

TABLE OF CONTENTS

Brief Introduction of Saba (34):.....	3
MERITS	12
VERSES 1 & 2.....	13
The All-Aware	13
VERSES 3 & 4.....	14
The Clarifying Book.....	15
VERSE 5.....	15
The Signs of Allah ^{-azwj}	15
VERSE 6.....	16
VERSES 7 - 9	16
VERSE 10.....	19
VERSE 11.....	21
VERSES 12 & 13.....	21
VERSE 14.....	23
VERSES 15 - 19	26
Apparent explanation - The people of Saba	27
Esoteric explanation	28
The 'Blessed Apparent Towns'	29
Travelling securely during the era of Al-Qaim ^{-asws}	30
The Signs for every patient, grateful one	34
VERSES 20 & 21.....	34
VERSES 22 & 23.....	37
VERSES 24 - 28	39
Rasool-Allah ^{-saww} was Sent to all the people	41
Rasool-Allah ^{-saww} – Giver of Glad Tidings to Amir Al-Momineen ^{-asws}	43
The titles of Rasool-Allah ^{-saww} – 'Giver of Glad Tidings' and 'Warner'	45

VERSES 29 - 33	46
The criminals	48
Enemies of Ahl Al-Bayt ^{-asws} are metamorphosed at death.....	48
VERSES 34 - 37	49
VERSES 38 - 41	51
VERSES 42 - 45	54
VERSE 46.....	55
VERSE 47.....	56
VERSES 48 & 49.....	57
VERSES 50 - 54	58
During the rising of Al-Qaim ^{-asws}	60
Appendix: The army of Al-Sufyani will come out against him ^{-ajfj}	62

CHAPTER 34

SABA

(Sheba – The Queen)

(54 VERSES)

VERSES 1 – 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Saba (34):

Sura Saba (54 verses) was revealed in Makkah.¹

Imam Ali^{-asws} was addressing on the day of (Eid) Al-Fitr. He^{-asws} said: ***'The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1].*** I^{-asws} do not associate anything with Allah^{-azwj} nor do I^{-asws} take any Guardian besides Him^{-azwj}.

And ***The Praise is for Allah Who, for Him is whatever is in the skies and whatever is in the earth, and for him is the Praise in the Hereafter, and He is the Wise, the Aware [34:1] He Knows what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, and He is the Merciful, the Forgiving [34:2].*** Like that is our Lord^{-azwj}. There is neither any term for Him^{-azwj}, nor peak for Him^{-azwj}, nor end-point, and there is no god except He^{-azwj}. To Him^{-azwj} is the destination (an extract).²

'From Al-Reza^{-asws} (8th Imam) regarding the Words of the Exalted to Dawood^{-as}: ***And We Softened the iron for him [34:10].*** He^{-asws} said: 'It is the coat of mail and the links – connecting the ring (chink) after the ring'.³

'From Abu Abdullah^{-asws} (6th Imam) regarding the Words of the Exalted: ***Work gratefully, family of Dawood, [34:13].*** He^{-asws} said: 'They were eighty men and seventy women. No man from them would come up suddenly to the prayer niche he^{-as} was praying Salat in it (but, ask permission), and they were the family of Dawood^{-as}.

When Dawood^{-as} passed away, Suleyman^{-as} ruled. He^{-as} said: 'O you people! We^{-as} know the talk of the birds!' Allah^{-azwj} Made subservient to him^{-as} the Jinn and the humans, and he^{-as} did

¹ تفسیر القمی، ج 2، ص: 198

² Bihar Al-Anwaar V 88 – The Book of Salat – Ch 105 H 8

³ Bihar Al Anwaar – V 12, The book of Prophet-hood, Ch 1 H 10

not hear of any kingdom in an area of the earth except he^{-as} came to it until he^{-as} entered it and entered it into his^{-as} Religion.

And the wind was Made subservient to him^{-as}. It was so that whenever he^{-as} went out to his^{-as} gathering, the birds would dedicate themselves upon him^{-as} and the Jinn and the humans would stand up; and it was so that whenever he^{-as} wanted to battle, he^{-as} would order with his^{-as} military camp (to be set up), and a wooden platform would be set out for him^{-as}, then the people, and the animals and the instruments of the war would be made to be upon it, all of it, until when he^{-as} had carried with him^{-as} what he^{-as} wanted, he^{-as} would order the violent wind, so it would enter under the wooden platform and carry it until it would end up with him^{-as} to wherever he^{-as} wanted, and its advent would be a month and its return a month”.⁴

‘From Abu Abdullah^{-asws} (6th Imam) regarding His^{-azwj} Words: ***They were making for him whatever he so desired, from the prayer Niches, and figurines [34:13]***, so he^{-asws} said: ‘By Allah^{-azwj}! These were not images of the men and the women, but the images of the tree, and it’s like”.⁵

‘From Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws} (8th Imam) from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws} Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One day Suleyman^{-as} Bin Dawood^{-as} said to his^{-as} companions: ‘Surely, Allah^{-azwj} Blessed and Exalted has Gifted to me^{-as} a kingdom which is not befitting for anyone from after me^{-as}. He^{-azwj} Made subservient to me^{-as}, the wind, and the humans, and the Jinn, and the birds, and the animals, and Taught me^{-as} the speech of the birds, and Gave to me^{-as} from everything, and along with all what He^{-azwj} has Given to me from the kingdom, my^{-as} delight is not complete, day to the night, and I^{-as} would love it that I^{-as} should enter into my^{-as} castle in the morning.

I^{-as} want to ascend to its height and look at my^{-as} kingdom. Therefore, no one is permitted to seek permission to see me^{-as} for I^{-as} do not wish to be disturbed for this day of mine^{-as}’. They said, ‘Yes’.

When it was the morning, he^{-as} grabbed his^{-as} staff and ascended to the high place from his castle, and paused reclining upon his^{-as} staff, he^{-as} looked at his^{-as} kingdom, delighted at what he^{-as} had been Given, joyous with what he^{-as} had been Gifted with. (Suddenly) he^{-as} saw a youth with a beautiful face and clothes coming towards him^{-as} from one of the places of his^{-as} castle.

When Suleyman^{-as} saw him, he^{-as} said to him: ‘Who allowed you to enter into this castle, and I^{-as} have intended that I^{-as} should be alone in it, for this day? And by whose permission have you entered?’

The youth said: ‘It was its Lord^{-azwj} Who Made me enter into this castle, and it is by His^{-azwj} Permission that I entered’. So he^{-as} said: ‘Its Lord^{-azwj} is more rightful for it that I^{-as} am. So, who are you?’ He said: ‘I am the Angel of death’. He^{-as} said: ‘And with regards to whom have you come?’ He said: ‘I have come for the capture of your^{-as} soul’.

⁴ Bihar Al-Anwaar— V 14, The book of Prophet-hood, Ch 5 H 10

⁵ Bihar Al-Anwaar— V 14, The book of Prophet-hood, Ch 5 H 15

He^{-as} said: 'Go ahead and do what you have been Commanded to do, for this is my^{-as} day of delight, and Allah^{-azwj} Mighty and Majestic has Refused that there should be delight for me^{-as}, without meeting Him^{-azwj}'.

The Angel of Death captured his^{-as} soul whilst he^{-as} was reclining upon his^{-as} staff. Thus, Suleyman^{-as} remained reclining upon his^{-as} staff, and he^{-as} was dead, for as long as Allah^{-azwj} so Desired it. And the people were looking at him^{-as} and they were under the impression that he^{-as} was alive.

They were Tried with regards to it, and they differed, so from among them was one who said, 'Suleyman^{-as} has remained reclining upon his^{-as} staff this day for a long time, and he^{-as} is not getting tire, nor is he^{-as} eating, and is not drinking! He^{-as} is a lord unto us and it obligates us that we should serve him^{-as}'.

And a group of people said: 'Surely, Suleyman^{-as} is a magician, and he^{-as} is watching us, and he^{-asws} is pausing upon his^{-as} staff, so he^{-as} has cast a spell upon our eyes, and it is not like that'.

And the Momineen said: 'Surely, Suleyman^{-as} is a servant of Allah^{-azwj} and is His^{-azwj} Prophet^{-as}. Allah^{-azwj} Regulates the affairs with whatsoever He^{-azwj} Desires to'.

Whilst they were differing. Allah^{-azwj} Mighty and Majestic Sent the woodworm which gnawed away at his^{-as} staff. When it had eaten its middle, the staff broke, and Suleyman^{-as} fell from his^{-as} castle upon his^{-as} face. The Jinn wanted to thank the woodworm upon what it had done. They hurried to it for that, but did not find the woodworm in any place except that there was water and clay.

And these are the Words of Allah^{-azwj} Mighty and Majestic: ***But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff. So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14]***'.

Then Al-Sadiq^{-asws} said: 'And this Verse was not Revealed like this, but rather it was Revealed as: ***So, when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment [34:14]***'.⁶

Abu Ja'far^{-asws} (5th Imam) said: 'I^{-asws} am presenting to you a Verse and ending to you the address, and I^{-asws} reckon that you have interpreted it upon other than its (correct) aspect. So if you have done that, so you are destroyed and causing others to be destroyed'. He said to him^{-asws}, 'What is it?'

The Imam^{-asws} said: 'What is your view where He^{-azwj} is Saying: ***And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]***? O Hassan! It has reached me that you are issuing Verdicts (Fatwas) to the people'. He said, 'It is Makkah'.

⁶ Bihar Al-Anwaar – V 14, The book of Prophet-hood, Ch 11 H 1

Abu Ja'far^{-asws} said: 'Then, is there one who goes for Hajj gets his way cut off (by bandits), and is there fear upon the people of Makkah, and does your wealth go away?' He said, 'Yes'. He^{-asws} said: 'So when will they happen to be safe?'

But, it is with regards to us^{-asws} that Allah^{-azwj} has Given Examples in the Quran. So we^{-asws} are the towns in which Allah^{-azwj} has Blessed, and that is in the Words of Allah^{-azwj} Mighty and Majestic. The one who accepts our^{-asws} merits that we^{-asws} are the apparent town between them and their^{-asws} Shias, the town which Allah^{-azwj} has Blessed therein, the apparent town is the Rasool^{-saww}, and the transferring (transmitting of Hadeeth) from us^{-asws} to our^{-asws} Shias, and jurists (narrators of Ahadeeth) of our^{-asws} Shias, to our^{-asws} Shias'.

And the Words of the Exalted: **and We Apportioned the travelling therein**, so the travelling is like the Knowledge, journeying with it nights and days. The example of the one who journeys from the Knowledge during the nights and the days from us^{-asws} to them (Shias), regarding the Permissible and the Prohibited, and the Obligations and the Judgements, there is safety in it when it is taken from him^{-asws}, safety from the doubt and the straying, and the transferring from the Prohibited to (become) the Permissible, because they are taking the Knowledge from the ones^{-asws} whom it is Obligated for them to take it from them^{-asws}, with the Forgiveness.

(This is) because they^{-asws} are the people^{-asws} who inherited the Knowledge from Adam^{-as} to where it has ended, children of Mustafa^{-saww}, from each other. It has not ended up to you, but it has ended up with us^{-asws}, and we^{-asws} are the children, the Chosen ones, not you and those that resemble you, O Hassan!

I^{-asws} say to you – what you are claiming is not for you, and is not to you, O ignorant one of the people of Al-Basra! I^{-asws} am not saying regarding you except what I^{-asws} know of from you, and it manifests to me^{-asws} from you. And beware that you should be speaking of the delegation, for Allah^{-azwj} Mighty and Majestic does not Delegate the Command to His^{-azwj} creatures, and over here would be a weakness from Him^{-azwj}, and He^{-azwj} does not Compel them upon the disobedience (or) injustice' – and the Hadeeth is lengthy and I have taken from it the needed matter".⁷

'From Abu Abdullah^{-asws} (6th Imam) having said: 'When Allah^{-azwj} Commanded His^{-azwj} Rasool^{-saww} to nominate Amir Al-Momineen^{-asws} for the people in His^{-azwj} Words: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67]** regarding Ali^{-asws} at Ghadeer Khumm, he^{-saww} said: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master^{-asws}'.

The devils came to the greatest devil (Iblees^{-la}), and they poured dust upon their^{-la} heads. Iblees^{-la} said to them^{-la}, 'What is the matter with you all?' They^{-la} said, 'This man^{-saww} has tightened a pact today such a pact, nothing can loosen it up to the Day of Qiyamah!' Iblees^{-la} said to them, 'Never! Those around him^{-saww}, a number of them have promised me^{-la} they will never oppose me^{-la}'. So, Allah^{-azwj} Revealed: **And Iblees did ratify his conjecture upon them, [34:20] – the Verse**".⁸

⁷ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 1

⁸ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 52 H 9

'I heard Abu Abdullah^{-asws} mentioning in a Hadeeth of Ghadeer Khumm: 'When the Prophet^{-saww} said for Ali^{-asws} what he^{-saww} said, and established him^{-asws} for the people, Iblees^{-la} shrieked such a shriek, the devils gathered to him^{-la}. They said, 'O our master^{-la}! What is this shriek (for)?' He^{-la} said, 'Woe be unto you all! Your day is like the day of Isa^{-as}! By Allah^{-azwj}, I^{-la} have strayed the people regarding him^{-as}!'

He^{-asws} said: 'So, the Quran (Verse) was Revealed: ***And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]***. Iblees^{-la} shrieked, and the devils returned to him^{-la}. They said, 'O our master^{-la}! What is this other shriek (for)?' He^{-la} said, 'Woe be unto you all! By Allah^{-azwj}! Allah^{-azwj} has Narrated my^{-la} speech as Quran and has Revealed unto him^{-saww}: ***And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]***'.

Then he^{-la} raised his^{-la} head towards the sky, then said, 'By Your^{-azwj} Mighty and Your^{-azwj} Majesty, I^{-la} shall join up the separate group with the community!'

He^{-asws} said: 'The Prophet^{-saww} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. ***Surely, (as for) My servants, there wouldn't be any authority for you upon them [15:42]***'.

He^{-asws} said: 'Iblees^{-la} shrieked such a shriek, the devils returned to him^{-la}. They said, 'O our master^{-la}! What is this third shriek (for)?' He^{-la} said, 'By Allah^{-azwj}, from the companions of Ali^{-asws}. But, by Your^{-azwj} Might and Your^{-azwj} Majesty, O Lord^{-azwj}! I^{-la} shall adorn the acts of disobedience for them until I^{-la} make them to be hateful to You^{-azwj}'.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth! For the devils and the demons are most upon the Momineen than the hornets upon the meat, and the Momin is more robust than the mountain, and the mountain can be reduced from by the axe, and it can be chiselled from it, and the Momin cannot be lessened from his religion''^{.9}

'A man asked Abu Ja'far^{-asws} (5th Imam) about the Words of Allah^{-azwj} Mighty and Majestic: ***But they said, 'Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves [34:19]***. He^{-asws} said: 'They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah^{-azwj} and changed what was in themselves, so Allah^{-azwj} Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees.

Then Allah^{-azwj} Mighty and Majestic Said: ***That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]***'^{.10}

Amir Al-Momineen Ali^{-asws} Ibn Abi Talib^{-asws} said in a sermon:

⁹ Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen^{-asws}, Ch 52 H 41

¹⁰ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 12 H 3

And as for the rich from the affluent communities, they were prejudicial to the effects of the places of bounties, ***And they said, 'We are more in wealth and children, and we shall not be the Punished ones' [34:35].***

In case you cannot avoid prejudice, your prejudice should be for good qualities, praiseworthy acts, and admirable matters with which the dignified and noble chiefs of the Arab families distinguished themselves, as attractive manners, high thinking, respectable position and good performances. You too should show prejudice towards praiseworthy habits like the protection of the neighbour, the fulfilment of agreements, obedience to the virtuous, opposition to the haughty, extending generosity to others, abstention from rebellion, keeping aloof from blood-shed, doing justice to people, suppressing anger and avoiding trouble on the earth.

You should also fear what calamities befell people before you an account of their evil deeds and detestable actions. Remember, during good or bad circumstances, what happened to them, and be cautious that you do not become like them (an extract).¹¹

'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}.

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]'***.¹²

'From Abu Ja'far^{-asws} (5th Imam) regarding Words of Allah^{-azwj} Mighty and Majestic: ***And one who earns good, We will increase the good for him therein [42:23].*** He^{-asws} said: 'One who is in the Wilayah of successors^{-asws} from Progeny^{-asws} of Muhammad^{-saww} and follows their^{-asws} Hadeeth, so that one will be increased with Wilayah of the ones past from the Prophets and former Momineen, until their Wilayah connect to Adam^{-as}, and these are the Words of Allah^{-azwj}: ***One who comes with the good deed, for him would be better than it [27:89].***

He^{-azwj} will Enter him into the Paradise, and these are the Words of Allah^{-azwj}: ***'Whatever recompense I ask you for, so it is for yourselves [34:47].*** He^{-saww} is saying that the recompense of the cordiality (الْجُرْمُودَةُ) which I^{-saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.

¹¹ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 31 H 37

¹² Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 2 H 11

And he^{-saww} said to the enemies of Allah^{-azwj}, the friends of Satan^{-la}, the people of the belying and the denial: **Say: 'I do not ask you for any recompense over it, nor am I from the pretenders [38:86].** He^{-saww} is saying; 'I^{-saww} would be a pretender if I^{-saww} were to ask you what you are not deserving of'.

The hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad^{-saww} after having conquered us for twenty years, to the extent that he^{-saww} now wants to burden us with the People^{-asws} of his^{-saww} Household upon our necks'.

And they said, 'Allah^{-azwj} has not Revealed this, nor is it anything except for his^{-saww} words, intending to raise the People^{-asws} of his^{-saww} Household upon our necks, and if Muhammad^{-saww} were to be killed or dies, we would take it (rule) away from the People^{-asws} of his^{-saww} Household, then we would not let it return to be among them ever'.

And Allah^{-azwj} Wanted to Let His^{-azwj} Prophet^{-saww} know that which they were hiding in their chests and being secretive with, so He^{-azwj} Said in His^{-azwj} Book, Mighty and Majestic: **Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, [42:24].** He^{-azwj} is Saying: "If I^{-azwj} so Desired, I^{-azwj} would have Withheld the Revelation from you^{-saww} so you^{-saww} would not be able to speak with the merits of People^{-asws} of your^{-saww} Household, nor of their^{-asws} cordiality".

And Allah^{-azwj} has Said: **and Allah Deletes the falsehood and Confirms the Truth with His Word.**, Saying: "The truth is for People^{-asws} of your^{-saww} Household, the Wilayah, **He is All-Knowing with the contents of the chests [42:24].** And He^{-azwj} Says: "With what is cast in their chests from the enmity to People^{-asws} of your^{-saww} Household, and the injustices after you^{-saww}", and it is Words of Allah^{-azwj} Mighty and Majestic: **Their hearts are distracted, and they consulted in secret, those who are unjust, 'Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?' [21:3].**

And regarding Words of Allah^{-azwj} Mighty and Majestic: **(I Swear) by the star when it swoops down [53:1].** He^{-azwj} Said: "I^{-azwj} Swear by the grave of Muhammad^{-saww} when he^{-asws} passes away, **Your companion does not err,** with his^{-saww} meriting People^{-asws} of his^{-saww} Household", **and does not deviate [53:2] And he does not speak out of (personal) desire [53:3],** He^{-azwj} is Saying he^{-saww} does not speak the merits of People^{-asws} of his^{-saww} Household by his^{-saww} own desired, and it is the Word of Allah^{-azwj} Mighty and Majestic: **Surely, it is only a Revelation He Revealed [53:4].**

Say: 'If it was with me, what you are hastening with, the matter would have been decided between me and you, [6:58]. He^{-saww} said: 'Had I^{-saww} been Commanded to, I^{-saww} would have informed you all of what you are hiding in your chests of the hastening of my^{-saww} death, so that you would perpetrate injustices to the People^{-asws} of my^{-saww} Household from after me^{-saww}'.

Your example is as Allah^{-azwj} Mighty and Majestic Said: **Their example is like the example of those who kindled a fire, but when it had illumined all around them [2:17]** –he^{-asws} said: 'When the earth illumined by the light of Muhammad^{-saww} just as the sun illuminates. Allah^{-azwj} Struck an example of Muhammad^{-saww} as being the sun, and example of the

successor^{-asws} as being the moon. And these are the Words of Mighty and Majestic ***He is the (One) Who Made the sun a brightness and the moon a light [10:5]. And a sign to them is the night: We draw forth from it the day, so they are in the darkness [36:37].***

And the Words of the Mighty and Majestic: ***Allah Took away their light, and left them in darkness – not seeing [2:17]*** – Meaning the passing away of Muhammad^{-saww}, and the darkness appeared, so they were not seeing the merits of the People^{-asws} of his^{-saww} Household, and these are the Words of the Mighty and Majestic ***And if you invite them to Guidance, they are not listening and you see them looking towards you, and they are not seeing [7:198].***

Then Rasool-Allah^{-saww} placed the knowledge which was with him^{-saww}, to be with the successor^{-asws}, and it is the Word of Allah^{-azwj} Mighty and Majestic: ***Allah is Light of the skies and the earth [24:35].*** He^{-azwj} is Saying: “I^{-azwj} am the Guide of the skies and the earth. An example of the knowledge which I^{-azwj} Gave him^{-saww}, and it is My^{-azwj} Light which he^{-saww} is Guided by. ***An example of His Light is like a niche wherein is a lamp [24:35],*** and the niche is the heart of Muhammad^{-saww}, and the lamp is the Light in which is the Knowledge.

And His^{-azwj} Words: ***the lamp is in a glass,*** He^{-azwj} is Saying: “I^{-azwj} Wanted to Make you^{-saww} pass away, and Make that which is with you^{-saww} to be with the successor^{-asws} just as the lamp is made to be in a glass, ***and the glass is as if it is a brightly shining star, ignited from a Blessed tree of olives.*** So the origin of the Blessed tree is Ibrahim^{-as} and these are the Words of the Mighty and Majestic: ***The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73].***

And these are the Words of Allah^{-azwj} Mighty and Majestic: ***Surely, Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].***

(As for): ***neither eastern nor western [24:35]*** - He^{-azwj} is saying: “You are neither Jews so that you pray in the direction of the west, nor are you Christians, so that you pray in the direction of the east, but you are the nation of Ibrahim^{-as}”, and Allah^{-azwj} Mighty and Majestic has Said: ***Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67].***

And the Words of the Mighty and Majestic: ***Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35],*** He^{-azwj} is Saying: “The example of your^{-asws} children from you^{-asws}, those who are born unto you^{-asws}, is like the example of the oil which comes out from the olive, ***Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35].*** He^{-azwj} is saying that they^{-asws} almost speak with the Prophet-hood even though that has not been Revealed unto them^{-asws}’¹³.

‘From Abu Ja’far^{-asws} (5th Imam) regarding Words of the Exalted: ***And if only you could see when they will panic, and they shall not escape, [34:51].*** He^{-asws} said: ‘From the voice, and that is the voice from the sky’. And (for) His^{-azwj} Words: ***and they would be seized from a***

¹³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 94

nearby place [34:51]. He said, 'From beneath their feet, it would be submerged with them'.¹⁴

'Abu Ja'far^{-asws} (5th Imam) said: 'By Allah^{-azwj}! It is as if I^{-asws} am looking at Al-Qaim^{-ajfj} and he^{-ajfj} has leant his^{-ajfj} back to the (Black) Stone, then he^{-ajfj} adjures Allah^{-azwj} of his^{-ajfj} rights, then he^{-ajfj} is saying: 'O you people! One who argues me^{-ajfj} regarding Allah^{-azwj}, so I^{-ajfj} am foremost with Allah^{-azwj}! O you people! One who argues me^{-ajfj} regarding Adam^{-as}, so I^{-ajfj} am foremost with Adam^{-as}!

O you people! One who argues me^{-ajfj} regarding Noah^{-as}, so I^{-ajfj} am foremost with Noah^{-as}! O you people! One who argues me^{-ajfj} regarding Ibrahim^{-as}, so I^{-ajfj} am foremost with Ibrahim^{-as}! O you people! One who argues me^{-ajfj} regarding Musa^{-as}, so I^{-ajfj} am foremost with Musa^{-as}! O you people! One who argues me^{-ajfj} regarding Isa^{-as}, so I^{-ajfj} am foremost with Isa^{-as}.

O you people! One who argues me^{-ajfj} regarding Muhammad^{-saww}, so I^{-ajfj} am foremost with Muhammad^{-saww}! O you people! One who argues me^{-ajfj} regarding the Book of Allah^{-azwj}, so I^{-ajfj} am foremost with the Book of Allah^{-azwj}!

Then he^{-ajfj} would end to Al Maqam (of Ibrahim^{-as}). He^{-ajfj} would pray two Cycles Salat and adjure Allah^{-azwj} of his^{-ajfj} rights'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع هُوَ وَاللَّهُ الْمُضْطَرُّ فِي كِتَابِ اللَّهِ فِي قَوْلِهِ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ -

Then Abu Ja'far^{-asws} said: 'By Allah^{-azwj}, and he^{-ajfj} is the desperate one in the Book of Allah^{-azwj}, in His^{-azwj} Words: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].**

The first one to pledge allegiance to him^{-ajfj} would be Jibraeel^{-as}, then three hundred and thirteen. The one who would undergo the travel would arrive, and the one who does not undergo the travel would be missing from his bed, and it is the word of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: 'They would be missing from their beds'.

And that is the Word of Allah^{-azwj}: **therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148].** He^{-asws} said: 'The good deeds' is the Wilayah'.

And He^{-azwj} Said in another place: **And if We were to Delay from them the Punishment to a numbered community, [11:8],** and by Allah^{-azwj}, they are companions of Al-Qaim^{-ajfj}. By Allah^{-azwj}! They would gather to him^{-ajfj} in one time. So when he^{-ajfj} comes to Al-Bayda, the army of Al-Sufyan would come to him^{-ajfj}. Allah^{-azwj} would Command the earth to seize them by their feet.

And it is His^{-azwj} Word: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51] And they shall say, 'We**

¹⁴ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 11 a

believe in him'. – meaning Al-Qaim^{-ajfj} from Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj} - ***And how Could the receiving (of the Eman) be for them, from a far place? [34:52].***

And a barrier would be between them and what they desire, - meaning indeed they would be tormented - ***just as they had done with their adherents from before***. – meaning the ones who were before them were destroyed - ***They used to be in dubious doubt [34:54]***.¹⁵

MERITS

ابن بابويه بإسناده عن ابن أذينة، عن أبي عبد الله (عليه السلام): «الحمدان جميعا: حمد سبأ، و حمد فاطر، من قرأها في ليلة لم يزل في ليلته في حفظ الله و كلاءته،

Ibn babuwayh, by his chain, from Ibn Azina,

‘From Abu Abdullah^{-asws} having said: ‘The Two Praises together – Praise of *Saba* (Chapter 34) and Praise of *Faatir* (Chapter 35) – The one who recites these two at night will not cease to be in the Protection of Allah^{-azwj} and Guarded by Him^{-azwj} during his night.

و من قرأها في نهاره لم يصبه في نهاره مكروه، و اعطي من خير الدنيا و خير الآخرة ما لم يخطر على قلبه و لم يبلغ منه».

And one who recites these during the day would not be hit by anything abhorrent during his day, and he would be Given from the good of the world and the Good of the Hereafter which would not have even occurred in his heart, or reach his hopes’.¹⁶

ومن (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة، لم يبق شيء إلا كان يوم القيامة رفيقا صالحا،

And from Khawas Al-Quran –

It is reported from the Prophet^{-saww} having said: ‘The one who recites this Chapter, there would remain nothing up to the Day of Judgement except that it would be a sincere friend to him.

و من كتبها و علقها عليه لم يقربه دابة و لا هوام،

And one who writes is and attaches it (as an amulet), neither animal nor vermin would come near it.

و إن شرب ماءها، و رش عليه، و كان يفرق من شيء، أمن و سكن روعه، و لا يفزع إن غسل وجهه بمائها».

And if its water is drunk, and sprinkled, and he was separated from something, it would be safe and his fear would be settled, and he will not be scared if he washes his face with its water’.¹⁷

¹⁵ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 10

¹⁶ ثواب الأعمال: 110.

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

In Majma Al-Bayan – Ubayy Bin Ka'ab,

'From the Prophet^{-saww}: 'The one who recites *Surah Saba*, there would not remain a Prophet^{as} nor a Rasool^{as} except that he^{-as} would be a friend of his on the Day of Judgement and shake his hand'.¹⁸

وقال رسول الله (صلى الله عليه و آله): «من كتبها و علقها عليه لا يقربه دابة و لا هوام،

And Rasool-Allah^{-saww} said: 'One who writes it (*Surah Saba*), and attaches it (as an amulet) upon him, neither an animal nor a vermin would come near him.

و من كتبها و شربها بماء، و رش على وجهه منها، و كان خائفا، أمن مما يخاف منه، و سكن روعه».

And one who writes it and drinks its water, and sprinkles upon his face from it, and he was fearful, he would be safe from whatever he had feared from, and his dread would settle.¹⁹

VERSES 1 & 2

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ
{1}

The Praise is for Allah Who, for Him is whatever is in the skies and whatever is in the earth, and for him is the Praise in the Hereafter, and He is the Wise, the Aware [34:1]

يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ الرَّحِيمُ
الْغُفُورُ {2}

He Knows what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, and He is the Merciful, the Forgiving [34:2]

The All-Aware

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ عَمْرٍو الْقُفَيْيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لِلزُّنْدِيقِ جِئْ سَأَلَهُ مَا هُوَ قَالَ هُوَ شَيْءٌ بِخِلَافِ الْأَشْيَاءِ ازْجَعُ يَقُولِي إِلَى إِبْتِنَابِ مَعْنَى وَأَنَّهُ شَيْءٌ بِحَقِيقَةِ السَّيِّئَةِ غَيْرَ أَنَّهُ لَا جِسْمَ وَلَا صُورَةَ وَلَا يُحَسُّ وَلَا يُحَسُّ وَلَا يُدْرِكُ بِالْحَوَاسِّ الْحَمْسِ لَا تُدْرِكُهُ الْأَوْهَامُ وَلَا تَنْقُصُهُ الدُّهُورُ وَلَا تُعِيرُهُ الْأَرْمَانُ

¹⁷ (خواص القرآن)

¹⁸ Tafseer Noor Al Saqalayn – CH 34 H 2

¹⁹ Tafseer Burhan – H 8744

Ali Bin Ibrahim, from his father, from Al Abbas Bin Amro Al Fuqaymi, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{-asws} having said to the atheist when he asked him^{-asws}, 'What is He^{-azwj}?' He^{-asws} said: 'He^{-azwj} is a thing different for the things. I^{-asws} reiterate with my^{-asws} words to prove the meaning, and He^{-azwj} is a thing in reality of the 'thing-ness' apart from that He^{-azwj} has neither a body, nor an image, nor can He^{-azwj} be felt, nor can He^{-azwj} be touched, nor can He^{-azwj} be realised by the five sensory perceptions. Neither can the imaginations grasp Him^{-azwj}, nor can the ages reduce Him^{-azwj}, nor can the times change Him^{-azwj}'.

فَقَالَ لَهُ السَّائِلُ فَتَقُولُ إِنَّهُ سَمِيعٌ بَصِيرٌ قَالَ هُوَ سَمِيعٌ بَصِيرٌ سَمِيعٌ بِغَيْرِ جَارِحَةٍ وَبَصِيرٌ بِغَيْرِ آلَةٍ بَلْ يَسْمَعُ بِنَفْسِهِ وَ يُبْصِرُ بِنَفْسِهِ لَيْسَ قَوْلِي إِنَّهُ سَمِيعٌ يَسْمَعُ بِنَفْسِهِ وَ بَصِيرٌ يُبْصِرُ بِنَفْسِهِ أَنَّهُ شَيْءٌ وَ النَّفْسُ شَيْءٌ آخَرُ وَ لَكِنْ أَرَدْتُ عِبَارَةً عَنْ نَفْسِي إِذْ كُنْتُ مَسْئُولًا وَ إِفْهَامًا لَكَ إِذْ كُنْتُ سَائِلًا فَأَقُولُ إِنَّهُ سَمِيعٌ بِكُلِّهِ لَا أَنَّ الْكُلَّ مِنْهُ لَهُ بَعْضٌ وَ لَكِنِّي أَرَدْتُ إِفْهَامَكَ وَ التَّعْبِيرُ عَنْ نَفْسِي وَ لَيْسَ مَرْجِعِي فِي ذَلِكَ إِلَّا إِلَى أَنَّهُ السَّمِيعُ الْبَصِيرُ الْعَالِمُ الْخَبِيرُ بِلَا اخْتِلَافٍ الذَّاتِ وَ لَا اخْتِلَافٍ الْمَعْنَى

The questioner said to him^{-asws}, 'But you^{-asws} are saying that He^{-azwj} is Hearing, Seeing'. He^{-asws} said: 'He^{-azwj} is Hearing, Seeing. He^{-azwj} Sees without an organ and Sees without an instrument, but He^{-azwj} is Seeing by Himself^{-azwj} and is Hearing by Himself^{-azwj}. My^{-asws} words that 'He^{-azwj} is Seeing by Himself^{-azwj} and is Hearing by Himself^{-azwj}' is not that He^{-azwj} is a thing and His^{-azwj} Self is another thing. But, I^{-asws} intend as an idiom from myself^{-asws} when I^{-asws} was asked and as an understanding for you when you asked. Thus, I^{-asws} am saying that He^{-azwj} Hears by all of Him^{-azwj}, not that the for the 'all' of Him^{-azwj} there are parts, but I^{-asws} intend to make you understand and as an idiom from myself^{-asws} and I^{-asws} do not re-iterate in that except that He^{-azwj} is the All-Hearing, the All-Seeing, the All-Knowing, the All-Aware without a differentiation of the Self nor differentiation of the meaning'.²⁰

VERSES 3 & 4

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۚ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ {3}

And those who commit Kufr say, 'The Hour will not come to us'. Say: 'Yes (it will), by my Lord, the Knower of the unseen! It will come to you. Neither is the weight of a particle in the sky hidden from Him nor in the earth, neither anything smaller than that nor bigger, except it is in a Clarifying Book [34:3]

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ هُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

For Him to Recompense those who believe and do righteous deeds. For themselves is Forgiveness and an honourable sustenance [34:4]

²⁰ Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah^{azwj}) CH 2 H 6 (Extract)

The Clarifying Book

محمد بن يعقوب: عن أحمد بن مهران، و علي بن إبراهيم، جميعاً، عن محمد بن علي، عن الحسن بن راشد، عن يعقوب بن جعفر بن إبراهيم، قال أبي الحسن موسى (عليه السلام) قال و أما الكتاب المبين فهو أمير المؤمنين علي (عليه السلام)،

Muhammad Bin Yaqoub, from Ahmad Bin Mahran and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far who said,

'Abu Al-Hassan Musa^{-asws} said: 'And as for: **the Clarifying Book [34:1]**, so it is Amir-Al-Momineen^{-asws}.

VERSE 5

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٍ {5}

And those who strive against Our Signs to frustrate them (the Signs), for them is a Punishment of painful torture [34:5]

The Signs of Allah^{-azwj}

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, 'And I heard him (Abu Ja'far^{-asws}) saying: 'They belying our^{-asws} signs, all of them, in the esoteric of the Quran, and they were belying the sucesors^{-asws}, all of them^{-asws}'.²¹

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!²²

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeir or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{-asws} having said, Amir-Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!²³

²¹ (Extract) تفسير القمي 1: 199.

²² تفسير القمي 1: 309.

VERSE 6

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ
{6}

And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth and a Guidance to the Path of the Mighty, the Praised [34:6]

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

Ali Bin Ibrahim

Regarding the Words of the Exalted: **And those Given the Knowledge do see that which is Revealed unto you from your Lord, as being the Truth [34:6]**, said, 'It is Amir-Al-Momineen^{-asws}. He^{-asws} ratified Rasool-Allah^{-saww} with whatever Allah^{-azwj} Revealed unto him^{-saww}'.²⁴

VERSES 7 - 9

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنْبِئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ
{7}

And those who commit Kufr say, 'Shall we point you to a man who would inform you that when you are scattered with every scattering, you would be in a new creation? [34:7]

أَفَتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۚ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ
{8}

(Musrakeen were saying to Prophet) Either he is fabricating a lie upon Allah, or there is madness in him'. But, those who do not believe in the Hereafter would be in Punishment and the far straying [34:8]

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ نَشَأَ نَحْسِفُ بِهِمُ الْأَرْضَ
أَوْ نُسْقِطُ عَلَيْهِمْ كِسَفًا مِنَ السَّمَاءِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِكُلِّ عَبْدٍ مُنِيبٍ {9}

²³ الكافي 1: 161 / 3 (Extract)

²⁴ تفسير القمي 2: 198.

Do they not look at what is in front of them and what is behind them, from the sky and the earth? If We so Desire, We would Cause the earth to submerge with them, or a piece of the sky to fall down upon them. Surely, in that, there is a Sign for every penitent servant [34:9]

الشيخ في (أماله)، 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 وآله)، 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: أترعّم 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?’²⁵

العياشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظما باليا من حائط، ففته، ثم قال: يا محمد، إذا كنا عظاما و رفاتا أإنا لمبعوثون، من يحيي العظام و هي رميم؟

Al-Ayyashi from Al-Halby,

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?’²⁶

الشيخ في (أماله)، 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 وآله)، 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: أترعّم أن ربك يحيي هذا بعد ما ترى؟!

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‘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

²⁵ الأمالي 1: 18.

²⁶ تفسير العياشي 2: 89 / 296.

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?'²⁷

العباشي: عن الحلبي، عن أبي عبد الله (عليه السلام)، قال: «جاء أبي بن خلف فأخذ عظاما باليا من حائط، ففتته، ثم قال: يا محمد، إذا كنا عظاما ورفاتا إنا لمبعوثون، من يحيي العظام و هي رميم؟»

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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?'²⁸

الشيخ في (أماله)، 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، ففتته في يده، ثم نفخه، و قال: أترع 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?'

فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

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.'**²⁹

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

Al-Ayyashi from Al-Halby,

²⁷ الأمالى 1: 18.

²⁸ تفسير العياشي 2: 89 / 296.

²⁹ الأمالى 1: 18.

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]'**.³⁰

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

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.'³¹

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

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

'I heard Ali^{-asws} Bin Al-Husayn^{-asws} say: 'Wonder of all wonders to the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Resurrection and he see the first Resurrection (growth)'.³²

VERSE 10

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ {10}

And We had Given Dawood a Grace from Us: "O mountains and the birds! Repeat Praises with him!" And We Softened the iron for him [34:10]

³⁰ تفسير العياشي 2: 296 / 89.

³¹ الاحتجاج: 213.

³² الكافي 3: 258 / 28.

فِي كِتَابِ كَمَالِ الدِّينِ وَ تَمَامِ النِّعْمَةِ بِإِسْنَادِهِ إِلَى هِشَامِ بْنِ سَالِمٍ عَنِ - الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ أَنَّهُ قَالَ فِي حَدِيثٍ يَذْكُرُ فِيهِ قِصَّةَ دَاوُدَ عَلَيْهِ السَّلَامُ إِنَّهُ خَرَجَ يَقْرَأُ الزُّبُورَ وَ كَانَ إِذَا قَرَأَ الزُّبُورَ لَا يَبْقَى جَبَلٌ وَ لَا حَجَرٌ وَ لَا طَائِرٌ إِلَّا أَجَابَهُ.

In the book Kamal Al Deen Wa Tamam Al Ni'ma, by his chain going up to Hisham Bin Salim,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said in a Hadeeth mentioning the story of Dawood^{-as}: 'He^{-as} used to go out reciting the Psalms (Zaboor), and it so happened whenever he^{-as} recited the Psalms (Zaboor), there did not remain a mountain, nor a rock, nor a bird, except it responded to him^{-as}'.³³

في كتاب المناقب لابن شهر آشوب كتاب الارشاد للزهري قال سعيد ابن المسيب: كان الناس لا يخرجون إلى مكة حتى يخرج علي بن الحسين، فخرج و خرجت معه، فنزل في بعض المنازل فصلى ركعتين فسبح في سجوده فلم يبق شجر و لا مدر الا سبحوا معه

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

'The people were not going out to Makkah until Ali^{-asws} Bin Al-Husayn^{-asws} went out. So he^{-asws} went out, and they went out with him^{-asws}. Then he^{-asws} encamped at one of the stations, and he^{-asws} prayed two Cycles of Salat. He^{-asws} Glorified in his^{-asws} Sajdah, and there did not remain a tree, nor a rock except that it Glorified along with him^{-asws}.

ففزعته منه رفع رأسه فقال: يا سعيد أفزعته؟ قلت: نعم يا ابن رسول الله، فقال: هذا التسيح الاعظم.

I panicked from it, so he^{-asws} raised his^{-asws} head and said: 'O Saeed, you are terrified?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww}'. So he^{-asws} said: 'This is the most magnificent Glorification'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَاتَ دَاوُدُ النَّبِيُّ (عليه السلام) يَوْمَ السَّبْتِ مَفْجُوءاً فَأَظْلَمَتُ الطَّيْرُ بِأَجْنِحَتِهَا وَ مَاتَ مُوسَى كَلِيمُ اللَّهِ (عليه السلام) فِي النَّبِيِّ فَصَاحَ صَائِحٌ مِنَ السَّمَاءِ مَاتَ مُوسَى (عليه السلام) وَ أَيُّ نَفْسٍ لَا تَمُوتُ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Muhammad Bin Al Fuzayl, from Abdul Rahman Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Prophet Dawood^{-as} passed away suddenly on the day of Saturday, and the birds shaded him^{-as} by their wings; and Musa^{-as}, the Speaker with Allah^{-azwj}, passed away in the wilderness, and a shrieker shrieked from the sky: 'Musa^{-as} has (also) passed away, and which soul would not be dying?'³⁵

وَ يَحْتَدُّ الْإِسْنَادُ عَنْ حُفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ كَانَ مُسَافِراً فَلْيَسَافِرْ يَوْمَ السَّبْتِ فَلَوْ أَنَّ حَجَرًا زَالَ عَنْ جَبَلٍ يَوْمَ السَّبْتِ لَرَدَّهُ اللَّهُ عَزَّ وَ ذِكْرُهُ إِلَى مَوْضِعِهِ وَ مَنْ تَعَدَّثَ عَلَيْهِ الْخَوَاصُّ فَلْيَلْتَمِسْ طَلَبَهَا يَوْمَ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ (عليه السلام).

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

³³ H 13 – تفسير نور الثقلين، ج4، ص: 316

³⁴ Tafseer Noor Al Saqalayn – CH 34 H 8

³⁵ Al Kafi V 3 – The Book Of Funerals CH 1 H 4

Abu Abdullah^{-asws} said: 'The one who wants to travel so he should do so on the day of Saturday. Even if a stone falls off a mountain on the day of Saturday, Allah^{-azwj} would Return it to its place. And the one who is unable to fulfil his need should seek it on the day of Tuesday, for it is the day in which Allah^{-azwj} Softened the iron for Dawood^{-as}'.³⁶

VERSE 11

أَنْ اَعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ {11}

"Make armour and measure the rings appropriately, and do righteous deeds. I am watching what you are doing!" [34:11]

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

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

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

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

Thus, Allah^{-azwj} Softened the iron for him^{-as}, and he^{-as} used to make armour and sell it for a thousand Dirhams. So he made three hundred and sixty body armours, and sold these for three hundred and sixty thousand, and became needless from the Public Treasury'.³⁷

VERSES 12 & 13

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ {12}

And for Suleyman was the wind. Its morning course (journey) was a month and its evening course was a month, and We Caused to flow for him a spring of molten copper. And from the Jinn were ones who worked in front of him by the Permission of his Lord. And one from

³⁶ الكافي 8: 109 / 143

³⁷ الكافي 5: 74 / 5.

them who evaded Our Command, We shall Make him taste Punishment of the Blazing Fire [34:12]

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ أَسِيَّاتٍ ۚ اَعْمَلُوا آلَ دَاوُودَ شُكْرًا ۚ وَقَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ {13}

They were making for him whatever he so desired, from the prayer Niches, and (figures, i.e., sceneries of nature) Portraits, and bowls like the watering troughs, and fixed cauldrons. Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]

قَالَ فَقَالَ فَمَنْ أَسْرَ مِنْكُمْ فَلْيَشْكُرِ اللَّهَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِمَنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ سُبْحَانَهُ وَ تَعَالَى اَعْمَلُوا آلَ دَاوُدَ شُكْرًا وَ قَلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ

He^{-asws} said; 'So the one who is contented among you, should be thankful to Allah^{-azwj}. Allah^{-azwj} is Saying: **"If you are grateful, I would Increase it for you [14:7]**. And the Glorious and Exalted Said: **Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]**.

وَ أَحْسِنُوا الظَّنَّ بِاللَّهِ فَإِنَّ أَبَا عَبْدِ اللَّهِ (عليه السلام) كَانَ يَقُولُ مَنْ حَسَنَ ظَنَّهُ بِاللَّهِ كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ مَنْ رَضِيَ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيُسْرَى مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيُسْرَى مِنَ الْحَلَالِ خَفَّتْ مَقْوَنَتُهُ وَ تَنَعَّمَ أَهْلُهُ وَ بَصَرَهُ اللَّهُ دَاءَ الدُّنْيَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ

And think good with Allah^{-azwj}, for Abu Abdullah^{-asws} used to say; 'The one who thinks about Allah^{-azwj}, Allah^{-azwj} would also Mention him (Reward him), and the one who is happy with a little from the sustenance, Allah^{-azwj} would Accept even small amount of deeds. And the one who is happy with a small amount of Permissible, his expenses would be light and his family would enjoy, and Allah^{-azwj} would Show him the sicknesses of the world and its cure and Bring him out from it safely to the House of Peace'.³⁸

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

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

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **They were making for him whatever he so desired, from the prayer Niches, and figurines [34:13]**, so he^{-asws} said: 'By Allah^{-azwj}! These were not images of the men and the women, but the images of the tree, and it's like'.³⁹

³⁸ Al Kafi – H 14993

³⁹ الكافي 6: 527 / 7.

VERSE 14

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَهَمُهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ
الْجِنَّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ {14}

But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff. So when he fell down, it was clear to the Jinn that had they known the hidden, they would not have remained in the abasing torment [34:14]

ابن محبوب عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَى سُلَيْمَانَ بْنِ دَاوُدَ (عليهما السلام) أَنَّ آيَةَ مَوْتِكَ أَنَّ شَجَرَةً تَخْرُجُ مِنْ بَيْتِ الْمُقَدَّسِ يُقَالُ لَهَا الْخَرْنُوبَةُ قَالَ فَتَنْظُرُ سُلَيْمَانُ يَوْمًا فَإِذَا الشَّجَرَةُ الْخَرْنُوبَةُ قَدْ طَلَعَتْ مِنْ بَيْتِ الْمُقَدَّسِ فَقَالَ لَهَا مَا اسْمُكَ قَالَتْ الْخَرْنُوبَةُ قَالَ فَوَلَّى سُلَيْمَانُ مُدْبِرًا إِلَى حُجْرَتِهِ فَقَامَ فِيهِ مُتَكِنًا عَلَى عَصَاهُ فَقَبِضَ رُوحَهُ مِنْ سَاعَتِهِ قَالَ

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

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

فَجَعَلَتِ الْجِنَّ وَالْإِنْسُ يَخْدُمُونَهُ وَ يَسْعَوْنَ فِي أَمْرِهِ كَمَا كَانُوا وَ هُمْ يَطُنُّونَ أَنَّهُ حَيٌّ لَمْ يَمُتْ يَغْدُونَ وَ يَرُوحُونَ وَ هُوَ قَائِمٌ ثَابِتٌ حَتَّى دَبَّتِ الْأَرْضُ مِنْ عَصَاهُ فَأَكَلَتْ مِنْسَأَتَهُ فَانْكَسَرَتْ وَ خَرَّ سُلَيْمَانُ إِلَى الْأَرْضِ أَوْ لَا تَسْمَعُ لِقَوْلِهِ عَزَّ وَجَلَّ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

The Jinn and the human beings kept on serving him^{-as} and were striving in his^{-as} command as before, and they were thinking that he^{-as} was alive and had not died. The morning came and passed, and he^{-as} was still standing still, until the woodworm gnawed away at his^{-as} staff and it broke, and Suleyman^{-as} fell down upon the ground. Have you not heard the Words of the Mighty and Majestic: **So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14].**⁴⁰

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

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

(It has been reported) from Abu Al-Hassan Ali^{-asws} Bin Musa Al-Reza^{-asws}, from his^{-asws} father^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One day Suleyman^{-as} Bin Dawood^{-as} said to his^{-as} companions: 'Surely, Allah^{-azwj} Blessed and Exalted has Gifted to me^{-as} a kingdom which is not befitting for anyone from after me^{-as}. He^{-azwj} Made subservient to me^{-as}, the wind, and the humans, and the Jinn, and the birds, and the animals, and Taught me^{-as} the speech of the birds, and Gave to me^{-as} from everything, and along with all what He^{-azwj} has Given to me from the kingdom, my^{-as} delight is not complete, day to the night, and I^{-as} would love it that I^{-as} should enter into my^{-as} castle in the morning.

فأصعد أعلاه و أنظر إلى ممالكه، فلا تأذنوا لأحد علي لئلا يرد علي ما ينغص علي يومي. فقالوا: نعم.

I^{-as} want ascend to its height and look at my^{-as} kingdom. Therefore, no one is permitted to seek permission to see me^{-as} for I^{-as} do not wish to be disturbed for this day of mine^{-as}. So they said, 'Yes'.

فلما كان من الغد، أخذ عصاه بيده و صعد إلى أعلى موضع من قصره، و وقف متكئا على عصاه ينظر إلى ممالكه، مسرورا بما أوتي، فرحا بما أعطي، إذ نظر إلى شاب حسن الوجه و اللباس قد خرج عليه من بعض زوايا قصره، فلما أبصر به سليمان (عليه السلام)، قال له: من أدخلك إلى هذا القصر، و قد أردت أن أدخلوا فيه هذا اليوم. و بإذن من دخلت؟

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

قال الشاب: أدخلني هذا القصر ربه، و بإذنه دخلت. فقال: ربه أحق به مني، فمن أنت؟ قال: أنا ملك الموت. قال: و فيم جئت؟ قال جئت لأقبض روحك.

The youth said: 'It was its Lord^{-azwj} Who Made me enter into this castle, and it is by His^{-azwj} Permission that I entered'. So he^{-as} said: 'Its Lord^{-azwj} is more rightful for it that I^{-as} am. So who are you?' He said: 'I am the Angel of death'. He^{-as} said: 'And with regards to whom have you come?' He said: 'I have come for the capture of your^{-as} soul'.

قال: امض لما أمرت به، فهذا يوم سروري، و أبي الله عز و جل أن يكون لي سرور دون لقائه.

He^{-as} said: 'Go ahead and do what you have been Commanded to do, for this is my^{-as} day of delight, and Allah^{-azwj} Mighty and Majestic has Refused that there should be delight for me^{-as}, without meeting Him^{-azwj}'.

فقبض ملك الموت روحه و هو متكئ على عصاه، فبقي سليمان متكئا على عصاه و هو ميت ما شاء الله، و الناس ينظرون إليه و هم يقدررون أنه حي،

The Angel of Death captured his^{-as} soul whilst he^{-as} was reclining upon his^{-as} staff. Thus, Suleyman^{-as} remained reclining upon his^{-as} staff, and he^{-as} was dead, for as long as Allah^{-azwj} so Desired it. And the people were looking at him^{-as} and they were under the impression that he^{-as} was alive.

فافتتنوا فيه، و اختلفوا، فمنهم من قال: إن سليمان قد بقي متكئا على عصاه هذه الأيام الكثيرة و لم يتعب، و لم ينم، و لم يأكل، و لم يشرب! إنه لربنا الذي يجب علينا أن نعبد.

They were Tried with regards to it, and they differed, so from among them was one who said, 'Suleyman^{-as} has remained reclining upon his^{-as} staff this day for a long time, and he^{-as} is not getting tired, nor is he^{-as} eating, and is not drinking! He^{-as} is a lord unto us and it obligates us that we should serve him^{-as}'.

و قال قوم: إن سليمان ساحر، و إنه ليرينا أنه واقف متكئ على عصاه فيسحر أعيننا، و ليس كذلك.

And a group of people said: 'Surely, Suleyman^{-as} is a magician, and he^{-as} is watching us, and he^{-asws} is pausing upon his^{-as} staff, so he^{-as} has cast a spell upon our eyes, and it is not like that'.

و قال المؤمنون: إن سليمان هو عبد الله و نبيه، يدبر الله أمره بما شاء.

And the Momineen said: 'Surely, Suleyman^{-as} is a servant of Allah^{-azwj} and is His^{-azwj} Prophet^{-as}. Allah^{-azwj} Regulates the affairs with whatsoever He^{-azwj} Desires to'.

فلما اختلفوا بعث الله عز و جل الأرضة فدبت في عصا سليمان، فلما أكلت جوفها انكسرت العصا، و خر سليمان من قصره على وجهه، فشكرت الجن الأرضة على صنعها، فلأجل ذلك لا توجد الأرضة في مكان إلا و عندها ماء و طين،

Whilst they were differing. Allah^{-azwj} Mighty and Majestic Sent the woodworm which gnawed away at his^{-as} staff. When it had eaten its middle, the staff broke, and Suleyman^{-as} fell from his^{-as} castle upon his^{-as} face. So, the Jinn wanted to thank the woodworm upon what it had done. They hurried to it for that, but did not find the woodworm in any place except that there was water and clay.

و ذلك قول الله عز و جل: فَلَمَّا فَصَّيْنَا عَلَى الْمَوْتِ مَا دَعُّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ يَعْنِي عَصَاهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنَّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

And these are the Words of Allah^{-azwj} Mighty and Majestic: ***But when We Decreed death unto him, nothing evidenced them upon his death except an insect of the earth which ate his staff. So when he fell down, it was clear to the Jinn that had they known the unseen, they would not have remained in the abasing torment [34:14]'***

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

Then Al-Sadiq^{-asws} said: 'And this Verse was not Revealed like this, but rather it was Revealed as: **So when he fell, it was evident to the humans, if the Jinn had known the unseen, they would not have remained in abasing torment [34:14].**⁴¹

وعنه، قال: حدثنا أبي (رضي الله عنه)، قال: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن الحسن بن علي، عن علي بن عتبة، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «لقد شكرت الشياطين الأرضة حين أكلت عصا سليمان (عليه السلام) حتى سقط، وقالوا: عليك الخراب، وعلينا الماء والطين، فلا تكاد تراها في موضع إلا رأيت ماء وطيناً».

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

'Abu Abdullah^{-asws} has said: 'The satans^{-la} went to thank the woodworm when it ate the staff of Suleyman^{-as} until he^{-as} fell, and said, 'To you is the ruination, and to us is the water and the clay', and they could not see it in its place except that they saw the water and clay'.⁴²

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

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

'Rasool-Allah^{-saww} having said: 'Suleyman^{-as} Bin Dawood^{-as} lived for seven hundred and twelve years'.⁴³

VERSES 15 - 19

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ ۚ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ
بَلَدَةٌ طَيِّبَةٌ ۚ وَرَبُّ غَفُورٌ {15}

Certainly, there was a Sign for Saba in their dwellings of two gardens on the right and left: "Eat from the sustenance of your Lord and be thankful to Him!" A good city and a Forgiving Lord [34:15]

فَاعْرِضْهُمْ فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ
مِنْ سِدْرٍ قَلِيلٍ {16}

But they turned aside, so We Sent upon them a surging flood and Replaced for them with two gardens with bitter fruit, and shrubs, and a few lote-trees [34:16]

⁴¹ عيون أخبار الرضا 1: 24 / 265، علل الشرائع: 2 / 73

⁴² علل الشرائع: 4 / 74

⁴³ Tafseer Noor Al Saqalayn – CH 34 H 38

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجَازِي إِلَّا الْكَفُورَ {17}

That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ ۚ سِيرُوا فِيهَا لِيُبَيِّنَ
وَأَيَّامًا آمِنِينَ {18}

And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {19}

But they said, 'Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves, so We Made them as subject of discourse and Scattered them with every scattering. Surely, there are Signs in that for every patient, grateful one [34:19]

Apparent explanation - The people of Saba

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَقَالُوا رَبَّنَا بَاعِدْ
بَيْنَ أَسْفَارِنَا وَ ظَلَمُوا أَنْفُسَهُمْ

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

'A man asked Abu Ja'far-asws about the Words of Allah-azwj Mighty and Majestic: ***But they said, 'Our Lord! Lengthen the distance between our journeys! And they were unjust to themselves [34:19].***

فَقَالَ هَؤُلَاءِ قَوْمٌ كَانَ لَهُمْ قُرَى مُتَّصِلَةٌ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَأَنْهَارٌ جَارِيَةٌ وَأَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا بِأَنْعُمِ اللَّهِ وَغَدَّوْا مَا بِأَنْفُسِهِمْ فَأَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ
عَلَيْهِمْ سَيْلَ الْعَرِمِ فَعَرَّقَ قُرَاهُمْ وَ أَخْرَبَ دِيَارَهُمْ وَ أَذْهَبَ بِأَمْوَالِهِمْ وَ أَبْدَلَهُمْ مَكَانَ جَنَاتِهِمْ جَنَّاتٍ ذَوَاتٍ أُكُلٍ خَمْطٍ وَ أَثَلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ

He-asws said: 'They were a people who lived in two inter-connected villages and were able to see each other, and rivers which flowed, and had phenomenal wealth. They denied the Favours of Allah-azwj and changed what was in themselves, so Allah-azwj Mighty and Majestic Sent the flood of Al-Aram against them. Their two villages were submerged, and their houses were spoilt, and their wealth was gone. It changed their plantations into two plantations to be only with the edible plants of bitter tamarisk (a troublesome weed) and a few Lotus trees.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ جَزَائُهُمْ بِمَا كَفَرُوا وَ هَلْ يُجَازِي إِلَّا الْكُفُورَ.

Then Allah^{-azwj} Mighty and Majestic Said: ***That was our Retaliation due to their committing Kufr; and do We Retaliate except for the Kufr? [34:17]***.⁴⁴

Esoteric explanation

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ زَيْدِ الشَّحَامِ قَالَ دَخَلَ قَتَادَةُ بْنُ دَعَامَةَ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ يَا قَتَادَةُ أَنْتَ فَقِيهٌ أَهْلُ الْبَصْرَةِ فَقَالَ هَكَذَا يَزْعُمُونَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) بَلَّغْنِي أَنَّكَ تُفَسِّرُ الْقُرْآنَ فَقَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) يَعْلَمُ تَفْسِيرَهُ أَمْ يَجْهَلُ قَالَ لَا يَعْلَمُ فَقَالَ لَهُ أَبُو جَعْفَرٍ (عليه السلام) فَإِنْ كُنْتَ تُفَسِّرُهُ يَعْلَمُ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

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

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

قَالَ أَحْبَرَنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبِّهِ وَ قَدَرْنَا فِيهَا السَّبْرَ سَبْرًا فِيهَا لَيْالِي وَ أَيَّامًا آمِنِينَ

He^{-asws} said: 'Inform me^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic in (the Chapter 34) Saba: ***And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]***.

فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ خَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ خَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِنًا حَتَّى يَرْجِعَ إِلَى أَهْلِهِ

Qatada said, 'That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) نَشَدْتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يُخْرَجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ خَلَالٍ وَ رَاحِلَةٍ وَ كِرَاءٍ خَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيَقْطَعُ عَلَيْهِ الطَّرِيقَ فَتَذْهَبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِنَاحُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

Abu Ja'far^{-asws} said: 'I^{-asws} adjure you to Allah^{-azwj}, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'O Allah^{-azwj}, Yes!'

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَحَلَّكَ يَا قَتَادَةُ إِنْ كُنْتَ إِنَّمَا فَسَّرْتَ الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرِّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ

So Abu Ja'far^{-asws} said: 'Woe be unto you! But rather, you are explaining the Quran from your own self, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.

وَيْحَكَ يَا قَتَادَةَ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ خَلَالَ يَوْمٍ هَذَا الْبَيْتَ عَارِفاً بِحَقِّهَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفْعِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَعْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ فَتَحْنُ وَ اللَّهُ دَعَاهُ إِبْرَاهِيمَ (عليه السلام) الَّتِي مَنْ هَوَانَا قَلْبُهُ قُبِلَتْ حُجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةَ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our^{-asws} rights, loving us^{-asws} with his heart, just as Allah^{-azwj} Mighty and Majestic has Said: **Therefore Make the hearts of the people to yearn towards them [14:37]** and it does not mean the House, for He^{-azwj} is Saying 'towards them'. So we^{-asws} are, by Allah^{-azwj}, the (Answered) supplication of Ibrahim^{-as} towards whom^{-asws} if one loves with one's heart, his Hajj would be Accepted, otherwise it will not be, O Qatada! So when it will be the Day of Judgment, he would be secure from the Punishment of Hell on the Day of Judgment'.

فَإِذَا كَانَ كَذَلِكَ كَانَ آمِناً مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ قَالَ قَتَادَةُ لَا جَرَمَ وَ اللَّهُ لَا فَسْرَئُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَيْحَكَ يَا قَتَادَةَ إِنَّمَا يَعْرِفُ الْقُرْآنَ مَنْ حُوطِبَ بِهِ.

Qatada said, 'No offence. By Allah^{-azwj}, I will not explain it except like this'. So Abu Ja'far^{-asws} said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones^{-asws} who have been Addressed by it'.⁴⁵

The 'Blessed Apparent Towns'

محمد بن العباس: عن الحسين بن علي بن زكريا البصري، عن الهيثم بن عبد الله الرماني، قال: حدثني علي بن موسى، قال: «حدثني أبي موسى، عن أبيه جعفر (عليهم السلام)، قال: دخل على أبي بعض من يفسر القرآن، فقال له: أنت فلان؟ و سماه باسمه، قال: نعم. قال: أنت الذي تفسر القرآن؟ قال: نعم.

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

(It has been narrated) from Ali^{-asws} Bin Musa^{-asws}, said, 'Musa^{-asws} narrated to my father, from his^{-asws} father^{-asws} Ja'far^{-asws} having said: 'One of the commentators of the Quran came up to My^{-asws} father^{-asws}, so he^{-asws} said to him: 'You are so and so?', and named him by his name. He said, 'Yes'. He^{-asws} said: 'You are the one who interprets the Quran?' He said, 'Yes'.

قال: فكيف تفسر هذه الآية: وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَ أَيَّاماً آمِنِينَ؟ قال: هذه بين مكة و منى.

He^{-asws} said: 'So how is the interpretation of this Verse: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]?**' He said, 'This is in between Makkah and Mina'.

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

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

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

He said, 'May I be sacrificed for you^{-asws}! You^{-asws} are finding in the Book of Allah^{-azwj} that town are men?' Abu Abdullah^{-asws} said: 'Is not Allah^{-azwj} Saying: **And ask the town (people) which we were in, and the caravan among which we returned, and that we are truthful** [12:82], so is the question to be posed to the partitions and the walls, or the people? And Allah^{-azwj} the Exalted Says: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment** [17:58], so who is the Punishment for, for the men, or for the partitions and the walls?'⁴⁶

وعنه: عن أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: قال: جعلت فداك، فأخبرني عن القرى الظاهرة. قال: هم شيعةنا- يعني العلماء منهم-».

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

'From Abu Abdullah^{-asws}. He (Al-Basry) said, 'May I be sacrificed for you^{-asws}! Inform me about the Apparent towns'. He^{-asws} (Abu Abdullah^{-asws}) said: 'They are our^{-asws} Shias – meaning the learned among them'.⁴⁷

Travelling securely during the era of Al-Qaim^{-asws}

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

Ibn Babuwayh, by his chain,

(It has been reported) from Abu Abdullah^{-asws} – in a Hadeeth regarding the Meaning of the Verse, said: 'O Abu Bakr, **“Travel in these during nights and days in security”** [34:18] – with our^{-asws} Al-Qaim^{-asws}, of the People^{-asws} of the Household'.⁴⁸

⁴⁶ تأويل الآيات 2: 471 / 1

⁴⁷ (Extract) تأويل الآيات 2: 472 / 2

⁴⁸ علل الشرائع: 91 / 5 ذ ح

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

And regarding the Words of the Exalted: ***“Travel in these during nights and days in security” [34:18]***, it has been reported by Abu Hamza Al-Sumaly, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Safe from the deviation’ i.e., regarding what they (Shias) are attaining from them^{-asws}, from the knowledge regarding the world and the Religion’.⁴⁹

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

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

Al-Sadiq^{-asws} said to Abu Hanifa when he came up to him^{-asws}: ‘Who are you?’ He replied, ‘Abu Hanifa’. He^{-asws} said: ‘The Mufti (Issuer of Fatwas) of the people of Al-Iraq?’ He replied, ‘Yes’. He^{-asws} said: ‘By what do you issue Fatwas to them?’ He replied, ‘By the Book of Allah^{-azwj}’. He^{-asws} said: ‘And you have the knowledge of the Book of Allah^{-azwj} – its Abrogating, and it’s Abrogated, and its Decisive, and its Allegorical (Verses)?’ He replied, ‘Yes’.

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

He^{-asws} said: ‘So inform me about the Words of Allah^{-azwj} Mighty and Majestic: ***and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]***, which place is it?’ Abu Hanifa^{-la} said, ‘It is what is in between Makkah and Al-Medina’. So Abu Abdullah^{-asws} turned towards those who were seated with him^{-asws} and said: ‘We^{-asws} adjure you by Allah^{-azwj}! Have you travelled between Makkah and Al-Medina, and you were insecure for your blood, from being murdered, nor upon your wealth, from it being stolen?’ So they said, ‘O Allah^{-azwj}, yes’.

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

Abu Abdullah^{-asws} said: ‘Woe be unto you – O Abu Hanifa – Allah^{-azwj} is not Saying (anything) but the Truth. Inform me^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***and the one enters it shall be secure [3:97]***, which place is it?’ He said, ‘That is the Sacred House of Allah^{-azwj}’. So, Abu Abdullah^{-asws} turned towards those seated with him^{-asws}, and said: ‘We^{-asws} adjure you by Allah^{-azwj}! Do you know that Abdullah Bin Al-Zubeyr, and Saeed bin Jubeyr entered it, so they were unsafe from being murdered?’ They said, ‘Our Allah^{-azwj}, yes’.

تأويل الآيات 2: 473 / 3 49

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

Abu Abdullah^{-asws} said: 'Woe be unto you - O Abu Hanifa - Allah^{-azwj} is not Saying except for the Truth'. So Abu Hanifa said, 'There is no knowledge with me, of the Book of Allah^{-azwj}, but rather I am an analogist'.⁵⁰

[أحمد الطبرسي] عن أبي حمزة الثمالي قال: أتى الحسن البصري أبا جعفر (عليه السلام) فقال: جئتك لأسألك عن أشياء من كتاب الله. فقال أبو جعفر: ألسنت فقيه أهل البصرة؟ قال: قد يقال ذلك. فقال له أبو جعفر (عليه السلام): هل بالبصرة أحد تأخذ عنه؟ قال: لا،

Ahmad Al Tabarsy, from Abu Hamza Al Sumaly who said,

'Al-Hassan Al-Basry came to Abu Ja'far^{-asws}, so he said, 'I have come to you^{-asws} to ask you^{-asws} about things from the Book of Allah^{-azwj}'. So Abu Ja'far^{-asws} said: 'Are you not a jurist of the people of Al-Basra?' He said, 'It has been said, that'. Abu Ja'far^{-asws} said to him: 'Is there anyone at Al-Basra whom you take (your knowledge) from?' He said, 'No'.

قال: فجميع أهل البصرة يأخذون عنك؟ قال: نعم. فقال أبو جعفر: سبحان الله لقد تقلدت عظيما من الأمر، بلغني عنك أمر فما أدري أكذلك أنت، أم يكذب عليك؟ قال: ما هو؟ قال: زعموا أنك تقول: إن الله خلق العباد ففوض إليهم أمورهم. قال: فسكت الحسن.

The Imam^{-asws} said: 'So the whole of the people of Al-Basra are taking (knowledge) from you?' He said, 'Yes'. So Abu Ja'far^{-asws} said: 'Glory be to Allah^{-azwj}! You have collared yourself (offered *Taqleed: taken a Great responsibility*) with a great matter. A matter has reached me^{-asws} from you, so I^{-asws} do not know whether it is like that with you, or it has been belied against you?' He said, 'What is it?' The Imam^{-asws} said: 'They are claiming that you are saying, 'Allah^{-azwj} Created the servants, so He^{-azwj} Delegated their matters to them'. He (the narrator) said, 'Al-Hassan (Al-Basry) was silent'.

فقال: أرايت من قال الله له في كتابه: إنك آمن، هل عليه خوف بعد هذا القول منه؟ فقال الحسن: لا. فقال أبو جعفر (عليه السلام): اني أعرض عليك آية وانهي إليك خطابا، ولا أحسبك الا وقد فسرته على غير وجهه، فان كنت فعلت ذلك فقد هلك وأهلك. فقال له: ما هو؟

He^{-asws} said: 'The one to whom Allah^{-azwj} Says in His^{-azwj} Book: "You are safe", is there any fear to be upon him after these Words from Him^{-azwj}?' So Al-Hassan (Al-Basry) said, 'No'. So Abu Ja'far^{-asws} said: 'I^{-asws} am presenting to you a Verse and ending to you the address, and I^{-asws} reckon that you have interpreted it upon other than its (correct) aspect. So if you have done that, so you are destroyed and causing others to be destroyed'. So he said to him^{-asws}, 'What is it?'

قال: أرايت حيث يقول: * (وجعلنا بينهم وبين القرى التي بركنها فيها قرى ظاهرة وقدرنا فيها السير سيروا فيها ليالي وأياما آمنين) *. يا حسن بلغني انك أفتيت الناس فقلت هي مكة.

The Imam^{-asws} said: 'What is your view where He^{-azwj} is Saying: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]**? O Hassan! It has reached me that you are issuing Verdicts (Fatwas) to the people'. He said, 'It is Makkah'.

الاحتجاج: 360 50

فقال أبو جعفر (عليه السلام) فهل يقطع على من حج مكة وهل يخاف أهل مكة، وهل تذهب أموالكم؟ قال: بلى. قال: فمتى يكونون آمنين؟

Abu Ja'far^{-asws} said: 'Then, is there one who goes for Hajj gets his way cut off (by bandits), and is there fear upon the people of Makkah, and does your wealth go away?' He said, 'Yes'. He^{-asws} said: 'So when will they happen to be safe?'

بل فينا ضرب الله الأمثال في القرآن. فنحن القرى التي بارك الله فيها، وذلك قول الله عزوجل، فمن أقر بفضلنا حيث بينهم وبين شيعتهم القرى التي باركنا فيها، قرى ظاهرة، والقرى الظاهرة: الرسل، والنقلة عنا إلى شيعتنا، وفقهاء شيعتنا إلى شيعتنا.

But, it is with regards to us^{-asws} that Allah^{-azwj} has Given Examples in the Quran. So we^{-asws} are the towns in which Allah^{-azwj} has Blessed, and that is in the Words of Allah^{-azwj} Mighty and Majestic. So the one who accepts our^{-asws} merits that we^{-asws} are the apparent town between them and their^{-asws} Shias, the town which Allah^{-azwj} has Blessed therein, the apparent town is the Rasool^{-saww}, and the transferring (transmitting of Hadeeth) from us^{-asws} to our^{-asws} Shias, and jurists (narrators of Ahadeeth) of our^{-asws} Shias, to our^{-asws} Shias'.

وقوله تعالى: * (وقد رنا فيها السير) * فالسير مثل للعلم، سير به ليالي وأياما، مثل لما يسير من العلم في الليالي والأيام عنا إليهم، في الحلال والحرام، والفرائض والأحكام، آمنين فيها إذا أخذوا منه، آمنين من الشك والضلال، والنقلة من الحرام إلى الحلال، لأنهم أخذوا العلم من وجب لهم أخذهم إياه عنهم، بالمعرفة،

And the Words of the Exalted: **and We Apportioned the travelling therein**, so the travelling is like the Knowledge, journeying with it nights and days. The example of the one who journeys from the Knowledge during the nights and the days from us^{-asws} to them (Shias), regarding the Permissible and the Prohibited, and the Obligations and the Judgements, there is safety in it when it is taken from him^{-asws}, safety from the doubt and the straying, and the transferring from the Prohibited to (become) the Permissible, because they are taking the Knowledge from the ones^{-asws} whom it is Obligated for them to take it from them^{-asws}, with the recognition.

لأنهم أهل ميراث العلم من آدم إلى حيث انتهوا، ذرية مصطفاة بعضها من بعض، فلم ينته الاصطفاء إليكم، بل إلينا انتهى، ونحن تلك الذرية المصطفاة، لا أنت ولا أشباهك يا حسن،

(This is) because they^{-asws} are the people^{-asws} who inherited the Knowledge from Adam^{-as} to where it has ended, children of Mustafa^{-saww}, from each other. It has not ended up to you, but it has ended up with us^{-asws}, and we^{-asws} are the children, the Chosen ones, not you and those that resemble you, O Hassan!

فلو قلت لك - حين ادعيت ما ليس لك، وليس إليك: يا جاهل أهل البصرة! لم أقل فيك إلا ما علمته منك، وظهر لي عنك، وإياك أن تقول بالتفويض فإن الله عزوجل لم يفوض الأمر إلى خلقه، وهنا منه وضعفا، ولا أجبرهم على معاصيه ظلما.

I^{-asws} say to you - what you are claiming is not for you, and is not to you, O ignorant one of the people of Al-Basra! I^{-asws} am not saying regarding you except what I^{-asws} know of from you, and it manifests to me^{-asws} from you. And beware that you should be speaking of the delegation, for Allah^{-azwj} Mighty and Majestic does not Delegate the Command to His^{-azwj}

creatures, and over here would be a weakness from Him^{-azwj}, and He^{-azwj} does not Compel them upon the disobedience (or) injustice'.⁵¹

The Signs for every patient, grateful one

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

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

'From Abu Ja'far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Surely there are Signs in that for every patient, grateful one [34:19]**. He^{-asws} said: 'Patience upon our^{-asws} cordiality, and upon what descends due to it from the difficulties or the ease. Patience upon the harm regarding us^{-asws}, thanking Allah^{-azwj} the Exalted for upon our^{-asws} Wilayah, of the People^{-asws} of the Household'.⁵²

VERSES 20 & 21

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

And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيزٌ {21}

And there was no authority for him upon them except for Us to Know who believes in the Hereafter from the one whose is in doubt from it; and your Lord is a Guardian over all things [34:21]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَسْمَعٍ بْنِ الْحُجَّاجِ عَنْ صَبَّاحِ الْحُذَّاءِ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَدَ عَلِيٍّ (عليه السلام) يَوْمَ الْغَدِيرِ صَرَخَ إِبْلِيسُ فِي جُنُودِهِ صَرْخَةً فَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا أَنَّهُ فَقَالُوا يَا سَيِّدَهُمْ وَ مَوْلَاهُمْ مَاذَا دَهَكَ فَمَا سَمِعْنَا لَكَ صَرْخَةً أَوْ حَشَ مِنْ صَرْخَتِكَ هَذِهِ فَقَالَ هُمْ فَعَلَ هَذَا النَّبِيُّ فَعَلًا إِنَّ نَمَّ لَمْ يُغْصَ اللَّهُ أَبَدًا فَقَالُوا يَا سَيِّدَهُمْ أَنْتَ كُنْتَ لِأَدَمَ

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

⁵¹ Tafseer Abu Hama Al Sumali - Hadeeth No. 244

⁵² تأويل الآيات 2: 4/473

Abu Ja'far^{-asws} has said; 'When the Rasool Allah^{-saww} grabbed the hand of Ali^{-asws} on the Day of Al-Ghadeer, Iblees^{-la} screamed in his^{-la} army a loud scream. So there did not remain anyone from among them, either in the land or in the sea except that he came to him^{-la}. They said, 'O our chief and our master! What was that shriek which we heard which was so frightening that you^{-la} have never screamed like this before?'. He^{-la} said to them, 'It was the action of this Prophet^{-saww}, if acted upon, no one would disobey Allah^{-azwj} ever!' They said, 'O our chief, you^{-la} dealt with Adam^{-as}'.

فَلَمَّا قَالَ الْمُنَافِقُونَ إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ وَ قَالَ أَحَدُهُمَا لِصَاحِبِهِ أ مَا تَرَىٰ عَيْنَيْهِ تَدُورَانِ فِي رَأْسِهِ كَأَنَّهُ يَجْنُونَ رِجْلَيْنِ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَرَخَ إِبْلِيسُ صَرْخَةً بِطَرَبٍ فَجَمَعَ أَوْلِيَاءَهُ فَقَالَ أ مَا عَلِمْتُمْ أَنِّي كُنْتُ لَادِمٌ مِنْ قَبْلُ قَالُوا نَعَمْ قَالَ آذَمُ نَقَضَ الْعَهْدَ وَ لَمْ يَكْفُرْ بِالرَّبِّ وَ هَؤُلَاءِ نَقَضُوا الْعَهْدَ وَ كَفَرُوا بِالرَّسُولِ

When the hypocrites said, 'He^{-saww} speaks out of desires', and one of the two (Abu Bakr and Umar) said to his companion, 'Did you see his^{-saww} turn in his^{-saww} head as if he^{-saww} is a mad man?' - meaning Rasool Allah^{-saww}, Iblees^{-la} screamed with a scream of pleasure. So his^{-la} friends gathered. He^{-la} said, 'But, do you know that I^{-la} dealt with Adam^{-as} beforehand?' They said, 'Yes'. He^{-la} said, 'Adam^{-as} set aside the Covenant and did not blaspheme with the Lord^{-azwj}, and these ones have set aside the Covenant and have blasphemed against Rasool Allah^{-saww}'.

فَلَمَّا فُيْضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَقَامَ النَّاسُ غَيْرَ عَلَيٍّ لَيْسَ إِبْلِيسُ تَاجَ الْمُلْكِ وَ نَصَبَ مِنْبَرًا وَ قَعَدَ فِي الْوُتْبَةِ وَ جَمَعَ خِيْلَهُ وَ رَجُلَهُ ثُمَّ قَالَ لَهُمْ اطْرَبُوا لَا يُطَاعُ اللَّهُ حَتَّى يَفُومَ الْإِمَامُ

When Rasool Allah^{-saww} passed away and the people established someone other than Ali^{-asws}, Iblees^{-la} wore a crown of the king and established a pulpit and sat upon the cushion, and gathered his^{-la} cavalry and his^{-la} infantry. Then he^{-la} said to them, 'Be delighted! Allah^{-azwj} will not be obeyed until the Imam^{-asws} (Al-Mahdi^{-asws}) rises'.

وَ تَلَا أَبُو جَعْفَرٍ (عليه السلام) وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ تَأْوِيلُ هَذِهِ الْآيَةِ لَمَّا فُيْضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الظُّلُّ مِنْ إِبْلِيسَ حِينَ قَالُوا لِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِنَّهُ يَنْطِقُ عَنِ الْهَوَىٰ فَظَنَّ بِهِمْ إِبْلِيسُ ظَنًّا فَصَدَّقُوا ظَنَّهُ.

And Abu Ja'far^{-asws} recited: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20].** Abu Ja'far^{-asws} said: 'The explanation of this Verse came to the fore when the Rasool Allah^{-saww} passed away, and the conjecture from Iblees^{-la} where they said to the Rasool Allah^{-saww} that he^{-saww} speak out of desire, so Iblees^{-la} conjectured about them with a conjecture and they ratified his^{-la}'.⁵³

علي بن إبراهيم، عن زيد الشحام، قال: دخل قتادة بن دعامة على أبي جعفر (عليه السلام)، و سأله عن قوله عز و جل: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ،

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

'Qatada Bin Da'amat came up to Abu Ja'far^{-asws}, and asked him^{-asws} about the Words of the Mighty and Majestic: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]**.

قال: «لما أمر الله نبيه أن ينصب أمير المؤمنين (عليه السلام) للناس، و هو قوله: يا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ فِي عَلِيٍّ وَ إِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ أَخَذَ رَسُولُ اللَّهِ (صلى الله عليه و آله) بيد علي (عليه السلام) يوم غدِير خَمْ، و قال: من كنت مولاه فعلي مولاه،

He^{-asws} said: 'When Allah^{-azwj} Commanded His^{-azwj} Prophet^{-saww} that he^{-saww} should nominate Amir-al-Momineen^{-asws} to the people, and these are His^{-azwj} Words: **'O you Rasool! Deliver what has been Revealed unto you from your Lord regarding Ali; and if you don't do so, then you have not delivered His Message, [5:67]**, Rasool-Allah^{-saww} grabbed the hand of Ali^{-asws} on the Day of Ghadeer Khumm, and said: 'The one whose Master I^{-saww} was, so Ali^{-asws} is his Master'.

حتت الأبالسة التراب على رؤوسها، فقال لهم إبليس الأكبر: ما لكم؟ قالوا: قد عقد هذا الرجل اليوم عقدة لا يحلها إنسي إلى يوم القيامة. فقال لهم إبليس: كلا، إن الذين حوله قد وعدوني فيه عدة، و لن يخلفوني فيها.

The devils urged the placing of the dust upon their heads, so the biggest Iblees^{-la} said to them, 'What is the matter with you all?' They said, 'A knot of this man^{-asws} has been tied today, forget about unravelling it now up to the Day of Judgement!' So Iblees^{-la} said to them, 'Never! A number of the ones around him^{-saww} have already promised me^{-la}, and they would never oppose me^{-la} regarding it'.

فأنزل الله سبحانه هذه الآية: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ يعني شيعة أمير المؤمنين (عليه السلام)».

Therefore, Allah^{-azwj} the Glorious Revealed this Verse: **And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]** - meaning the Shias of Amir-Al-Momineen^{-asws}.⁵⁴

محمد بن العباس، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى بن عبيد، عن ابن فضال، عن عبد الصمد بن بشير، عن عطية العوفي، عن أبي جعفر (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) لما أخذ بيد علي (عليه السلام) بغدير خم، فقال: من كنت مولاه فعلي مولاه، كان إبليس لعنه الله حاضرا بعفارته،

Muhammad Bin Al Abbas said, 'It was narrated to us by Al Husayn Bin Ahmad al Maliki, from Muhammad Bin Isa Bin Ubeyd, from Ibn Fazal, from Abdul Samad Bin Bashir, from Atiya Al Awfy,

'From Abu Ja'far^{-asws} having said: 'When Rasool-Allah^{-saww} grabbed the hand of Ali^{-asws} at Ghadeer Khumm and he^{-saww} said: 'The one whose Master I^{-saww} was, so Ali^{-asws} is his Master, Iblees^{-la} was present along with his^{-la} devils.

فقاتلت له- حيث قال: من كنت مولاه فعلي مولاه- و الله ما هكذا قلت لنا، لقد أخبرتنا أن هذا إذا مضى افترق أصحابه، و هذا أمر مستقر، كلما أراد أن يذهب واحد بدر آخر.

تأويل الآيات 2: 474 / 6⁵⁴

So they said to him^{-la}, when he^{-saww} said: 'One whose Master I^{-saww} was, so Ali^{-asws} is his Master' – 'By Allah^{-azwj}! He^{-saww} did not say it to us like this! He^{-saww} has informed us that this would be when he^{-saww} passes away, his^{-saww} companions would separate, and this is a permanent matter. Every time one (Imam^{-asws}) goes away, another one^{-asws} would replace him^{-asws}'.

فقال: افترقوا، فإن أصحابه قد وعدوني أن لا يقرؤا له بشيء مما قال. و هو قوله عز و جل: وَ لَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ.»

But he^{-la} said, 'Disperse, for his^{-saww} companions have already promised me^{-la} that they will not be accepting anything from what he^{-saww} said'. And these are His^{-azwj} Words: ***And Iblees did ratify his conjecture upon them, so they (all) followed him except a group from the Momineen [34:20]***⁵⁵.

VERSES 22 & 23

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شَرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ {22}

Say: 'Supplicate to those you are alleging (as gods) from besides Allah. They ~~do not~~ neither control the weight of a particle in the skies nor in the earth, and there is partnership for them in these two, and there is no reliance for Him from them' [34:22]

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِّعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ {23}

And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they (people) say, 'What is that which your Lord Said?' They (believers) say: 'The Truth. And He is the Exalted, the Great' [34:23]

ثم قال علي بن إبراهيم: حدثني أبي، عن ابن أبي عمير، عن معاوية بن عمار، عن أبي العباس المكي، قال: دخل مولى لامرأة علي بن الحسين (عليه السلام) علي أبي جعفر (عليه السلام)، يقال له أبو أيمن، فقال: يا أبا جعفر، يغرون الناس، و يقولون: «شفاعة محمد، شفاعة محمد»؟!!

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

A freed slave of Ali^{-asws} Bin Al-Husayn^{-asws} called Abu Ayman, came to Abu Ja'far^{-asws}, and he said, 'O Abu Ja'far^{-asws}! The people are saying, 'Intercession of Muhammad^{-saww}! Intercession of Muhammad^{-saww} are deceiving (there is no such intercession)!'

تأويل الآيات 2: 473 / 5. ⁵⁵

فغضب أبو جعفر (عليه السلام) حتى تغير وجهه، ثم قال: «ويحك - يا أبا أيمن - أغرك أن عف بطنك و فرجك، أما لو رأيت أفزع القيامة لقد احتجت إلى شفاعته محمد (صلى الله عليه وآله)، وبلغك فهل يشفع إلا لمن وجبت له النار».

So Abu Ja'far^{-asws} got annoyed to the extent that his^{-asws} face changed, then said: 'Woe be unto you - O Abu Ayman! You are deceived by your belly and your private part. But, had you seen the panic of the Day of Judgement, you would have argued for the intercession of Muhammad^{-saww}. Woe be unto you! Will he^{-saww} intercede except for the ones upon whom the Fire has been Obligated?'

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

Then he^{-asws} said: 'There is no one from the former ones, and the later ones except that he would be needy of the intercession of Muhammad^{-saww} on the Day of Judgement'.

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

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

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

Then he^{-asws} said: 'And the Momin would intercede for the like of Rabi'a and Muzar (the number of these two tribes). And the Momin would intercede even for his servant, saying, 'O Lord^{-azwj}! He rightfully served me, I was certain (of his services) during the heat and the cold (during all difficulties)'.⁵⁶

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

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

Abu Ja'far^{-asws} has said: 'Allah^{-azwj} will not Accept the intercession on the Day of Judgement, from the Prophets^{-as} and the Rasools^{-as} until He^{-azwj} Permits the intercession to them, except for Rasool-Allah^{-saww}, for Allah^{-azwj} has (already) Permitted to him^{-saww} the intercession, on the Day of Judgement. Thus, the intercession is for him^{-saww}, and for Amir-al-Momineen^{-asws}, and for the Imams^{-asws} from his^{-asws} sons^{-asws}, then from after that, for the Prophets^{-as}'.⁵⁷

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: حتى إذا فُزع عن قُلُوبِهِمْ قَالُوا ما ذا قال رَبُّكُمْ قَالُوا الْحَقُّ وَ هُوَ الْعَلِيُّ الْكَبِيرُ: «و ذلك أن أهل السماوات لم يسمعوا وحيا فيما بين أن بعث عيسى بن مريم (عليه السلام) إلى أن بعث محمد (صلى الله عليه وآله)،

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

⁵⁶ - تفسير القمّي 2: 202.

⁵⁷ تأويل الآيات 2: 476 / 8

'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 رسول الله (صلى الله عليه و آله)، فسمع أهل السماوات صوت وحي القرآن كوقع الحديد على الصفا، فصعق أهل السماوات، فلما فرغ من الوحي انحدر جبرئيل، كلما مر بأهل سماء فرغ عن قلوبهم. يقول: كشف عن قلوبهم، فقال بعضهم لبعض: ماذا قال ربكم؟ قالوا: الحق، و هو العلي الكبير».

When Allah^{-azwj} Send 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 (need some explanation). 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]**.⁵⁸

VERSES 24 - 28

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ ۚ قُلِ اللَّهُ ۚ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ {24}

Say: 'Who Sustains you from the skies and the earth?' Say: 'Allah! And I or you are perhaps on a Guidance or in clear error' [34:24]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص بَارِكْ لَنَا فِي الْحَبْرِ وَ لَا تُفْرِقْ بَيْنَنَا وَ بَيْنَهُ فَلَوْ لَا الْحَبْرُ مَا صَلَّيْنَا وَ لَا صُمَمْنَا وَ لَا أَذَيْنَا فَرَأَيْتُمْ رَبَّنَا

A number of our people have narrated from Ahmad ibn Abu Abd Allah from his father from abu al-Bakhtariy in a marfu' manner who has said:

'Rasool Allah^{-saww} has said: 'O Allah^{-azwj}, Grant us blessings with our loaves of bread and do not take them away from us. Without bread we neither are able to perform Salat or fast, nor can we perform our obligations toward our Lord'.⁵⁹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْعَزْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ الْمُلْكُ فِيهِ إِلَّا بِالْقَتْلِ وَ التَّجْبُرِ وَ لَا الْغِيَّ إِلَّا بِالْعَصَبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهُوَى

Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Al Arzamy, from

⁵⁸ تفسير القمي 2: 202

⁵⁹ Al-Kafi, vol. 5, H. 8324, Ch. 3, h, 13

Abu Abdullah^{-asws} has reported that 'Rasool-Allah^{-saww} said: 'There would be coming such a time period upon the people that they would not be attaining a kingdom except by the killing and the tyranny, nor (attaining) riches except by the usurpation and the stinginess, nor the love except by the removal of the Religion and following of the personal desires.

فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَهُوَ يَقْدِرُ عَلَى الْغِنَى وَصَبَرَ عَلَى الْبُغْضَةِ وَهُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ وَصَبَرَ عَلَى الذُّلِّ وَهُوَ يَقْدِرُ عَلَى الْعِزِّ
آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صِدِّيقاً بِمَنْ صَدَّقَ بِهِ .

The one who comes across that time period, and he observes patience upon the poverty despite being able upon the riches, and observes patience upon the hatred despite being able upon the love, and observes patience upon the humiliation despite being able upon the honour, Allah^{-azwj} would Give him the Rewards of fifty truthful ones from the ones who ratified me^{-saww}.⁶⁰

Allah^{-azwj} always Helps the devout believers, if they are sincerely worshipping, in winning the rizq:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي التَّوْرَةِ مَكْتُوبٌ يَا ابْنَ آدَمَ تَعَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبُكَ غِنَى وَ لَا أَكِلُكَ إِلَى طَلَبِكَ وَ عَلَيَّ أَنْ أَسَدَّ فَاقَتَكَ وَ أَمَلًا قَلْبُكَ خَوْفًا مِنِّي وَ إِنْ لَا تَعَرَّغْ لِعِبَادَتِي أَمَلًا قَلْبُكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسَدَّ فَاقَتَكَ وَ أَكِلُكَ إِلَى طَلَبِكَ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

Abu Abdullah^{-asws} has said: 'it is written in the Torah: 'O son of Adam^{-as}! Free yourself for My^{-azwj} worship, I^{-azwj} shall Fill your heart with riches and will not Fatigue you to your seeking (sustenance), and it would be upon Me^{-azwj} to Aim to excel you and fill your heart with fear from Me^{-azwj}, and that if you don't free yourself for My^{-azwj} worship, I^{-azwj} shall Fill your heart with a pre-occupation with the world, then I^{-azwj} will not Excel you and will Exhaust you to the seeking (of the livelihood)'.⁶¹

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ {25}

(The unbelievers) Say: 'You will not be Questioned about what we commit nor will we be Questioned about what you are doing'. [34:25]

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ {26}

Say (Rasool Allah): 'Our Lord will Gather us together, then will He Judge between us with the Truth, and He is the Supreme Judge, the Knowing' [34:26]

⁶⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 12

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 42 H 1

قُلْ أَرُونِي الَّذِينَ أَهَنْتُمْ بِهِ شُرَكَاءَ ۖ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {27}

Say: 'Show me those whom you are linking with Him as partners. Never! But, He is Allah the Mighty, the Wise' [34:27]

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {28}

And We did not Send you except to all of the people as a bearer of glad tidings and a warner, but most of the people are not knowing [34:28]

Rasool-Allah^{-saww} was Sent to all the people

علي بن إبراهيم، قال: حدثنا علي بن جعفر، قال: حدثني محمد بن عبد الله الطائي، قال: حدثنا محمد بن أبي عمير، قال: حدثنا حفص الكناسي، قال: سمعت عبد الله بن بكر الأرجاني، قال: قال لي الصادق جعفر بن محمد (عليه السلام): «أخبرني عن رسول الله (صلى الله عليه وآله)، كان أرسل عامة للناس، أليس قد قال الله في محكم كتابه: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ لَأَهْلِ الْمَشْرِقِ وَالْمَغْرِبِ، وَأَهْلِ السَّمَاءِ وَالْأَرْضِ مِنَ الْجِنِّ وَالْإِنْسِ، هَلْ بَلَغَ رِسَالَتَهُ إِلَيْهِمْ كُلَّهُمْ؟» قلت: لا أدري.

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

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said to me: 'Inform me^{-asws} about Rasool-Allah^{-saww}. Was he^{-saww} Sent to the generality of the people. Has not Allah^{-azwj} Said in the Decisive of His^{-azwj} Book: **And We did not Send you except to all of the people**, to the East, and the West, and the inhabitants of the sky and the earth from the Jinn and the Humans. Did his^{-saww} Message reach all of them?' I said, 'I don't know'.

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

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

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

He^{-asws} said: 'Allah^{-azwj} the Exalted Commanded Jibrael^{-as}, so he^{-as} uprooted the land by the quill from his wing, and instated it for Rasool-Allah^{-saww}, and it was in front of him^{-saww} like in the palm of his^{-saww} hand. He^{-saww} looked at the inhabitants of the East and the West, and addressed every person in their language, and called them to Allah^{-azwj} the Exalted and to his^{-saww} own Prophet-hood. So there neither remained a town, nor a city, except that the Prophet^{-saww} called them by himself^{-saww}'.⁶²

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

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

عن أبي عبد الله (عليه السلام) - في حديث طويل - قلت له: جعلت فداك، فهل يرى الإمام ما بين المشرق والمغرب؟ قال: «يا ابن بكر، فكيف يكون حجة على ما بين قطريها، وهو لا يراهم ولا يحكم فيهم! وكيف يكون حجة على قوم غيب لا يقدر عليهم ولا يقدر عليهم!»

'From Abu Abdullah^{-asws} – in a lengthy Hadeeth – I (the narrator) said to him^{-asws}, 'May I be sacrificed for you! Does the Imam^{-asws} see what is in between the East and the West?' O Ibn Bakr! So how can he^{-asws} be a Divine Authority over what is between its parts, and he^{-asws} cannot see them or passes judgement with regards to them? And how can he^{-asws} be a Divine Authority over a hidden people, not having ability over them, and they are not able to (communicate) with him^{-asws}?'

وكيف يكون مؤدياً عن الله وشاهداً على الخلق وهو لا يراهم! وكيف يكون حجة عليهم وهو محجوب عنهم، وقد حيل بينهم وبينه أن يقوم بأمر الله فيهم!

And how can he^{-asws} be a Caller from Allah^{-azwj}, and a witness over the creatures, if he^{-asws} cannot see them? And how can he^{-asws} be a Divine Authority against them, and he^{-asws} is hidden from them, and he^{-asws} is there to establish the Commands of Allah^{-azwj} among them?

والله يقول: وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ يَعْنِي بِهِ مَنْ عَلَى الْأَرْضِ، وَ الْحُجَّةُ مِنْ بَعْدِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يَقُومُ مَقَامَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، وَ هُوَ الدَّلِيلُ عَلَى مَا تَشَاجَرَتْ فِيهِ الْأُمَمَةُ، وَ الْآخِذُ بِحَقُوقِ النَّاسِ، وَ الْقَائِمُ بِأَمْرِ اللَّهِ، وَ الْمُنْصِفُ لِبَعْضِهِمْ مِنْ بَعْضٍ.

And Allah^{-azwj} is Saying: **And We did not Send you except to all of the people [34:28]** - meaning by it the ones upon the earth, and being the Divine Authority from after the Prophet^{-saww}, standing in the place of the Prophet^{-saww}, and he^{-asws} is the evidence upon what the community is disputing about, and the seizer (from the tyrants) of the rights of the people, and the establisher of the Commands of Allah^{-azwj}, and the equity for one from the other'.⁶³

في اصول الكافي على بن ابراهيم عن أبيه عن أحمد بن محمد بن أبي نصر وعدة من أصحابنا عن أحمد بن محمد بن خالد عن ابراهيم بن محمد الثقفي عن محمد بن مروان جميعاً عن أبان بن عثمان عمن ذكره عن أبي عبد الله عليه السلام قال: ان الله تبارك وتعالى اعطى محمداً صلى الله عليه وآله شرايع نوح وابراهيم وموسى وعيسى، إلى أن قال: وارسله كافة إلى الابيض والاسود والجن والانس.

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

'Abu Abdullah^{-asws} has said: 'Allah^{-azwj} Blessed and Exalted Gave to Muhammad^{-saww} the Laws of Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as} – until he^{-asws} said: 'And Sent him^{-saww} to all of them, to the white, and the black, and the Jinn, and the Humans'.⁶⁴

في روضة الواعظين للمفيد رحمه الله قال علي بن الحسين عليهما السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه واله بسيفه ويقيه بنفسه، إلى أن قال: فقالوا: يا أبا طالب سل: أرسله الله إلينا خاصة أم إلى الناس كافة ؟

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

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Abu Talib^{-asws} used to strike with his^{-asws} own sword, for Rasool-Allah^{-saww} and protected him^{-saww} by himself^{-asws} – until he^{-asws} said: 'So they (people) said, 'O Abu Talib^{-asws}! Ask him^{-saww}. Did Allah^{-azwj} Send him^{-saww} to us especially or to the whole of the people?'

فقال أبو طالب: يا ابن اخ إلى الناس كافة أرسلت أم إلى قومك خاصة ؟ قال: لا، بل إلى الناس أرسلت كافة الابيض والاسود والعربي والعجمي، والذي نفسي بيده لادعون إلى هذا الامر الابيض والاسود ومن على رؤس الجبال ومن في لجج البحار. ولا دعون السنة فارس والروم.

Abu Talib^{-asws} said: 'O son^{-saww} of my^{-asws} brother^{-asws}. Have you^{-saww} been Sent to all the people or to your^{-saww} people in particular?' He^{-saww} said: 'No, but I^{-saww} have been Sent to all of the people – the white, and the black, and the Arabs, and the non-Arabs. By the One in Whose Hand is my^{-saww} soul, I^{-saww} am calling to this matter, the white, and the black, and the ones upon the peak of the mountains, and the ones in the depths of the oceans, and I^{-saww} am not calling to the traditions of Persia and Rome'.⁶⁵

Rasool-Allah^{-saww} – Giver of Glad Tidings to Amir Al-Momineen^{-asws}

وَبِالإِسْنَادِ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُرَّازِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, he said, 'Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khaaz, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جَبْرِئِيلُ مِنْ قِبَلِ رَبِّي جَلَّ جَلَالُهُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُفَرِّئُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشِيرٌ أَخَاكَ عَلِيًّا بِأَنِّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

(It has been narrated) from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} from my Lord^{-azwj}, Majestic is His^{-azwj} Majesty, and he^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} Mighty and Majestic Conveys the Greetings to you^{-saww} and is Saying to you^{-saww}: "Give glad tidings to your^{-saww} brother^{-asws} Ali^{-asws} that I^{-azwj} will not Punish the one who loves him^{-asws}, and I^{-azwj} will not be Merciful to the one who is inimical to him^{-asws}'.⁶⁶

⁶⁴ Tafseer Noor Al Saqalayn – CH 34 H 61

⁶⁵ Tafseer Noor Al Saqalayn – CH 34 H 64

⁶⁶ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 1 H 23

أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا الشَّيْخُ الْمُفِيدُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ الْحَارِثِيِّ الْبَغْدَادِيُّ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عُمَرَ الْجَعْفَرِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْفَزَارِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَابِرٍ قَالَ: وَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمُنْعِمِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ شَيْثُرٍ عَنْ جَابِرٍ

It was informed to us by the Sheykh Al Mufeed Abu Ali Al Hassan Bin Muhammad Al Toosy, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Abu Abdullah Muhammad Bin Muhammad Bin Al Numan Al Harsy Al Baghdady, from Abu Bakr Muhammad Bin Umar Al Ja'aby, from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Abdullah Bin Muhammad Al Fazary,

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir.

And he said, 'It was narrated to us from Ja'far Bin Muhammad Al Husayni, from Ahmad Bin Abdul Man'am, from Amro Bin Shimr, from Jabir,

عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَلَا أُبَشِّرُكَ أَلَا أَمْنَحُكَ؟ قَالَ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَإِنِّي خُلِقْتُ أَنَا وَ أَنْتَ مِنْ طِينَةٍ وَاحِدَةٍ فَفَضَّلْتُ مِنْهَا فَضْلَةً فَخُلِقَ مِنْهَا شِيعَتُنَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَمَاتِهِمْ إِلَّا شِيعَتَكَ فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطِبِّ مَوْلِدِهِمْ.

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, from Jabir Bin Abdullah Al-Ansary who said, 'Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: 'Shall I^{-saww} give you^{-asws} glad tidings? Shall I^{-saww} confer upon you^{-asws}?' He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'I^{-saww} was Created, (both) me^{-saww} and you^{-asws}, from one clay (essence). So there remained some remnants from it, and our^{-asws} Shias were Created from it. Thus, when it will be the Day of Judgment, the people would be called by the names of their mothers except for our^{-asws} Shias, for they would be called by the names of their fathers, due to the goodness of their births'.⁶⁷

وَ بِالْإِسْنَادِ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ الصَّفَّارُ الْبُخَارِيُّ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ يَعْقُوبَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ خُصِّصٍ حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ حَدَّثَنَا قَصْبَةُ حَدَّثَنَا سَوَّارُ الْأَعْمَى عَنْ دَاوُدَ بْنِ أَبِي عَوْفٍ عَنْ أَبِي الْجَحَّافِ عَنْ مُحَمَّدِ بْنِ عُمَيْرٍ

And by the chain, said, 'It was narrated to us by Abu Abdullah Bin Ahmad Bin Al Husayn al Saffar Al Bukhary, from Abdullah Bin Muhammad Bin Yaquub, from Muhammad Bin Al Husayn Bin Hafs, from Ahmad Bin Usman Bin Hakeym, from Qasbat, from Sawwar Al A'ama, from Dawood Bin Abu Awf Bin Abu Jahhab, from Muhammad Bin Umeyr,

عَنْ فَاطِمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَتْ لَيْلَتِي مِنْ رَسُولِ اللَّهِ وَ هُوَ عِنْدِي فَجَاءَتْ فَاطِمَةُ وَ تَبِعَهَا عَلِيٌّ ع فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أُبَشِّرُ أَنْتَ وَ أَصْحَابُكَ فِي الْجَنَّةِ أُبَشِّرُ يَا عَلِيُّ أَنْتَ وَ شِيعَتُكَ فِي الْجَنَّةِ تَمَامَ الْخَيْرِ.

From (Syeda) Fatima^{-asws}, from Umm Salma^{-as} having said, 'It was my^{-as} night from Rasool-Allah^{-saww} and he^{-saww} was with me^{-as}, and (Syeda) Fatima^{-asws} came over and Ali^{-asws} came after her^{-asws}. So Rasool-Allah^{-saww} said to him^{-asws}: 'Receive glad tidings! You^{-asws} and your^{-asws}

⁶⁷ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 19

companions would be in the Paradise. Receive glad tidings, O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would be in the Paradise". The Hadeeth is complete.⁶⁸

وَبِإِسْنَادٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ الْفَقِيهَ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ حَدَّثَنَا أَبِي عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ مَرْوُوفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخُزَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ

And by the chain, said, 'It was narrated to us by Abu Ja'far Muhammad Bin Ali Bin Al Husayn, the jurist, from Al Husayn Bin Ahmad Bin Idrees, from his father, from Ahmad Bin Muhammad Bin Khalid, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Khazzaa, from Talha Bin Zayd,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص: أَتَانِي جَبْرَائِيلُ مِنْ رَبِّي تَعَالَى فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَعَالَى يُفَرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ بَشِيرٌ أَحَاكَ عَلَيْكَ بِأَنِّي لَا أُعَذِّبُ مَنْ تَوَلَّاهُ وَ لَا أَرْحَمُ مَنْ عَادَاهُ.

From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his grandfather^{-asws} from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} from my^{-saww} Lord^{-azwj} the Exalted, and he^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} the Exalted Conveys the Greetings to you^{-saww} and is Saying to you^{-saww}: "Give glad tidings to your^{-asws} brother Ali^{-asws} that I^{-azwj} will not Punish the one who befriends him^{-asws} nor would I^{-azwj} be Merciful to the one who is inimical to him^{-asws}".⁶⁹

The titles of Rasool-Allah^{-saww} – 'Giver of Glad Tidings' and 'Warner'

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن احمد بن ابي عبد الله، عن ابي الحسن علي بن الحسين الرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آباءه عن جده الحسن بن علي بن أبي طالب " ع " قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله اعلمهم فيما سأله فقال لاي شيء سميت محمد وأحمد و ابا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiyah, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'There came a number of Jews to Rasool-Allah^{-saww}. So they asked him^{-saww}, and he^{-saww} let them know with regards to what they had asked him^{-saww}. So (one of them) asked, 'For which thing (reason) have you^{-saww} been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Bashir', and 'Nazir', and 'Da'aiy'?'

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الارض وأما احمد فإني محمود في السماء وأما أبو القاسم فإن الله عزوجل يقسم يوم القيامة قسمة النار فمن كفرني من الاولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي واقر بنوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني انذر بالنار من عصائي وأما البشير فإني ابشر بالجنة من أطاعني.

The Prophet^{-saww} said: 'As for 'Muhammad', so I^{-saww} am the praised one in the earth; and as for 'Ahmad', so I^{-saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{-azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who

⁶⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 27

⁶⁹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 4 H 31

rejected me^{-saww}, from the former ones and the later ones, so he would be in the Fire. And He^{-azwj} would Divide a division of the Paradise, so the one who believe in me^{-saww}, and accepted with my^{-saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{-saww} call the people to the Religion of my^{-saww} Lord^{-azwj} Mighty and Majestic. And as for 'Al-Nazeer', so I^{-saww} warn of the Fire to the one who disobeys me^{-saww}. And as for 'Al-Basheer', so I^{-saww} give the good news of the Paradise to the one who obeys me^{-saww}'.⁷⁰

حدثنا محمد بن علي ماجيلويه رضى الله عنه قال: حدثنا عمي محمد بن أبي القاسم عن أحمد بن أبي عبد الله، عن أبي الحسن علي بن الحسين الرقي، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله بن آباءه عن جده الحسن بن علي بن أبي طالب "ع" قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله فسأله أعلمهم فيما سأله فقال لاي شيء سميت محمد وأحمد وأبا القاسم وبشيرا ونذيرا وداعيا؟

Muhammad Bin Ali Majaylawiya narrated to us, from an uncle of Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Abu Al Hassan Ali Bin Al Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya, from Amaar, from Al Hassan Bin Abdullah, from his forefathers,

(It has been narrated) from his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'There came a number of Jews to Rasool-Allah^{-saww}. So they asked him^{-saww}, and he^{-saww} let them know with regards to what they had asked him^{-saww}. So (one of them) asked, 'For which thing (reason) have you^{-saww} been named as 'Muhammad', and 'Ahmad', and 'Abu Al-Qasim', and 'Bashir', and 'Nazir', and 'Da'aiy'?'

فقال النبي صلى الله عليه وآله أما محمد فإني محمود في الأرض وأما أحمد فإني محمود في السماء وأما أبو القاسم فإني عزوجل يقسم يوم القيامة قسمة النار فمن كفرني من الأولين والآخرين ففي النار ويقسم قسمة الجنة فمن آمن بي وافر بنبوتي ففي الجنة وأما الداعي فإني أدعوا الناس إلى دين ربي عزوجل وأما النذير فإني أنذر بالنار من عصائي وأما البشير فإني أبشر بالجنة من أطاعني.

So the Prophet^{-saww} said: 'As for 'Muhammad', so I^{-saww} am the praised one in the earth; and as for 'Ahmad', so I^{-saww} am the praised one in the sky; and as for 'Abu Al-Qasim', so Allah^{-azwj} Mighty and Majestic would Divide the Fire on the Day of Judgement, so the one who rejected me^{-saww}, from the former ones and the later ones, so he would be in the Fire. And He^{-azwj} would Divide a division of the Paradise, so the one who believe in me^{-saww}, and accepted with my^{-saww} Prophet-hood, so he would be in the Paradise. And as for 'Al-Da'aiy', so I^{-saww} call the people to the Religion of my^{-saww} Lord^{-azwj} Mighty and Majestic. And as for 'Al-Nazeer', so I^{-saww} warn of the Fire to the one who disobeys me^{-saww}. And as for 'Al-Basheer', so I^{-saww} give the glad tidings of the Paradise to the one who obeys me^{-saww}'.⁷¹

VERSES 29 - 33

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ {29}

And they are saying, 'When will this Promise (be fulfilled) if you were truthful?' [34:29]

⁷⁰ Al Illal Al Sharaie – V 1 Ch 106 H 1

⁷¹ Al Illal Al Sharaie – V 1 Ch 106 H 1

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ {30}

Say: 'For you there is an appointment of a Day. Neither can you delay from it a moment, nor bring it forward' [34:30]

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۖ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ {31}

And those who commit Kufr say, We will never believe in this Quran, nor in that which came before it'. And if only you could see when the unjust ones would be pausing in the Presence of their Lord, snapping back the words against each other. Those who were weak saying to those who were arrogant, 'Had it not been for you all, we would have been Momineen'. [34:31]

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتُضْعِفُوا أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ ۖ بَلْ كُنْتُمْ مُجْرِمِينَ {32}

Those who were arrogant would say to those who were weak, 'Was it us who blocked you from the Guidance after it had come to you? But, you were the criminals'. [34:32]

وَقَالَ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَنْدَادًا ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {33}

And those who were weak would say to those who were arrogant, 'But (it was) plotting of the night and the day when you instructed us that if we were to commit Kufr with Allah, you will make equals for Him'. And they will conceal the regret when they see the Punishment, and We will Make shackles to be in the necks of those who had committed Kufr. Would they be Recompensed except for what they had been doing?' [34:33]

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

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

Abu Abdullah^{-asws} replied, when being asked about the Words of Allah^{-azwj} Blessed and Exalted: ***And they will conceal the regret when they see the Punishment [34:33]***. It was said to him^{-asws}, 'What will be the benefit for them, concealing the regret, and they would be in the Punishment?' He^{-asws} said: 'They would not like their enemies (who will be their enemies) to gloat over them'.⁷²

The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه وآله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that: 'The Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! And the criminals, they are the deniers of your^{-asws} Wilayah''.⁷³

Enemies of Ahl Al-Bayt^{-asws} are metamorphosed at death

عنه عن صالح عن الوشاء عن كرام عن عبد الله بن طلحة قال سألت أبا عبد الله (عليه السلام) عن الوزغ فقال رجس و هو مسخ كله فإذا قتلتها فأغسل فقال إن أبي كان قاعداً في الحجر و معه رجل يحدثه فإذا هو بوزغ يقول بلسانه فقال أبي للرجل أ تدري ما يقول هذا الوزغ قال لا علم لي بما يقول قال فإنه يقول و الله لئن ذكرتم عثمان بشيئة لأشتتم علياً حتى يقوم من هاهنا

From him, from Salih, from Al-Washa', from Karraam, from Abdullah Bin Talha who said:

I asked Abu Abdullah^{-asws} about the lizard, so he^{-asws} said: 'Filthy, and it is a metamorphosed (creature), all of them. So if you were to kill it, wash yourself (Ghusl)'. My^{-asws} father was seated in Al-Hijr, and with him^{-asws} was a man to whom he^{-asws} was narrating. So a lizard started ululating with its tongue. So my^{-asws} father said to the man: 'Do you know what this lizard is saying?' He said, 'I have no knowledge of what it is saying'. He^{-asws} said: 'It is saying that if you mention Usman by insults, I will insult Ali^{-asws} until he goes from there'.

قال و قال أبي ليس يموت من نبي أمية ميت إلا مسخ وزعاً قال و قال إن عبد الملك بن مروان لما نزل به الموت مسخ وزعاً فذهب من بين يدي من كان عنده و كان عنده وُلده فلما أن فقدوه عظم ذلك عليهم فلم يدروا كيف يصنعون ثم اجتمع أمرهم على أن يأخذوا جذعاً فيصنعوه كهنية الرجل قال ففعلوا ذلك و ألبسوا الجذع ذرع حديد ثم أقوه في الأكفان فلم يطلع عليه أحد من الناس إلا أنا و ولده.

He^{-asws} said: 'And my^{-asws} father^{-asws} said: 'There is none from the Clan of Umayya who dies, but he gets metamorphosed as a lizard. Abdul Malik Bin Marwaan, when death descended upon him, was metamorphosed into a lizard in front of the children who were in his presence. So when he was lost, that was a great (problem) for them as they did not know what to do. Then they met in a gathering, and decided to take a trunk and make it to look

⁷² تفسير القمي 2: 203

⁷³ (Extract) تفسير القمي 2: 395.

like a man. So they did that and clothed that with a coat of iron armour. Then they wrapped it in the shroud. So no one from the people knew about it except for myself^{-asws} and his children'.⁷⁴

VERSES 34 - 37

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {34}

And We did not Send a warner to a town but its affluent ones (those who were lost in the worldly affairs) said, 'We are disbelievers in what you are Sent with' [34:34]

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ {35}

And they said, 'We are more in wealth and children, and we shall not be the Punished ones' [34:35]

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {36}

Say: 'Surely my Lord Extends the sustenance for whom He so Desires to and straitens, but most of the people are ignorant (don't want to learn)' [34:36]

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِندَنَا زُلْفَىٰ إِلَّا مَن آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ {37}

And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]

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

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

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

⁷⁴ Al-Kafi, Vol. 8, H. 14753

قال: «يا أبا محمد، إذا كان المؤمن غنيا، ورحيما، وصولا، له معروف إلى أصحابه أعطاه الله أجر ما ينفق في البر أجره مرتين ضعفين، لأن الله عز و جل يقول في كتابه: وَ مَا أَمْوَالُكُمْ وَ لَا أَوْلَادُكُمْ بِالَّتِي تُفَرِّتُكُمْ عِنْدَنَا زُلْفَى إِلَّا مَنْ آمَنَ وَ عَمِلَ صَالِحاً فَأُولَئِكَ لَهُمْ جِزَاءُ الضَّعْفِ بِمَا عَمِلُوا وَ هُمْ فِي الْغُرَفَاتِ آمِنُونَ».

He^{-asws} said: 'O Abu Muhammad! When the Momin is rich, merciful, maintains good relations, well known amongst his companions, Allah^{-azwj} Would Give him the recompense for what he spent in the righteousness, twice, double the Recompense of the weak ones, because Allah^{-azwj} Mighty and Majestic is Saying in His^{-azwj} Book: ***And neither your wealth nor your children would be those drawing you closer in Our Presence, except the one who believes and does righteous deeds. So they, for them would be the double Recompense due to what they had done, and they would be secure in the chambers [34:37]***'.⁷⁵

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

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

Amir-Al-Momineen^{-asws} – a lengthy Hadeeth – in which he^{-asws} is saying: 'When it will be the Day of Judgement, they would be Reckoned with, then each one of them would be Given the like of ten times of it, up to seven hundred times the increase'.⁷⁶

Also, Amir-Al-Momineen^{-asws} – a lengthy Hadeeth said:

ولقد نظرت فما وجدت أحدا من العالمين يتعصب لشيء من الأشياء إلا عن علة تحتل تمويه الجهلاء، أو حجة تلبط بعقول السفهاء غيركم، فإنكم تتعصبون لأمر ما يعرف له سبب ولا علة. أما إبليس فتعصب على آدم عليه السلام لاصله، وطعن عليه في خلقته فقال: أنا ناري وأنت طيني،

I^{-asws} cast my^{-asws} glance and noticed that no one in the world, feels prejudice for anything without a cause, which may appeal to the ignorant, or a reason which may cling to the minds of the foolish, because you feel prejudice for something for which no reason is discernible, nor any ground. As for Satan^{-la}, he^{-la} felt prejudiced over Adam^{-as} because of his^{-la} origin and taunted him^{-as} about his creation, since he^{-la} said, 'I^{-la} am of fire and you^{-as} are of clay'.

وأما الاغنياء من مترفة الامم فتعصبوا لآثار مواقع النعم فقالوا " نحن أكثر أموالا وأولادا وما نحن بمعذبين "

And as for the rich from the affluent communities, they were prejudicial to the effects of the places of bounties, ***And they said, 'We are more in wealth and children, and we shall not be the Punished ones' [34:35]***.

⁷⁵ علل الشرائع: 604 / 73

⁷⁶ Tafseer Noor Al Saqalayn – CH 34 H 71

فإن كان لابد من العصبية فليكن تعصبكم لمكارم الخصال، ومحامد الافعال، ومحاسن الامور التي تفاضلت فيها المجداء والنجباء من بيوتات العرب، ويعاسيب القبائل، بالاخلاق الرغبية، والاحلام العظيمة، والاختار الجليلة، والآثار المحموده، فتعصبوا لخالل الحمد من الحفظ للحوار، والوفاء بالذمام، والطاعة للبر، والمعصية للكبر، والاخذ بالفضل، والكف عن البغي، والاعظام للقتل، والانصاف للخلق، والكظم للغيط، واجتناب الفساد في الارض.

In case you cannot avoid prejudice, your prejudice should be for good qualities, praiseworthy acts, and admirable matters with which the dignified and noble chiefs of the Arab families distinguished themselves, as attractive manners, high thinking, respectable position and good performances. You too should show prejudice towards praiseworthy habits like the protection of the neighbour, the fulfilment of agreements, obedience to the virtuous, opposition to the haughty, extending generosity to others, abstention from rebellion, keeping aloof from blood-shed, doing justice to people, suppressing anger and avoiding trouble on the earth.

واحذروا ما نزل بالامم قبلكم من المثلثات بسوء الافعال، وذميم الاعمال، فتذكروا في الخير والشر احوالهم، واحذروا أن تكونوا أمثالهم،

You should also fear what calamities befell people before you an account of their evil deeds and detestable actions. Remember, during good or bad circumstances, what happened to them, and be cautious that you do not become like them (an extract).⁷⁷

VERSES 38 - 41

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {38}

And those who are striving to frustrate Our Signs, they shall be brought to be in the Punishment [34:38]

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ {39}

Say: 'Surely my Lord Extends the sustenance for one He so Desires to from His servants, and He Straitsens for him. And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ {40}

And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40]

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ {41}

⁷⁷ Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 31 H 37

They shall say: 'Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn (Iblees). Most of them were believing in them (Jinns - [34:41]

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

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

(It has been narrated) from Abu Abdullah^{asws}, when 'I said, 'There are two Verses in the Book of Allah^{azwj} Mighty and Majestic, I seek by these two but I do not find (a result from) these two'. He^{asws} said: 'And what are these two?' I said, '(The first one is) the Words of Allah^{azwj} Mighty and Majestic: ***"Supplicate to Me, I will Answer you [40:60].*** So we supplicate to Him^{azwj}, and we do not see an Answer!'

قال: «أفتري الله عز و جل أخلف وعده؟» قلت: لا. قال: «فبما ذلك؟» قلت: لا أدري.

He^{asws} said; 'Do you think that Allah^{azwj} Mighty and Majestic is Opposing His^{azwj} Own Promise?' I said, 'No'. He^{asws} said: 'So why is it like that?' I said, 'I do not know'.

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

He^{asws} said: 'But, I^{asws} shall inform you. The one who obeys Allah^{azwj} Mighty and Majestic regarding whatever He^{azwj} has Commanded him from the mannerisms of the supplication, He^{azwj} would Answer him'. I said, 'And what are its mannerisms of the supplication?' He^{asws} said: 'You begin by the Praise of Allah^{azwj} and mention His^{azwj} Bounties which are with you. Then thank Him^{azwj}, then send greetings upon the Prophet^{saww}. Then recall your sins and admit having committed them, then seek Refuge from these. So these are the mannerisms of the supplication'.

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

Then he^{asws} said: 'And what was the other Verse?' I said, 'The Words of Allah^{azwj} Mighty and Majestic: ***And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39].*** And I spend but I do not see its replacement!'

قال: «أفتري الله عز و جل أخلف وعده؟» فقلت: لا. قال: «فمذ ذلك؟» قلت: لا أدري.

He^{asws} said: 'Do you think that Allah^{azwj} Mighty and Majestic Opposes His^{azwj} Own Promise?' So I said, 'No'. He^{asws} said: 'So why is that then?' I said, 'I do not know'.

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

The Imam^{-asws} said: 'If one of you were to attain your wealth from its Permissible way, and spend it in its Permissible way, would not spend a Dirham except that it would be Replaced for him'.⁷⁸

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي عبد الله (عليه السلام)، قال: «إن الرب تبارك و تعالى ينزل أمره كل ليلة جمعة إلى السماء الدنيا من أول الليل، و في كل ليلة في الثلث الأخير، و أمامه ملكان يناديان: هل من تائب يتاب عليه؟ هل من مستغفر فيغفر له؟ هل من سائل فيعطى سؤله؟

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

'Abu Abdullah^{-asws} has said: 'The Lord^{-azwj} Blessed and Exalted, His^{-azwj} Command Descends every Friday night to the sky of the world from the beginning of the night, and in every night in the last third of it. And in front of it are two Angels Calling out: 'Is there one who is repenting, so He^{-azwj} Turns toward him? Is there one who seeks Forgiveness so He^{-azwj} Forgives him? Is there one who asks, so He^{-azwj} Gives it to him?'

اللهم أعط كل منفق خلفا، و كل ممسك تلفا. فإذا طلع الفجر عاد أمر الرب إلى عرشه، فيقسم الأرزاق بين العباد».

O Allah^{-azwj}! Give each spender its replacement, and Rectify to each holder its damage!' So when the dawn emerges, they return the Command of the Lord^{-azwj} to His^{-azwj} Throne, and He^{-azwj} Distributes the sustenance between the servants'.

ثم قال للفضيل بن يسار: «يا فضيل، نصيبك من ذلك، و هو قول الله: وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الْوَارِثِينَ وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَ هَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ فتقول الملائكة: سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ».

The he^{-asws} said to Al-Fazeyl: 'O Fazeyl, your share from that, and these are the Words of Allah^{-azwj}: **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39] And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40] They shall say: 'Glory be to You! You are our Guardian from besides them. But, they were worshipping the Jinn. Most of them were believing in them [34:41]'**⁷⁹

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

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

'Abu Abdullah^{-asws} says that Amir-al-Momineen^{-asws} said: 'The one who extends his hand with the good deeds, he would find that Allah^{-azwj} has Replaced for him whatever he spent in his world, and would Increase it for him in the Hereafter'.⁸⁰

⁷⁸ الكافي 2: 352 / 8.

⁷⁹ تفسير القمي 2: 204.

⁸⁰ Tafseer Noor Al Saqalayn – CH 34 H 74

في من لا يحضره الفقيه بإسناده إلى أبان الأحمر عن الصادق جعفر بن محمد عليهما السلام انه جاء إليه رجل فقال له: بأبي أنت وامى عظمى موعظة. فقال عليه السلام: وان كان الحساب حقاً فالجمع لماذا وإذا كان الخلف من الله عزوجل حقاً فالبخل لماذا؟⁸¹

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

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, that a man came up to him^{-asws} and said, ‘By my father and my mother (being sacrificed) for you^{-asws}, advise me with an advice’. So he^{-asws} said: ‘And if the Reckoning is truth, so why is then the gathering (of the wealth), and if the Replacement from Allah^{-azwj} Mighty and Majestic is truth, so why is there the stinginess?’⁸¹

VERSES 42 - 45

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُم لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {42}

So on the Day, neither will some of you control benefit for each other, nor any harm, and We shall Say to those who were unjust: “Taste the Punishment of the Fire which you were belying with!” [34:42]

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرًى ۚ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ {43}

And when Our clear Verses are recited to them, they say, ‘This one is only a man blocking you from what your fathers used to worship’. And they say, ‘This is nothing but a fabricated lie’. And those who commit Kufr with the Truth say when it comes to them, ‘Surely this is nothing but a clear sorcery’ [34:43]

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا ۖ وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ {44}

And did We not Give them any Books (that) they might be learning from, and We did not Send to them any warner before you? [34:44]

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مِيعَتَنَا مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ {45}

⁸¹ Tafseer Noor Al Saqalayn – CH 34 H 75

And those before them belied (the truth), and they have not even reached a tenth of what We had Given them, and they are (already) belying My Rasools? So how was My Disapproval? [34:45]

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

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

Regarding His^{-azwj} Words: ***And those before them belied (the truth), and they have not even reached a tenth of what We had Given them, and they are (already) belying My Rasools? So how was My Disapproval? [34:45]***, he^{-asws} said: 'The ones before them belied their Rasools^{-as}, and what has reached them is what We^{-azwj} had Given to their Rasools^{-as}, which is a tenth of what We^{-azwj} Gave to Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}'.⁸²

VERSE 46

قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُونَ مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ يَنْ يَدِي عَذَابٍ شَدِيدٍ {46}

Say: 'But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually, then you shall be pondering. Your companion is not insane. Surely, he is only a warner to you all, before a severe Punishment (befalls)' [34:46]

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

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

'I asked Abu Ja'far^{-asws} about His^{-azwj} Words: ***Say: 'But rather, I preach to you with one (matter) [34:46]***, he^{-asws} said: 'But rather I^{-saww} am exhorting you to the Wilayah of Ali^{-asws}. It is the one thing which Allah^{-azwj} Blessed and Exalted Says: ***'But rather, I preach to you with one (matter) [34:46]***'.⁸³

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن يعقوب بن يزيد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مَثْنَىٰ وَ فُرَادَى، قال: «بالولاية».

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

⁸² تفسير القمّي 2: 204.

⁸³ الكافي 1: 347 / 41.

'From Abu Abdullah^{-asws} that when I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Say: 'But rather, I preach to you with one (matter) - you will be standing for Allah in pairs and individually [34:46]**, he^{-asws} said: 'The Wilayah'.

قلت: وكيف ذاك؟ قال: «إنه لما نصب النبي (صلى الله عليه وآله) أمير المؤمنين (عليه السلام) للناس، فقال: من كنت مولاه فعلي مولاه، اغتابه رجل، و قال: إن محمداً ليدعو كل يوم إلى أمر جديد، و قد بدأ بأهل بيته يملكهم رقابنا.

I asked, 'And how is that?' He^{-asws} said: 'When the Prophet^{-saww} nominated Amir-Al-Momineen^{-asws} to the people, so he^{-saww} said: 'The one whose Master I^{-saww} was, so Ali^{-asws} is his Master', a man backbit him^{-saww} and said: 'Surely, Muhammad^{-saww} is calling to a new matter every day, and has begun with the People^{-asws} of his^{-saww} Household to be in charge of our reins'.

فأنزل الله عز و جل على نبيه (صلى الله عليه وآله) بذلك قرآناً، فقال له: قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ، فقد أدبت إليكم ما افترض ربكم عليكم».

So Allah^{-azwj} Mighty and Majestic Revealed upon His^{-azwj} Prophet^{-saww}, due to that, A Quran (Verse), so He^{-azwj} Said: **Say: 'But rather, I preach to you with one (matter), [34:46]**, so I^{-saww} have given to you what your Lord^{-azwj} has Obligated upon you all'.

قلت: فما معنى قوله عز و جل: أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِزْفَةٍ؟ فقال: «أما مثني: يعني طاعة رسول الله (صلى الله عليه وآله)، و طاعة أمير المؤمنين (عليه السلام)، و أما قوله فرادى: فيعني طاعة الإمام من ذريتهما من بعدهما، و لا و الله- يا يعقوب- ما عنى غير ذلك».

I said, 'So what is the Meaning of the Words of the Mighty and Majestic: **you will be standing for Allah in pairs and individually [34:46]**? So he^{-asws} said: 'As for the 'pairs', it means being obedient to Rasool-Allah^{-saww} and being obedient to Amir-Al-Momineen^{-asws}. And as for His^{-azwj} Words: **and individually**, so it means the obedience to the Imam^{-asws} from their^{-asws} offspring from after the two of them^{-asws}. And, by Allah^{-azwj} – O Yaqoub – It does not mean other than that'.⁸⁴

VERSE 47

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ ۚ إِنِ اجْتَبَيْتُمْ آلَ اللَّهِ عَلَيْهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
{47}

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

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شُعْبَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَّقِرْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ وَ اتَّبَعَ آثَارَهُمْ فَذَاكَ يَزِيدُهُ وَلَايَةً مَنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى تَصِلَ وَلَايَتُهُمْ إِلَى آدَمَ (عليه السلام) وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

تأويل الآيات 2: 477 / 10. 84

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

‘Abu Ja’far^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***And one who earns good, We will Increase the good for him [42:23]***, said; ‘The one who befriends the successors^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}, and follows their^{-asws} footsteps, so that increases for him the Wilayah of the ones from the past from the Prophets^{-as} and the former Momineen until their Wilayah arrives to Adam^{-as}, and these are the Words of Allah^{-azwj}: ***One who comes with the good deed, for him would be better than it [27:89]***.

يُدْخِلُهُ الْجَنَّةَ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرُهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

He^{-azwj} will Enter him into the Paradise, and these are the Words of Allah^{-azwj}: ***Whatever recompense I ask you for, so it is for yourselves [34:47]***. He^{-saww} is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I^{-saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement’.⁸⁵

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

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

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***Whatever recompense I ask you for, so it is for yourselves [34:47]***, he^{-asws} said: ‘And Rasool-Allah^{-saww} asked his^{-saww} people that they should be cordial with his^{-saww} near relatives and should not be hurting them^{-asws}. And as for His^{-azwj} Words: ***So, it is for yourselves***, he^{-saww} is saying: ‘It’s Rewards are for you’.⁸⁶

VERSES 48 & 49

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلامُ الْغُيُوبِ {48}

Say: ‘Surely, my Lord Casts the Truth, being Knower of the unseen [34:48]

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِيُ الْبَاطِلُ وَمَا يُعِيدُ {49}

Say, “The truth has come, and falsehood does not initiate or return’ [34:49]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد بن عثمان، قال: أُولمُ إِسْمَاعِيلَ، فقال له أَبُو عَبْدِ اللَّهِ (عليه السلام): «عليك بالمساكين فأشبعهم، فإن الله عز و جل يقول: وَ مَا يُبْدِيُ الْبَاطِلُ وَ مَا يُعِيدُ».

⁸⁵ الكافي 8: 574 / 379.

⁸⁶ تفسير القمي 2: 204.

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

Ismail prepared a feast, so Abu Abdullah^{-asws} said to him: 'It is upon you to satisfy the hunger of the poor, for Allah^{-azwj} Mighty and Majestic is Saying: **and what the falsehood started, will not be restored**' [34:49].⁸⁷

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

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

'Rasool-Allah^{-saww} entered Makkah, and around the House were three hundred and sixty idols. So he^{-saww} went and stabbed at these with a stick in his^{-saww} hand, and was saying: **'The Truth came and the Falsehood vanished, surely the falsehood would always vanish'** [17:81]. Say: **'The Truth came and what the falsehood started, will not be restored'** [34:49].⁸⁸

VERSES 50 - 54

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ
{50}

Say: 'If I stray, so it would be a straying against myself, and if I follow Guidance, so it would be due to what my Lord Reveals unto me. Surely, He is Hearing, Nearby' [34:50]

وَلَوْ تَرَىٰ إِذْ فَزَعُوا فَلَا قُوَّةَ وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ {51}

And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]

وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ {52}

And they shall say, 'We believe in it'. And how Could the receiving (of the Eman) be for them, from a far place? [34:52]

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ {53}

And they had disbelieved in it from before, and they were slandering with the unseen from a far away place [34:53]

⁸⁷ الكافي 6: 299 / 16

⁸⁸ Tafseer Noor Al Saqalayn – CH 34 H 95

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ
{54}

And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]

کنز، کنز جامع الفوائد و تأویل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ الصَّبَّاحِ الْمَدَائِنِيِّ عَنْ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ مُوسَى بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ عَنْ أَبِي جَعْفَرٍ قَالَ يَخْرُجُ الْقَائِمُ فَمَسِيرُهُ حَتَّى يَمُرَّ بِمُرٍّ فَيَبْلُغُهُ أَنَّ عَامِلَهُ قَدْ قُتِلَ فَيَرْجِعُ إِلَيْهِمْ فَيَقْتُلُ الْمُقَاتِلَةَ وَ لَا يَزِيدُ عَلَى ذَلِكَ شَيْئاً

(The books) 'Kanz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Ali Bin Al Sabbah Al Madainy, from Al-Hassan Bin Muhammad Bin Shueyb, from Musa Bin Umar Bin Yazeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Ismail Bin Jabir, from Abu Khalid Al-Kabuly,

'From Abu Ja'far^{-asws} having said: 'Al-Qaim^{-ajfj} will emerge and travel until he^{-ajfj} passes by Murri and reach it. Its governor would have been killed. So he^{-ajfj} will return and kill his killers and not exceed anything upon that.

ثُمَّ يُنْطَلِقُ فَيَدْعُو النَّاسَ حَتَّى يَنْتَهِي إِلَى الْبَيْدَاءِ فَيَخْرُجُ جَيْشَانِ لِلْإِسْفَافِ فَيَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ الْأَرْضَ أَنْ تَأْخُذَ بِأَقْدَامِهِمْ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ

Then he^{-ajfj} will go and call the people until he^{-ajfj} ends up to Al-Bayda'a. Two armies of Al-Sufyani would come out. Allah^{-azwj} Mighty and Majestic will Command the earth to seize their feet, and it is the Word of Mighty and Majestic: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51].**

وَ قَالُوا آمَنَّا بِهِ يُعْنِي بِقِيَامِ الْقَائِمِ - وَ قَدْ كَفَرُوا بِهِ مِنْ قَبْلُ يُعْنِي بِقِيَامِ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ وَ يَفْقَهُونَ بِالْعَيْبِ مِنْ مَكَانٍ بَعِيدٍ إِلَى قَوْلِهِ فِي شَكٍّ مُرِيبٍ.

And they shall say, 'We believe in it' [34:52] – meaning (believe) in the rising of Al-Qaim^{-ajfj} - And they had disbelieved in it from before meaning, in the stand (taken by) Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} - and they were slandering with the unseen from a far place [34:53] – up to His^{-azwj} Words: in dubious doubt [34:54]".⁸⁹

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

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

⁸⁹ Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 25 H 13

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And if only you could see when they will panic [34:51]**, he^{-asws} said: 'From the Voice, and that is the voice from the sky'.

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

And regarding His^{-azwj} Words: **and they would be seized from a nearby place [34:51]**, he^{-asws} said: 'From underneath their feet, submerging with them (into the ground)'.⁹⁰

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

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

'I asked Abu Ja'far^{-asws} about His^{-azwj} Words: **And how Could the receiving (of the Eman) be for them, from a far place? [34:52]**, he^{-asws} said: 'They would be seeking guidance from where it cannot be attained, and it had been Made to be for them from where they could have attained it'.⁹¹

During the rising of Al-Qaim^{-asws}

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

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

'Abu Ja'far^{-asws} said: 'There would happen to be an Occultation for the Master^{-asws} of this Command' – and he (the narrator) mentioned a lengthy Hadeeth which included the occultation of the Master^{-asws} of the Command and his^{-asws} appearance, to the point that he^{-asws} said – So he^{-asws} would call the people' – meaning Al-Qaim^{-asws} – 'to the Book of Allah^{-azwj}, and the Sunnah of His^{-azwj} Prophet^{-saww}, and to the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and the disavowing from his^{-asws} enemies.

و لا يسمي أحدا، حتى ينتهي إلى البيداء، فيخرج إليه جيش السفيناني، فيأمر الله الأرض فتأخذهم من تحت أقدامهم، و هو قول الله: وَ لَوْ تَرَى إِذْ فِرْعَوْنُ فَلَا فُوتَ وَ أُخْذُوا مِنْ مَّكَانٍ قَرِيبٍ وَ قَالُوا آمَنَّا بِهِ يعني بقائم آل محمد وَ قَدْ كَفَرُوا بِهِ يعني بقائم آل محمد- إلى آخر السورة-

And he^{-asws} will not name anyone until he^{-asws} ends up to Al-Bayda. The army of Al-Sufyani would come out against him^{-asws}. So Allah^{-azwj} would Command the earth, and it would seize them from underneath their feet, and these are the Words of Allah^{-azwj}: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51] And they shall say, 'We believe in it'. [34:52]** - meaning Al-Qaim^{-asws} of

⁹⁰ تفسير القمي 2: 205.

⁹¹ تفسير القمي 2: 206.

the Progeny^{-asws} of Muhammad^{-saww} **And they had disbelieved in it from before [34:53]** - meaning in Al-Qaim^{-asws} of the Progeny^{-asws} of Muhammad^{-saww} – up to the end of the Chapter.

فلا يبقى منهم إلا رجلان، يقال لهما: وتر، و وتيرة، من مراد، وجوههما في أففيتها، يحشيان الفهقري، يخبران الناس بما فعل بأصحابهما».

So there will not remain among them except for two men called Wietar, and Wateera, from Maraad. Their faces would be turned around, and they would be walking backwards, informing the people of what had befallen their companions'.⁹²

وأن رجلا من ولدك مشوم ملعون جلف جاف منكوس القلب فظ غليظ قد نزع الله من قلبه الرأفة والرحمة، أخواله من كلب، كأني أنظر إليه ولو شئت لسميته ووصفته وابن كم هو. فيبعث جيشا إلى المدينة

(Suleym Bin Qays said), 'Amir Al-Momineen^{-asws} said: 'And that a man from your sons, and evil, accursed, rude, unpleasant, deficient of the heart, vulgar, harsh, and from whom Allah^{-azwj} has Removed leniency and mercy, whose maternal uncles will be from dogs, it is as if I^{-asws} can see him and had I^{-asws} so wished, I^{-asws} would have named him, and described him, and how old he will be, so he will send an army to Al-Medina.

فيدخلونها فيسرفون فيها في القتل والفواحش، ويهرب منه رجل من ولدي زكي نقي، الذي يملأ الأرض عدلا وقسطا كما ملئت ظلما وجورا. وإني لأعرف اسمه وابن كم هو يومئذ وعلامته. وهو من ولد ابني الحسين الذي يقتله ابنك يزيد، وهو الناصر بدم أبيه.

They will enter it, and there will be looting and destruction in it, including the reckless killings (of innocents) and stripping the honours of women. (After this) A man from my^{-asws} sons^{-asws}, pure and holy, who will fill the earth with justice and equity just as it was filled with injustice and inequity, they will flee from him. And I^{-asws} know his^{-asws} name, and how old he^{-asws} will be on that day, and his^{-asws} signs. And he^{-asws} will be from the sons^{-asws} of my^{-asws} son^{-asws} Al-Husayn^{-asws} who will be killed by your son Yazeed, and he^{-asws} will avenge the blood of his^{-asws} father^{-asws}.

فيهرب إلى مكة ويقتل صاحب ذلك الجيش رجلا من ولدي زكيا برياً عند أحجار الزيت. ثم يسير ذلك الجيش إلى مكة، وإني لأعلم اسم أميرهم وعدتهم وأسمائهم وسمات خيولهم، فإذا دخلوا البيداء واستوت بهم الأرض خسف الله بهم. قال الله عز وجل: (ولو ترى إذ فرغوا فلا فوت وأخذوا من مكان قريب)

He^{-asws} will go to Mecca, and the commander of the army (opposing him^{-asws}) will kill a pure man from my^{-asws} sons^{-asws} at a place with stones of oil (Ahjaar Al-Zayt). Then that army will travel to Mecca, and I^{-asws} know the name of its Emir (leader), and their number, and their names, and the description of their horses. So, when they enter Al-Bayda, the earth will spread out and Allah^{-azwj} will Make it to swallow them up. Allah^{-azwj} Mighty and Majestic has Said: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51].**

قال: من تحت أقدامكم – فلا يبقى من ذلك الجيش أحد غير رجل واحد يقلب الله وجهه من قبل قفاه.

تفسير العتاشي 2: 49/56. 92

He^{-asws} said: '(The ground will shift) from underneath their feet – and there will not remain from that army anyone apart from one man, whose face will have been turned from the scruff of his neck.

ويبعث الله للمهدي أقواما يجتمعون من أطراف الأرض فزع كقزع الخريف. والله إني لأعرف أسمائهم واسم أميرهم ومناخ ركايمهم.

And Allah^{-azwj} will Send a people for Al-Mahdi^{-asws}. He^{-azwj} will Gather them from the corners of the earth like the gathering of the clouds in autumn. By Allah^{-azwj}, I^{-asws} know their names, and the name of their Emir (leader), and where their rides will stop.

فبدخل المهدي الكعبة ويبكي ويتضرع، قال الله عز وجل: (أمن يجيب المضطر إذا دعاه ويكشف السوء ويجعلكم خلفاء الأرض) هذا لنا خاصة أهل البيت.

Then Al-Mahdi^{-asws} will enter the Kaaba, and he^{-asws} will be crying and Praying. Allah^{-azwj} Mighty and Majestic has Said: ***Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].*** This is exclusively for us^{-asws}, the People^{-asws} of the Household.⁹³

See Appendix for a background Hadeeth:

Appendix: The army of Al-Sufyani will come out against him^{-ajfi}

شي، تفسير العياشي عن عبد الأعلى الحلبي قال قال أبو جعفر ع يكون لصاحب هذا الأمر غيبة في بغض هذه السباع ثم أومأ بيده إلى ناحية ذي طوى حتى إذا كان قبل خروجه بليلتين انتهى المؤلى الذي يكون بين يديه حتى يلقي بغض أصحابه فيقول كم أنتم ها هنا فيقولون نحو من أربعين رجلاً فيقول كيف أنتم لو قد رأيتم صاحبكم فيقولون والله لو يأوي بنا الجبال لأويناها معه

Tafseer Al Ayyashi – From Abdul A’ala Al Halby who said,

‘Abu Ja’far^{-asws} said: ‘There will be an occultation for Master^{-ajfi} of this command in one of these mountain paths’ - then he^{-asws} gestured by his^{-asws} hand to an area of Zi Tuwa – ‘Until when it would be two nights before his^{-ajfi} emergence, the friend who would be in front of him^{-ajfi} will meet one of his^{-ajfi} companions. He would say, ‘How many are you over here?’ They would say, ‘Around forty men’. He would say, ‘How would you be if you were to see your Master^{-ajfi}?’ They would say, ‘By Allah^{-azwj}! If the mountain were to seek shelter with us, we would shelter it with him^{-ajfi}!’

ثم يأتيهم من القابلة فيقول لهم أشيروا إلى ذوي أسنانكم و أخباركم عشرة [عشرة] فيشيرون له إليهم فينطلق بهم حتى يأتون صاحبهم و يعدهم إلى الليلة التي تليها

Then he would come to them the following (night). He would say to them, ‘Indicate to the ones with your teeth (power) and your good ones of a clan!’ They would indicate for him to them. He would go with them until they would come to their Master^{-ajfi}, and he^{-ajfi} would prepare them (for an appointment) to the night which follows it’.

⁹³ Kitaab Sulaym Bin Qays Al Hilali – H 25

ثُمَّ قَالَ أَبُو جَعْفَرٍ وَ اللَّهِ لَكَأَيِّ أَنْظُرُ إِلَيْهِ وَ قَدْ أَسْنَدَ ظَهْرُهُ إِلَى الْحَجَرِ ثُمَّ يَنْشُدُ اللَّهَ حَقَّهُ ثُمَّ يَقُولُ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي اللَّهِ فَأَنَا أَوَّلَى النَّاسِ بِاللَّهِ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي آدَمَ فَأَنَا أَوَّلَى النَّاسِ بِآدَمَ

Then Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! It is as if I^{-asws} am looking at him^{-ajfj} and he^{-ajfj} is leaning his^{-ajfj} back to the (Black) Stone. Then he^{-ajfj} will adjure Allah^{-azwj} of his^{-ajfj} rights. Then he^{-ajfj} would say: 'O you people! One who argues me^{-ajfj} regarding Allah^{-azwj}, so I^{-ajfj} am foremost of the people with Allah^{-azwj}! O you people! One who argues me^{-ajfj} regarding Adam^{-as}, so I^{-ajfj} am foremost of the people with Adam^{-as}!

يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي نُوحٍ فَأَنَا أَوَّلَى النَّاسِ بِنُوحٍ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي إِبْرَاهِيمَ فَأَنَا أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي مُوسَى فَأَنَا أَوَّلَى النَّاسِ بِمُوسَى يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي عِيسَى فَأَنَا أَوَّلَى النَّاسِ بِعِيسَى

O you people! One who argues me^{-ajfj} regarding Noah^{-as}, so I^{-ajfj} am foremost of the people with Noah^{-as}! O you people! One who argues me^{-ajfj} regarding Ibrahim^{-as}, so I^{-ajfj} am foremost of the people with Ibrahim^{-as}! O you people! One who argues me^{-ajfj} regarding Musa^{-as}, so I^{-as} am foremost of the people with Musa^{-as}! O you people! One who argues me^{-ajfj} regarding Isa^{-as}, so I^{-ajfj} am foremost of the people with Isa^{-as}.

يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ فَأَنَا أَوَّلَى النَّاسِ بِمُحَمَّدٍ يَا أَيُّهَا النَّاسُ مَنْ يُحَاجِّي فِي كِتَابِ اللَّهِ فَأَنَا أَوَّلَى النَّاسِ بِكِتَابِ اللَّهِ ثُمَّ يَنْتَهِي إِلَى الْمَقَامِ فَيُصَلِّي عَنْدهُ رُكْعَتَيْنِ ثُمَّ يَنْشُدُ اللَّهَ حَقَّهُ

O you people! One who argues me^{-ajfj} regarding Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} and greetings be upon him^{-saww}, so I^{-ajfj} am foremost of the people with Muhammad^{-saww}! O you people! One who argues me^{-ajfj} regarding the Book of Allah^{-azwj}! So I^{-ajfj} am foremost of the people with the Book of Allah^{-azwj}! Then he^{-ajfj} would end up to Al-Maqam (of Ibrahim^{-as}) and pray two Cycles Salat at it, then adjure Allah^{-azwj} of his^{-ajfj} rights'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع هُوَ وَ اللَّهُ الْمُضْطَرُّ فِي كِتَابِ اللَّهِ وَ هُوَ قَوْلُ اللَّهِ آمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَا وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ -

Then Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! He^{-ajfj} is the distressed one in the Book of Allah^{-azwj}, and it is the Word of Allah^{-azwj}: **Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! [27:62].**

وَ جِبْرِئِيلُ عَلَى الْمِيزَابِ فِي صُورَةِ طَائِرٍ أَبْيَضَ فَيَكُونُ أَوَّلَ خَلْقِ اللَّهِ يُبَايِعُهُ جِبْرِئِيلُ وَ يُبَايِعُهُ الثَّلَاثُمِائَةِ وَ الْبِضْعَةُ عَشَرَ رَجُلًا

And Jibraeel^{-as} would be on the spout in the image of a white bird. So, the first creature of Allah^{-azwj} to pledge allegiance to him^{-ajfj} would be Jibraeel^{-as}, and three hundred and some ten men would pledge allegiance to him^{-ajfj}'.

قَالَ قَالَ أَبُو جَعْفَرٍ ع فَمَنْ ابْتُلِيَ فِي الْمَسِيرِ وَافَاهُ فِي تِلْكَ السَّاعَةِ وَ مَنْ لَمْ يُبْتَلِ بِالْمَسِيرِ فَقَدْ عَنَ فِرَاشِهِ

He (the narrator) said, 'Abu Ja'far^{-asws} said: 'The one who undergoes the travel would arrive to him^{-ajfj} at that time, and the one who did not undergo the journey, would be missing from his bed'.

ثُمَّ قَالَ هُوَ وَ اللَّهُ قَوْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع الْمَقْفُودُونَ عَنْ فُرُشِهِمْ وَ هُوَ قَوْلُ اللَّهِ فَاسْتَقْبِلُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً- أَصْحَابُ الْقَائِمِ الثَّلَاثُمِائَةِ وَ الْبِضْعَةُ عَشَرَ رَجُلًا

Then he^{-asws} said: 'By Allah^{-azwj}! It is the word of Ali^{-asws} Bin Abu Talib^{-asws}: 'The ones missing from their beds, and it is the Word of Allah^{-azwj}: ***therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. [2:148]***. The companions of Al-Qaim^{-asws} are the three hundred and some ten men'.

قَالَ هُمْ وَ اللَّهُ الْأُمَّةُ الْمَعْدُودَةُ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ وَ لَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ-

He (Abu Ja'far^{-asws}) said: 'By Allah^{-azwj}! The community is numbered, which Allah^{-azwj} Spoke of in His^{-azwj} Book: ***And if We were to Delay from them the Punishment to a numbered community [11:8]***'.

قَالَ يَجْتَمِعُونَ فِي سَاعَةٍ وَاحِدَةٍ فَرَعَا كَفَرَجَ الْحَرِيفِ فَيُصْبِحُ بِمَكَّةَ فَيَدْعُو النَّاسَ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ع فَيُجِيبُهُ نَقَرٌ يَسِيرٌ وَ يَسْتَعْمِلُ عَلَى مَكَّةَ ثُمَّ يَسِيرُ فَيَبْلُغُهُ أَنَّ قَدْ قُتِلَ عَامِلُهُ فَيَرْجِعُ إِلَيْهِمْ فَيَقْتُلُ الْمُقَاتِلَةَ لَا يَرِيدُ عَلَى ذَلِكَ شَيْئًا يَغْنِي السَّيِّئِ

He^{-asws} said: 'They would be gathering in one time accumulating like the clouds of autumn. In the morning at Makkah, he^{-ajfj} will call the people to the Book of Allah^{-azwj} and the Sunnah of His^{-azwj} Prophet^{-saww}. A small number would answer him^{-ajfj}, and he^{-ajfj} would appoint a governor upon Makkah. Then he^{-ajfj} would travel. It would reach him^{-ajfj} that his^{-ajfj} office bearer has been killed. So he^{-ajfj} will return to them and kill the fighters, not increasing upon that by anything, meaning the captives.

ثُمَّ يُنْطَلِقُ فَيَدْعُو النَّاسَ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ عَلَيْهِ وَ آلِهِ السَّلَامُ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْبَرَاءَةِ مِنْ عَدُوِّهِ وَ لَا يُسَمِّي أَحَدًا حَتَّى يَنْتَهِيَ إِلَى الْبَيْدَاءِ

The he^{-ajfj} will go and call the people to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}, may the greetings be upon him^{-saww} and upon his^{-saww} Progeny^{-asws}, and to the Wilayah of Ali Bin Abu Talib^{-asws} and the disavowing from his^{-asws} enemies, and he^{-ajfj} will not name anyone until he^{-ajfj} ends up to Al-Bayda.

فَيَخْرُجُ إِلَيْهِ جَيْشُ السُّفْيَانِيِّ فَيَأْمُرُ اللَّهُ الْأَرْضَ فَيَأْخُذُهُمْ مِنْ تَحْتِ أَقْدَامِهِمْ وَ هُوَ قَوْلُ اللَّهِ وَ لَوْ تَرَى إِذْ فَزَعُوا فَلَا قُوَّةَ وَ أَخَذُوا مِنْ مَكَانٍ قَرِيبٍ وَ قَالُوا أَمَنَّا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ وَ قَدْ كَفَرُوا بِهِ يَعْنِي بِقَائِمِ آلِ مُحَمَّدٍ إِلَى آخِرِ السُّورَةِ

The army of Al-Sufyani will come out against him^{-ajfj}. Allah^{-azwj} will Command the earth and it would seize them from beneath their feet. And it is the Word of Allah^{-azwj}: ***And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51] And they shall say, 'We believe in him'. [34:52]*** – meaning in Al-Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}, ***And they had disbelieved in him [34:53]*** – meaning in Al-Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww} – up to the end of the Chapter.

فَلَا يَنْقِي مِنْهُمْ إِلَّا رَجُلَانِ يُقَالُ لَهُمَا وَتَرَوْهُمَا مِنْ مَرَادٍ وَجُوهُهُمَا فِي أَقْفَيْتِهِمَا بِمَشِيَّتَانِ الْفَهْقَرَى يُخْبِرَانِ النَّاسَ بِمَا فَعَلَ بِأَصْحَابِهِمَا

So, there will not remain from them except two men called Watr and Wuteyra, from (clan of) Murad. Their faces would be in their backs. They would be walking backwards informing the people with what had happened with their companions.

ثُمَّ يَدْخُلُ الْمَدِينَةَ فَيَغِيبُ عَنْهُمْ عِنْدَ ذَلِكَ قُرَيْشٌ وَ هُوَ قَوْلُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ اللَّهُ لَوَدَّتْ قُرَيْشٌ أَيْ عِنْدَهَا مَوْقِفًا وَاحِدًا جَزَرَ جُزُورٍ بِكُلِّ مَا مَلَكَتْ وَ كُلِّ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ غَرَبَتْ

Then he^{-ajfj} will enter Al-Medina. Qureysh would hide from them during that, and it is the word of Ali^{-asws} Bin Abu Talib^{-asws}: ‘By Allah^{-azwj}! Qureysh would love it if there was one space of the spaces with them, for all what it owns, and all what the sun rises upon or sets’.

بيان قوله جزر جزور أي تود قريش أن يعطوا كل ما ملكوا و كل ما طلعت عليه الشمس و يأخذوا موقفا يقفون فيه و يختفون منه ع قدر زمان ذبح بعير و يحتمل المكان أيضا.

Explanation: ‘His^{-asws} words: ‘One space from the spaces’ – i.e., Qureysh would love to give all what they own and all what the sun rises upon, and they could take a standing place they could be standing it, hiding from him^{-ajfj}, even for the time it takes to slaughter a camel. And it is possible the place as well.

ثُمَّ يُحْدِثُ حَدَثًا فَإِذَا هُوَ فَعَلٌ قَالَتْ قُرَيْشٌ اخْرُجُوا بِنَا إِلَى هَذِهِ الطَّاغِيَةِ فَوَ اللَّهُ أَنْ لَوْ كَانَ مُحَمَّدِيًّا مَا فَعَلَ وَ لَوْ كَانَ عَلَوِيًّا مَا فَعَلَ وَ لَوْ كَانَ فَاطِمِيًّا مَا فَعَلَ

Then something would happen. When he^{-ajfj} does something, Qureysh would say, ‘Come out with us to this tyrant! By Allah^{-azwj}! If he^{-ajfj} was a Mohammedan, he^{-ajfj} would not have done so, and if he^{-ajfj} was an Alawite, he^{-ajfj} would not have done so, and if he^{-ajfj} were a Fatimid, he^{-ajfj} would not have done so!’

بيان و لعل المراد بإحداث الحدث إحراق الشيخين الملعونين فلذا يسمونه ع بالطاغية.

Explanation: And perhaps the intent of ‘Something would happen’ is the burning of the two Sheikhs, the Accursed. For that he^{-asws} named (‘Let us go to this tyrant!’).

فَيَمْنَحُهُ اللَّهُ أَكْتَافَهُمْ فَيَقْتُلُ الْمُقَاتِلَةَ وَ يَسْبِي الدَّرِيَّةَ ثُمَّ يَنْطَلِقُ حَتَّى يَنْزِلَ الشُّفْرَةَ فَيَبْلُغُهُ أَهْمٌ قَدْ قَتَلُوا عَامِلَهُ فَيَرْجِعُ إِلَيْهِمْ فَيَقْتُلُهُمْ مَقْتَلَةً لَيْسَ قَتْلُ الْحَرَّةِ إِلَيْهَا بِشَيْءٍ

Allah^{-azwj} would Grant him^{-ajfj} their shoulders, so he^{-ajfj} will kill the fighters and capture the offspring. Then he^{-ajfj} will go until he^{-ajfj} descends at Al-Shuqra. It would reach him^{-ajfj} that they have killed his^{-ajfj} office bearer, so he^{-ajfj} will return to them. He^{-ajfj} will kill such a killing, the killing of Al-Harra is nothing (when compared) to it.

الحرّة: هي كل أرض ذات حجارة نخرة سود، و أطراف المدينة حرات منسوبة و غير منسوبة، و أشهرها حرّة و اقم في شرقي المدينة مدينة الرسول صلى الله عليه و آله و بها سميت وقعة مسلم بن عقبة المرى.

Note: Al-Harra – It is every land with rocks, black, decayed, and outskirts of Al-Medina is rocky land attributed and unattributed, and the most famous of these is Harra, and it is in

the east of Al-Medina, city of the Rasool^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and by it is named the event of Muslim Bin Aqba Al-Murra.

و كان سبب تلك الواقعة أن أهل المدينة بايعوا عبد الله بن حنظلة- غسيل الملائكة- بن عامر، بعد مقتل الحسين السبط الشهيد ثم أخرجوا عامل يزيد بن معاوية و خلعه من الخلافة فبعث يزيد مسلم بن عقبة في اثني عشر ألفاً من أهل الشام فنزل حرة و اقم، و خرج إليه أهل المدينة فكسروهم و قتلهم قتلاً ذريعاً و فعل و فعل، و القصة مشهورة.

And the cause of that event was that the people of Al-Medina has pledged allegiance to Abdullah Bin Hanzala – washed by the Angels – Bin Aamir, after the killing of Al-Husayn^{-asws}, the martyred grandson^{-asws}. Then they expelled the office bearer of Yazeed^{-la} Bin Muawiya^{-la} and vacated him from the caliphate. So Yazeed^{-la} sent Muslim Bin Aqba among twelve thousand from the people of Syria. He descended at Harra and stayed, and the people of Al-Medina came out to him. He broke them and killed them with a rapid killing and did and did. And the story is famous.

ثُمَّ يَنْطَلِقُ يَدْعُو النَّاسَ إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الْبَرَاءَةِ مِنْ عَدُوِّهِ حَتَّى إِذَا بَلَغَ إِلَى الثَّغْلَبِيَّةِ قَامَ إِلَيْهِ رَجُلٌ مِنْ صُلُبِ أَبِيهِ وَ هُوَ مِنْ أَشَدِّ النَّاسِ بِدْنِهِ وَ أَشَجَعِهِمْ بِقُلُوبِهِ مَا خَلَا صَاحِبَ هَذَا الْأَمْرِ

Then he^{-ajfi} will go calling the people to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww} and the Wilayah of Ali^{-asws} bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, and the disavowing from his^{-asws} enemies, until when he^{-ajfi} reaches Al-Sa'albiya, a man from the lineage of his^{-ajfi} father^{-asws} would stand up to him^{-ajfi}, and he would be from the severest of the people with his body and their bravest with his heart, apart from Master^{-ajfi} of this command.

فَيَقُولُ يَا هَذَا مَا تَصْنَعُ فَوَ اللَّهِ إِنَّكَ لَتُخْفِلُ النَّاسَ إِخْفَالَ النَّعَمِ أَفَبِعَهْدٍ مِنْ رَسُولِ اللَّهِ ص أَمْ بِمَاذَا فَيَقُولُ الْمَوْلَى الَّذِي وَلِيَ الْبَيْعَةَ وَ اللَّهِ لَتَسْكُنَنَّ أَوْ لَأُضْرِبَنَّ الَّذِي فِيهِ عَيْنَاكَ

He would say to him^{-ajfi}, 'O you, what are you doing? By Allah^{-azwj}, you are startling the people like startling the sheep! Is it by a pact from Rasool-Allah^{-saww} or is it due to what?' The friend who would be in charge of taking the allegiances would say, 'By Allah^{-azwj}! Either you calm down or I shall strike off that ring which is your neck!'

فَيَقُولُ لَهُ الْقَائِمُ اسْكُنْ يَا فَلَانُ إِي وَ اللَّهِ إِنَّ مَعِيَ عَهْداً مِنْ رَسُولِ اللَّهِ هَاتِ لِي يَا فَلَانُ الْعَبِيَّةَ أَوْ الزَّنْفِيلَةَ- فَيَأْتِيهِ بِهَا فَيَقْرُؤُهُ الْعَهْدُ مِنْ رَسُولِ اللَّهِ فَيَقُولُ جَعَلَنِي اللَّهُ فِدَاكَ أَغْطِي رَأْسَكَ أَقْبِلْهُ فَيُعْطِيهِ رَأْسَهُ فَيَقْبِلُ بَيْنَ عَيْنَيْهِ ثُمَّ يَقُولُ جَعَلَنِي اللَّهُ فِدَاكَ جَدِّدْ لَنَا بَيْعَةً فَيَجِدُّ لَهُمْ بَيْعَةً

Al-Qaim^{-ajfi} would say to him: 'O so and so! Yes, by Allah^{-azwj}, there is a pact with me^{-ajfi} from Rasool-Allah^{-saww}! Give me^{-ajfi} the receptacle or the scroll!' He would come with it. He^{-ajfi} would read out the pact from Rasool-Allah^{-saww}. He would say, 'May Allah^{-azwj} Make me to be sacrificed for you^{-ajfi}! Give me your^{-ajfi} head, I want to kiss it!' He would kiss his^{-ajfi} head, then say, 'May Allah^{-azwj} Make me to be sacrificed for you^{-ajfi}! Renew the allegiance for us!' He^{-ajfi} would renew the allegiance for them'.

قَالَ أَبُو جَعْفَرٍ ع لَكَائِي أَنْظُرْ إِلَيْهِمْ مُصْعِدِينَ مِنْ نَحْبِ الْكُوفَةِ ثَلَاثُمِائَةٍ وَ بَضْعَةَ عَشَرَ رَجُلًا كَأَنَّ فُلُوحَهُمْ زُبُرُ الْحَدِيدِ جَبْرُئِيلُ عَنْ يَمِينِهِ وَ مِيكَائِيلُ عَنْ يَسَارِهِ يَسِيرُ الرَّعْبُ أَمَامَهُ شَهْرًا وَ خَلْفَهُ شَهْرًا

Abu Ja'far^{-asws} said: 'It is as if I^{-asws} am looking at them ascending from Najaf, Al-Kufa, three hundred and some ten men. It is as if their hearts are sheets of iron. Jibraeel^{-as} would be on his^{-ajfj} right, and Mikaeel^{-as} on his^{-ajfj} left. The awe would travel a month in front of him^{-ajfj} and a month behind him^{-ajfj}.

أَمَدَهُ اللَّهُ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ حَتَّى إِذَا صَعِدَ النَّجَفَ قَالَ لِأَصْحَابِهِ تَعَبَّدُوا لَيْلَتَكُمْ هَذِهِ فَيَسْتَوْنَ بَيْنَ رَاكِعٍ وَ سَاجِدٍ يَتَضَرَّعُونَ إِلَى اللَّهِ حَتَّى إِذَا أَصْبَحَ قَالَ خُذُوا بِنَا طَرِيقَ النُّحَيْلَةِ

Allah^{-azwj} would Help him^{-ajfj} with fifty thousand from the marked Angels, until when he^{-ajfj} ascends Al-Najaf, he^{-ajfj} would say to his^{-ajfj} companions: 'Worship during this night of yours!' So they would spend the night between performing Ruk'u and Sajdah, and they would beseech to Allah^{-azwj} until morning. He^{-ajfj} would say: 'Take with us^{-ajfj} the road of Al-Nukheyla!'

وَعَلَى الْكُوفَةِ خَنْدَقٌ مُخَنْدَقٌ قُلْتُ خَنْدَقٌ مُخَنْدَقٌ قَالَ إِي وَاللَّهِ حَتَّى يَنْتَهِي إِلَى مَسْجِدِ إِبْرَاهِيمَ عَ بِالنُّحَيْلَةِ فَيُصَلِّي فِيهِ رُكْعَتَيْنِ فَيَخْرُجُ إِلَيْهِ مَنْ كَانَ بِالْكُوفَةِ مِنْ مُرْجِيَّتِهَا وَ غَيْرِهِمْ مِنْ جَيْشِ السُّفْيَانِيِّ فَيَقُولُ لِأَصْحَابِهِ اسْتَطَرُّدُوا لَهُمْ ثُمَّ يَقُولُ كَرُّوا عَلَيْهِمْ

And upon Al-Kufa there would be a dug-out ditch. I said, 'A dug-out ditch?' He^{-asws} said: 'Yes, by Allah^{-azwj}, until he^{-ajfj} would end up to Masjid Ibrahim^{-as} at Al-Nukheyla. He^{-ajfj} would pray two Cycles Salat in it. There would come out against him^{-ajfj} the ones would be at Al-Kufa, from the Murjiites and others from the army of Al-Sufyani. He^{-ajfj} would say to his companions: 'Continue (speaking) to them!' Then he^{-ajfj} would say: 'Repeat to them!'

قَالَ أَبُو جَعْفَرٍ عَ وَ لَا يَجُوزُ وَاللَّهِ الْخَنْدَقُ مِنْهُمْ مُحَرِّقٌ ثُمَّ يَدْخُلُ الْكُوفَةَ فَلَا يَبْقَى مُؤْمِنٌ إِلَّا كَانَ فِيهَا أَوْ حَنَّ إِلَيْهَا وَ هُوَ قَوْلُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ عَ ثُمَّ يَقُولُ لِأَصْحَابِهِ سِيرُوا إِلَى هَذِهِ الطَّاغِيَةِ فَيَدْعُوا إِلَى كِتَابِ اللَّهِ وَ سُنَّةِ نَبِيِّهِ ص

Abu Ja'far^{-asws} said: 'And by Allah^{-azwj}, no crosser from them would cross over the ditch! Then he^{-ajfj} would enter Al-Kufa, so there will not remain any Momin except he would be in it, or would have arrived to it, and it is the word of Amir Al-Momineen Ali^{-asws}: 'Then he^{-ajfj} would say to his^{-ajfj} companions: 'Travel to this tyrant!' So he^{-ajfj} would call to the Book of Allah^{-azwj} and Sunnah of His^{-azwj} Prophet^{-saww}.

فَيَعْطِيهِ السُّفْيَانِيُّ مِنَ الْبَيْعَةِ سَلَامًا فَيَقُولُ لَهُ كَلْبٌ وَ هُمْ أَحْوَالُهُ مَا هَذَا مَا صَنَعْتَ وَاللَّهِ مَا تُبَايِعُكَ عَلَى هَذَا أَبَدًا فَيَقُولُ مَا أَصْنَعُ فَيَقُولُونَ اسْتَقْبِلْهُ فَيَسْتَقْبِلُهُ

Al-Sufyani would give him^{-ajfj} peace from the allegiance. The (clan of) Kalb would say to him, and they would be his maternal uncles, 'What is this what you are doing? By Allah^{-azwj}! We have not pledged allegiance to you based upon this!' He would say, 'What shall I do?' They would say, 'Face him^{-ajfj}!' He would face him^{-ajfj}.

ثُمَّ يَقُولُ لَهُ الْقَائِمُ صَلَّى اللَّهُ عَلَيْهِ خُذْ حِذْرَكَ فَإِنِّي أَذِيتُ إِلَيْكَ وَ أَنَا مُقَاتِلُكَ فَيُصْبِحُ فَيَقَاتِلُهُمْ فَيَمْنَحُهُ اللَّهُ أَكْثَافَهُمْ وَ يَأْخُذُ السُّفْيَانِيُّ أُسِيرًا فَيَنْطَلِقُ بِهِ وَ يَذْبَحُهُ بِيَدِهِ

Then Al-Qaim^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}, would say to him: 'Take your caution, for I^{-ajfj} shall return to you and I^{-ajfj} will be fighting you!' In the morning he^{-ajfj} would

fight them. Allah^{-azwj} would Grant him^{-ajfi} their shoulders, and Al-Sufyani would be seized as a prison. He^{-ajfi} would go and slaughter him by his^{-ajfi} own hands.

ثُمَّ يُرْسِلُ جَرِيدَةَ خَيْلٍ إِلَى الرُّومِ لِيَسْتَحْضِرُوا بَقِيَّةَ بَنِي أُمَيَّةٍ فَإِذَا انْتَهَوْا إِلَى الرُّومِ قَالُوا أَخْرِجُوا إِلَيْنَا أَهْلَ مِلَّتِنَا عِنْدَكُمْ فَيَأْتُونَ وَ يَقُولُونَ وَاللَّهِ لَا نَفْعَلُ فَيَقُولُ الْجَرِيدَةُ وَاللَّهُ لَوْ أَمَرْنَا لَفَاتَلْنَاكُمْ ثُمَّ يَرْجِعُونَ إِلَى صَاحِبِهِمْ فَيَعْرِضُونَ ذَلِكَ عَلَيْهِ فَيَقُولُ انْطَلِقُوا فَأَخْرِجُوا إِلَيْهِمْ أَصْحَابَكُمْ فَإِنَّ هَؤُلَاءِ قَدْ أَتَوْا بِسُلْطَانٍ عَظِيمٍ

Then he^{-ajfi} would send a large cavalry to Rome for them to present the remainder of the clan of Umarra. When they end to Rome, they would sad, 'Bring out to us the people of our nation who are with you!' They would refuse and say, 'By Allah^{-azwj}! We will not do so!' The cavalry would say, 'By Allah^{-azwj}! If we had been ordered so, we would have fought you all!' Then they would return to their leader and present it to them. He would say: 'Go and bring out their companions to them, for they have come with at mighty authority!'

وَهُوَ قَوْلُ اللَّهِ فَلَمَّا أَحْسَبُوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَ ارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْأَلُونَ

And it is the Words of Allah^{-azwj}: ***So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13]***.

قَالَ يَغْنِي الْكُنُوزَ الَّتِي كُنْتُمْ تَكْتُمُونَ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيداً خَامِئِينَ لَا يَبْقَى مِنْهُمْ خَيْرٌ

He^{-asws} said: 'It means the treasures which you had been hoarding. ***They say, 'O woe be unto us! Surely we were unjust!' [21:14] So that would not cease to be their call until We Make them to be as harvest cut down, motionless [21:15]***. There will not remain any informant from them.

ثُمَّ يَرْجِعُ إِلَى الْكُوفَةِ فَيَبْعَثُ الثَّلَاثِمِائَةَ وَ الْبِضْعَةَ عَشَرَ رَجُلًا إِلَى الْأَفَاقِ كُلِّهَا فَيَمْسَحُ بَيْنَ أَكْتَافِهِمْ وَ عَلَى صُدُورِهِمْ فَلَا يَتَعَايُونَ فِي فُضَاءٍ وَ لَا تَبْقَى أَرْضٌ إِلَّا تُودِي فِيهَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Then he^{-ajfi} would return to Al-Kufa. He^{-ajfi} will dispatch the three hundred and some ten men to the horizons, all of them. He^{-ajfi} will wipe between their shoulders and upon their chests, so they will not get tired during the fulfilment (of the task), nor will there remain any land except the testimony would be called out in it that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}.

وَهُوَ قَوْلُهُ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ- وَ لَا يَقْبَلُ صَاحِبُ هَذَا الْأَمْرِ الْحِزْبَةَ كَمَا قَبِلَهَا رَسُولُ اللَّهِ ص وَ هُوَ قَوْلُ اللَّهِ وَ قَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ-

And it is His^{-azwj} Word: ***And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]***. And Master^{-ajfi} of this command will not accept the tribute (tax) just as Rasool-Allah^{-saww} had accepted it. And it is the Word of Allah^{-azwj}: ***And fight with them until there does not happen to be any Fitna (strife) and the Religion only happens to be for Allah. [2:193]***.

قَالَ أَبُو جَعْفَرٍ ع يُفَاتِلُونَ وَاللَّهِ حَتَّى يُوحَّدَ اللَّهُ وَ لَا يُشْرَكَ بِهِ شَيْءٌ وَ حَتَّى يُخْرَجَ الْعُجُورُ الضَّعِيفَةُ مِنَ الْمَشْرِقِ تُرِيدُ الْمَغْرِبَ وَ لَا يَنْهَاهَا أَحَدٌ وَ يُخْرِجَ اللَّهُ مِنَ الْأَرْضِ بَدْرَهَا وَ يُنْزِلُ مِنَ السَّمَاءِ فُطْرَهَا

Abu Ja'far^{-asws} said: 'By Allah^{-azwj}! They will be fighting until the Oneness of Allah^{-azwj} is professed to and nothing is associated with Him^{-azwj}, and to the extent that the weak old woman comes out from the east intending the west, and no one prevents her. And Allah^{-azwj} would Bring forth from the earth its vegetation, and Send down from the sky, its drops.

وَ يُخْرِجُ النَّاسُ خَرَاجَهُمْ عَلَى رِقَابِهِمْ إِلَى الْمَهْدِيِّ وَ يُوسِّعُ اللَّهُ عَلَى شِيعَتِنَا وَ لَوْ لَا مَا يُدْرِكُهُمْ مِنَ السَّعَادَةِ لَبَعَثُوا

And the people will bring out their taxes upon their necks to Al-Mahdi^{-ajfj}, and Allah^{-azwj} will Amplify (wealth) upon our^{-asws} Shias, and if the assistance were not given to them, they would rebel.

فَبَيْنَمَا صَاحِبُ هَذَا الْأَمْرِ قَدْ حَكَمَ بَعْضُ الْأَحْكَامِ وَ تَكَلَّمَ بِبَعْضِ السُّنَنِ إِذْ خَرَجَتْ خَارِجَةً مِنَ الْمَسْجِدِ يُرِيدُونَ الْخُرُوجَ عَلَيْهِ فَيَقُولُ لِأَصْحَابِهِ انْطَلِقُوا فَيَلْحَقُوهُمْ فِي التَّمَارِينِ فَيَأْتُونَهُ بِهِمْ أَسْرَى فَيَأْمُرُ بِهِمْ فَيُذَبِّحُونَ وَ هِيَ آخِرُ خَارِجَةٍ يُخْرِجُ عَلَى قَائِمِ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ.

While Master^{-ajfj} of this command will be judging with some of the rulings and speaking with some of the Sunnahs, when a rebel would come out from the Masjid intending the rebellion against him^{-ajfj}. He^{-ajfj} would say to his^{-ajfj} companions: 'Go and meet them among the date sellers!' They would come with them as captives. He^{-ajfj} would order with them, and they would be slaughtered. And it would be the last of the rebellions to come out against Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws} 94.

بني، الغيبة للنعماني ابنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ بَرِيعٍ وَ حَدَّثَنِي غَيْرُ وَاحِدٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ إِلَى قَوْلِهِ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ.

(The book) 'Al Ghayba' of Al Numani – Ibn Uqda, from Muhammad Bin Ali, from Ibn Bazie. And it is narrated to me by someone else, from Mansour Bin Yunus, from Ismail Bin Jabir,

'From Abu Ja'far^{-asws} – similar to it, up to His^{-azwj} Words: **and He will Make you to be Caliphs of the earth! [27:62]**' 95

94 Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 91 a

95 Bihar Al Anwaar – V 52 The book of History – Imam Al-Mahdi^{-ajfj}, Ch 27 H 91 b