, 'May Allah^{-azwj} have Mercy on you! Inform us of these traits for us to know the going away of our world and the advent of out Hereafter?'

قَالَ: نَعَمْ، إِذَا اسْتَنْقَى رِجَالُكُمْ بِرِجَالِكُمْ، وَ اسْتَعْنَتْ نِسَاؤُكُمْ بِنِسَائِكُمْ، وَ انْتَسَبْتُمْ إِلَى غَيْرِ مَوَالِيكُمْ، وَ لَمْ يَرْحَمْ كَبِيرُكُمْ صَغِيرُكُمْ، وَ لَمْ يُؤَفِّرْ صَغِيرُكُمْ لِكَبِيرِكُمْ، وَ كَثُرَ طَعَامُكُمْ فَلَمْ تَرَوْهُ إِلَّا بِأَعْلَى أَسْعَارِكُمْ، وَ صَارَتْ خِلَافَتُكُمْ فِي صَبْيَانِكُمْ، وَ رَكَنَ عُلَمَاؤُكُمْ إِلَى وَلَائِكُمْ، فَأَخْلُوا الْحَرَامَ وَ حَرَّمُوا الْحَلَالَ، وَ أَفْتَوْهُمْ بِمَا يَشْتَهُونَ،

He said: 'Yes, when your men would avail with your men (sodomy), and your women with your women (lesbian), and you are attributed to other than your affiliations, and you befriend other than your friends, and your elders do not show mercy on your young ones, and your young ones do not honour your elders, and your food is a lot but you do not see it except with expensive prices, and your caliphate comes to be among your children, and your scholars align to your rulers, and they permit the Prohibition, and prohibit the Permissible, and they issue verdicts with whatever they so desire to;

وَاتَّخَذُوا الْقُرْآنَ أَلْحَانًا وَ مَزَامِيرَ فِي أَصْوَاتِهِمْ، وَ مَنَعْتُمْ حُقُوقَ اللَّهِ مِنْ أَمْوَالِكُمْ، وَ لَعَنْ آخِرُ أُمَّتِكُمْ أَوْلَهَا، وَ رَوَقْتُمْ الْمَسَاجِدَ، وَ طَوَّلْتُمْ الْمَنَازِيرَ، وَ حَلَّيْتُمْ الْمَصَاحِفَ بِالذَّهَبِ وَ الْفِضَّةِ، وَ رَكِبْتُمْ نِسَاؤَكُمْ السُّرُوحَ، وَ صَارَ مُسْتَشَارُ أُمُورِكُمْ نِسَاءَكُمْ وَ خَصِيَانَتُكُمْ، وَ أَطَاعَ الرَّجُلُ امْرَأَتَهُ، وَ عَقَّ وَالِدَيْهِ، وَ ضَرَبَ الشَّابَّ وَالِدَيْهِ، وَ قَطَعَ كُلُّ ذِي رَحِمَةٍ رَحِمَهُ،

And they take the Quran as melodies and flutes in their voices, and you prevent the rights of Allah^{-azwj} in your wealth, and the last of your community curses its first one, and you decorate your Masjids, and elongate your minarets, and you ornament the Parchments (Qurans) with gold and silver, and your women ride the saddles, and you become consulting your women and your eunuchs in your affairs, and the man obeys his wife and disobeys his parents, and the youth hits his parents and cuts off all relatives of his relationship;

وَ بَخَلْتُمْ بِمَا فِي أَيْدِيكُمْ، وَ صَارَتْ أَمْوَالُكُمْ عِنْدَ شِرَارِكُمْ، وَ كَثَرْتُمْ الذَّهَبَ وَ الْفِضَّةَ، وَ شَرَبْتُمْ الْحَمْرَ، وَ لَعِبْتُمْ بِالْمَيْسِرِ، وَ ضَرَبْتُمْ بِالْكَبَرِ، وَ مَنَعْتُمْ الرِّكَاعَ وَ رَأَيْتُمُوهَا مَعْرَمًا، وَ الْحَيَانَةَ مَعْنَمًا، وَ قُتِلَ الْبَرِيُّ لِنَعْتَاطٍ [لِنَعْتَاطٍ] الْعَامَّةُ بِقَتْلِهِ، وَ اخْتَسَلَتْ [اخْتَلَسَتْ] قُلُوبُكُمْ فَلَمْ يَقْدِرْ أَحَدٌ مِنْكُمْ بِأَمْرِ بِالْمَعْرُوفِ وَ لَا يَنْهَى عَنِ الْمُنْكَرِ،

And you are stingy with what is in your hands, and your wealth comes to be in the possession of your evils ones and so does the treasures of your gold and silver, and you drink the wine, and you play the dice, and you strike with the arrogance, and you refuse the Zakaat and see it as a taxation, and embezzle the war booty, and the righteous one is killed and the people are exasperated by his killing, and your hearts are emptied so one of you is not able upon enjoining the good nor forbid from the evil;

وَ قَحَطَ الْمَطَرُ فَصَارَ قَيْظًا، وَ الْوَلَدُ غَيْظًا، وَ أَخَذْتُمْ الْعَطَاءَ فَصَارَ فِي السَّقَاطِ، وَ كَثُرَ أَوْلَادُ الْحَبِيَّةِ يَعْنِي الزَّانَا، وَ طَفِقَتِ الْمَكِبَالُ، وَ كَلَبَ عَلَيْكُمْ عَدُوُّكُمْ، وَ ضَرَبْتُمْ بِالْمَدَلَّةِ، وَ صِرْتُمْ أَشَقِيَاءَ، وَ قَلَّتِ الصَّدَقَةُ حَتَّى يَطُوفَ الرَّجُلُ مِنَ الْحَوْلِ إِلَى الْحَوْلِ مَا يُعْطَى عَشْرَةَ ذَرَاهِمَ، وَ كَثُرَ الْفُجُورُ، وَ غَارَتْ الْعُيُونُ، فَعِنْدَهَا نَادَاوًا فَلَا جَوَابَ لَهُمْ، يَعْنِي دَعَاوًا فَلَمْ يُسْتَجَبْ لَهُمْ.

And the rains will drop and become a torrent, and the child would be furious, and you will take the awards and become in the droppings, and the children of wickedness, meaning adultery, would be numerous, and the measures would be shortened, and the immoralities would be numerous, and the eyes would be jealous. So, there would be not answer for them, meaning they would supplicate, but it would not be Answered for them".¹¹⁶ (This is not a Hadeeth)

فَمِمَّا رُوِيَ عَنْهُ فِي ذَلِكَ قَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِأَصْحَابِهِ: لَتَسْبَعُنَّ سَنَنَ مَنْ كَانَ قَبْلَكُمْ شَبْرًا بِشِيرٍ وَ ذِرَاعًا بِذِرَاعٍ حَتَّى لَوْ دَخَلُوا فِي جُحْرِ ضَبٍّ لَأَتَّبَعْتُمُوهُمْ.

¹¹⁶ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 6

From what is reported from him (Sahih Al-Bukhari) regarding that are his^{-saww} words to his^{-saww} companions: ‘You will be following the ways of the ones who were before you, palm’s width by palm’s width, cubit by cubit, to the extent that if they had entered into a hole of a lizard, you will be following them’.

فَقَالُوا: يَا رَسُولَ اللَّهِ! الْيَهُودُ وَ النَّصَارَى؟ قَالَ: فَمَنْ إِذَنْ؟!

They said, ‘O Rasool-Allah^{-saww}! The Jews and the Christians?’ He^{-saww} said: ‘So who else then?!’¹¹⁷(This is not a Hadeeth)

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ: وَ قَدْ ذُكِرْتُ عَنْهُ فِتْنَةُ الدَّجَالِ-: أَلَا وَ إِنِّي لَفِتْنَةُ بَعْضِكُمْ أَخَوْفُ مِنِّي لَفِتْنَةِ الدَّجَالِ.

And his^{-saww} words, and Fitna of Al-Dajjal^{-la} had been mentioned to him^{-saww}: ‘Indeed! I^{-saww} more fearful of the fitna of one of you than to the fitna of Al-Dajjal’.¹¹⁸

وَقَوْلُهُ عَلَيْهِ السَّلَامُ لِأَصْحَابِهِ: إِنَّكُمْ لَمَحْشُورُونَ يَوْمَ الْقِيَامَةِ خُفَاءَ عُرَاءَ، وَ إِنَّهُ سَيَجَاءُ بِرَجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ: يَا رَبِّ أَصْحَابِي!.

And his^{-saww} words to his^{-saww} companions: ‘You will be Resurrected on the Day of Qiyamah, bare-footed, bare, and they will come with some men from my^{-saww} community and they would seize them to go to the left, so I^{-saww} shall say: ‘O Lord^{-azwj}! My^{-saww} companions’.

فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَخَذْتُوا بَعْدَكَ، إِيَّاهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَغْصَانِهِمْ مِنْذُ فَارَقْتُهُمْ.

He^{-azwj} will Say: ‘You^{-saww} do not know what they innovated after you^{-saww}. They did not cease to turn back upon their heels since you^{-saww} separated from them’.¹¹⁹

وَقَوْلُهُ عَلَيْهِ السَّلَامُ فِي حَجَّةِ الْوَدَاعِ لِأَصْحَابِهِ: أَلَا لَأُخْبِرَنَّكُمْ تَزِيدُونَ بَعْدِي كُفْرًا يَصُرُّ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا إِنِّي قَدْ شَهِدْتُ وَ غَشِيتُمْ.

And his^{-saww} words during the farewell Hajj to his^{-saww} companions: ‘Indeed! I^{-saww} am informing you, you will be returning after me^{-saww} to be Kafirs, striking the necks of each other. Indeed! I^{-saww} have witnessed and you are absent’.¹²⁰

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ-: أَقْبَلَتِ الْفِتْنُ كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يَتَّبِعُ آخِرُهَا أَوَّلَهَا، الْآخِرَةُ شَرٌّ مِنَ الْأُولَى.

And his^{-saww} words during his^{-saww} illness in which he^{-saww} passed away: ‘The fitna has come like a piece of the dark night, their last one would follow their first one, their next one would be eviler than their first one’.¹²¹

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: يَكُونُ لِأَصْحَابِي بَعْدِي ذَلَّةٌ يَعْمَلُ بِهَا قَوْمٌ يُكِبُّهُمْ اللَّهُ عَزَّ وَ جَلَّ فِي النَّارِ عَلَى مَنَاحِيرِهِمْ.

¹¹⁷ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 7

¹¹⁸ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 8

¹¹⁹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 9

¹²⁰ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 10

¹²¹ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 11

And his^{-saww} words: ‘Disgrace will happen to be for my^{-saww} companions after me^{-saww}, a group will work with it. Allah^{-azwj} Mighty and Majestic will Fling them into the Fire upon their nostrils’.¹²²

وَحَدَّثَنِي مِنْ طَرِيقِ الْعَامَّةِ عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ حِمَاسٍ بِمَدِينَةِ الرَّثَلَةِ، عَنْ أَبِي الْحَسَنِ أَحْمَدَ بْنِ مُحَمَّدٍ، عَنْ أَبِي الْعَبَّاسِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ قُتَيْبَةَ الْعَسْقَلَانِيِّ، عَنْ كَثِيرِ بْنِ عَبْدِ أَبِي الْحَسَنِ الْحَدَّاءِ، عَنْ مُحَمَّدِ بْنِ جَمِيلٍ، عَنْ مَسْلَمَةَ بْنِ عَلِيٍّ، عَنْ عُمَرَ بْنِ ذَرَّةَ، عَنْ فُلَانَةَ الْحَرَمِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ، عَنْ أَبِي عُيْبَةَ بْنِ الْحَرَّاجِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ:

And it is narrated to me from the way of the general Muslims – Abdullah Bin Usman Bin Himasy in the city of Ramlah, from Abu Al Hassan Ahmad Bin Mahboub, from Abu Al Abbas Muhammad Bin Al Hassan Bin Quteyba Al Asqalabi, from Kaseer Bin Abd Abu Al hassan Al Haza’a, from Muhammad Bin Himeyr, from Maslama Bin Ali, from Umar Bin Zarrah, from Fulanah Al Harmy, from Abu Muslim Al Khowlany, from Abu Ubeyda Bin Al Jarrah, from Umar Bin Al Khattab having said,

أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِلِحْيَتِي وَأَنَا أَعْرِفُ الْحَزْنَ فِي وَجْهِهِ، فَقَالَ: يَا عُمَرُ! إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أَتَانِي جِبْرَائِيلُ أَنْفًا فَقَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، فَقُلْتُ: أَجَلٌ، فَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ، فَمِمَّ ذَلِكَ يَا جِبْرَائِيلُ؟

‘Rasool-Allah^{-saww} grabbed my beard, and I recognised the grief in his^{-saww} face, and he^{-saww} said: ‘O Umar! **We are for Allah and we are returning to Him [2:156]**. Jibraeel^{-as} came to me^{-saww} just now and said: ‘**We are for Allah and we are returning to Him [2:156]**’. I said, ‘Yes, ‘**We are for Allah and we are returning to Him [2:156]**. So, from where did you^{-as} say that, O Jibraeel^{-as}?’

قَالَ: إِنَّ أَمَّتَكَ مُفْتَنَةٌ بِغَدَاكَ بِقَلِيلٍ مِنَ الدَّهْرِ غَيْرَ كَثِيرٍ. فَقُلْتُ: فِتْنَةٌ كُفْرٌ أَوْ فِتْنَةٌ ضَلَالَةٌ؟ قَالَ: كُلُّ سَيِّئُونَ. فَقُلْتُ: وَمِنْ أَيْنَ ذَلِكَ وَأَنَا تَارِكٌ فِيهِمْ كِتَابَ اللَّهِ؟

He^{-as} said: ‘Your^{-saww} community would be in Fitna after you^{-saww}, a little from the time, not more’. I^{-saww} said: ‘A fitna of Kufr or fitna of straying?’ He^{-as} said: ‘All will be happening’. I^{-saww} said: ‘And from where is that, and I^{-saww} am leaving behind among them, the Book of Allah^{-azwj}?’

قَالَ: بِكِتَابِ اللَّهِ يُضَلُّونَ، وَ أَوَّلُ ذَلِكَ مِنْ قَبْلِ أَمْرَائِهِمْ وَ قُرَائِهِمْ، يَمْنَعُ الْأُمَرَاءُ الْحَقُّوقَ فَيَسْأَلُ النَّاسُ حَقُّوقَهُمْ فَلَا يُعْطَوْنَهَا فَيَمْتَنُّوا وَ يَتَّبِعُوا، وَ يَتَّبِعُوا الْقُرَاءَ هَوَى الْأُمَرَاءِ فَيَمْلِكُوهُمْ فِي الْعَيِّ ثُمَّ لَا يَقْصُرُونَ.

He^{-as} said: ‘They will be straying by the Book of Allah^{-azwj}, and the first of that would be from the direction of their leaders and their readers. The rulers would prevent the rights. The people would ask for their right by he would not give these, so they would be tried and killed. And the readers would pursue the whims of the leaders, so they would be extending in the error, then they will not be deficient’.

فَقُلْتُ: يَا جِبْرَائِيلُ! فِيمَ يَسْلَمُ مَنْ يَسْلَمُ مِنْهُمْ؟ قَالَ: بِالْكَفِّ وَ الصَّبْرِ، إِنَّ أُغْطُوا الَّذِي هُمْ أَخَذُوهُ وَ إِنْ مَنَعُوهُ تَرَكُوهُ.

¹²² Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 12

I^{-saww} said: 'O Jibraeel^{-as}! By what would he be safe, the one from them who would be safe?' He^{-as} said: 'By the restraint and the patience. If they are given that which is for them, they would take it, and if they are prevented, they would leave it''.¹²³

¹²³ Bihar Al-Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 24 a H 13