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CHAPTER 64

AL-TAGHABUN

(Loss and Gain)

(18 VERSES)

VERSES 1 - 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Taghabun (18):

Sura Al-Taghabun (188 verses) was revealed in Madinah.¹

The name of the Verse comes from 64:9: Abu Abdullah^{-asws} (6th Imam) says: **'Al-Taghabun' the Day of loss and gain. [64:9]** – The Day the people of the Paradise would gain over the people of the Fire. **the Day of Regret [19:39]** – The Day they will bring the death, so it (the death) would be slaughtered".²

Imam Al-Sadiq^{-asws} (6th Imam) about His^{-azwj} Words says: **so from you is a Kafir and from you is a Momin [64:2]**, so he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Recognised their Eman in our^{-asws} Wilayah, and their denial of it on the Day in which He^{-azwj} Took the Covenant from them and they were particles in the 'Sulb' (Ribs) of Adam^{-as}'.³

And I asked him^{-asws} (6th Imam) about the Words of Allah^{-azwj}: **And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]**. He^{-asws} said: 'But by Allah^{-azwj}! The ones before you were not destroyed, and the ones to be destroyed up to the rising of our^{-asws} Qaim^{-asws} will not be destroyed except by neglecting our^{-asws} Wilayah and rejecting our^{-asws} rights, and Rasool-Allah^{-saww} did not exit from the world until he^{-asws} necessitated our^{-asws} rights on the necks of the people: **and Allah Guides the ones He so Desires to the Straight Path [24:46]**'.⁴

¹ تفسير القمي، ج 2، ص: 371

² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 5

³ Bihar Al-Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 9

⁴ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 21 H 68

'I asked Al-Abd Al-Salih (7th Imams^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **That is because their Rasools came to them with clear Proofs, [64:6]**, he^{-asws} said: 'The clear proofs, they are the Imams^{-asws}'.⁵

Abu Ja'far^{-asws} (5th Imam) was asked about the Words of Allah^{-azwj} Mighty and Majestic: **Therefore, believe in Allah and His Rasool and the Light which We Sent down [64:8]**. So, he^{-asws} said: 'O Abu Khalid! The Light (النور), by Allah^{-azwj}, are the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww} up to the Day of Judgment, and they^{-asws}, by Allah^{-azwj}, are the Light (النور) of Allah^{-azwj} which descended, and they^{-asws}, by Allah^{-azwj}, are the Light (النور) of Allah^{-azwj} in the skies and in the earth, by Allah^{-azwj}!'

O Abu Khalid! The Light (النور) of the Imam^{-asws} in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah^{-azwj}! They^{-asws} are radiating the hearts of the Momineen and He^{-azwj} Allah^{-azwj} Mighty and Majestic Blocks their^{-asws} Light (النور) from the ones He^{-azwj} so Desires to, so it darkens their hearts.

By Allah^{-azwj}, O Abu Khalid! No servant would respond to us^{-asws} and be in our^{-asws} Wilayah until Allah^{-azwj} Cleans his heart, and Allah^{-azwj} does not Clean a heart of a servant until he submits to us^{-asws} and becomes submissive to us^{-asws}. So when he was submissive to us^{-asws}. Allah^{-azwj} would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment".⁶

'From Al-Baqir^{-asws} (5th Imam) regarding His^{-azwj} Words: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**: 'O Abu Khalid! The Noor (Light), by Allah^{-azwj}, are the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}.

His^{-azwj} Words: **Complete our Light for us [66:8]** – Our^{-asws} Shias to join up with us^{-asws}".

Al-Sadiq^{-asws} regarding the Words of the Exalted: **'Wait for us to acquire from your light' [57:13]**. He^{-asws} said: 'Allah^{-azwj} the Exalted will Distribute the Light (Noor) on the Day of Qiyamah upon a measurement of their deeds, and Distribute to the hypocrites, and it will happen to be in the toe of his left leg, and his light will be extinguished'. Then Al-Sadiq^{-asws} recited (saying): **'They will call out to them, 'Were we not with you?' They shall say, 'Yes!'**⁷

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة التغابن في فريضة كانت شفيعة له يوم القيامة، و شاهد عدل عند من يجيز شهادتها، ثم لا تفارقه حتى يدخل الجنة».

Ibn Babuwayh, by his chain, from Al-Husayn Bin Abu Al-A'la, from Abu Baseer,

⁵ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 11 H 14

⁶ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 5

⁷ Bihar Al-Anwaar – V 23, The book of Imamate, P 1 Ch 18 H 22

Abu Abdullah^{-asws} having said: 'The one who recites *Surah* Al-Taghabun in Obligatory (Salats), it would intercede for him on the Day of Judgement, and be a just witness in the Presence of the One^{-azwj} who will Allow its Testimony. Then it would not separate from him until he enters the Paradise'.⁸

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة دفع الله عنه موت الفجأة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'One who recites this *Surah* (Al-Taghabun), Allah^{-azwj} would Repel from him the sudden death.

و من قرأها و دخل على سلطان يخاف بأسه، كفاه الله شره».

One who recites it and comes up to a ruling authority and he is fearful of him and is distressed, Allah^{-azwj} would Suffice him from its evil'.⁹

ثو، ثواب الأعمال بالإِسْنَادِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مَسْكِينٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ بِالمُسَبِّحَاتِ كُلِّهَا قَبْلَ أَنْ يَنَامَ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمُ ع وَ إِنْ مَاتَ كَانَ فِي جَوَارِ النَّبِيِّ ص.

(The book) 'Sawaab Al Amaal' – By the chain from Ibn Al Batainy, from Muhammad Bin Miskeen, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'One who reads 'Al Musabbihaat' (Chapters 17, 57, 59, 61, 62, 64, 87), all of them, before he sleeps will not die until he comes across Al Qaim^{-ajfi}, and if he dies, he would be among neighbours of the Prophet^{-saww}'.¹⁰

VERSE 1

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
{1}

Whatever is in the skies and whatever is in the earth Glorifies Allah. For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1]

عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه (عليهما السلام) أنه دخل عليه رجل فقال له: فداك أبي و أمي، إني أجد الله يقول في كتابه: وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ؟ فقال له: «هو كما قال الله تعالى».

From Mas'adat Bin Sadaqat,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}. A man came up to him^{-asws} and said to him^{-asws}, 'May my father and my mother be sacrificed for you^{-asws}! I have found

⁸ ثواب الأعمال: 118.

⁹ خواص القرآن

¹⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 85 H 1

Allah^{-azwj} Saying in His^{-azwj} Book: **and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]?** So he^{-asws} said to him: 'It is just as Allah^{-azwj} Exalted has Said it to be'.

عن الحسن، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: «نحى رسول الله (صلى الله عليه وآله) عن أن توسم البهائم في وجوهها، و أن تضرب وجوهها، فإنها تسبح بحمد ربها».

From Al Hassan, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from branding the animals upon their faces, and hitting them on their faces, for it Glorifies its Lord^{-azwj} with Praise'.¹¹

[أبو نعيم الاصبهاني] حدثنا عبد الله بن محمد بن جعفر، حدثنا إسماعيل بن موسى الحاسب، حدثنا عبد الملك بن عبد ربه الطائي، حدثنا حصين بن القاسم، حدثنا أبو حمزة الثمالي، قال: قال لي محمد بن علي بن الحسين رضي الله تعالى عنهم - وسمع عصفير يصحن - فقال: تدري يا أبا حمزة ما يقلن؟ قلت: لا! قال: تسبحن ربي عزوجل ويطلبن قوت يومهن.

Abu Naeem Al Asbahany – Abdullah Bin Muhammad Bin Ja'far narrated to us, from Ismail Bin Musa Al Hasib, from Abdul Malik Bin Abd Rabihi Al Ta'ayy, from Hasen Bin Al Qasim, from Abu Hamza Al Sumaly who said,

'Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} said to me, and he^{-asws} heard the chirping of the sparrows, so he^{-asws} said: 'Do you know, O Abu Hamza, what they are saying?' I said, 'No!' The Imam^{-asws} said: 'They are Glorifying my^{-asws} Lord^{-azwj} Mighty and Majestic and seeking the provision for their day'.¹²

قال: أ تسبح الشجرة اليابسة؟ فقال: «نعم، أما سمعت خشب البيت كيف ينقصف، و ذلك تسبيحه، فسبحان الله على كل حال!».

He said, 'Does the dried-up tree Glorify?' So he^{-asws} said: 'Yes. Have you not heard the timber of the house how it cracks? And that is its Glorification. So Allah^{-azwj} is Glorified upon every situation'.¹³

VERSE 2

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {2}

He is the One Who Created you all, so from you is a Kafir and from you is a Momin, and Allah Sees what you are doing [64:2]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ نَعِيمٍ الصَّخَّافِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ فَقَالَ عَرَفَ اللَّهُ إِيْمَانَكُمْ بِوَلَايَتِنَا وَ كُفْرَكُمْ بِمَا أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صَلْبِ آدَمَ (عليه السلام) وَ هُمْ ذَرَّ .

¹¹ تفسير العياشي 2: 82 / 294

¹² Tafseer Abu Hamza Al-Sumaly - H 180

¹³ تفسير العياشي 2: 84 / 294

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Husayn Bin Nuaym Al Sahhaf who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **He is the One Who Created you all, so from you is a Kafir and from you is a Momin [64:2]**. So, he^{-asws} said: ‘Allah^{-azwj} Recognised their *Eman* by our^{-asws} Wilayah and their Kufr with it on the day He^{-azwj} Took the Covenant upon them in the ‘*Sulb*’ (ribs) of Adam^{-as}, and they were (in the form of) particles’.¹⁴

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين بن نعيم الصحاف، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز و جل: **فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ**، فقال: «عرف الله عز و جل إيمانهم بمولاتنا وكفرهم بها يوم أخذ عليهم الميثاق، وهم ذر في صلب آدم (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Husayn Bin Naeem Al-Sahaaf who said:

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} the Exalted: **so from you is a Kafir and from you is a Momin [64:2]**, so he^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Recognised their belief in our^{-asws} Wilayah, and their denial of it on the Day in which He^{-azwj} Took the Covenant from them and they were particles in the ‘*Sulb*’ (Ribs) of Adam^{-as}’.¹⁵

على عن محمد بن عيسى عن يونس عن محمد بن الفضيل قال قال أبو جعفر عليه السلام حينما إيمان وبغضنا كفر.

Ali, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Al-Fazeyl who said,

‘Abu Ja’far^{-asws} said: ‘The love for us^{-asws} is *Eman*, and the hatred towards us^{-asws} is *Kufr*’.¹⁶

The Momineen and the Kafirs

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ فَمَا تَقُولُ فِي مُنَاقَحَةِ النَّاسِ فَإِنِّي قَدْ بَلَغْتُ مَا تَرَاهُ وَ مَا تَزَوَّجْتُ قَطُّ فَقَالَ وَ مَا يَمْنَعُكَ مِنْ ذَلِكَ فَقُلْتُ مَا يَمْنَعُنِي إِلَّا أَنِّي أَحْسَى أَنَّ لَا تَحِلَّ لِي مُنَاقَحَتُهُمْ فَمَا تَأْمُرُنِي

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Zurara,

‘From Abu Ja’far^{-asws}, said, ‘I said to him^{-asws}, ‘So what are you^{-asws} saying regarding marrying the people (General Muslims), for I have reached (adulthood) what you^{-asws} see and I have not married at all’. So he^{-asws} said: ‘So what prevents you from that’. I said, ‘Nothing prevents me except that I am fearing that it would not be Permissible for me to marry them. So what are you^{-asws} ordering me for?’

فَقَالَ فَكَيْفَ تَصْنَعُ وَ أَنْتَ شَابٌّ أَ تَصْبِرُ قُلْتُ أَتَحْدُ الْجَوَارِي قَالَ فَهَاتِ الْآنَ فِيمَا تَسْتَحِلُّ الْجَوَارِي قُلْتُ إِنَّ الْأَمَةَ لَيْسَتْ بِمَنْزِلَةِ الْحُرَّةِ إِنْ رَأَيْتَنِي بِشَيْءٍ بَعَثَهَا وَ اعْتَزَلْتُهَا قَالَ فَحَدِّثْنِي بِمَا اسْتَحَلَلْتُهَا قَالَ فَلَمْ يَكُنْ عِنْدِي جَوَابٌ

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 4

¹⁵ (Extract) الكافي 1: 74 / 353.

¹⁶ Tafseer Noor Al Saqalayn – Ch 64 H 7

He^{-asws} said: 'So what do you do and you are a youth. Are you observing patience?' I said, 'I take the slave girls'. He^{-asws} said: 'So here, now. By what are you considering the slave girls to be Permissible?' I said, 'The slave girl is not at the status of the free woman. If something makes me suspicious, so I sell her and isolate from her'. He (the narrator) said, 'So he^{-asws} narrated me with what makes her to be Permissible, and there did not happen to be an answer with me'.

فَقُلْتُ لَهُ فَمَا تَرَى أَنْتَ زَوْجَ فَقَالَ مَا أَبَالِي أَنْ تَفْعَلَ قُلْتُ أَرَأَيْتَ قَوْلَكَ مَا أَبَالِي أَنْ تَفْعَلَ فَإِنَّ ذَلِكَ عَلَى جِهَتَيْنِ تَقُولُ لَسْتُ أَبَالِي أَنْ تَأْتِمَّ مِنْ غَيْرِ أَنْ أَمَرَكَ فَمَا تَأْمُرُنِي أَفْعَلُ ذَلِكَ بِأَمْرِكَ

Then I said to him^{-asws}, 'So what is your^{-asws} view. Shall I get married?' He^{-asws} said: 'It does not matter to me^{-asws} if you were to do so'. I said, 'What is your^{-asws} view of your^{-asws} own words, 'It does not matter to me if you were to do so', for that is upon two aspects. You^{-asws} are saying: 'It does not matter to me^{-asws} if you were to sin from other than my^{-asws} having ordered you. So what are you^{-asws} ordering me with, I shall do that with your^{-asws} order'

فَقَالَ لِي قَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) تَزَوَّجَ وَ قَدْ كَانَ مِنْ أَمْرِ امْرَأَةِ نُوحٍ وَ امْرَأَةِ لُوطٍ مَا قَدْ كَانَ إِيَّاهُمَا قَدْ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَيْسَ فِي ذَلِكَ بِمَنْزِلَتِي إِنَّمَا هِيَ تَحْتَ يَدِهِ وَ هِيَ مُقَرَّةٌ بِحُكْمِهِ مُقَرَّةٌ بِيَدِهِ

He^{-asws} said to me: 'It was so that Rasool-Allah^{-saww} had married, and it was so from the matter of: **the wife of Noah and wife of Lut. They were both under Our two servants from Our righteous servants [66:10]**'. So I said, 'Rasool-Allah^{-saww} is not in that at my status. But rather, she was under his^{-saww} hand and she was acknowledging with his^{-saww} rulings, acknowledging with his^{-saww} Religion'.

قَالَ فَقَالَ لِي مَا تَرَى مِنَ الْحَيَاتَةِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَخَانَتَاهُمَا مَا يَغْنِي بِذَلِكَ إِلَّا الْفَاجِشَةُ وَ قَدْ زَوَّجَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَلَانَا

He (the narrator) said, 'So he^{-asws} said to me: 'What is your view of the betrayal in the Words of Allah^{-azwj} Mighty and Majestic: **But, they betrayed them [66:10]**. What is the Meaning with that except for the immorality? And Rasool-Allah^{-saww} had married so and so! (Ayesha and Hafsa).'

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مَا تَأْمُرُنِي أَنْتَ زَوْجَ بِأَمْرِكَ فَقَالَ لِي إِنْ كُنْتُ فَاعِلًا فَعَلَيْكَ بِالْبُلْهَاءِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبُلْهَاءُ قَالَ ذَوَاتُ الْخُدُورِ الْعَمَائِفُ فَقُلْتُ مَنْ هِيَ عَلَى دِينِ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ لَا

He (the narrator) said, 'I said, 'May Allah^{-azwj} Keep you^{-asws} well! What are you ordering me? Shall I go and get married by your^{-asws} order?' So he^{-asws} said to me: 'If you were to do so, so upon you is (getting married) with the simple ones from the women'. I said, 'And what are the 'simple ones'? He^{-asws} said: 'The ones with the veils, the chaste'.

فَقُلْتُ مَنْ هِيَ عَلَى دِينِ رَبِيعَةَ الرَّأْيِ فَقَالَ لَا وَ لَكِنَّ الْعَوَاتِقَ اللَّوَاتِي لَا يَنْصِبْنَ كُفْرًا وَ لَا يَعْرِفْنَ مَا تَعْرِفُونَ

I said, 'The one who is upon the Religion of Saalim Bin Abu Hafsa?' He^{-asws} said: 'No'. So I said, 'The one who is upon the Religion of Rabi'a Al-Rai'y?' So he^{-asws} said: 'No, but the adolescent girls who are not establishing *Kufr* (disbelief) nor are they recognising what you are recognising (Al-Wilayah).

فُلْتُ وَ هَلْ تَعْلَمُونَ أَنَّ تُكُونُ مُؤْمِنَةً أَوْ كَافِرَةً فَقَالَ تَصُومُ وَ تُصَلِّي وَ تَتَّقِي اللَّهَ وَ لَا تَدْرِي مَا أَمْرُكُمْ

I said, 'And would she be anything more than either a *Momina* (believing woman) or a *Kafira* (disbelieving woman)?' So he^{-asws} said: 'She would be Fasting and praying *Salāt*, and she would be fearing Allah^{-azwj}, and she would not be knowing what your matter (*Al-Wilayah*) is'.

فَقُلْتُ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ لَا وَ اللَّهُ لَا يَكُونُ أَحَدٌ مِنَ النَّاسِ لَيْسَ بِمُؤْمِنٍ وَ لَا كَافِرٍ

So I said, 'Allah^{-azwj} Mighty and Majestic has Said: ***He is the One Who Created you all, so from you is a Kafir and from you is a Momin [64:2]***. No, by Allah^{-azwj}! There does not happen to be anyone from the people who is neither a *Momin* (Believer) nor a *Kafir* (Unbeliever)'.

قَالَ فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَّارَةُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ خَلَطُوا عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ فَلَمَّا قَالَ عَسَى فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ

He (the narrator) said, 'So Abu Ja'far^{-asws} said: 'The Words of Allah^{-azwj} Truer than your words, O Zurara! What is your view of the Words of Allah^{-azwj} Mighty and Majestic: ***And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]***. So, what did He^{-azwj} Say: "Perhaps"? So I said, 'They are not, except for *Momineen* (Believers) or *Kafireen* (unbelievers)'.

قَالَ فَقَالَ مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَ النِّسَاءِ وَ الْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ فَقَالَ وَ اللَّهُ مَا هُمْ إِلَّا مُؤْمِنِينَ وَ لَا كَافِرِينَ

He (the narrator) said, 'So he^{-asws} said: 'What are you saying regarding the Words of the Mighty and Majestic: ***Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]*** - to the *Emān*? So I said, 'They are not except for *Momineen* (Believers) or *Kafireen* (unbelievers)'. So he^{-asws} said: 'By Allah^{-azwj}! They are neither *Momineen* (Believers) nor *Kafireen* (unbelievers)'.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَ إِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ

Then he^{-asws} turned towards me and he^{-asws} said: 'What are you saying regarding: ***And the companions of the heights [7:48]***? So, I said, 'They are either *Momineen* (Believers) or *Kafireen* (unbelievers). If they were to enter into the Paradise so they are *Momineen*, and if they enter into the Fire, so they are *Kafireen* (Unbelievers)'.

فَقَالَ وَ اللَّهُ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ وَ لَوْ كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَ لَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَ لَكِنَّهُمْ قَوْمٌ قَدِ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَقَصُرَتْ بِهِمُ الْأَعْمَالُ وَ أَهْمُ لَكَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ

So he^{-asws} said: 'By Allah^{-azwj}! They are 'They are neither *Momineen* (Believers) nor *Kafireen* (unbelievers); and had they been *Momineen*, they would have entered into the Paradise just as the *Momineen* would enter it, and had they been *Kafireen*, they would have entered the

Fire just as the *Kafireen* would enter. But, they are a people whose good deeds and their evil deeds are equal, so the deeds are deficient with them and they are just as Allah^{-azwj} Mighty and Majestic has Said.

فَقُلْتُ أَمْ مِنْ أَهْلِ الْجَنَّةِ هُمْ أَمْ مِنْ أَهْلِ النَّارِ فَقَالَ اتَّزَكُّهُمْ حَيْثُ تَرَكَّهُمُ اللَّهُ فُلْتُ أَ فَتُزَجُّهُمْ قَالَ نَعَمْ أُرْجُوهُمْ كَمَا أَرْجَاهُمُ اللَّهُ إِنْ شَاءَ أَذْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ
وَ إِنْ شَاءَ سَاقَهُمُ إِلَى النَّارِ بِدُؤُوبِهِمْ وَ لَمْ يَظْلِمَهُمْ

So I said, 'Are they from the inhabitants of the Paradise or from the inhabitants of the Fire?' So he^{-asws} said: 'You should leave them where Allah^{-azwj} has Left them to be'. I said, 'Shall I postpone them?' He^{-asws} said: 'Yes, postpone them just as Allah^{-azwj} has Postponed them. If He^{-azwj} so Desires to, He^{-azwj} will Enter them into the Paradise by His^{-azwj} Mercy, and if He^{-azwj} so Desires to, He^{-azwj} would Usher them to the Fire due to their sins, and He^{-azwj} would be Unjust to them'.

فَقُلْتُ هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ فَهَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللَّهُ يَا زُرَّارَةُ إِنِّي أَقُولُ مَا شَاءَ اللَّهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ
اللَّهُ أَمَا إِنَّكَ إِنْ كَبُرْتَ رَجَعْتَ وَ تَحَلَّلْتَ عَنْكَ عُقْدُكَ .

I said, 'Would a *Kafir* (Unbeliever) enter the Paradise?' He^{-asws} said: 'No'. I said, 'So would anyone enter the Fire except for a *Kafir*?' So he^{-asws} said: 'No, except if Allah^{-azwj} so Desires to. O Zurara! I^{-asws} am saying: 'Whatever Allah^{-azwj} so Desires', and you are not saying, 'Whatever Allah^{-azwj} so Desires'. But, you, when you get older, would return (from your view), and your knots would be loosened from you'.¹⁷

VERSES 3 & 4

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ ۖ وَإِلَيْهِ الْمَصِيرُ {3}

He Created the skies and the earth with the Truth, and He Imaged you, so excellent is your image, and to him is the destination [64:3]

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ۚ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {4}

He Knows whatever is in the skies and the earth, and He Knows whatever you are secretive about and whatever you are proclaiming, and Allah is well-Knowing of the contents of the chests [64:4]

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ يَكْتُمُونَ مَا فِي صُدُورِهِمْ مِنْ بَعْضِ عَلَيِّ عَلَيْهِ السَّلَامُ وَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ: إِنَّ آيَةَ الْمُنَافِقِ بَعْضُ عَلَيِّ عَلَيْهِ السَّلَامُ وَ كَانَ قَوْمٌ يُظْهِرُونَ الْمَوَدَّةَ لِعَلِيٍّ عِنْدَ النَّبِيِّ وَ يُسِرُّونَ بَعْضَهُ

In Tafseer of Ali Bin Ibrahim (Qummi) – 'And in a report of Abu Al Jaroud,

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 171 H 2

'From Abu Ja'far^{-asws} (having said): 'They are concealing what is in their chests from the hatred of Ali^{-asws}, and Rasool-Allah^{-saww} said: 'Surely, a sign of the hypocrite is hatred of Ali^{-asws}, and they were a group manifesting the cordiality to Ali^{-asws} in the presence of the Prophet^{-saww} and they were keeping hatred for him^{-asws} a secret''¹⁸.

There are a large number of Holy Verses in the Quran on the topic of *Ilmul Ghaib* (Knowledge of the hidden) - some of these are discussed in this article and the rest are cited in Appendix I.

The knowledge of the 'unseen' or 'hidden' is with Allah^{-azwj}, without any doubt, but Allah^{-azwj} Gives Knowledge to His^{-azwj} Prophets^{-as} and their^{-as} successors^{-as}, as per His^{-azwj} 'Mashia' (Wish)¹⁹. The proof of the latter is in the Prophecies made by Allah^{-azwj}'s Divine representatives which have shown on many occasions that they^{-as} were foretold about something prior to its time of coming into being or being executed.

Allah^{-azwj} Established the traditions of prophecies in the Holy Quran, some of those were directly foretold to Prophet Mohammed^{-saww} through Revelations and similarly was the case for the Divine Imams^{-asws} after Rasool Allah^{-saww}.

For example:

The Quran predicted the defeat of unbelievers in Makkah while Rasool Allah^{-saww} and his^{-saww} adherents, in very small numbers, were still being persecuted by polytheists, well before immigration to Medina (**54:43-44**):

علي بن إبراهيم، قوله تعالى: أَكْفَرْتُمْ مَخَاطِبَةَ لَقْرِيشٍ خَيْرٌ مِنْ أَوْلِيكُمْ يَعْنِي هَذِهِ الْأُمَمُ الْهَالِكَةُ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ أَيِ فِي الْكُتُبِ لَكُمْ بَرَاءَةٌ أَنْ لَا تَهْلِكُوا
كما هلكوا،

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **Are your Kafirs [54:43]** - Addressing the Quraysh, **better than those** - Meaning these destroyed communities, **or is there an exemption for you all in the Psalms? [54:43]** i.e., in the Book for you, exemption that you will not be Destroyed like they were Destroyed.

فَقَالَتْ قُرَيْشٌ: قَدْ اجْتَمَعْنَا لِنَنْتَصِرَ وَنَقْتُلَكَ يَا مُحَمَّدَ، فَأَنْزَلَ اللَّهُ: أَمْ يَقُولُونَ يَا مُحَمَّدُ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ يَعْنِي يَوْمَ بَدْرٍ حِينَ هَزَمُوا وَاسْرُوا وَقَتَلُوا

تفسير القمّي 1: 321.¹⁸

¹⁹ (That is from the News of the unseen We Reveal unto you; and you were not with them when they cast their pens (to decide) which of them would have the responsibility of Maryam, and you were not with them when they were contending -3:44)

So, the Quraysh said, 'We have gathered (in order to) help each other, and we will kill you^{-saww}, O Muhammad^{-saww}!' Therefore, Allah^{-azwj} Revealed: ***Or are they saying [54:44] - O Muhammad^{-saww}! 'We will all get together, helping each other'? [54:44] The gathering would soon be defeated, and they will turn back [54:43-45]*** - Meaning, on the day of Badr where they were defeated, captured and killed'.²⁰

The prophecy in Holy Quran (54:43-45) was revealed in Makkah, but it was fulfilled at the Battle of Badr, two years after the Rasool Allah^{-saww}'s migration to the city of Medina. Similarly, there are several others prophecies, some of those are yet to be established, during the time of the Imam Mehdi^{-asws}.

Rasool Allah^{-saww} predicted the martyrdom of Ammar e Yaseer, as per many Muslim Ahadith²¹ (both Shia and non-Shia sources). During the construction of the Prophet's Masjid in Madina, Rasool Allah^{-saww} told 'Ammar: What a pity O 'Ammar, a rebellious group will kill you. 'Ammar^{-ra} was killed in the Battle of Siffin by the supporters of Mu'awiya, who rebelled against Imam Ali^{-asws} Ibn Abi Talib^{-asws}.

Rasool Allah^{-saww} foretold that one of his wives would ride on a camel and she would be barked at by the dogs of a region called Al-Haw'ab.²²

Also, Rasool Allah^{-saww} told his^{-saww} daughter (Syeda) Fatima^{-saww} prior to leaving this world, that she^{-asws} would be the first among his^{-saww} family to join him^{-saww} after his^{-saww} death. (Syeda) Fatima^{-saww} joined her^{-asws} father^{-saww}, at a very young age of only 18 years as a martyr, 75 days later.²³

There are a large number of prophecies regarding martyrdom of the successors of Rasool Allah^{-saww}, which if cited, would make this article very long. Some examples of these are included in Appendix II.

Hence, the knowledge of the hidden is with Allah^{-azwj} or with those who were Informed by Allah^{-azwj}, when asked about the possession of some capabilities, Amir Al-Momineen^{-asws} said:

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ فُلَانًا يَقُولُ بِالِاسْتِطَاعَةِ وَهُوَ حَاضِرٌ فَقَالَ عَلِيٌّ ع عَلَيَّ بِهِ فَأَقَامُوهُ فَلَمَّا رَأَاهُ قَالَ لَهُ الْإِسْتِطَاعَةُ تَمْلِكُهَا مَعَ اللَّهِ أَوْ مِنْ دُونِ اللَّهِ وَإِيَّاكَ أَنْ تَقُولَ وَاحِدَةً مِنْهُمَا فَتَرْتَدَّ فَقَالَ وَمَا أَقُولُ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ قُلْ أَمْلِكُهَا بِاللَّهِ الَّذِي أَنْشَأَ مَلَكُوتَهَا

He said (narrator asked), 'O Amir Al-Momineen^{-asws}! So and so is saying with the capability (he enjoys), and he is present'. Ali^{-asws} said: 'Here, with him!' They made him stand up, and

²⁰ تفسير القمّي 2: 342

²¹ Bukhari, Muslim and Ahmad ibn Hanbal record

²² Musnad Ahmad, volume 6, number 24299 and 24698

²³ https://hubeali.com/articles/ShahadatOf_Syeda-asws_TheDaughterOfRasoolAllah-saww.pdf

when he^{-asws} saw him, said to him: 'The capability, do you own it along with Allah^{-azwj} or from besides Allah^{-azwj}? And beware of saying one from the two, for you will turn back (to disbelief)'. He said, 'So, what should I be saying, O Amir Al-Momineen^{-asws}?' He (Ali^{-asws}) said: 'Say, 'I own it through Allah^{-azwj} Who Created its ownership''.²⁴

Further Ahadeeth can be found, e.g., [Ilmul Ghaib \(Knowledge of Hidden\)](#) | Hubeali

VERSES 5 & 6

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهُمْ وَهُمْ عَذَابٌ أَلِيمٌ {5}

Did there not come to you news of those who committed Kufr from before? So they will taste the evil consequences of their conduct, and for them is a painful Punishment [64:5]

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشِّرْ يَهُودُنَا فَكَفَرُوا وَتَوَلَّوْا ۖ وَاسْتَغْنَى اللَّهُ ۖ وَاللَّهُ غَنِيٌّ حَمِيدٌ {6}

That is because their Rasools came to them with clear Proofs, but they said, 'Would the Bashar²⁵ be guiding us?' So, they committed Kufr and turned back. And Allah is Needless (of them), and Allah is Self-sufficient, Praised [64:6]

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن بعض أصحابه، عن حمزة بن بزيع، عن علي بن سويد السائي، قال: سألت العبد الصالح (عليه السلام) عن قول الله عز و جل: ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ، قال: «البيّنات هم الأئمة (عليهم السلام)».

Ali Bin Ibrahim said, 'Ahmad Bin Idrees informed us, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his companions, from Hamza Bin Bazi'e, from Ali Bin Suweyd Al-Sa'iy who said,

'I asked Al-Abd Al-Salih^{-asws} (7th Imam^{-asws}) about the Words of Allah^{-azwj} Mighty and Majestic: **That is because their Rasools came to them with clear Proofs [64:6]**, he^{-asws} said: '(Clear Proofs) - they^{-asws} are the Imams^{-asws}'.²⁶

VERSE 7

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۖ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتَأْتُنَّ بِمَا عَمِلْتُمْ ۖ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ {7}

²⁴ Bihar Al Anwaar – V 5, The book of Justice, Ch 1 H 103, 57: ص: 5، ج: 5، بحار الأنوار (ط - بيروت)، ج: 5، ص: 57

²⁵ A Divine Personality in the appearance of a human being.

²⁶ تفسير القمي 2: 372

Those who commit Kufr allege that they will never be Resurrected. Say: 'Yes, by my Lord! You will be Resurrected, for you to be informed of what you had done, and that is easy upon Allah [64:7]

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 sees the first Resurrection (growth).'

VERSE 8

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {8}

Therefore, believe in Allah and His Rasool and 'Al-Noor' (the Light) which We Sent down, and Allah is Aware of what you are doing [64:8]

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهِ الْأُيُومَةُ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas who said, 'Safwan Bin Yahya and Al Hassan Bin Mahboub narrated to us, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**. So he^{-asws} said: 'O Abu Khalid! The Light (النُّور), by Allah^{-azwj}, are the Imams^{-asws} from the Progeny^{-asws} of Muhammad^{-saww} up to the Day of Judgment, and they^{-asws}, by Allah^{-azwj}, are the Light (النُّور) of Allah^{-azwj} which descended, and they^{-asws}, by Allah^{-azwj}, are the Light (النُّور) of Allah^{-azwj} in the skies and in the earth, by Allah^{-azwj}'.

يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيَّةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَجْجِبُ اللَّهُ عَزَّ وَ جَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَنُظَلِّمُ قُلُوبَهُمْ

O Abu Khalid! The Light (النُّور) of the Imam^{-asws} in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah^{-azwj}! They^{-asws} are radiating the hearts of the Momineen and He^{-azwj} Allah^{-azwj} Mighty and Majestic Blocks their^{-asws} Light (النُّور) from the ones He^{-azwj} so Desires to, so it darkens their hearts.

وَاللَّهُ يَا أَبَا خَالِدٍ لَا يُجِيبُنَا عَبْدٌ وَ يَتَوَلَّانَا حَتَّى يُطَهِّرَ اللَّهُ قَلْبَهُ وَ لَا يُطَهِّرَ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونُ سِلْمًا لَنَا فَإِذَا كَانَ سِلْمًا لَنَا سَلَّمَ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ .

By Allah^{-azwj}, O Abu Khalid! No servant would respond to us^{-asws} and be in our^{-asws} Wilayah until Allah^{-azwj} Cleanse his heart, and Allah^{-azwj} does not Clean a heart of a servant until he submits to us^{-asws} and becomes submissive to us^{-asws}. So when he was submissive to us^{-asws}. Allah^{-azwj} would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment'.²⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُوسَى بْنِ عُمَرَ عَنِ الْحُسَيْنِ بْنِ مَجْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) بِأَفْوَاهِهِمْ

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Al Husayn and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

'From Abu Al Hassan^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: **They are intending to extinguish the Light of Allah with their mouths [61:8]**. He^{-asws} said: 'They are intending to extinguishing the Wilayah of Amir Al-Momineen^{-asws} by their mouths (by talking against it)'.²⁹

قُلْتُ قَوْلُهُ تَعَالَى وَ اللَّهُ مُبِيتُ نُورِهِ قَالَ يَقُولُ وَ اللَّهُ مُبِيتُ الْإِمَامَةِ وَ الْإِمَامَةُ هِيَ النُّورُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا قَالَ النُّورُ هُوَ الْإِمَامُ .

I said, 'The Words of the Exalted: **but Allah will Complete His Light**'. He^{-asws} said: 'And Allah^{-azwj} will Complete the Imamate; and the Imamate, it is the Light (النُّور), and these are the Words of the Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**'. He^{-asws} said: 'The Light (النُّور), it is the Imam^{-asws}'.²⁹

VERSE 9

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّعَابِينِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ {9}

On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. And one who believes in Allah and he does righteous deeds, He would Remove his evil deeds from him and Enter him into Gardens beneath which the rivers flow, abiding therein for ever. That is the mighty success [64:9]

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن القاسم بن محمد الأصفهاني، عن سليمان بن داود، عن حفص بن غياث، عن أبي عبد الله (عليه السلام)، قال: «يوم التلاق: يوم يلتقي أهل السماء و أهل الأرض، و يوم التناد: يوم ينادي أهل النار أهل الجنة: أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ،

²⁸ Al Kafi V 1 – The Book Of Divine Authority CH 13 H 1

²⁹ Al Kafi V 1 – The Book Of Divine Authority CH 13 H 6

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Qasim Bin Muhammad Al-Isfahany, from Suleyman Bin Dawood, from Hafs Bin Ghayas:

'Abu Abdullah^{-asws} has said: 'The Day of Meeting – The Day the people of the sky would meet the people of the earth. And the Day of Calling – The Day the people of the Fire would call out to the people of the Paradise: ***'Pour upon us some of the water or from what your Lord has Graced you'*** [7:50].

و يوم التغابن: يوم يغيب أهل الجنة أهل النار، و يوم الحسرة: يوم يؤتى بالموت فيذبح.

And the Day of Loss and Gain (التغابن) – The Day the people of the Paradise would gain over the people of the Fire. And the Day of Regret – The Day they will bring the death, so it (the death) would be slaughtered'.³⁰

مع، معاني الأخبار أبي عن سعد عن الأصمغاني عن المنقري عن حفص بن غياث عن أبي عبد الله ع قال: يَوْمُ التَّلَاقِ يَوْمَ يَلْتَقِي أَهْلُ السَّمَاءِ وَ أَهْلُ الْأَرْضِ وَ يَوْمُ التَّنَادِ يَوْمَ يُنَادِي أَهْلُ النَّارِ أَهْلَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ يُمْرَأَ رَزَقَكُمْ اللَّهُ وَ يَوْمُ التَّغَابُنِ يَوْمَ يَغِيْبُ أَهْلُ الْجَنَّةِ أَهْلَ النَّارِ وَ يَوْمُ الْحَسْرَةِ يَوْمَ يُؤْتَى بِالْمَوْتِ فَيُذْبَحُ.

My father, from Sa'ad, from Al Isfahany, from Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah^{-asws} having said: ***'the Day of the Meeting [40:15]*** – the day the people of the sky would meet the people of the earth; and ***the Day of the Calling [40:32]*** - The Day in which the people of the Fire would call out to the people of the Paradise: ***Pour upon us some of the water or from what your Lord has Graced you'*** [7:50]. ***the Day of loss and gain. [64:9]*** – The Day the people of the Paradise would gain over the people of the Fire. ***the Day of Regret [19:39]*** – The Day they will bring the death, so it (the death) would be slaughtered".³¹

Allah^{-azwj} will replace the bad deeds of the Shias with the good deeds:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {70}

Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]

أَخْبَرَنَا الشَّيْخُ أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ مُحَمَّدٍ الطُّوسِيُّ بِالْمَوْضِعِ الْمَذْكُورِ فِي السَّنَةِ الْمَذْكُورَةِ قَالَ: أَخْبَرَنَا السَّعِيدُ الْوَالِدُ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْبَرَنَا الشَّيْخُ الْمُفِيدُ مُحَمَّدُ بْنُ مُحَمَّدٍ بْنِ النُّعْمَانِ قَالَ: أَخْبَرَنِي أَبُو غَالِبٍ أَحْمَدُ بْنُ مُحَمَّدٍ الزُّرَّارِيُّ قَالَ: أَخْبَرَنِي عَمِّي أَبُو الْحُسَيْنِ عَلِيُّ بْنُ سُلَيْمَانَ بْنِ الْجَهْمِ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَالِدٍ الطَّنَائِلِيُّ قَالَ: أَخْبَرَنَا الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ التَّقْفِيَّ قَالَ:

³⁰ معاني الأخبار: 1/156

³¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 5

It was informed to us by Al Sheykh Abu Ali Al Hassan Bin Muhammad Al Toosy at the mentioned place, during the mentioned month, from Al Saeed Al Walid, from Al Sheykh Al Mufeed Muhammad Bin Muhammad Bin Al Nu'man, from Abu Ghalib Ahmad Bin Muhammad Al Zarary, from his uncle Abu Al Husayn Ali Bin Suleyman Bin Al Jaham, from Abu Abdullah Muhammad Bin Khalid Al Tayalisy, from Al A'ala Bin Razeyn, from Muhammad Bin Al Muslim Al Saqafy who said,

سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا قَالَ ع يُؤْتَى بِالْمُؤْمِنِ الْمَذْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُقَامَ بِمَوْقِفِ الْحِسَابِ فَيَكُونُ اللَّهُ تَعَالَى هُوَ الَّذِي يَتَوَلَّى حِسَابَهُ حَتَّى لَا يَطْلُعَ عَلَى حِسَابِهِ أَحَدٌ مِنَ النَّاسِ فَيَعْرِفُهُ ذُنُوبُهُ حَتَّى إِذَا أَقْرَأَ بِسَيِّئَاتِهِ

'I asked Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**. He^{-asws} said: 'They will come with the Momin, the sinner, on the Day of Judgment until he would be made to stand at the Pausing stop for the Reckoning. And it would happen that it will be Allah^{-azwj} the Exalted, He^{-azwj} will be the One Who will Take charge of his Reckoning, to the extent that He^{-azwj} will not Notify anyone from the people upon his Reckoning. So he would recognise his sins, until when he acknowledges his evil deeds.

قَالَ اللَّهُ عَزَّ وَ جَلَّ يَدُلُّوهُمَا حَسَنَاتٍ وَ أَظْهَرُوهَا عَلَى النَّاسِ فَيَقُولُ النَّاسُ جِبْتَيْدٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ الْآيَةِ فِي الْمَذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةً.

Allah^{-azwj} Mighty and Majestic would Say to His^{-azwj} Scribes: "Change these to be good deeds and display these upon the people!" So the people would be saying at that time, 'There wasn't even a single evil deed for this servant!' Then Allah^{-azwj} would Command with him to (be taken to) the Paradise. Thus, this is the explanation of the Verse, and is regarding the sinners from our^{-asws} Shias in particular'.³²

المفيد في (الإختصاص): عن محمد بن الحسن السجاد، عن سعد بن عبد الله، عن محمد بن أحمد، عن محمد بن إسماعيل، عن جعفر بن محمد بن الهيثم الحضرمي، عن علي بن الحسين الفزاري، عن آدم بن التمار الحضرمي، عن سعد بن طريف، عن الأصبغ بن نباتة، قال: أتيت أمير المؤمنين (صلوات الله عليه) لأسلم عليه، فجلست أنتظره، فخرج إلي، فقامت إليه، فسلمت عليه، فضرب على كفي، ثم شبك أصابعه بأصابعي، ثم قال: «يا أصبغ بن نباتة»، قلت: لبيك و سعديك، يا أمير المؤمنين.

Al-Mufeed in Al-Ikhtisas, from Muhammad Bin Al-Hassan Al-Sajaad, from Sa'ad Bin Abdullah, from Muhammad Bin Ahmad, from Muhammad Bin Ismail, from Ja'far Bin Muhammad Bin Al-Haysam Al-Hazramy, from Ali Bin Al-Husayn Al-Fazary, from Adam Bin Al-Tammar Al-Hazramy, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said,

'I came up to Amir-Al-Momineen^{-asws} to greet him, so I seated myself waiting for him^{-asws}. He^{-asws} came out to me, and I stood up for him^{-asws} and greeted him^{-asws}. He^{-asws} struck upon my wrist, then clasped his^{-asws} fingers with my fingers, then said: 'O Asbagh Bin Nabata!' I said, 'At your service and command, O Amir-al- Momineen^{-asws}!'

فقال: «إن ولينا ولي الله، فإذا مات ولي الله كان من الله بالرفيق الأعلى، و سقاء من نحر أبرد من الثلج، و أحلى من الشهد، و ألين من الزبد».

He^{-asws} said: 'Our^{-asws} friend is a friend of Allah^{-azwj}. So when a friend of Allah^{-azwj} dies, he would be with the elevated friends of Allah^{-azwj}, and would be quenched from a river colder than ice, sweeter than honey, and softer than butter'.

فقلت: بأبي أنت وامي، وإن كان مذنباً؟

So I said, 'May my father and my mother be sacrificed for you^{-asws}, what if he was a sinner?'

فقال: «نعم، وإن كان مذنباً، أما تقرأ القرآن: فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُوراً رَحِيماً يَا أَصْبَغُ، إِنَّ وَلَبِنا لَوْ لَقِيَ اللَّهُ وَ عَلَيْهِ مِنَ الذُّنُوبِ مِثْلُ زَبَدِ الْبَحْرِ، وَ مِثْلُ عَدَدِ الرَّمْلِ، لَغَفَرَهَا اللَّهُ لَهُ، إِنْ شَاءَ اللَّهُ تَعَالَى».

So he^{-asws} said: 'Yes, and even if he was a sinner. Have you not read the Quran: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**? O Asbagh! Our^{-asws} friend, even if he were to meet Allah^{-azwj}, and he had for him sins the like of the foam of the sea, and like the number of grains of sand, Allah^{-azwj} would Forgive these for him, if Allah^{-azwj} so Desires to'.³³

شرف الدين النجفي، قال: روى مسلم في (الصحيح) عن أبي ذر (رضي الله عنه)، قال: قال رسول الله (صلى الله عليه و آله): «يؤتى بالرجل يوم القيامة، فيقال: اعرضوا عليه صغار ذنوبه، و تحباً كبارها، فيقال له: عملت يوم كذا و كذا، كذا و كذا، و هو مقر لا ينكر، و هو مشفق من الكبائر، فيقال: أعطوه مكان كل سيئة عملها حسنة. فيقول الرجل حينئذ: لي ذنوب ما أراها هاهنا!». قال: و لقد رأيت رسول الله (صلى الله عليه و آله) ضحك حتى بدت نواجذه.

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Muslim in Al-Saheeh,

(It has been narrated) from Abu Dharr^{ar} who said, 'Rasool-Allah^{-saww} said: 'They will come with the man on the Day of Judgement, so it shall be said: 'Present his small sins to him, and hide the big ones of it'. So they shall say to him: 'You did such and such on such and such a day'. And he would be accepting and not denying any of it, and he would be afraid of his major sins. So it shall be said: 'Give him a good deed in place of every evil one'. The man would then be saying, 'There are sins for me which I do not see them here!' He (the narrator) said, 'And Rasool-Allah^{-saww} was seen to smile to the extent that his^{-saww} teeth were seen'.³⁴

أبو القاسم جعفر بن محمد بن قولويه في (كامل الزيارات)، قال: حدثني أبو العباس محمد بن جعفر، عن محمد بن الحسين بن أبي الخطاب، عن منيع، عن صفوان بن يحيى، عن صفوان بن مهران الجمال، عن أبي عبد الله (عليه السلام)، قال: «أهون ما يكسب زائر الحسين (عليه السلام) في كل حسنة ألف ألف حسنة، و السيئة واحدة، و أين الواحدة من ألف ألف!«.

Abu Al-Qasim Ja'far Bin Muhammad Bin Quwlawayh in Kaamil Al-Ziyaraat said, 'Abu Al-Abbas Muhammad Bin Ja'far narrated to me, from Muhammad Bin Al-Husay Bin Abu Al-Khattab, from Mani'e, from Safwan Bin Yahya, from Safwan Bin Mahran Al-Jamaal,

'Abu Abdullah^{-asws} has said: 'It is so easy what the visitor of Al-Husayn^{-asws} earns in every good deed, a thousand, thousand good deeds, and the evil-deed is only one. And where is the one when compared to a thousand, thousand?'

³³ الإختصاص: 65

³⁴ تأويل الآيات 1: 382/ 19

ثم قال: «يا صفوان، أبشر، فإن الله ملائكة معها قضبان من نور، فإذا أراد الحفظة أن تكتب على زائر الحسين (عليه السلام) سيئة، قالت الملائكة للحفظة: كفي. فتكف، فإذا عمل حسنة، قالت لها: اكتبي، أولئك الذين يبدل الله سيئاتهم حسنات».

Then he^{-asws} said: 'O Safwan! Receive glad tidings, for Allah^{-azwj} has Angels who have rods of Light. So when the Preserver (Angel) intends to write a sin upon the visitor of Al-Husayn^{-asws}, the Preserving Angels said: 'Pause!' So it pauses. So when he does a good deeds, say to it: 'Write!' **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.³⁵

وعن أبي جعفر عليه السلام قال: قلت بمكة له: إن لي حاجة، فقال: تلقاني بمكة، فلقيته، فقلت: يا بن رسول الله إن لي حاجة؟ فقال: تلقاني بمنى، فلقيته بمنى، فقلت: يا بن رسول الله إن لي حاجة، فقال: [هات] حاجتك

And from Abu Ja'far^{-asws} having said: 'I said to him^{-asws} at Makkah, 'There is a need for me'. So he^{-asws} said: 'Meet me in Makkah. So I met him^{-asws}, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me?' He^{-asws} said: 'Meet me^{-asws} in Mina'. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. He^{-asws} said: 'State your need'.

فقلت: يا بن رسول الله إني كنت أذنبت ذنبا فيما بيني وبين الله عزوجل، لم يطلع عليه أحد، و اجلك أن أستقبلك به، فقال: إذا كان يوم القيامة تجلى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفرها له، لا يطلع على ذلك ملك مقرب، ولا نبي مرسل.

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin in what is between me and Allah^{-azwj} Mighty and Majestic. I have not notified anyone upon it, and due to you^{-asws} (being what you^{-asws} are) that I am facing you^{-asws} with it'. He^{-asws} said: 'When it will be the Day of Judgment, Allah^{-azwj} Mighty and Majestic would Manifest for the *Momin* servant, and He^{-azwj} would Pause him upon his sins, sin by sin. Then He^{-azwj} will Forgive these for him, not Notifying upon that, neither an Angel of Proximity nor a Mursil Prophet^{-as}'.

وفي حديث آخر: ويستر عليه من ذنوبه ما يكره أن يوقفه عليه، ثم يقول لسيئاته كوني حسنات، وذلك قول الله عزوجل: " فاولئك - الذين - يبدل الله سيئاتهم حسنات "

And in another Hadeeth: 'And He^{-asws} would Veil upon him from his sins whatever he dislikes that he should be Paused upon it. Then He^{-azwj} would be Saying to his evil deeds: "Become good deeds!" And that is in the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.³⁶

محمد بن عيسى عن عمر بن إبراهيم بياع السابري عن حجر بن زائدة عن رجل عن أبي جعفر عليه السلام قال: قلت له: يا بن رسول الله ان لي حاجة فقال: تلقاني بمكة فقلت يا بن رسول الله ان لي حاجة فقال: هات حاجتك

Muhammad Bin Isa, from Umar Bin Ibrahim Baya'a Al Sabiry, from Hujr Bin Zaida, from a man,

³⁵ كامل الزيارات: 5 / 330.

³⁶ Kitab Al Momin – Ch 2 H 67

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. So he^{-asws} said: 'Meet me^{-asws} in Makkah'. So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me!' So he^{-asws} said: 'State your need'.

فقلت: يا بن رسول الله اني اذنبت ذنبا بيني وبين الله لم يطلع عليه أحد فعظم على وأجلك أن استقبلك به فقال: انه إذا كان يوم القيامة وحاسب الله عبده المؤمن أوقفه على ذنوبه ذنبا ذنبا ثم غفر هاله لا يطلع على ذلك ملكا مقربا ولا نبيا مرسلًا،

So I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin between me and Allah^{-azwj} and have not notified anyone upon it. Thus it is grievous upon me and you^{-asws} are postponing my facing you^{-asws} with it'. So he^{-asws} said: 'When it would be the Day of Judgment and Allah^{-azwj} would Reckon His^{-azwj} Momin servant, He^{-azwj} would Pause him upon his sins, sin by sin. Then He^{-azwj} would Forgive there for him, neither Notifying that upon and Angel of Proximity, nor a Mursil Prophet^{-as}'.

قال عمر بن إبراهيم: وأخبرني عن غير واحد أنه قال: ويستر عليه من ذنوبه ما يكره أن يوقفه عليها قال: ويقول لسيئاته: كوني حسنات قال: وذلك قول الله تبارك وتعالى: (أولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما

Umar Bin Ibrahim said, 'And I have been informed from someone else that he^{-asws} said: 'And He^{-azwj} would Veil upon him from his sins what he dislikes he being paused upon it'. And He^{-azwj} would be Saying to his evil deeds: "Become good deeds!" And these are the Words of Allah^{-azwj} Blessed and Exalted: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***'.³⁷

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه وآله) قال: إن الله مثل لي أمي في الطين، و علمني أسمائهم، كما علم آدم الأسماء كلها،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ibn Fazal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Made resemblances of my^{-saww} community for me^{-saww} in the clay, and Taught me^{-saww} their names, just as Adam^{-as} was Taught the names, all of them.

فمر بي أصحاب الرايات، فاستغفرت لعلي و شيعته، إن ربي وعدني في شيعه علي خصلة.

Then the companions of the banners passed by me^{-saww}, so I^{-saww} sought Forgiveness for Ali^{-asws} and his^{-asws} Shias. My^{-saww} Lord^{-azwj} Promised me^{-saww} a peculiarity regarding the Shias of Ali^{-asws}.

قيل: يا رسول الله، و ما هي؟ قال: المغفرة لمن آمن منهم، و إن الله لا يغادر «6» صغيرة و لا كبيرة، و لهم تبدل السيئات حسنات».

It was said, 'O Rasool-Allah^{-saww}! And what is it?' He^{-saww} said: 'The Forgiveness for the one from them who believe, and that Allah^{-azwj} would neither Leave a minor sin nor a major sin, and for them He^{-azwj} **would Replace their evil deeds with good deeds [25:70]**'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عَبْدِ اللَّهِ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

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

فَقَالَ نَعَمْ يَا عَمْرُو

So he^{-asws} said: 'Yes – O Amro

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخْلَدُ فِيهِ مُهَانًا،

And the adultery, because Allah^{-azwj} Mighty and Majestic is Saying: **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].**

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

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{-asws} merits and the Knowledge'.³⁹

VERSE 10

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ {10}

And those who are committing Kufr and are belying Our Signs, they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]

³⁸ الكافي 1: 15 / 368

³⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24 (Extract)

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ: وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا: الدَّالَاتِ عَلَى صِدْقِ مُحَمَّدٍ ص عَلَى مَا جَاءَ بِهِ- مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَى مَا آدَاهُ إِلَى عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيٍّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ الْبَرِّيَّاتِ

(Imam Hassan Al-Askari^{-asws} said): ‘Then the Mighty and Majestic Said: **And those who are committing Kufr and are belying Our Signs [64:10]** – the references to the truthfulness of Muhammad^{-saww} upon what he^{-saww} came with from the news of the previous centuries and upon what was required to the servants of Allah^{-azwj}, from the mentioning of the merits of Ali^{-asws} and his^{-asws} goodly progeny, the best of the meritorious ones, and the meritorious after Muhammad^{-saww}, Chief of the righteous ones.

أُولَئِكَ الدَّافِعُونَ لِصِدْقِ مُحَمَّدٍ فِي إِنْبَائِهِ [وَ الْمُكَذِّبُونَ لَهُ فِي نَصْبِهِ لِأَوْلِيَائِهِ] عَلِيِّ سَيِّدِ الْأَوْصِيَاءِ، وَ الْمُنتَجِبِينَ مِنْ ذُرِّيَّتِهِ الطَّاهِرِينَ أَصْحَابِ النَّارِ هُمْ فِيهَا خَالِدُونَ.

They are the repellers of the truthfulness of Muhammad^{-saww} in his^{-saww} news and the belying ones to him^{-saww} regarding his^{-saww} appointing for his^{-saww} friends, Ali^{-asws}, Chief of the successors^{-as}, and the chosen ones^{-asws} from his^{-asws} offspring, the goodly, the clean – **they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]** ”. ⁴⁰

قَالَ الْإِمَامُ ع السَّيِّئَةُ الْمُحِيطَةُ بِهِ هِيَ الَّتِي تُخْرِجُهُ عَنْ جُمْلَةِ دِينِ اللَّهِ وَ تَنْزِعُهُ عَنْ وَلَايَةِ اللَّهِ وَ تَزِمِيهِ فِي سَخَطِ اللَّهِ [وَ] هِيَ الشِّرْكُ بِاللَّهِ وَ الْكُفْرُ بِهِ، وَ الْكُفْرُ بِبُيُوتِ مُحَمَّدٍ رَسُولِ اللَّهِ ص، وَ الْكُفْرُ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كُلُّ وَاحِدٍ مِنْ هَذِهِ سَيِّئَةٌ تُحِيطُ بِهِ، أَيُّ تُحِيطُ بِأَعْمَالِهِ فَتُنْطَلِقُ وَ تَحْفَظُهَا فَأُولَئِكَ عَامِلُو هَذِهِ السَّيِّئَةِ الْمُحِيطَةِ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

The Imam^{-asws} said: ‘The evil Deeds he is surround with, it is those which exit him from the whole of the Religion of Allah^{-azwj} and remove him from the Wilayah of Allah^{-azwj}, and throw him into the Wrath of Allah^{-azwj} – and it is *Shirk* (association) with Allah^{-azwj}, and the *Kufr* (disbelief) in Him^{-azwj}, and the *Kufr* in the Prophet-hood of Rasool-Allah^{-saww}, and the *Kufr* in the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}. Each one of these is an evil deed he would be surrounded with – i.e., it surrounds his deeds and invalidates it and deletes it. So, they are the ones who do these surrounding evil deeds: and **are the inmates of the Fire; they would be in it eternally**” . ⁴¹

محمد بن يعقوب: عن محمد بن يحيى، عن حمدان بن سليمان، عن عبدالله بن محمد البجلي، عن منيع بن الحجاج، عن يونس، عن صباح المزني، عن أبي حمزة،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani’e Bin Al Hajaaj, from Yunus, from Sabah Al Mazny, from Abu Hamza,

عن أحدهما (عليهما السلام) قال: «إذا جحدوا إمامة أمير المؤمنين (عليه السلام) فأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ».

⁴⁰ Tafseer Imam Hassan Al Askari^{asws} – S 106

⁴¹ Tafseer Imam Hassan Al Askari^{asws} – S 147

'From one of them^{-asws} (5th or 6th Imam^{-asws}) having said: 'When they reject the Imamate of Amir-Al-Momineen^{-asws}: **they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]**'.⁴²

الشيخ في (أماليه) بإسناده عن علي (عليه السلام)، عن النبي (صلى الله عليه و آله) أنه تلا هذه الآية: فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ قيل: يا رسول الله، من أصحاب النار؟ قال: «من قاتل عليا بعدي، فأولئك أصحاب النار مع الكفار، فقد كفروا بالحق لما جاءهم، ألا وإن عليا بضعة مني، فمن حاربه فقد حاربنى وأسخط ربي».

Al Sheikh in his Amaali, by his chain,

'From Ali^{-asws}, from the Prophet^{-saww} having recited this Verse: **they are the inmates of the Fire being eternally therein, and evil is the destination [64:10]**. It was said, 'O Rasool-Allah^{-saww}! Who are the inmates of the Fire?' He^{-saww} said: 'The ones who will fight (against) Ali^{-asws} after me^{-saww}, so they are the inmates of the Fire along with the Infidels, for they would have disbelieved in the Truth when it came to them. Indeed! Ali^{-asws} is a part of me^{-saww}, so the one who is at war with him^{-asws}, so he is at war with me^{-saww} and has Angered my^{-saww} Lord^{-azwj}'.

ثم دعا عليا فقال: «يا علي، حريك حربي، و سلمك سلمي، و أنت العلم فيما بيني و بين أمتي».

Then he^{-saww} called Ali^{-asws}, so he^{-saww} said: 'O Ali^{-asws}! Your^{-asws} war is my^{-saww} war, and your^{-asws} peace is my^{-saww} peace, and you^{-asws} are the Flag in what is between me^{-saww} and my^{-saww} community'.⁴³

VERSE 11

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
{11}

No difficulty afflicts except by Permission of Allah. And one who believes in Allah, He Guides his heart, and Allah is Aware of all things [64:11]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن الحسين بن المختار، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «إن القلب ليرجج فيما بين الصدر و الحنجرة حتى يعقد على الإيمان، فإذا عقد على الإيمان قر، و ذلك قول الله عز و جل: وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ - قال - يسكن».

Muhammad Bin Yaqoub (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer:

'Abu Abdullah^{-asws} has said: 'The heart is restless in what is between the chest and the throat until it holds on to the Eman. So, when it holds on to the Eman, it rejoices, and these are the

⁴² الكافي 1: 82 / 355.

⁴³ الأمالي 1: 374.

Words of Allah^{-azwj} Mighty and Majestic: **And one who believes in Allah, He Guides his heart**. He^{-asws} said: 'Makes it to be tranquil'.⁴⁴

VERSE 12

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ {12}

And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن الحسين بن نعيم الصحاف، عن أبي عبد الله (عليه السلام)، قال: سألته عن قوله تعالى: وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ، فقال: «أما والله ما هلك من كان قبلكم، و ما هلك من هلك حتى يقوم قائمنا (عليه السلام)، إلا في ترك ولايتنا و جحود حقنا،

Muhammad Bin Yaqoub (Kulayni), from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al-Husayn Ibn Naeem Al-Sahaaf:

'I asked Abu Abdullah^{-asws} about the Words of the Exalted: **And obey Allah and obey the Rasool, but if you turn back, then rather, upon Our Rasool is only the clear delivery (of the Message) [64:12]**, so he^{-asws} said: 'But, by Allah^{-azwj}, the ones before you were not Destroyed, and the ones who will be Destroyed until the rising of Al-Qaim^{-asws} will not be Destroyed except regarding the avoidance of our^{-asws} Wilayah and having fought against our^{-asws} rights.

و ما خرج رسول الله (صلى الله عليه و آله) من الدنيا حتى ألزم رقاب هذه الأمة حقنا، و الله يهدي من يشاء إلى صراط مستقيم».

And Rasool-Allah^{-saww} did not exit from the world until he^{-saww} necessitated the reins of our^{-asws} rights upon this community. And Allah^{-azwj} Guides whom He^{-azwj} Desires to, upon the Straight Path'.⁴⁵

VERSE 13

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {13}

Allah, there is no god but He; and let the Momineen rely upon Allah [64:13]

Reliance Upon Allah^{-azwj}

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن غير واحد، عن علي بن أسباط، عن أحمد بن عمر الحلال، عن علي بن سويد، عن أبي الحسن الأول (عليه السلام)، قال: سألته فقال: «التوكل على الله درجات، منها أن تتوكل على الله في أمورك كلها، فما فعل بك كنت عنه راضيا، تعلم أنه لا يألوك خيرا و فضلا، و تعلم أن الحكم في ذلك له، فتوكل على الله بتفويض ذلك [إليه] وثق [به] فيها و في غيرها».

⁴⁴ الكافي 2: 308 / 4.

⁴⁵ الكافي 1: 353 / 74.

And from him (Yaqoub Kulayni), from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al-Hilal, from Ali Bin Suweyd,

‘I asked Abu Al-Hassan^{-asws} so he^{-asws} said: ‘The reliance upon Allah^{-azwj} has (different) levels. From these is that you should rely upon Allah^{-azwj} in all your affairs. So whatever He^{-azwj} Does with you, you should be pleased with it, knowing that He^{-azwj} will not Leave out good and excellent from you, and knowing that the Decision with regards to that is His^{-azwj}. So, reply upon Allah^{-azwj} and have confidence in Him^{-azwj} with regards to it and other matters’.⁴⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عَلَيْهِمَا السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَتَفْوِضُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The *Emān* has four pillars for it – the reliance upon Allah^{-azwj}, and delegating the matter to Allah^{-azwj}, and the pleasure with the Judgement of Allah^{-azwj}, and the submission to the Command of Allah^{-azwj} Mighty and Majestic’.⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) الْإِيمَانُ أَرْبَعَةُ أَرْكَانٍ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِضُ الْأَمْرِ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The *Emān* has four pillars/foundations/dimensions – the pleasure with the Judgement of Allah^{-azwj}, and the reliance upon Allah^{-azwj}, and delegation of the matters to Allah^{-azwj}, and the submission to the Command of Allah^{-azwj}.⁴⁸

VERSE 14

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

O you those who believe! Surely from your wives and your children there are enemies for you, therefore be cautious of them, and if you were to excuse, and overlook, and forgive, then Allah is Forgiving, Merciful [64:14]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ، «و ذلك أن الرجل إذا أراد الهجرة إلى رسول الله (صلى الله عليه و آله) تعلق به ابنه و امرأته، و قالوا: نشدك الله أن تذهب عنا [و تدعنا] فنضيع بعدك،

⁴⁶ الكافي 2: 53 / 5

⁴⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 24 H 2

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 30 H 5

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

Abu Ja'far^{-asws} regarding the Words of the Exalted: ***O you those who believe! Surely from your wives and your children there are enemies for you, therefore be cautious of them [64:14]***, he^{-asws} said: 'And that is when the man intended migration to Rasool-Allah^{-saww} (but) was attached with his son and his wife, and they said, 'We, for the sake of Allah^{-azwj} (plead) that you are going away from us, and leaving us behind, so we would be wasted after you'.

فمنهم من يطيع أهله فيقيم، فحذرهم الله أبناءهم و نساءهم، و نأهم عن طاعتهم،

Among them was one who obeyed his family, so he stayed (and did not migrate), therefore Allah^{-azwj} Cautioned them about their sons and their wives, and Prohibited them from obeying them.

و منهم من يمضي و يذرهم و يقول: أما و الله لنن لم تهاجروا معي ثم جمع الله بيني و بينكم في دار الهجرة، لا أنفعكم بشيء أبدا. فلما جمع الله بينه و بينهم أمره الله أن يتوق بحسن وصلة، فقال تعالى: **وَإِنْ تَغْفُوا وَتَصْفَحُوا وَتَغْفُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ**.

And among them was one who went and left them, and he was saying, 'But, by Allah^{-azwj}! If you do not migrate with me, then Allah^{-azwj} would (one day) have a gathering between me and you in the house of the migration, nothing will benefit you, ever!' So when Allah^{-azwj} did Gather between him and them, Allah^{-azwj} Commanded him that he conduct himself with a goodly relationship, so He^{-azwj} Said: ***and if you were to excuse, and overlook, and forgive, then Allah is Forgiving, Merciful [64:14]***'.⁴⁹

VERSE 15

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ {15}

But rather, your wealth and your children are a Fitna, and Allah, in His Presence is a Mighty Recompense [64:15]

و قَالَ ع لَا يَقُولَنَّ أَحَدُكُمْ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَهُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ وَ لَكِنْ مَنِ اسْتَعَاذَ فَلْيَسْتَعِذْ مِنْ مُضِلَّاتِ الْفِتَنِ فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ - وَ اعْلَمُوا أَنَّ أَمْوَالَكُمْ وَ أَوْلَادَكُمْ فِتْنَةٌ

And he^{-asws} (Ali Amir Al-Momineen^{-asws}) said: 'Not one of you should say, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the Fitna', because there isn't anyone except and he is included in the Fitna, but one who (wants to) seek Refuge, let him seek Refuge from the dilemmas of the Fitna, for Allah^{-azwj} the Glorious Says: ***And know that rather your wealth and your children are a Fitna (strife), and that Allah, with Him is a Mighty Recompense [8:28]***.

و مَعْنَى ذَلِكَ أَنَّهُ [سُبْحَانَهُ يَحْتَرِزُ عِبَادَهُ] يَحْتَرِزُهُم بِالْأَمْوَالِ وَ الْأَوْلَادِ لِيَسْتَبِينَ السَّخَاطَ لِرِزْقِهِ وَ الرِّاضِي بِقِسْمِهِ وَ إِنْ كَانَ سُبْحَانَهُ أَعْلَمَ بِهِمْ مِنْ أَنْفُسِهِمْ وَ لَكِنْ لِنُظَاهَرِ الْأَفْعَالِ الَّتِي بِهَا يُسْتَحَقُّ الثَّوَابُ وَ الْعِقَابُ لِأَنَّ بَعْضَهُمْ يُحِبُّ الذُّكُورَ وَ يَكْرَهُ الْإِنَاثَ وَ بَعْضُهُمْ يُحِبُّ تَنْمِيرَ الْمَالِ * وَ يَكْرَهُ انْتِلَامَ الْحَالِ

تفسير القمي 2: 372، بحار الأنوار 19: 43/ 89. 49

And the meaning of that is, He-^{azwj} Tests His-^{azwj} servants with the wealth and the children in order to clarify the one who is dissatisfied at His-^{azwj} sustenance and the one satisfied with His-^{azwj} Apportionment, and even though He-^{azwj} the Glorious is more Knowing with them than they are themselves, but to Reveal the deeds by which the Rewards and the Punishments are deserved, because, some of them love the male (children) and dislike the females, and some of them love amassing the wealth and dislike the state of (financial) adversity”.⁵⁰

فِي تَحِجِّ الْبَلَاغَةِ وَ قَالَ عَلَيْهِ السَّلَامُ: لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتْنَةِ لِأَنَّهُ لَيْسَ أَحَدٌ إِلَّا وَ هُوَ مُشْتَمِلٌ عَلَى فِتْنَةٍ، وَ لَكِنَّ مَنْ اسْتَعَاذَ فَلَيْسَتْ عِزُّهُ مِنْ مَضَلَّاتِ الْفِتَنِ، فَإِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ: وَ اعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ.

In Nahj Al Balagah –

‘And he-^{asws} (Amir Al-Momineen-^{asws}) said: ‘One of you should not be saying, ‘O Allah-^{azwj}! I seek Refuge with You-^{azwj} from the Fitna!’ because there isn’t anyone except and he is involved upon Fitna, but one who (wants to) seek Refuge, so let him seek Refuge from the delusion (straying) due to the Fitna, for Allah-^{azwj}, Glorious is He-^{azwj}, is Saying: **But rather, you wealth and your children are a Fitna [64:15]**’.⁵¹

VERSE 16

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ ۚ وَمَنْ يُوقْ شَحْحَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {16}

Therefore, fear Allah as per your capacity; and listen and obey and spend, it is better for your selves. And one who saves himself from the stinginess, so those ones, they are the successful [64:16]

عن أبي بصير، قال: سألت أبا عبد الله (عليه السلام) عن قول الله: اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ قَالَ: «منسوخة». قلت: و ما نسخها؟ قال: «قول الله فاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

From Abu Baseer, who said,

‘I asked Abu Abdullah-^{asws} about the Words of Allah-^{azwj} **Fear Allah as is His right to be feared [3:102]**. The Imam-^{asws} said: ‘Abrogated’. I said, ‘And what Abrogates it?’ The Imam-^{asws} said: ‘The Words of Allah-^{azwj}: **Therefore, fear Allah as per your capacity [64:16]**’.⁵²

ابن شهر آشوب: عن تفسير وكيع، حدثنا سفيان بن مرة الهمداني، عن عبد خير، قال: سألت علي بن أبي طالب (عليه السلام) عن قوله تعالى: اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، قال: «و الله ما عمل بما غير أهل بيت رسول الله (صلى الله عليه و آله)، نحن ذكرنا الله فلا ننساه، و نحن شكرناه فلن نكفره، و نحن أطعناه فلم نعصه،

⁵⁰ Nahj Al Balagah – Saying 93

⁵¹ H 21 – تفسير نور الثقلين، ج 5، ص: 343

⁵² تفسير العياشي 1: 121 / 194.

Ibn Shehr Ashub, from Tafseer of Waki'e, from Sufyan Bin Marat Al-Hamdany, from Abdul Khayr who said,

'I asked Ali^{-asws} Bin Abu Talib^{-asws} about the Words of the Exalted: ***Fear Allah as is His right to be feared [3:102]***, he^{-asws} said: 'By Allah^{-azwj}! No one acts upon that apart from the People^{-asws} of the Household of Rasool-Allah^{-saww}. We^{-asws} remember Allah^{-azwj} and we^{-asws} never forget Him^{-azwj}, and we^{-asws} thank Him^{-azwj} and we^{-asws} never deny Him^{-azwj}, and we^{-asws} obey Him^{-azwj} and we never disobey Him^{-azwj}'.

فلما نزلت هذه قالت الصحابة: لا نطيع ذلك، فأنزل الله تعالى: فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ».

So, when this (Verse) was Revealed, the companions said, 'We cannot tolerate that'. Therefore, Allah^{-azwj} the Exalted Revealed: ***Therefore, fear Allah as per your capacity [64:16]***.⁵³

ثم قال علي بن إبراهيم: وحدثني أبي، عن الفضل بن أبي قرّة، قال: رأيت أبا عبد الله (عليه السلام) يطوف من أول الليل إلى الصباح، و هو يقول: «اللهم فني شح نفسي» فقلت: جعلت فداك، ما سمعتك تدعو بغير هذا الدعاء!

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'My father narrated to me, from Al-Fazal Bin Abu Qarat who said,

'I saw Abu Abdullah^{-asws} performing *Tawaaf* of the Kabah, from the beginning of the night until the morning, and he^{-asws} was saying: 'Our Allah^{-azwj}! Save me^{-asws} from the stinginess of myself^{-asws}!' So I said, 'May I be sacrificed for you^{-asws}! I did not hear you^{-asws} supplicating with other than this very supplication!'

فقال: «وأي شيء أشد من شح النفس، إن الله يقول: وَمَنْ يُوقِ شَحِّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ».

He^{-asws} said: 'And which thing is more difficult than the stinginess of the self? Allah^{-azwj} is Saying: ***And one who saves himself from the stinginess, so those ones, they are the successful [64:16]***'.⁵⁴

محمد بن يعقوب: عن علي بن إبراهيم، عن هارون بن مسلم، عن مسعدة بن صدقة، عن جعفر، عن آبائه (عليهم السلام): أن أمير المؤمنين (عليه السلام) سمع رجلاً يقول: إن الشحيح أغدر من الظالم، فقال له: «كذبت، إن الظالم قد يتوب و يستغفر و يرد الظلامة على أهلها، و الشحيح إذا شح منع الزكاة و الصدقة و صلة الرحم و قري الضيف و النفقة في سبيل الله و أبواب البر، و حرام على الجنة أن يدخلها شحيح».

Muhammad Bin Yaqoub (Kulayni), from Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas'adat Bin Sadaqat:

Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir-al-Momineen^{-asws} heard a man saying that, 'The oppressor is more treacherous than the miser'. So he^{-asws} said to him: 'You are lying! The oppressor can repent, and seek Forgiveness, and return the usurped (property) back to is owners, whilst the miser, when he is miserly, prevents the Zakat, and the charity, and the maintenance of relationships, and catering for the guest, and the

⁵³ المناقب 2: 177.

⁵⁴ تفسير القمّي 2: 372.

spending in the Way of Allah^{-azwj}, and the doors of goodness, and it is Forbidden upon the Paradise to let a miser enter into it'.⁵⁵

عنه: عن أحمد بن محمد، عن شريف بن سابق، عن الفضل بن أبي قرة، قال: قال لي أبو عبد الله (عليه السلام): «تدري ما الشحيح؟» قلت: هو البخيل،

And from him (Yaqoub Kulayni), from Ahmad Bin Muhammad, from Shareef Bin Sabiq, from Al-Fazal Bin Abu Qarat who said,

'Abu Abdullah^{-asws} said to me: 'Do you know what is the miser?' I said, 'He is the stingy one'.

قال: «الشح هو أشد من البخل، إن البخيل يبخل بما في يده، و الشحيح يشح بما في أيدي الناس و على ما في يده حتى لا يرى مما في أيدي الناس شيئا إلا تمنى أن يكون له بالحل و الحرام، و لا يقنع بما رزقه الله».

He^{-asws} said: 'The miser is more severe than the stingy one, for the stingy one is stingy with that he owns, whilst the miser is miserly with what is in the hands of the people as well as what is in his own hands, until he does not see anything what is in the hands of the people except that he would wish it were in his hands, whether Permissible and Prohibited and is not content with what Allah^{-azwj} has provided him with'.⁵⁶

و عنه، قال: حدثنا أحمد بن محمد بن عبد الرحمن المقرئ، قال: حدثنا أبو الحسن علي بن الحسن بن بندار بن المثنى التميمي الطبري، قال: حدثنا أبو نصر محمد بن الحجاج المقرئ الرقي، قال: حدثنا أحمد بن العلاء بن هلال، قال: حدثنا أبو زكريا، قال: حدثنا سليمان بن بلال، عن عمارة بن عزبة، عن عبد الله بن علي بن الحسين، عن أبيه، عن جده (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): البخيل [حقاً] من ذكرت عنده فلم يصل علي».

And from him (Sheykh Al-Sadouq), from Ahmad Bin Muhammad Bin Abdul Rahman Al-Muqary, from Abu Al-Hassan Ali Bin Al-Hassan Bin Bandaar bin Al-Masny Al-Tabary, from Abu nasr Muhammad Bin Al-Hajjaj Al-Muqary Al-Raqy, from Ahmad Bin Al-A'la Bin Hilal, from Abu Zakariya, from Suleyman Bin Bilal, from Amarat Bin Aziya:

'Abdullah son of Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws} his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The true miser is the one in whose presence I^{-saww} am mentioned, and he does not (even) send Salawat upon me^{-saww}'.⁵⁷

أَخْبَرَنَا أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى الْفَحَّامُ السُّرَمَنِيُّ قَالَ: حَدَّثَنَا عَمِّي عُمَرُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْدٍ اللَّهِ الْكِنِيخِيُّ عَنْ أَبِي عَاصِمٍ عَنِ الصَّادِقِ جَعْفَرٍ ع قَالَ: شِيعَتُنَا جُزْءٌ مِمَّا خُلِقُوا مِنْ فَضْلِ طِينَتِنَا يَسُوؤُهُمْ مَا يَسُوؤُنَا وَ يَسُرُّهُمْ مَا يَسُرُّنَا فَإِذَا أَرَادَنَا أَحَدٌ فَلْيَقْصِدْهُمْ فَإِنَّهُمْ الَّذِي يُوصَلُ مِنْهُ إِلَيْنَا.

It was inform to us by Abu Muhammad Al Hassan Bin Muhammad Bin Yahya Al Fahham of Surmanrayy, from his uncle Umar Bin Yahya, from Ibrahim Bin Ubeydullah Al Kinany, from Abu Aasim,

From Al-Sadiq Ja'far^{-asws} having said: 'Our^{-asws} Shias are a part from us^{-asws}. They were Created from the remnants of our^{-asws} clay. It disappoints them what disappoints us^{-asws}, and

⁵⁵ الكافي 4: 1/44

⁵⁶ الكافي 4: 7/45

⁵⁷ معاني الأخبار: 9/246

it cheers them what cheers us^{-asws}. If anyone wants us^{-asws}, so let him strive for them (their nearness), for they are those who are the means for the one to (reach) us^{-asws}''⁵⁸

VERSE 17

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۖ وَاللَّهُ شَكُورٌ حَلِيمٌ {17}

If you were to lend to Allah a goodly loan, He would Multiply it for you and Forgive (your sins) for you, and Allah is Appreciative, Forbearing [64:17]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن الوشاء، عن عيسى بن سليمان النحاس، عن الفضل بن عمر، عن الخيري و يونس بن ظبيان، قالوا:

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Al Washa, from Isa Bin Suleyman Al Nahaas, from Al Mufazzal Bin Umar, from Al Khaybari and Yunus Bin Zibyan who both said,

سمعنا أبا عبد الله (عليه السلام) يقول: «ما من شيء أحب إلى الله من إخراج الدراهم إلى الإمام، و إن الله ليجعل له الدرهم في الجنة مثل جبل احد- قال:- هو- و الله- في صلة الإمام».

'We heard Abu Abdullah^{-asws} saying: 'There is none from the things more Beloved to Allah^{-azwj} than the taking out of the Dirhams (money) to the Imam^{-asws}, and that Allah^{-azwj} would Make for him the Dirham in the Paradise to be like the mountain of Ohad'. He^{-asws} said: 'By Allah^{-azwj}! It is the helping (maintenance of the goodly relations) with the Imam^{-asws}'.⁵⁹

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُوسُفَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهَنْدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صَلَّةُ الْإِمَامِ فِي دَوْلَةِ الْفُسْطَةِ.

Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, and from Abdul Aziz Bin Al-Muhtady, from a man, who has narrated the following:

Abu Al-Hassan the Last^{-asws}, regarding the Words of the Exalted: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**, he^{-asws} said; 'It is the helping the Imam^{-asws} during the government of the mischief'.⁶⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرِضَنِي مِنْهَا قَرْضًا أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبَّرَ أُعْطِيَتْهُ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

⁵⁸ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 6 H 1

⁵⁹ الكافي 1: 2 /45

⁶⁰ Al Kafi V 8 – H 14909

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said I^{-azwj} Made the world to be between My^{-azwj} servants as a loan. So the one who lends Me^{-azwj} a loan from it, I^{-azwj} shall Give him, with every one, ten, up to a multiple of seven hundred, and whatever I^{-azwj} so Desire from that; and the one who does not lends Me^{-azwj} a loan from it, so I^{-azwj} shall Seize something Forcibly from him. But, if he is patient, I^{-azwj} shall Give him three characteristics, such that if I^{-azwj} were to Give one of these to My^{-azwj} Angels, they would be pleased with Me^{-azwj}'⁶¹

الأمالي للصدوق الطالقاني عن الجلودي عن الجوهري عن شعيب بن واقد عن القاسم بن بزم عن ليث عن مجاهد عن ابن عباس وحدثنا محمد بن إبراهيم بن إسحاق عن عبد العزيز بن يحيى الجلودي عن الحسن بن مهران عن مسلمة بن خالد عن الصادق جعفر بن محمد عن أبيه ع في قوله عز وجل يوفون بالتدبر قالوا مرض الحسن والحسين ع وهما صبيان صغيران فعادتهما رسول الله ص ومعه رجلان فقال أحدهما يا أبا الحسن لو نذرت في إنيتك نذراً إن الله عافاهما

(The book) 'Al Amaali' of Al Sadouq – Al Talaqani, from Al Jaloudy, from Al Jowhari, from Shueyb Bin Waqid, from Al Qasim Bin Bahram, from Lays, from Mujahid, from Ibn Abbas, and it was narrated to us by Muhammad Bin Ibrahim Bin Is'haq, from Abdul Aziz Bin Yahya Al Jaloudi, from Al-Hassan Bin Mihran, from Maslama Bin Khalid,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} regarding Words of Mighty and Majestic: **They are fulfilling the vows [76:7]**, they^{-asws} both said: 'Al-Hassan^{-asws} and Al-Husayn^{-asws} fell ill and they^{-asws} were young boys, so Rasool-Allah^{-saww} consoled them^{-asws}, and with him^{-saww} were two men. One of them said, 'O Abu Al-Hassan^{-asws}! If only you^{-asws} would vow a vow with Allah^{-azwj} He^{-azwj} Grants them^{-asws} both good health?'

فقال أصوم ثلاثة أيام شكرًا لله عز وجل وكذلك قالت فاطمة ع وقال الصبيان ونحن أيضاً نصوم ثلاثة أيام وكذلك قالت جاريتهم فضة فلبسهما الله عافيته فأصبحوا صيماً وليس عندهم طعام

He^{-asws} said: 'I^{-asws} shall Fast for three days in appreciation to Allah^{-azwj} Mighty and Majestic. And Fatima^{-asws} said similar to it. And the two young boys^{-asws} said: 'We^{-asws} shall also Fast for three days'. And their^{-asws} maid (Fizza^{-sa}) said that as well. Allah^{-azwj} Covered them^{-asws} with the health. (As a result) they^{-asws} became hungry and they^{-asws} did not have any food.

فانطلق علي ع إلى جاريته من اليهود يقال له شمعون يعالج الصوف فقال هل لك أن تعطيني جزءاً من صوف تغزلها لك ابنة محمد بثلاثة أصوع من شعير قال نعم فأعطاه

Ali^{-asws} went to a Jewish neighbour of his^{-asws} called Shamoun who used to treat wool. He^{-asws} said: 'Could you give me^{-asws} some wool so that the daughter^{-asws} of Muhammad^{-saww} can spin it for you in exchange for a Sa'a (a unit of measurement) of barley?' He said, 'Yes'. So he gave it to him^{-asws}.

فجاء بالصوف والشعير وأخبر فاطمة ع فقبلت وأطاعت ثم عمدت فغزلت ثلث الصوف ثم أخذت صاعاً من الشعير فطحنته وعجنته وخبزت منه خمسة أقراص لكل واحد قرصاً

⁶¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21 (Extract)

He^{-asws} came with the wool and the barley, and informed (Syeda) Fatima^{-asws}. She^{-asws} accepted and obeyed, then she^{-asws} spun a third of the wool, then took a measure (Sa'a) of barley, so she^{-asws} ground it and kneaded it, and made five discs of bread from it, a disc for each one of them^{-asws}.

وَصَلَّى عَلَيَّ عَ مَعَ النَّبِيِّ صَ الْمَغْرِبِ ثُمَّ أَتَى مَنْزِلَهُ فَوَضَعَ الْخُبْزَ وَ جَلَسُوا خَمْسَتُهُمْ فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلَيَّ عَ إِذَا مِسْكِينٌ قَدْ وَقَفَ بِالْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ أَنَا مِسْكِينٌ مِنْ مَسَاكِينِ الْمُسْلِمِينَ أَطْعِمُونِي مِمَّا تَأْكُلُونَ أَطْعَمَكُمُ اللَّهُ عَلَى مَوَائِدِ الْجَنَّةِ

And Ali^{-asws} prayed Al-Maghrib Salat with the Prophet^{-saww}, then came to his^{-asws} house. The food was placed, and the five of them were seated. As soon as Ali^{-asws} broke the first morsel to eat, there was a beggar who paused at the door. He said, 'Greetings be upon you^{-asws}, O People^{-asws} of the Household of Muhammad^{-saww}! I am a poor from the poor Muslims. Feed me from what you^{-asws} are eating, Allah^{-azwj} would Feed you^{-asws} from the Banquets of the Paradise'.

فَوَضَعَ اللَّقْمَةَ مِنْ يَدِهِ ثُمَّ قَالَ-

يَا بِنْتُ خَيْرِ النَّاسِ أَجْمَعِينَ-

جَاءَ إِلَى الْبَابِ لَهُ خَبِيرٌ-

يَشْكُو إِلَيْنَا جَائِعاً حَزِينٌ-

مَنْ يَفْعَلِ الْخَيْرَ يَقِفُ سَمِينٌ-

حَرَّمَهَا اللَّهُ عَلَى الضَّعِيفِينَ-

كَهْوِي بِهِ النَّارُ إِلَى سَجِينٍ-

فَاطِمَةُ ذَاتِ الْمَجْدِ وَ الْيَقِينِ-

أَمَا تَرَيْنِ الْبَائِسَ الْمِسْكِينِ-

يَشْكُو إِلَى اللَّهِ وَ يَسْتَكِينُ-

كُلُّ امْرِئٍ يَكْسِبُهُ رَهِينٌ-

مَوْعِدُهُ فِي جَنَّةٍ دُهَيْنٌ-

وَ صَاحِبُ الْبُخْلِ يَقِفُ حَزِينٌ-

شَرَابُهُ الْحَمِيمُ وَ الْغُسْلِينُ-

So he^{-asws} placed the morsel back from his hand, then said (In prose): 'Fatima^{-asws}, O one of glory and conviction! O daughter^{-asws} of the one^{-saww} better than all the people together! But, do you^{-asws} not see the poor beggar who has come to the door? He is craving to complain to Allah^{-azwj} and submit his complaint against us^{-asws}. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah^{-azwj} has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be scalding water, (remaining therein for ages and years)'.

فَأَقْبَلَتْ فَاطِمَةُ عَ تَقُولُ-

مَا بِي مِنْ لَوْمٍ وَ لَا رَضَاعَةٍ-

أَرْجُو إِذَا أَشْبَعْتُ مِنْ مَجَاعَةٍ-

وَ أَدْخَلَ الْجَنَّةَ فِي شَفَاعَةٍ-

أَمْرُكَ سَمْعٌ يَا ابْنَ عَمٍّ وَ طَاعَةٌ-

عَدِيْتُ بِاللُّبِّ وَ بِالْبِرَاعَةِ-

أَنْ الْحَقُّ الْأَخْيَارَ وَ الْجَمَاعَةَ-

Fatima^{-asws} faced him^{-asws} and replied (in prose). She^{-asws} said: 'I^{-asws} heard your^{-asws} instruction, O cousin^{-asws}, and obey. I^{-asws} will not be accused for menial food, nor do I^{-asws} want lowliness due to it, and I^{-asws} hope that we^{-asws} all should participate together in the good and enter the Paradise regarding intercession'.

وَعَمَدَتْ إِلَى مَا كَانَ عَلَى الْخَوَانِ فَدَفَعَتْهُ إِلَى الْمُسْكِينِ وَ بَاتُوا جِيَاعاً وَ أَصْبَحُوا صِيَاماً لَمْ يَدُوفُوا إِلَّا الْمَاءَ الْقَرَّاحَ ثُمَّ عَمَدَتْ إِلَى الثَّلَاثِ الثَّانِي مِنْ الصُّوفِ فَغَزَلَتْهُ ثُمَّ أَخَذَتْ صَاعاً مِنَ الشَّعِيرِ وَ طَحَنَتْهُ وَ عَجَنَتْهُ وَ خَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَصَةٍ لِكُلِّ وَاحِدٍ فُرْصاً

And she^{-asws} proceeded to what was upon the table spread and handed it over to the poor beggar. And their^{-asws} hunger increased. That remained until the morning and they did not taste anything except for clear water (before observing Fast). She^{-asws} proceeded to the second, third of the wool and spun it. Then she^{-asws} took a measure of barley and ground it, and kneaded it, and made five discs of bread with it, a disc for each one of them^{-asws}.

و صَلَّى عَلَيَّ الْمَغْرِبَ مَعَ النَّبِيِّ ص ثُمَّ أَتَى مَنْزِلَهُ فَلَمَّا وَضِعَ الْخَوَانُ بَيْنَ يَدَيْهِ وَ جَلَسُوا خَمْسَتُهُمْ فَأَوَّلَ لُقْمَةٍ كَسَرَهَا عَلَيَّ ع إِذَا يَتِيمٌ مِنْ يَتَامَى الْمُسْلِمِينَ قَدْ وَقَفَ بِالْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ بَيْتِ مُحَمَّدٍ أَنَا يَتِيمٌ مِنْ يَتَامَى الْمُسْلِمِينَ أَطْعُمُونِي بِمَا تَأْكُلُونَ أَطْعَمَكُمْ اللَّهُ عَلَى مَوَائِدِ الْجَنَّةِ

And Ali^{-asws} prayed Al-Maghrib Salat with the Prophet^{-saww}, then came to his^{-asws} house. When the food was placed in front of him^{-asws}, and the five of them^{-asws} were seated, as soon as Ali^{-asws} broke the first morsel, an orphan from the orphans of the Muslims paused at the door and said, 'Greetings be upon you^{-asws}, O People^{-asws} of the Household of Muhammad^{-saww}! I am an orphan from the Muslim orphans. Feed me from what you^{-asws} are eating, Allah^{-azwj} would Feed you upon the Banquets of the Paradise'.

فَوَضَعَ عَلَيَّ ع اللَّقْمَةَ مِنْ يَدِهِ ثُمَّ قَالَ-

فَاطِمَةُ بِنْتُ السَّيِّدِ الْكَرِيمِ-	بُنْتُ نَبِيِّ لَيْسَ بِالرَّزِيمِ-
قَدْ جَاءَنَا اللَّهُ بِذَا الْيَتِيمِ-	مَنْ يَرْحَمُ الْيَوْمَ هُوَ الرَّحِيمِ-
مَوْعِدُهُ فِي جَنَّةِ النَّعِيمِ-	حَرَمَهَا اللَّهُ عَلَى اللَّئِيمِ-
وَ صَاحِبُ الْبُخْلِ يَقِفُ دَمِيمِ-	تَهْوِي بِهِ النَّارُ إِلَى الْجَحِيمِ-
شَرَابُهُ الصَّادِيقُ وَ الْحَمِيمِ-	

Ali^{-asws} placed the morsel back from his^{-asws} hand and said (in prose): '*Fatima^{-asws}, daughter^{-asws} of the Chief of the generous one, daughter of the Prophet^{-saww} who was not with wickedness, Allah^{-azwj} has Come to us with that orphan. The one who is merciful to him today would be in the Gardens of Bliss which Allah^{-azwj} has Forbidden upon the wicked and the one who is niggardly who would be plunged down into the obnoxious Fire. Their drink would be pus and boiling water*'.

فَأَقْبَلَتْ فَاطِمَةُ ع وَ هِيَ تَقُولُ-

فَسَوْفَ أُعْطِيهِ وَ لَا أَبَالِي-	و أُوَثِّرُ اللَّهَ عَلَى عِيَالِي-
أَمْسُوا جِيَاعاً وَ هُمْ أَشْبَالِي-	أَصْغَرُهُمْ يُقْتَلُ فِي الْقِتَالِ-
بِكَرْيَالَةٍ يُقْتَلُ بِأَغْيَالِي-	لِقَاتِلِيهِ الْوَيْلُ مَعَ وَتَالِ-
يَهْوِي بِهِ النَّارُ إِلَى سَقَالِ-	كُتْبُولُهُ زَادَتْ عَلَى الْأَكْبَالِ-

(Syeda) Fatima^{-asws} turned towards him^{-asws} and she^{-asws} said (in prose): '*I^{-asws} shall give and I^{-asws} do not mind, and I^{-asws} prefer Allah^{-azwj} over my^{-asws} children who are hungry, and the*

younger one^{-asws} would be killed in Karbala, killed by murderous assassins. So the woe along with the damnation be upon them who will be plunged into the Fire to its lowest level, with the Punishment being (ever) increased upon them'.

ثُمَّ عَمَدَتْ فَأَعْطَتْهُ عَ جَمِيعَ مَا عَلَى الْحِوَانِ وَ بَاتُوا جِيعاً لَمْ يَدُوقُوا إِلَّا الْمَاءَ الْفَرَّاحَ وَ أَصْبَحُوا صِيَاماً وَ عَمَدَتْ فَاطِمَةُ عَ فَعَزَلَتْ الثُّلُثَ الْبَاقِي مِنَ الصُّوفِ وَ طَحَنَتِ الصَّاعَ الْبَاقِي وَ عَجَنَتْهُ وَ خَبَزَتْ مِنْهُ خَمْسَةَ أَقْرَاصٍ لِكُلِّ وَاحِدٍ قُرْصاً

Then she^{-asws} proceeded and gave all what was upon the table spread. And their^{-asws} hunger increased, and they did not taste anything except for clear water. They^{-asws} were Fasting in the morning, and (Syeda) Fatima^{-asws} proceeded, to the remainder of the wool and spun it, and she^{-asws} ground the rest of the barley and kneaded it, and made five discs of bread from it, a disc for each one of them^{-asws}.

وَ صَلَّى عَلَيَّ عَ الْمَغْرِبِ مَعَ النَّبِيِّ صَ ثُمَّ أَتَى مَنْزِلَهُ فَقَرَّبَ إِلَيْهِ الْحِوَانِ وَ جَلَسُوا خَمْسَتُهُمْ فَأَوَّلُ لُقْمَةٍ كَسَرَهَا عَلَيَّ عَ إِذَا أُسِيرَ مِنْ أَسْرَاءِ الْمُشْرِكِينَ قَدْ وَقَفَ بِالْبَابِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ مُحَمَّدٍ نَاسِرُونَنا وَ تَشْدُونَنَا وَ لَا تُطْعِمُونَنَا

And Ali^{-asws} prayed Al-Maghrib Salat with the Prophet^{-saww}, then came to his^{-asws} house. The food was placed near to him^{-asws}, and the five of them^{-asws} were seated. As soon as Ali^{-asws} broke the first morsel, there was a captive from the captives of the Polytheists who had paused at the door. He said, 'Greetings be upon you^{-asws}, O People^{-asws} of the Household of Muhammad^{-saww}! You^{-asws} have made us to be captives and do not feed us?'

فَوَضَعَ عَلَيَّ عَ اللَّقْمَةَ مِنْ يَدِهِ ثُمَّ قَالَ-

فَاطِمَةُ يَا بِنْتَ النَّبِيِّ أَحْمَدُ-	بِنْتُ نَبِيِّ سَيِّدِ مُسَوِّدِ-
قَدْ جَاءَكَ الْأَسِيرُ لَيْسَ يَهْتَدِي-	مُكَبَّلًا فِي غَلِّهِ مُقَيَّدُ-
يَشْكُو إِلَيْنَا الْجُوعَ قَدْ تَقَدَّدَ-	مَنْ يُطْعِمُ الْيَوْمَ يَجِدُهُ فِي غَدِ-
عِنْدَ الْعَلِيِّ الْوَاحِدِ الْمُوَحِّدِ-	مَا يَزِرُغُ الزَّارِغُ سَوْفَ يَخْصُدُ-
فَأَعْطِيهِ لَا تَجْعَلِيهِ بُنْكَدُ-	

So Ali^{-asws} placed the morsel back from his hand, then said (in prose): 'Fatima^{-asws}, O daughter of the Prophet Ahmad^{-saww}. A Prophet^{-saww} who is a Chief of the chiefs. There has come to your^{-asws} door, the captive, chained and restricted. He is complaining to us^{-asws} of the hunger. The one who feeds him today, would sow today and reap tomorrow in the Presence of the Exalted, the One, so do not despair'.

فَأَقْبَلَتْ فَاطِمَةُ عَ وَ هِيَ تَقُولُ

لَمْ يَبْقَ مِمَّا كَانَ غَيْرُ صَاعٍ-	قَدْ دَبَّرْتُ كَفِّي مَعَ الذَّرَاعِ-
شِبْلَايَ وَ اللَّهِ هُمَا جِيعَا-	يَا رَبِّ لَا تَنْزِعْهُمَا صَبَا-
أَبُوهُمَا لِلْخَيْرِ ذُو اصْطِنَاعِ-	عَبْلُ الذَّرَاعَيْنِ طَوِيلُ الْبَاعِ-
وَ مَا عَلَى رَأْسِي مِنْ قِنَاعِ-	إِلَّا عَبَا نَسَجْتُهَا بِصَاعِ-

(Syeda) Fatima^{-asws} faced him^{-asws} and she^{-asws} said (in prose): *'There does not remain any other measure (of barley) behind to suffice my^{-asws} children. By Allah^{-azwj} they are hungry. O Lord^{-azwj}! Do not Leave both of them^{-asws}, as their father^{-asws} is the good, one with two hands (double generous) with a long span, and there is nothing in my^{-asws} possession which I^{-asws} can spin (anymore).'*

وَعَمَدُوا إِلَى مَا كَانَ عَلَى الْخِوَانِ فَأَعْطَوْهُ وَبَاتُوا جِيَاعاً وَاصْبَحُوا مُفْطَرِينَ وَ لَيْسَ عِنْدَهُمْ شَيْءٌ

And she^{-asws} proceeded to what was upon the table spread, so she^{-asws} gave it. And their^{-asws} hunger increased. And their Fasts had ended and there was nothing (to eat) in their^{-asws} possession'.

قَالَ شُعَيْبٌ فِي حَدِيثِهِ وَ أَقْبَلَ عَلَيَّ بِالْحَسَنِ وَ الْحُسَيْنِ عَ نَحْوِ رَسُولِ اللَّهِ ص وَ هُمَا يَزْعِمَانِ كَالْفَرْخِ مِنْ شِدَّةِ الْجُوعِ فَلَمَّا بَصُرَ بِهِمُ النَّبِيُّ ص قَالَ يَا أَبَا الْحَسَنِ شِدَّةٌ مَا يَسُوؤُنِي مَا أَرَى بِكُمْ أَنْطَلِقُ إِلَى ابْنَتِي فَاطِمَةَ

Shuayb said in his Hadeeth, 'And Ali^{-asws} went with Al-Hassan^{-asws} and Al-Husayn^{-asws} to Rasool-Allah^{-saww}, and they^{-asws} were both trembling like nestlings due to the intensity of the hunger. When the Rasool-Allah^{-saww} saw the two of them^{-asws}, he^{-saww} said: 'O Abu Al-Hassan^{-asws}! I^{-asws} do not like what I^{-saww} see with you^{-asws} all. (So let us^{-asws}) go to my^{-saww} daughter^{-asws} Fatima^{-asws}'.

فَانْطَلَقُوا إِلَيْهَا وَ هِيَ فِي مِحْرَابِهَا قَدْ لَصِقَ بَطْنُهَا بِظَهْرِهَا مِنْ شِدَّةِ الْجُوعِ وَ غَارَتْ عَيْنَاهَا فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ ص ضَمَّهَا إِلَيْهِ وَ قَالَ وََا غَوْثَاةَ بِاللَّهِ أَنْتُمْ مُنْذُ ثَلَاثٍ فِيمَا أَرَى

So they^{-asws} went to her^{-asws}, and she^{-asws} was in her^{-asws} prayer niche (Mehraab). Her^{-asws} stomach had touched her^{-asws} back (bone) due to the intensity of the hunger, and her^{-asws} eyes had sunk. So, when the Rasool-Allah^{-saww} saw her^{-asws}, he^{-saww} took her^{-asws} in his^{-saww} arms and said: 'Waah! I^{-saww} seek Your^{-azwj} Help, with what I^{-saww} see you^{-asws} all to be in, for the last three days!'

فَهَبَطَ جِبْرِيلُ فَقَالَ يَا مُحَمَّدُ خُذْ مَا هِيَ اللَّهُ لَكَ فِي أَهْلِ بَيْتِكَ قَالَ وَ مَا آخِذُ يَا جِبْرِيلُ قَالَ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ حَتَّى إِذَا بَلَغَ إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَ كَانَ سَعْيُكُمْ مَشْكُوراً

Jibraeel^{-as} descended and said: 'O Muhammad^{-saww}! Take it, that which is for you^{-saww} regarding the People^{-asws} of your^{-saww} Household!' He^{-saww} said: 'And what shall I^{-saww} take, O Jibraeel^{-as}? He^{-as} said: ***'Didn't there come upon the human being, a period of time? [76:1] – until he^{-as} reached: Surely this would be a Recompense for you and your striving would always be appreciated [76:22]'***.

وَ قَالَ الْحَسَنُ بْنُ مِهْرَانَ فِي حَدِيثِهِ فَوَثَبَ النَّبِيُّ ص حَتَّى دَخَلَ مَنْزِلَ فَاطِمَةَ عَ فَرَأَى مَا بِهِمْ فَجَمَعَهُمْ ثُمَّ انْكَبَّ عَلَيْهِمْ يَبْكِي وَ يَقُولُ أَنْتُمْ مُنْذُ ثَلَاثٍ فِيمَا أَرَى وَ أَنَا غَافِلٌ عَنْكُمْ

Al-Hassan Bin Mihran said in a Hadeeth, 'The Prophet^{-saww} leapt until he^{-saww} entered the house of (Syeda) Fatima^{-asws} and saw what was with them. He^{-saww} gathered them^{-asws}, then he^{-saww} was devastated upon them^{-asws} crying and saying: 'You^{-asws} are in what I^{-saww} see for the last three days, and I^{-saww} am unaware of you^{-asws} all?'

فَهَبَطَ عَلَيْهِ جِبْرِيلُ بِهَذِهِ الْآيَاتِ - إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا - عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا قَالَ هِيَ عَيْنٌ فِي دَارِ النَّبِيِّ
ص يُفَجِّرُ إِلَى دُورِ الْأَنْبِيَاءِ وَالْمُؤْمِنِينَ

So, Jibraeel^{-as} descended unto him^{-saww} with these Verses: **Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5] A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6]**. He said, 'It is a spring in the house of the Prophet^{-saww} bursting forth to house of the Prophets^{-as} and the Momineen.

يُوفُونَ بِالنَّذْرِ عَيْنًا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ ع وَ جَارِيَتَهُمْ - وَ يَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا يَكُونُ غَاسِقًا كُلُّوْحًا -

They are fulfilling the vows [76:7] – meaning Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and their maid (Fizza^{-sa}). **and are fearing a Day, the evil of it would be widespread [76:7]**, bleak, crying.

وَ يُطْعَمُونَ السَّعَامَ عَلَى حُبِّهِ يَقُولُ عَلَى شَهْوَتِهِمْ لِلطَّعَامِ وَ إِنْبَارِهِمْ لَهُ مِنْكِينًا مِنْ مَسَاكِينِ الْمُسْلِمِينَ وَ يَتِيمًا مِنْ يَتَامَى الْمُسْلِمِينَ - وَ أَسِيرًا مِنْ أَسَارَى الْمُشْرِكِينَ وَ يَقُولُونَ

And they fed the food upon His love, - over their^{-asws} own desired for the food, and their^{-asws} preferring for it, **a poor** – from the poor Muslims, **and an orphan** – from the Muslim orphans, **and a captive [76:8]** – from the captives of the Polytheists.

إِذَا أَطْعَمُوهُمْ - إِنَّمَا تُطْعَمُكُمْ لَوَجْهِ اللَّهِ لَا تُرِيدُ مِنْكُمْ جَزَاءً وَ لَا شُكْرًا قَالَ وَ اللَّهُ مَا قَالُوا هَذَا هُمْ وَ لَكِنَّهُمْ أَضْمَرُوهُ فِي أَنْفُسِهِمْ فَأَخْبَرَ اللَّهُ بِإِضْمَارِهِمْ يَقُولُونَ لَا تُرِيدُ جَزَاءً تُكَافِئُونَا بِهِ وَ لَا شُكْرًا تُنْتُونُ عَلَيْنَا بِهِ وَ لَكِنْ إِنَّمَا أَطْعَمْنَاكُمْ لَوَجْهِ اللَّهِ وَ طَلَبِ ثَوَابِهِ

And when they^{-asws} are feeding them, **(They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]**. He said, 'By Allah^{-azwj}! They^{-asws} did not say this for them^{-asws}, but they^{-asws} thought it within themselves^{-asws}, so Allah^{-azwj} Informed their^{-asws} consciences saying: 'We^{-asws} neither want any recompense to be sufficed with it nor any appreciation to be praised upon it due to it, but rather we^{-asws} are feeding you all for the Face of Allah^{-azwj} and seeking His^{-azwj} Reward'.

قَالَ اللَّهُ تَعَالَى دِكْرُهُمْ فَوَقَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَاهُمْ نَصْرَةٌ فِي الْوُجُوهِ وَ سُورًا فِي الْقُلُوبِ - وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً يَنْكَبُونَهَا - وَ خَيْرًا يَفْتَرِشُونَهُ وَ يَلْبَسُونَهُ

Allah^{-azwj}, Exalted is His^{-azwj} Mention, Said: **Therefore, Allah will Protect them for the evil of that Day and cast freshness** – in their faces, **and happiness** – in the hearts **[76:11] And Recompense them due to their being patient, a Garden** – to dwell in it, **and silk [76:12]**, they can furnish with it and wear it.

مُتَكَبِّرِينَ فِيهَا عَلَى الْأَرَائِكِ وَ الْأَرِيكَ السَّرِيرِ عَلَيْهِ الْحِجَلَةُ - لَا يَرَوْنَ فِيهَا شَمْسًا وَ لَا زَهْرًا قَالَ ابْنُ عَبَّاسٍ فَبَيْنَا أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ إِذَا رَأَوْا مِثْلَ الشَّمْسِ قَدْ أَشْرَقَتْ لَهَا الْجِبَانُ فَيَقُولُ أَهْلُ الْجَنَّةِ يَا رَبِّ إِنَّكَ قُلْتَ فِي كِتَابِكَ - لَا يَرَوْنَ فِيهَا شَمْسًا

Reclining therein upon the couches, - and the couches as the beds having the curtains upon it, **neither seeing (heat of a) sun therein nor intense cold [76:13]**. Ibn Abbas said, 'While the

people of the Paradise would be in the Paradise, then they would see a resemblance of the sun, the Gardens would be shining due to it. So, the people of the Paradise would say, 'O Lord^{-azwj}! You^{-azwj} Said in Your^{-azwj} Book: **neither seeing (heat of a) sun [76:13]**.

فَيُرْسِلُ اللَّهُ جَلَّ اسْمُهُ إِلَيْهِمْ جِبْرِيلَ فَيَقُولُ لَيْسَ هَذِهِ شَمْسٌ وَلَكِنَّ عَلِيًّا وَ فَاطِمَةَ ضَحِكَا فَأَشْرَقَتِ الْجَنَّاتُ مِنْ نُورِ ضَحِكِهِمَا

So, Allah^{-azwj}, Majestic is His^{-azwj} Name, would Send Jibraeel^{-as} to them. He^{-as} would say: 'This isn't a sun, but Ali^{-asws} and (Syeda) Fatima^{-asws} smile, to the Gardens shone from the radiance of their smile'.

و نَزَلَتْ هَلْ أَتَى فِيهِمْ إِلَى قَوْلِهِ تَعَالَى وَ كَانَ سَعْيُكُمْ مَشْكُورًا.

And 'Hal Ata' (Surah Al Dahr) was Revealed regarding them^{-asws} up to the Words of the Exalted: **and your striving (which) would always be appreciated [76:22]**".⁶²

VERSE 18

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ {18}

The Knower of the unseen and the seen, the Mighty, the Wise [64:18]

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. قال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***the Knower of the unseen and the seen [64:18]***, said: 'The unseen is what has yet to come into being, and the seen is what has already happened'.⁶³

What is the knowledge of the 'Hidden'?

ابن بابويه: قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن الحسن بن علي بن فضال، عن ثعلبة بن ميمون، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: عَالِمُ الْغَيْبِ وَالشَّهَادَةِ. قال: «الغيب: ما لم يكن، و الشهادة: ما قد كان».

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Ali Bin Fazaal, from Sa'alba Bin Maymoun, from one of our companions,

⁶² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 6 H 1

⁶³ معاني الأخبار: 1/146

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***the Knower of the unseen and the seen [6:73]***, said: 'The hidden (unseen) is what has yet to come into being, and the seen is what has already happened'.⁶⁴

When an Imam^{-asws} wants to know something, Allah^{-azwj} Informs him^{-asws}:

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ عُلِّمَ .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ayoub Bin Nuh, from Safwan Bin Yahya, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Imam^{-asws}, whenever he^{-asws} desires that he^{-asws} knows (something), knows (it)'.⁶⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ الْإِمَامَ إِذَا شَاءَ أَنْ يَعْلَمَ أُعْلِمَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Badr Bin Al Waleed, from Abu Al Rabie,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Imam^{-asws}, whenever he^{-asws} so desires to know (something), knows (it)'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ الْمَدَائِنِيِّ عَنْ أَبِي عُبَيْدَةَ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَرَادَ الْإِمَامُ أَنْ يَعْلَمَ شَيْئًا أَعْلَمَهُ اللَّهُ ذَلِكَ .

Muhammad Bin Yahya, from Imran Bin Musa, from Musa Bin Ja'far, from Amro Bin Saeed Al Madainy, from Abu Ubeyda Al Madainy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever the Imam^{-asws} intends to know something, Allah^{-azwj} Lets him^{-asws} know that'.⁶⁷

What the Holy Quran Reveals about the Ilmul Ghaib:

Usually, the Verse (72:26) is presented from the Sura Al-Jinn (The Jinn), stating that no one other than Allah^{-azwj} has the Knowledge of the hidden, while ignoring the very next Verse (72:27) in which Allah^{-azwj} Mentions the exception: ***Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him (72:27).***

⁶⁴ معاني الأخبار: 1 / 146

⁶⁵ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 1

⁶⁶ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 2

⁶⁷ Al Kafi V 1 – The Book Of Divine Authority CH 46 H 3

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا {72:26}

(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26]

However, the next Verse (72:27) adds the exception that Allah does Reveal knowledge to the selected ones from His People.

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا {72:27}

Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]

علي بن إبراهيم، قال: حدثنا محمد بن همام، قال: حدثنا جعفر بن محمد بن مالك، قال: حدثنا جعفر بن عبد الله، قال: حدثنا محمد بن عمر، عن عباد بن صهيب، عن جعفر بن محمد، عن أبيه (عليهما السلام)، قالوا: فمتى يكون ذلك؟ قال الله لمحمد (صلى الله عليه و آله): قُلْ إِنْ أَدْرِي أَ قَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا قَالَ: أَجَلًا عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ يَعْنِي عَلِيًّا الْمُرْتَضَىٰ مِنَ الرَّسُولِ (صلى الله عليه و آله) و هو منه،

Ali Bin Ibrahim said, 'Muhammad Bin Hamaam narrated to us from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Abdullah, from Muhammad Bin Umar, from Abad Bin Saheyb, who has said:

'Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'They (Quraysh) said, 'So when will that take place?' Allah^{-azwj} Said to Muhammad^{-saww}: **Say: 'I don't know if it is near, what you are being Threatened (with), or whether my Lord has Made a term for it [72:25] (He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]** Meaning Ali^{-asws}, the chosen one from the Rasool^{-saww}, and he^{-asws} is from him^{-saww}.

قال الله: فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا قَالَ: فِي قَلْبِهِ الْعِلْمُ، وَ مِنْ خَلْفِهِ الرِّصْدُ يَعْلَمُهُ عِلْمُهُ، وَ يَرْقُ الْعِلْمَ رَقًّا، وَ يَعْلَمُهُ اللَّهُ إِيَّاهُمَا،

Allah^{-azwj} Said: for surely He makes a guard to march before him and after him. He^{-asws} said: 'In his^{-saww} heart is the Knowledge, and is the one behind him^{-saww}, and is the guard who knows his^{-saww} Knowledge, and he^{-asws} distributes the Knowledge with a distribution, and Allah^{-azwj} Taught him^{-asws} by inspiration.

و الرصد: التعليم من النبي (صلى الله عليه و آله) لِيَعْلَمَ النَّبِيُّ (صلى الله عليه و آله) أَنَّ قَدْ أُبْلِغُوا رِسَالَاتِ رَبِّهِمْ وَ أَحَاطَ عَلَيَّ (عليه السلام) بِمَا لَدَى الرَّسُولِ مِنَ الْعِلْمِ وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا مَا كَانَ أَوْ يَكُونُ مِنْذُ يَوْمِ خَلَقَ اللَّهُ آدَمَ إِلَى أَنْ تَقُومَ السَّاعَةُ مِنْ فِتْنَةٍ أَوْ زَلْزَلَةٍ أَوْ خَسْفٍ أَوْ قَذْفٍ، أَوْ أُمَّةٍ هَلَكَتْ فِيمَا مَضَى أَوْ تَهْلِكُ فِيمَا بَقِيَ، وَ كَمَ مِنْ إِمَامٍ جَائِرٍ أَوْ عَادِلٍ يَعْرِفُهُ بِاسْمِهِ وَ نَسَبِهِ،

And the guard, is the teacher from the Prophet^{-saww}, **For Him to Know [72:28]**, the Prophet^{-as}, **that they have delivered the Messages of their Lord, and He – Ali^{-asws}, Encompasses whatever is with the Rasool^{-saww} from the Knowledge, and He Counts the number of all things [72:28]** – whatever has happened since the day Allah^{-azwj} Created Adam^{-as} up to the Establishment of the Hour – from either a Fitna, or an earthquake, or a submergence, or eruption, or a community destroyed in the past or would be destroyed in the future, and

how may tyrannical or just imams there would be. He^{-asws} recognises him by his name and his lineage.

و من يموت موتاً أو يقتل قتلاً، و كم من إمام مخذول لا يضره خذلان من خذله، و كم من إمام منصور لا ينفعه نصر من نصره».

And whether one would be dying a (natural) death, or killed by a killing, and how many Imams^{-asws} would be abandoned, not being harmed by the abandonment of the one who abandons him^{-asws}, and how many Imams^{-asws} would be helped, not benefitting by the help of the one who helps him^{-asws}”.⁶⁸

⁶⁸ (تفسير القمي 2: 389)